



As depicted by the French painter James Tissot, the disciples commune with the Risen One, eating fish and bread and honeycakes with him on the shore of the Sea of Galilee, after having fished throughout the night in their boat upon the lake.

When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread... Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. (John 21: 9, 12-13)

Herewith an account of this event by Anne Catherine Emmerich:

I saw the Lord arrive at the sea while the apostles were still fishing. Back of a little mound on the shore there was a hollow in which was a covered fireplace, for the use of the shepherds, perhaps. I did not see Jesus kindling a fire, catching a fish, or getting one in any other way. Fire and fish and everything necessary appeared at once...as soon as ever it entered into the Lord's mind that a fish should here be prepared for eating. How it happened, I cannot say. The apostles were very much surprised to see the fire and a fish, not of their own catching, also bread and honeycakes. The apostles and disciples reclined while Jesus played the host. He handed to each on a little roll a portion of the fish from the pan. I did not see that the fish became less. He gave to them also of the honeycakes and then reclined with them at table and ate. All this took place very quietly and solemnly.

– Anne Catherine Emmerich, *Visions of the Life of Jesus Christ*.

See page 5 of this issue of Starlight for an announcement of the forthcoming publication of this book.

See also the account of Estelle Isaacson concerning the sacrament of the communion of fish in this issue of Starlight.



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

This is the ninth electronic issue of *Starlight*. The electronic issue is free, which allows us to reach many more people. If you wish to receive *Starlight* in a printed version, please send a donation of \$50 or more to the Sophia Foundation to cover the annual cost of two issues. Please include a note with your donation indicating that you are requesting printed copies of the journal to be sent to you. Donors will not automatically receive a printed copy of the journal – only upon written request. All issues of *Starlight* from the Fall 2005 issue to the present are available as PDF downloads.

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A Note from the Assistant Editor

Since its inception, *Starlight* has been referred to as a “newsletter.” As I have been compiling and editing the articles for *Starlight* over the past several years, it has become clear to me that “newsletter” is a bit of a misnomer. While many of the articles do bring us important news of Sophia Foundation activities, many others offer deep insights which nurture our minds and spirits. And so I suggested to Robert that we re-christen *Starlight* a journal—not in the sense of a daily record, but in the sense of a “serious, scholarly publication” (Wikipedia). Robert embraced my suggestion, and so with this edition of *Starlight* we present the first Journal of the Sophia Foundation. I hope you are nourished by its depth and richness.

Sandra Eastburn Weil



Sophia and her daughters
Faith, Hope and Love

BOOK ANNOUNCEMENT
The Life of Jesus Christ
From the Visions of Anne Catherine Emmerich

Available early summer 2015

A revised and enlarged three-volume edition,
including a day-by-day chronicle of journeys and events during the Ministry,
40 detailed maps, over 500 illustrations,
Dramatis Personae on the Apostles, Lazarus, Holy Women and others,
articles on adversaries of Christ, miracles and wonders,
The Life of Anne Catherine Emmerich, genealogical chart,
excursus on the method used to determine the dates,
and several appendices

Large format (8.5 x 11), double-column, approximately 1,700 pages
Price to be determined

James Wetmore, who publishes works by Robert Powell, Valentin Tomberg, and others under the Sophia Foundation Press and LogoSophia imprints, is finally nearing completion of his monumental project of republishing Anne Catherine Emmerich's visions of the life of Christ. Publication of this large-format, three-volume, double-column, nearly 1,700 page work is scheduled by summer 2015. This work was announced twice previously, but was delayed in order to incorporate 1) all 350 of James Tissot's paintings of the Life of Christ (along with many other drawings and sketches), which are providential for this work, as they were largely inspired by Tissot's own reading of the visions of Emmerich in the late 1800s, and 2) much material, some translated for the first time, from the 38 volumes of the Complete Notes of Clemens Brentano of the Visions, published for the first time (in German) in 2009. James and Robert had hoped to include much more of the extraordinary material (on many other subjects than the life of Christ) to be found in these 38 volumes, several hundred pages of which have now been translated, but as this effort grew, it became clear that such new material must be gathered into a separate, fourth (or even fifth) volume to appear at some future time, lest the primary series of the Visions of the Life of Christ be deferred yet again.

For this edition the entire text of the currently available four-volume English version has been revised and updated: names of persons and places have been modernized and made conformable to current usage and scholarship, and contemporary standards of capitalization have also been employed to make the text a more fluid narrative. James, who was also editor of Robert's *Chronicle of the Living Christ*, has had at his disposal also the German text that served as one of the bases of this latter work (Helmut Fahsel's masterpiece *Der Wandel Jesu*), and has incorporated at the relevant places—day-by-day, as in the *Chronicle*—in this new complete text the summaries Robert provided. This allows the reader to read a summary of most days of the Ministry prior to reading the more extensive version in the full text. Also, as Robert worked from a more complete German edition of

the visions, some new material is also to be found in these summaries, along with useful biblical references. In addition, the notebooks of Clemens Brentano, upon which all published versions of the visions have been based, have themselves now been published, and some new information gleaned from these notebooks has been incorporated in supplemental essays.

Perhaps most importantly, Robert's definitive dating of Christ's earthly life, as presented in *Chronicle*, is also included, as well as an abbreviated account of how that dating was established. Robert has also provided a unique summary of many of the female figures (some otherwise unknown historically) who appear in Anne Catherine's account, entitled "The Holy Women at Christ's Death and Resurrection." This summary also includes descriptions of the lives of the apostles and Lazarus. But this is not all. The Fahsel edition contained 40 detailed maps drawn especially for his work, depicting in great detail Jesus Christ's journeys during his Ministry. These maps were reproduced in reduced form in *Chronicle*, but retained the German wording, and also the sometimes archaic and unfamiliar place names current at the time. For this new edition, all 40 maps were scanned and then modified, substituting English for all instances of German wording, and changing wherever necessary the spellings of place names to make them conformable with the usage in the new version of the text. The maps are also considerably larger in this new edition and positioned at the appropriate places, where the related descriptions are found, making them easy to reference. A revised gazeteer of places shown on the maps has also been included, and a new, extensive index of proper names, places, and events will make this vast work more readily accessible in many ways.

In addition to the James Tissot paintings, James has located some late 19th-century travelogues of the Holy Land with remarkably appropriate etchings and drawings. The Holy Land at this time had been so little altered by the march of history that these illustrations make one feel one is "there." In fact, it turned out that Helmut Fahsel had mined precisely these same texts for illustrations in his own work! For this new edition approximately 100 such illustrations have been included, giving the reader a real sense of "traveling along" with Christ during his Ministry.



Anne Catherine Emmerich

The Sacrament of the Communion of Fishes

Estelle Isaacson

paintings by James Tissot

The following two visions are separate accounts of the communion of fishes.

I WAS STANDING on the shore of the Sea of Galilee near Tiberias, at a time not long before the Ascension. Some disciples of Jesus, perhaps ten or so, were out fishing in small boats, near the mouth of the River Jordan. Through the mist I could make out the faces of Peter, James, and John, and I think also Nathaniel of Cana.†

† The groom at the wedding of Cana, where Jesus performed the miracle of changing water into wine.

The disciples had not taken up *careers* as fishermen again, but were fishing now only to provide sustenance for their families, and those of other disciples. Very much aware that they must for the present remain hidden from the authorities, they had chosen this part of the Sea of Galilee, which was not much trafficked.

It was early morning, before sunrise. The mood was somber, as despite their efforts overnight they had made no catch. As they fished, their conversation centered around Jesus, and more especially the wondrous events that had followed in the wake of the Resurrection. Often, also, they would fall into silence.



Shore of the Sea of Galilee (sketch)



Christ by the Fire on the Shore of the Sea of Galilee

The sea was placid, and the pale, rosy light of dawn just setting the edges of the waves aglow as they rocked gently in the swells. All was serene, but some among them were beginning to feel anxious about the lack of fish. As yet, their nets remained empty.

At one point, looking toward shore, they beheld a glowing campfire. There was nothing unusual about this, and at first they paid it no mind. But when the scene came into better view, something about the figure tending the fire made their hearts leap within them. The

sensation was such that they felt impelled to row immediately toward the shore, though they knew not why.

Drawing near, they saw clearly that the figure was a man whose mantle was draped around his head. He gestured to them, calling out, "Brothers, have you any fish?" to which they replied that their nets were empty.

The man told them to cast their nets again, on the other side of the boat. John and James complied, letting down a net, and in a trice it was too full of squirming fish, and too heavy, for them to draw out of the water!

When Peter saw this, he said (inaudibly to the others), "It is our Master!" and tucking his robe high around his waist, leapt into the water and waded to shore as fast as he was able. Then he saw Jesus face to face.

It was the Risen One. But on this occasion he appeared, not as a shining form of white light—as he had done elsewhere in recent days—but instead resembled their beloved Jesus when young and lighthearted, as he had appeared at the outset of his ministry. Indeed, he manifested himself now just as he had the very day he called Peter from the sea the first time on the shore near Capernaum. Yet, though he appeared in that form, he was more luminous than before, radiating a warm light glowing like a halo around his face and shoulders.



*Peter Leaps into the Water,
John and James at his Side*



The Second Miraculous Draught of Fishes

Soon the others also realized that the figure on the shore was Jesus, and, filled with joy, rowed in and anchored their boats. Peter helped John and James haul in the net teeming with fish. The whole company followed Jesus to the fire, which had a singular look about it, more spiritual than earthly, though I cannot say how this was so. Jesus beckoned them to come sit near him. In a soft but earnest voice he said, "You have been made one in me through my sacrifice. You are one with my body. You are members of my body. And I am one with the Father."

Then I saw laid upon the fire two fish, which I had not noticed before. When they were cooked through, Jesus parted the flesh into pieces, which he offered to the disciples, first to Peter, then to the others. And there was sweet bread also. He said, "In communion all are filled, and become one." And in vision an image accompanied these words: I beheld how fish swim together as one, in absolute unity, and how likewise they are at one with the watery element itself. All the fish together know where they are to go, schooling together as one entity.

The "communion of fishes" symbolizes ultimate oneness—both with others and with the world in which we live.

This level of communion brings with it a higher faculty of inspiration and intuition. For just as the fish move together through the currents of the sea in a state of shared knowing, so can a pure state of knowing arise through this level of communion, whereby individual souls are able fully and truly to know the souls of others, and together manifest the community's purpose.

Through the communion of fishes, Christ taught this principle of oneness in community, for the purpose of taking in the blessed substance of fish-flesh was, through wisdom and unity, to strengthen the body of the community.

The Risen One was thereby showing also that he was the great Master, the Divine Master, of the Age of Pisces—which was his age to guide and oversee. Christ is the one who offers life abundant. Just as the Sea of Galilee gave abundantly to all who dwelt along its shores, so also was, and is, Christ the source of the true and greater Life.

Peter and the disciples had known the sea's abundance in their trade as fishermen, for they had provided the people with nourishment thereby. And I saw that, in sharing this communion of fishes with them, Christ was acknowledging the great abundance Peter and his friends had for so many years drawn from the waters of Galilee. At this, the disciples were filled with love and joy, and gratitude swelled within their hearts.



Meal of Our Lord and the Apostles



Feed My Lambs

After the meal, as they walked together along the shore, Jesus turned to Peter and asked, "Do you love me?"

Peter's head bent low as he recalled how he had denied Christ, and shame rose red upon his cheeks. "Yes, Lord. I love you," said Peter, hiding his eyes from those of Jesus. "As I have fed you, do you likewise and feed my sheep," Jesus answered quietly.

After some moments, Jesus asked again, "Peter, do you love me?" More shame mounted from the depths of Peter's soul, and he responded quickly, "Indeed I love you!" And Jesus said again, "If you love me, feed my sheep," as they continued their walk along the shore.

All the while, John was listening to this conversation closely. I think he felt Peter's shame at having denied Christ. Then Jesus yet again asked, "Do you love me, Peter?" Tears now stung Peter's eyes. Why he was again being questioned in this way? Did the Risen One not accept his answer? This time he paused, as he did not know how to respond.

Something was now happening in Peter's heart. It was breaking open. His shame was falling away. Christ's love was purging the shame from his heart by piercing him to his very core. Truly was he pierced through when those words, "Peter, do you love me?" were spoken for the third time. Only then could he truly feel his love for Christ, and Christ's love for him. Only then could he in all fullness feel Christ's presence within his own heart.

Christ enters our hearts through love. Peter's whole being was filled with Christ's presence. He wept and said, "Yea, Lord, I love you." Christ wanted Peter to understand what love is, truly, and comprehend its power.

Love is the offering of your heart to another. It is the opening of your heart to another as a sanctuary for them to dwell within. Christ said to Peter, "Even as you love me, go and feed my sheep." Hereafter would Peter hold Christ's love—the very essence and substance of his divine love—multiplied within his own being, and convey that love to others, so that Christ might dwell in them also.

Peter was changed in that moment. He became a vessel filled in such abundance with the *substance* of Christ's love that he could share it with others. Christ asked Peter three times if he loved him, in order to heal his three denials during the Passion. For Peter's heart could not take in fully Christ's love until he was free of his shame.

Just as Christ multiplied the fish and bread for the thousands, so now did he multiply the substance of his divine love in the vessel of Peter's heart. So filled was Peter with Christ's love that he could not but share it with others. And through the miracle of the communion of fishes, Christ so multiplied his divine love in the hearts of all the disciples that they too could go forth and feed the people.

When this communion of fishes had been fulfilled, Christ said, "You are all fishers of humankind. Into my net shall you gather those who have gone lost." Then John, so full of love, laid a special request before the Lord privately. "Lord, I would remain always to do the work of bringing your love to all people. If it be thy will, let me remain and serve you forever." And Christ said, "You shall indeed so remain, and fulfill this wish, until I come again." Peter wanted to know the meaning of their conversation, and Christ told him also that John would remain.

I understood this to mean that John would be reborn ever and again into the onflowing stream of Christ, and in every lifetime serve him. Through the communion of fishes we enter symbolically into the oneness of community. As our hearts are molded into vessels of love, we become one with the community. Thus are all sustained through the power of divine love.

Through this special communion, the disciples could grasp more deeply their role in the growing community of Christ. They felt themselves united with all the followers of Christ, and fortified with the necessary inspiration to lead those communities.

The communion of fishes was not a widespread sacrament, but enacted especially by the original disciples to unite the community within their hearts. Usually only small groups celebrated it, as a means of multiplying the substance of Christ's divine love for the community.



THE COMMUNION OF FISHES, which was instituted by the Risen One on the shore of the Sea of Galilee, is a sacrament by means of which a soul, or a community of souls, may come into communion, at a high level, with other souls, and with Christ. Before Christ died upon the cross, his disciples could sometimes truly *know* that he was the Son of God, and feel that he was *knowing* them, communing with them. Yet in this they were at other times greatly challenged, for much would arise in their souls—regret, remorse, discomfort, or shame—to obscure their sense of communion, and the stream of communion might then be entirely lost. Then they would avert their eyes and withdraw, unable to fully accept Christ's love.

Of course there were also times when they remained fully open to his love. He never forced their hearts open. He never constrained them to feel his love. He let them pass through any difficulties that might arise. He let the darkness surface, even in his presence. He permitted these things and then simply waited for the disciples to come to him. Some were more ready for this than others. John the Beloved and Mary Magdalene accomplished great labors within their souls until they could remain in communion with Christ in this higher way. This higher form of communion is celebrated in the sacrament of the *communion of fishes*.

When the Risen One was on the shore of the Sea of Galilee—and the apostles (who were still called disciples at that time, for this was before Pentecost) rowed in and saw him sitting on the shore cooking fish, they were able to enter into a new kind of communion with him—by which they felt him *within* them. There was hardly any distinction between the Christ within them and the Christ sitting as a man by the open fire cooking fish. There was no difference. Their ability to commune with him was uninhibited by any aspect of their human nature.

This form of higher communion is represented by fish. Fish are creatures of the water. They are entirely one with water. They even breathe water. They follow the currents and live therein. And the water itself is one with its creatures. Water is the element of purification. When Christ was on the cross, water poured forth from his heart as divine mercy. This was the living water that purifies the soul.

As the apostles partook of the fish Christ offered them, they entered into a state of soul purity that allowed Christ to dwell within them, to become one with them. It was then that he knew them and they knew him within their own beings. Thus did they enter into this higher way of communion together. Christ entered into the "currents" of their souls. He breathed them in and they breathed him in. The eternal breath of life flowed between Christ and the apostles, among whom it then flowed on. It is unfathomable, this mystery—this mystery of a God who entered into human beings and was able to breathe with them, to fully *know* them, to commune with them. And through the institution of the communion of fishes, he has made it possible for souls to celebrate this communion with one another. But to celebrate this communion, much must first be learned, for if done in the wrong way, the results could be disastrous. Before this form of communion can be achieved, there must be a high level of *morality* among the celebrants.

Three Questions

Is the communion of fishes similar to the consumption of fish during Lent?

The original intent of this form of communion has been obscured in modern times. But for those wishing to join in the community of Christ—to experience especially his love for the community—the tradition of the communion of fishes can be strengthening when employed to this purpose.

Is the communion of fishes meant to be present now upon the Earth? Are we encouraged to celebrate it?

To be re-established, this sacrament requires some few who understand its meaning, and so can create a vessel to hold and honor it. It is a means of strengthening community in Christ. More may be received on this subject by those who desire and are ready to receive it.

How can we engender through love a greater sanctuary for the other in our hearts?

First, the walls raised up around the heart must be taken down. What divides and separates us from one another must be overcome. We must practice acceptance, openness, and tolerance for diversity—as well as a desire for community. Wounds of the past must be healed, so the heart is ready to take in this great, divine love. Our whole life can then be devoted to the service of others, to bringing to others Christ's love.

There is more to this mystery, and more may be received by others who have the desire to understand its deeper levels.



The First Miraculous Draught of Fish

The Divine Mother

by Valentin Tomberg

Introduction by the translator of the following article by Valentin Tomberg

In the Sophia Foundation journal *Starlight*, sent out to friends of Sophia, a number of articles of interest translated from Valentin Tomberg's literary estate have appeared. There are many esoteric articles that have never been published in book form, including the following one that is of special interest to the Sophia Foundation. At the core of the Sophia Foundation is the spiritual work on *Meditations on the Tarot*, the Lord's Prayer Course [referred to as the "Our Mother" Course in its later stages], and the Advanced Level of the Lord's Prayer Course, which underlies the Grail Knights training that began in 2012. All this esoteric material is part of the spiritual legacy of a great spiritual teacher in the twentieth century whose name is largely unknown, even though he is one of the great spiritual teachers of humanity.



Through him have come spiritual treasures such as the basic Prayer Sequence that many friends of Sophia are working with—some in the more extended version forming the heart of the new Sophianic impulse of sacred dance. Central to the Prayer Sequence is the new prayer for humanity in the present age of Christ's Second Coming, the "Our Mother" Prayer, which is complementary to the "Our Father" (Lord's Prayer) taught by Jesus Christ two thousand years ago. The "Our Mother" Prayer was given to Valentin Tomberg in the Russian language at a special moment in time, as revealed in the following article. In this article the "Our Mother" Prayer is not referred to explicitly, but various petitions (of the seven petitions of this prayer) shine through the words of Valentin Tomberg in this article from Christmas 1940. A short time later, some of Valentin Tomberg's students began working with the "Our Mother" Prayer in the context of the Lord's Prayer Course that he gave in Amsterdam during World War II. The following article is of particular interest as it is evidently the first time that Valentin Tomberg said anything at all about the meaning of that which is expressed in the "Our Mother" Prayer that was given to him at this moment in time when the world was under such a cloud of darkness (World War II).

In this Introduction I write of an "article" by Tomberg. To be more precise, Valentin Tomberg spoke these words (in the following) within the context of a small group of people attending the Lord's Prayer Course in Amsterdam. Someone wrote down his words, and thus it would be more correct to refer to the following as a "lecture" rather than an "article." Alas, however—possibly due to a lack of completeness in the transcription of Tomberg's words—there are sometimes gaps in understanding the text which, where appropriate, I have filled with explanatory words in brackets []. For those working with the Lord's Prayer Course or the "Our Mother" Course, or with the Prayer Sequence, this lecture/article offers some new perspectives on the "Our Mother" Prayer. As this prayer is the spiritual Foundation Stone of the Sophia Foundation, I believe that the following lecture/article will be of interest to every reader of this journal, and to all friends of Sophia.

Robert Powell

“Our Mother”

Valentin Tomberg

(Christmas 1940)

Christmas this year was spiritually Easter, since the World Soul resurrected as memory. Until this time humanity still lived according to the Ten Commandments which, however, have an infinitely greater content, and which need to be understood increasingly further and more profoundly. For example, “Thou shalt not take my name in vain” is also to be understood that one ought not to acknowledge anyone else in life as “Führer” [leader].

“Thou shalt not make any graven image” appeals to moral intuition, so that one goes [one’s way] freely and inwardly, connecting oneself imagelessly with one’s God.

“Honor your Father and Mother” refers not simply to one’s physical parents; [what is] also meant here is your Father in heaven and your Earth Mother. The Earth Mother is not to be found; [She] is completely extinguished from consciousness [in the Western world at this time, Christmas 1940]. Where can one find Her?

One comes to the Father through the seven stages of death [referring to the soul’s passage in the life after death through the seven planetary spheres: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn]. In each sphere through which one ascends to the Father one leaves part [of oneself] behind, peeling something off. Finally [after completing the passage through the seven planetary spheres] one ascends as a purely spiritual being into the realm of the Father, where one [generally] loses consciousness.

The way to the Earth Mother leads through the sub-earthly spheres.¹ There one finds Her and eternal life. After encountering the Mother one can resurrect. Christ, the Son, reconnected the Father and the Mother, who are separated by substance and by evil, the belt of lies. Also human beings have the task of bringing about the connection once again.

Through Christ’s descent into hell, whereby He encountered the Mother and thus made possible the Resurrection and Ascension, there arose [Sacred] Magic through the connection of above and below. One cannot rule substance; [one can] only master it from within.

The Mother has hidden Herself; [She] has fled into the interior of the Earth. Therefore She was actually forgotten for a time. And now this Christmas time [there] has resurrected the first [thing] which indicates a gradual understanding and seeking of the Earth Mother again: the remembrance of Her name.



*Moses and the
Ten Commandments*
James Tissot

¹ See Robert Powell, *The Christ Mystery* (Fair Oaks, CA: Rudolf Steiner College Press, 1999), Chapter 3: “Sub-Nature and the Second Coming.” See updated version of this: “Sub-Nature and the Second Coming” in *The Inner Life of the Earth* (Edited by Paul V.O’Leary; Great Barrington, MA: SteinerBooks, 2008).

The human soul has no place on Earth [and] also not in the spiritual world—there [is] the spirit, not the soul. Paradise was the realm of the soul; it has disappeared into the interior of the Earth with the Mother. Paradise, Shambhala, is our home; otherwise [without Shambhala] we are homeless wanderers. However, Christ—after His death—encountered the Tree of Life. Thus, one may hope that Shambhala will appear again on Earth. Shambhala is not something spatial. [It] is not a place, but a state of consciousness that is present always and everywhere. It is the Earth's etheric body permeated with the breath of Buddhi. And in the coming kingdom one will experience how the Mother warms the homeless souls. And then, that one can be truly faithful from within, organically. Now, organically, we are still unfaithful. Then, as [the] stream of daily bread, one will have in human hearts a daily memory / thought of the name of the Mother.

In the future one will experience it as a sin of omission that one forgot the name of the Mother. And one will take up the fight against evil in the world, against the temptation which brought about [not only] the disappearance of Paradise [but also the fact that] the Mother remained in the darkness. The immeasurable pain of the Father—through the separation from the Mother—will be stilled through the Son. To Sophia belongs the homeland and the bestowal [of wisdom] and the all-merciful grace for everything in the All.

* * * * *

The essence of the above words spoken by Valentin Tomberg in his lecture at Christmas 1940 is to be found in the "Our Mother" Prayer that came into the world through him and was first taught to participants in the Lord's Prayer Course in the early 1940s:

Our Mother, Thou who art in the heart of the earthly realm,
May the holiness of Thy name shine anew in our remembering,
 May the breath of Thy awakening kingdom
 Warm the hearts of all who wander homeless.
May the resurrection of Thy will renew eternal faith
 Even unto the depths of physical substance.
Receive this day the living memory of Thee from human hearts,
 Who implore Thee to forgive us for forgetting Thee,
 And are ready to fight against temptation,
Which has led Thee to withdraw into the heart of the Earth,
 That through the Deed of the Son,
 The immeasurable pain of the Father be stilled,
By the liberation of all beings from the tragedy of Thy withdrawal.
 For Thine is the homeland and the boundless wisdom
 And the all-merciful grace.
 For all and everything in the Circle of All.

Amen.

Valentin Tomberg (1900-1973) was not the first spiritual teacher of the twentieth century to speak about the Divine Mother. Already before him, Rudolf Steiner (1861-1925) spoke of the Mother—but only on a few, rare occasions, the most well-known being in the context of the “Uriel Imagination” that can be experienced most strongly around the time of the summer solstice (St. John’s Tide):

The silver-sparkling blue below, arising from the depths of the Earth and bound up with human weakness and error, is gathered into a picture of the Earth Mother. Whether She is called Demeter or Mary, the picture is of the Earth Mother. So it is that in directing our gaze downwards, we cannot do otherwise than bring together in Imagination all those secrets of the depths which go to make up the material Mother of all existence. While in all that which is concentrated in the flowing from above, we feel and experience the Spirit Father of everything around us. And now we behold the outcome of the working together of the Spirit Father with the Earth Mother, bearing so beautifully within itself the harmony of the earthly silver and the gold of the heights. Between the Father and the Mother we behold the Son.



Demeter

(Rudolf Steiner, quoted from Robert Powell, *The Christ Mystery*, Fair Oaks, CA: Rudolf Steiner College Press, 1999, p. 32)

Rudolf Steiner also gave an inspiring meditation on the Divine Mother:

If you seek me with true desire for knowledge, I shall be with you.
I am the seed and the source of your visible world.
I am the ocean of light in which your soul lives.
I am the ruler of space.
I am the creator of cycles of time.
Fire, Air, Light, Water, and Earth obey me.
Feel Me as the spiritual origin of all matter.
And as I have no consort on earth, call Me Maya.

(translated by Robert Powell, *Divine Sophia—Holy Wisdom*, p. 11—this booklet, published in 1995, is available from the Sophia Foundation)

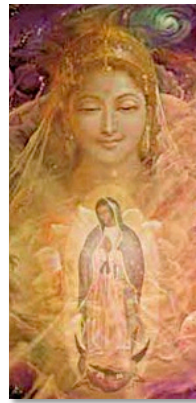
This meditation on the Divine Mother belonged to the second grade of Rudolf Steiner’s Esoteric School that he led from 1904 to 1914, and was accompanied by the words:

“One imagines a Feminine Form spread out in the universe.”

Another person who has contributed in the twentieth century to the unveiling of the mystery of the Divine Mother is the great Russian seer and poet, Daniel Andreev (1906-1959), who wrote the following words in his masterpiece *The Rose of the World*, which was written (for the most part) in the 1950's when—having been sentenced to 25 years imprisonment under Stalin—he was in Vladimir prison. Daniel Andreev's words are a passionate plea to honor the Earth Mother, known in the Bible as "the Mother of everything living" (Genesis 3:20).

Earth is the Mother of all the others, and not only of them, but of every living thing: every elemental, every animal, human, daemon, angel, demon, and even every angelic hierarchy. An inexhaustible wellspring, She is the one who creates the ether body of all beings and takes part along with the individual monads in the creation of their astral bodies. She is endowed with warm, inexhaustible love for everything, even demons. She grieves for them, but forgives them. Everyone, even angels of darkness, call Her "Mother." She loves all and everything, but She reveres only the highest hierarchies, especially Christ. She is fertilized by the great radiant Spirits of the Sun. She perceives people and their inner world. She hears and responds to the call of our heart, and She answers through Love and through Nature. May Her Name be blessed! Prayer can and should be offered up to Her in great humility.

All of us abided at one time in Her immaculate heart. Great One of Light! They sang Your glory in the temples of Egypt and ancient Greece, on the banks of the Ganges and on the top of the ziggurats of Ur, in the Land of the Rising Sun, and in the far West, on the Andean plateaus. We all love You - good and bad, wise and ignorant, believers and nonbelievers, those who feel the infinite goodness of Your heart, and those who simply enjoy Your light and warmth. Cascades of spiritual grace pour down into the angelic worlds, the worlds of the elementals, and the worlds of humanity. Beautiful Spirit, the origin and sire of all living matter, the visible image and likeness of the Universal Sun, the living icon of the One God, allow me too to join my voice, audible to You alone, to the global chorus of Your praise. Love us, O Radiant One!



(Daniel Andreev, *The Rose of the World*, Great Barrington, MA: Lindisfarne Books, 1997, p. 280)

The Hidden Form of John's Gospel

Keith Harris

Rudolf Steiner describes two paths of Christian initiatory practice. The first he calls Rosicrucianism deriving from Christian Rosenkreutz. Steiner's own work, which he termed Anthroposophy, can be considered as continuing this current by bringing forth truths hidden in the Rosicrucian mysteries into the outer world. The second is the Christian path which concerns itself with deep meditation upon the Gospel of St. John. According to Steiner, the pupil here works with the first fourteen verses by allowing them to reverberate in the heart, moves on to the remainder of Chapter 1, and then later onto Chapter 2, and so on. Steiner hereby indicates how this Christian path is inherently divided into a sequence, and also how this same sequence underlies the structure of John's Gospel.

Pondering the life's work of Valentin Tomberg we see how he first attempts to link onto Rudolf Steiner's Anthroposophy by bringing to it new insights directly from the spiritual world. Yet at every turn, Tomberg's Anthroposophical work was ignored, tossed aside or denigrated. And because so very few were prepared to listen to him, he was unable to further open up these Christian Rosicrucian mysteries for the world. He refrains from speaking openly of esoteric questions. It is only after many years and near the end of his life that he brings forth the book *Meditations on the Tarot*.

Initially this book meets us as a kind of arcanum in itself. We ask ourselves how this work is related to Tomberg's earlier Anthroposophical writings. The suggestion made here is that just as Rudolf Steiner revealed truths of the Rosicrucian path in his Anthroposophy, so *Meditations on the Tarot* reveals hidden aspects of the Christian path of initiation as these are given in John's Gospel. These aspects are not given directly of course, but by opening the Christian Hermetic understanding of what lies within the Tarot, Tomberg simultaneously presents us with the form underlying this Gospel. I argue here that the structure of John's Gospel is implicit within the twenty-two major arcana of the Tarot: the first fourteen verses of the Gospel correspond to the first arcanum of the Tarot, the remainder of Chapter 1 to the second arcanum, and so on.

In *Meditations on the Tarot (MOTT)* we read that the first arcanum is *the arcanum of the arcana*, which implies that this first arcanum, that of Mysticism, is in itself a kind of microcosm of the major arcana. The first fourteen verses of John's Gospel have a deep mystical essence clearly distinct from the way the rest of the Gospel is written. And within these verses we can distinguish a reflection of the whole sequence of the major arcana. In order for this correspondence to stand forth clearly, we need to make a little detour.

Good and Bad Tarot Cards

There are twenty-two major arcana: $22 = 7 + 12 + 3$. We have seven archetypes corresponding to the seven traditional planets (Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn), twelve archetypal images (which are the same as those underlying the zodiac), and three reflecting the Trinity. Can it be suggested that one of the twelve signs of the zodiac is bad? Hardly! Is the

influence of one of the seven planetary spheres malignant? Definitely not. And as the three reflects the Trinity, we can conclude that not one of the major arcana in itself is malignant.

As it stands in *MOTT: The Arcanum of the "Magician" is twofold: he invites us on the path which leads to geniality; and he warns us of the danger of the path which leads to charlatanism*. Thus the first arcanum, the Magician, represents concentration without effort, and yet it also warns us against charlatanism and superficiality. Similarly, each image of the Tarot contains an invitation to an archetypal spiritual practice and at the same time it warns us about a corresponding danger.



MOTT deals exclusively with the Tarot de Marseilles (or almost exclusively, as there is a fleeting reference to the Bologna Tarot in connection with the ninth arcanum). In most of these pictures it is not difficult to discern the quality of hopeful striving represented by the arcanum, nor the warning inherent within it. With regard, however, to the beautiful fourteenth card, Temperance, can we discern its warning? We see the winged angelic female figure with two vessels and a fluid magically flowing between them. We look up at her, but her activity takes place in her sphere and does not immediately stream down toward us. Is the warning therefore inherent in this image—that of severance—that we can turn away and sever ourselves from what would come toward us from heaven? Do not the words in the Gospel: “He came onto His own and *His own received Him not ...*” echo as a stern warning from this arcanum?

The Tarot de Marseilles' pictures of certain arcana shine with an aura of goodness, while others (such as the 16th with its chaotic destruction, the 18th with its hardened and festering stagnation, and most of all the 15th with its brooding sense of evil) do seem to present us with a dark opposite. Nevertheless, we must stand firmly on the ground that not one of the 22 major arcana is bad, and thus that if we earnestly and sincerely strive, we may discover another image, one of goodness shining invisibly from behind these apparently darker arcana.

The 15th Arcanum

The dark side of this archetype is depicted on the card: Two naked people chained by their necks to a stone upon which stands a demonic figure. The two human beings almost appear to be losing their manhood and womanhood even as the demon between them, an egregore according to *MOTT*, exhibits an unholy mixture of both male and female elements. An egregore does not have real independent existence; it is something brought into being by the collective misdeeds of human beings.



This very shadow image provides us with the key to envisage the true shining goodness hidden within the 15th arcanum. Thus the demon without real being but with a mix of male and female characteristics standing upon a heavy stone undergoes a transformation. Real independent being, both male and female, comes gently down toward us. In earthly conditions, if we are to grasp the essence of the male and the female, we need to be presented not with one but with two beings—the female and the male in deep and most innocent intimacy. Ever and anon this image has been

depicted through the ages as the woman holding her child. Rudolf Steiner characterized the male as the human being who comes down too deeply into earthly material and who therefore looks up longingly to the heavens. While the female has not quite descended fully into incarnation and therefore turns her gaze down devotedly to the earth.

The shining image underlying the 15th arcanum is that of the Virgin with her boy child streaming down from heavenly heights between two earthly figures who are not naked nor in danger of losing their essential male or female character. The male figure on her right looks up to her devotedly, while the female figure on her left gazes down toward the earth. What shines toward us has been perfectly painted by Raphael in his Sistine Madonna. One of the reasons for our ever continuing fascination with this particular Madonna is that it captures the icon of goodness hidden within the 15th arcanum. As we gaze inwardly at Raphael's Sistine Madonna, can we not hear the echo of the words from John's Gospel: *But as many as received Him ...?*



The Sistine Madonna
Raphael

The 16th Arcanum



This card depicts the Tower of Destruction. A tower built brick upon brick is brought down by the fire from heaven above, and two figures are shown falling. This image is connected with the Tower of Babel. After the fall of Babel, languages became differentiated so people were no longer able to immediately understand one another. This is one aspect of the arcanum.

Can we discern another hidden aspect which is not seeking to build upon earthly work and wealth as brick upon brick, but where friends are prepared to wait in holy poverty for the lightning grace of heaven? That which resulted in Babel receives its healing at Whitsun. Ten days after the Ascension, tongues of flame come forth from heaven upon the heads of His intimate disciples so they are inwardly filled with the spirit, after which the apostles are able to go out and speak to all men regardless of language. Anne Catherine Emmerich tells us that the Pentecostal fire alighted not only upon the male but also upon the female disciples of Jesus.

The suggestions put forward here are that 1) the image of goodness hidden within the 16th arcanum is that of the Whitsun scene, and that 2) following the words of the Gospel relating to the 15th — *But as many as received Him*, we hear those corresponding to the 16th — *to them He gave power to become the sons (and daughters) of God*. The heavenly fire which brings to naught the wanton pride of men is also that which can bless our long-suffering patience.

The First 14 Verses

The first 14 verses of John's Gospel starting with: *In the beginning was the Word* and ending with *And we beheld His glory, the glory of the only begotten of the Father full of grace and truth* form in themselves a rounded whole, and are at the same time a prelude to the rest of the Gospel.

An attempt will be made here to show how these 14 verses correspond exactly to what lives in the 22 major arcana of the Tarot. There is a sense, though, in which Word differs from Picture just as Inspiration differs from Imagination. The word not only corresponds to but also lives between the images. We might say the word links the pictures together, and this is especially true of the first five verses.

Michael Frensch has shown how the sequence of the 56 minor arcana lead up to the drama of the 22 major arcana, which in turn lead again to the minor arcana so that the journey of the Tarot becomes, as it were, a living spiral. The second part of this assertion is supported by *Meditations on the Tarot* where a significant part of the Letter on the 22nd arcanum, the World, is devoted to the minor arcana.

With respect to the first arcanum, we read in *MOTT* that *the First Arcanum is that of personal effort and of spiritual reality*. We sense that the quality of being aided by the presence of the spiritual world underlies this arcanum, yet Tomberg tells us that this immediacy rests upon effort and toil. For without the preceding hard work, the magician depicted on the card would be a mere player of tricks, a charlatan. Thus the Gospel does not open with that quality of *being with God* pertaining to the first of the major arcana; rather it points us into the depths of time: *In the beginning was the Word*.

This is not a theoretical paper. It has meaning only if the reciprocal relation between the form of John's Gospel and the Tarot helps bring a deeper awareness of the journey of the Word made flesh on the one hand, and a more intimate sense that what lives within the Tarot can be thoroughly Christianised, on the other.

Thus from the perspective of the Trinity, the statement *In the beginning was the Word* leads us to "the glory I had with Thee before the world was" (John 17 v. 5). While from the perspective of the Tarot, this same statement brings an echo, a kind of recapitulation of the spiritual exercises corresponding to the sequence of the 56 minor arcana.

There is a conundrum related to Valentin Tomberg's work on the first arcanum. On the one hand he speaks of it as the arcanum of Mysticism, which would lead us to the idea that this experience corresponds to what is understood in Rudolf Steiner's writings as Intuition. Elsewhere Tomberg speaks of this arcanum as that of Inspiration where the sublime silence needed in the spiritual exercise related to this first arcanum opens into the inspiring speech of the heavenly realms. The second arcanum does not deal with Intuition, but with Gnosis—the bringing down of a higher experience, of how we can take hold of what we once experienced in the heights.

If the first arcanum opens from silence into Inspiration from on high, where is the true intuitive mystical experience? My answer is that it lives *between* the images of the first and the second arcana. This idea is supported by the Evangelist, for the words corresponding directly to the Magician—*And the Word was with God*—are then carried further into the very depths of intuitive mysticism: *and the Word was God*. Only then does the Evangelist bring forth the reflection or repetition corresponding to the gnostic experience inherent in the High Priestess: *The same was in the beginning with God*.

MOTT describes the third arcanum as corresponding to divine magic. And the Evangelist writes *All things were made by Him*. In the Gospel there is, I suggest, a missing element before these words, insofar as John does not speak of the act of creation before creation itself can begin. The above words correspond directly to the third arcanum, but between the second and the third arcana is a kind of withdrawal. This is spoken about in *MOTT* as God withdrawing to create a space wherein creation itself can come into being. Neither the Tarot in picture nor the Evangelist in words uncovers the primal impulse behind creation *ex nihilo*. This is only to be found between the sentences in the Gospel and between the pictures on the second and the third arcana.

MOTT describes the first four arcana as corresponding to the divine name Yod Hé Vau Hé. So the fourth arcanum, the Emperor, bears in itself a quality of reflection or repetition. John continues *and without Him nothing was made that was made*. This clause leads us into the fourth arcanum.

In the third Letter of *MOTT*, Tomberg speaks about “the unsettling experience of the reality of the Holy Blood” in connection with the sceptre held by the Empress. In the 4th arcanum we see the Emperor also holding a sceptre, and as he stands far from the eyes of the world we realize he bears a hidden force connected with the sceptre. *MOTT* tells us that the Emperor represents the Hermetic ideal, and says “Practical Hermeticism is alchemy. The ideal of Hermeticism is essentially and fundamentally the alchemical ideal” whereby the human being begins a transformation leading toward the image and likeness of God. A vibrant alchemical life force is concealed in the Emperor. The Evangelist continues *In Him was life*. The life hidden within the Emperor begins to stream out in the fifth arcanum through the five sacred wounds of the Pope. Thus, just as the words *and without Him nothing was made* link the third and the fourth Gospel verses, so *In Him was life* link the fourth and the fifth arcana.



On the fifth card men are being blessed by the Pope. On the sixth we see the light of the sun shining down upon the Lover who stands, as it were, between innocence and experience. John writes *and the light was the life of men*. This sentence links the fifth and the sixth arcana. Then come the words corresponding directly to the Lover: *and the light shineth in darkness*. For the Lover faces a choice between innocence and experience, light and dark. He has to distinguish between good and not good. Upon the outcome of this choice a path opens up leading either toward being a disciple of the good or toward darkness.



The seventh arcanum, the Chariot, is significantly double-edged for human beings of the present time. In *MOTT* it is described as the card of mastership on the one hand, and that of inflation on the other. The one who would be master has to realize that he needs to be a servant, while one who envisages himself as a master is already on a road into darkness leading ultimately to megalomania and possession by dark powers. The Evangelist speaks first of the shadow side: *but the darkness comprehended it not*. The true spiritual striving of the 7th arcanum is that of one who realizes he is not the light, but only a servant of the light, and this is epitomized by John the



Baptist, who considers himself unworthy even to unclasp the sandals of the Son of Man “whose shoe’s latchet I am not worthy to unloose” (John 1 v. 27). Continuing we read: *There was a man sent from God whose name was John, the same came for a witness to bear witness of that light that all men through him might believe.* John the Baptist’s task is to bear witness. This is a legal expression connected with the course of justice. We are being led from the 7th arcanum to that of the 8th, Justice. The warning inhering in the Chariot is against being unable to differentiate one’s own light from the Light above. The Evangelist writes *He was not that light.* Justice weighs our deeds; thus we are led to look again at that which was done, and here in John’s Gospel we encounter a repetition: *but came to bear witness of that light.*



What at first might appear to be a clumsy formulation perfectly corresponds to the archetypes underlying both the construction of the Gospel itself and the wisdom enshrined in the Tarot. (As Rudolf Steiner noted, the Book of Thoth, which contains the whole wisdom of the world, is a numbered sequence of 78 pictures, i.e. that which resides in the Tarot cards.)

The 9th arcanum is the Hermit, the one who carries the lamp illuminating the way. John continues *That was the true light which lighteth every man which cometh into the world.* We sense in the height of heights how the Christ accompanies each human being who incarnates, and how on a lesser level this is reflected in the teacher or Hermit shown on the card.



The Baptism of Christ
Andrea del Verrocchio
& Leonardo da Vinci

The tenth arcanum is that of the World, and the Gospel continues *He was in the world.* MOTT points out that this image is pre-Christian. Thus we can sense a missing element, that of the birth of Christianity into the world, this world which without Him would wither under the so-called law of eternal repetition represented by the turning wheel. My suggestion is that active behind the picture on the 10th arcanum is another, a Christian icon, that of the Baptism in the Jordan, which has been movingly portrayed by artists such as Piero della Francesca or Andrea del Verrocchio.

The 11th arcanum, Force, does not deal with the initial creative influx of divine magic (which would correspond to the 3rd arcanum), but with that of magically working within the already-created world. The worlds of nature and even the wild nature forces represented by the lion follow the gestures of the Woman, the same gestures which in the depths of time once brought the world into being. In perfect consonance with this: after *He was in the world* John continues *and the world was made by Him.*



The 12th arcanum, the Hanged Man, pictures someone suspended head down and cut off from the surrounding nature, as is shown by the lopped off branches. In the Gospel we read *and the world knew Him not.* In the Rosicrucian triad *Ex deo nascimur, in Christo morimur, per Spiritu Sancto revivimus*, the phrase corresponding to the Son is the second, which expresses the notion of dying in Christ. This phrase was once interpreted by Rudolf Steiner as: We live in Christ through death. (Steiner also speaks

of this in a similar vein in the corresponding verse from his Foundation Stone meditation.) The actual image on the 13th arcanum, Death, is that of a skeleton with the scythe, not killing people, as is pointed out in *MOTT*, but lopping off their hands, feet and heads, which represent the right and left or male and female will forces. Death visits them to cut off their willful folly. The number 13 is intimately connected with the Son of Man, who is the thirteenth in the midst of the 12. Can we not sense, therefore, another picture hidden within the 13th arcanum, that of the Crucified One with the crown of thorns, sacred wounds, and light illuminating the door of the human heart which He knocks upon? This visitation is expressed by John in the words: *He came onto his own*.

We move onto the beautiful 14th card, that of the winged angel who would give us that life flowing magically between two vessels; but she can only do this if we respond to her in freedom. Otherwise she stands as a stern warning: Life will not be able to flow down to you if you do not open yourself to heaven's touch. The Evangelist also expresses this warning, for he continues *and His own received Him not*.

It was discussed earlier in this article how behind the 15th arcanum stands another image even such as that painted by Raphael as the Sistine Madonna. The good spiritual striving implicit within this arcanum deals with being able to receive in our hearts the New Adam, who is the higher synthesis of male and female. And thus John continues *but as many as received Him*.

We move to the 16th arcanum, the Tower of Destruction, with the flames striking down from above and bringing to naught the haughty schemes of men. As was noted earlier, behind this image is that of the Whitsun scene where this same heavenly fire blesses and renews those who are able not only to work, but to wait upon Him. In the Gospel there follows *to them He gave power to become the Sons of God*.

The 17th arcanum, the Star, stands before us. The great star in the heavens and its reflection in the star hovering over Bethlehem, is the name of God in the heights. In Acts of the Apostles we read how Peter saw the Holy Spirit descend upon some of those baptized in the name of the Father, the Son, and the Holy Ghost, even as it once descended upon those intimate disciples of the Lord who were present at Whitsun. The 17th arcanum not only expresses the great name in the heavenly heights symbolised by the star, but also the woman whose vessel pours love and life down to the earth below. The Evangelist likewise captures this essence of love streaming down from the heights, for after he writes *to them he gave power to become the Sons of God* come the words *even unto them that believe in His name*.



This heavenly force flowing from above can cleanse and rebuild the sorry image of fallen man. But the 18th arcanum, the Moon, expresses the counter image or warning, that of hardened materiality severed from blessings from on high, where humankind, cut off from heaven, lives in matter and in the hereditary stream stagnating in the flesh and blood of the fallen human being. And the writer of the Gospel points us to this same warning as he continues *which were born not of blood nor of the will of the flesh*.



The 19th arcana, the Sun, shows us a grace-filled picture of the sun shining down upon two children, a brother and a sister, who in silent earnestness speak to each other's hearts and minds. We are presented with a picture of the human being, fallen perhaps, but nevertheless close to heaven. For as the Lord informs us: "Whoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10 v.25). If what flowed down from the vessel of the 17th arcana had not gone to the waste shown in the 18th, but to regeneration, it would have brought forth what is represented in the 19th arcana by the human embrace of two children. The

Evangelist, however, still points to the warning hidden behind this card, that of willful men and women full of themselves and grasping each other in unchaste embrace, for he writes *nor of the will of man*.

The Seven, corresponding to the seven traditional planets, and the Twelve, reflecting the twelve zodiacal signs, have been passed in our journey through the major arcana of the Tarot. The moment of the high drama of the Three, the Triune, is at hand; man is to be born anew. Upon the 20th arcana, Judgment, the trumpets in heaven sound, and the Father forces from on high bring about resurrection. Let us follow how this same drama unfolds in John's Gospel. After the words *which were born not of blood nor of the will of the flesh, nor of the will of man* comes the statement *but of God*.



The Fool has not been given a number in the Tarot de Marseilles, but in *MOTT* Valentin Tomberg tells us, following the insight he received from the St. Petersburg school of Hermeticists, that this card is the 21st arcana whose esoteric name is Love—Love even such as that of the Son who descends and offers Himself up to divine justice in order to redeem mankind. According to the wisdom of this world, this is folly. But as St. Paul tells us, what is folly in the eyes of the world can be wisdom in the sight of God. This interpretation given in *MOTT* is fully supported by the Evangelist, for he continues *The Word was made flesh and dwelt among us*. As we see

upon the card the dog biting the Wandering Fool, can we not sense that this vicious animal represents us, for it is our sin and continued intransigence which inflicted and still inflict wounds upon the One who became the Word made flesh?

The last of the major arcana, the World, shows us a picture of an androgynous dancer active within the circle. The dancer's activity takes place in a sphere hidden from the eyes of the world, whereas the previous arcana, the Fool, shows us a wanderer attacked and despised by the world. This last arcana asks us to seek for what is seen only by the few, the four who stand outside the circle looking in. These four are the Angel, the Eagle, the Lion and the Bull—the traditional iconography of the four evangelists—who see far further than those mired in terrestrial existence. How wonderfully this same theme is encompassed by John in his Gospel, for he continues *and we beheld His glory, the glory of the only begotten of the Father full of grace*.



To this he adds *and truth*. And as we dwell upon the word “truth,” are we not being led on from the grace of the 22 major arcana to the sphere of toil represented by the 56 minor arcana where fidelity to truth is to be tried and tested?

The Remainder of John's Gospel

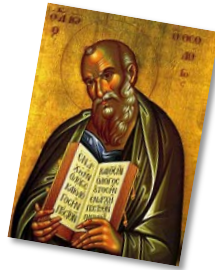
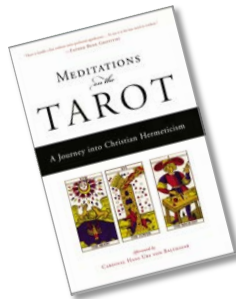
The remainder of Chapter 1 corresponds to the second arcanum, Chapter 2 to the third arcanum, and so on, clearly more than an article would be needed to substantiate this thesis; a book would be required. Incidentally, the Gospel was not written in chapter and verse; these were imposed at a later date. So I am making no claim, for instance, that the eleventh Chapter in John corresponds to the 11th arcanum. Much hard work is needed to discover how John's Gospel may be divided into 22 sections corresponding to the archetypes behind the Tarot.

Let us look briefly, however, at the rest of Chapter 1. The second arcanum, the High Priestess, is according to *MOTT* that of Gnosis, which deals with understanding and bringing down that which has already been experienced in the higher spheres, even to the level of the book, i.e. that which can be communicated to others. How does this section of the Gospel start? It begins with John telling of what he saw. The vision of the Dove descending upon Jesus was obviously not seen by others. It is John the Baptist's own experience, and the Gospel tells us how he seeks to understand what he saw and to tell others about what he saw.



At this point we conclude this little essay and let readers follow the further course of the Gospel for themselves. We might note, though, that just as the last of the major arcana is that of the World, John ends his Gospel by saying *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.*

There is one final thing I should like to add here. Having seen how the archetypes of the Tarot underlie John's Gospel, we might wonder if these same archetypes also structure his other book, *Revelations*. My answer is that they clearly do, though this subject would also require another book to substantiate. (Incidentally this insight into the hidden form of the Apocalypse of St. John was noted not only by me, but also and quite independently by Robert Powell.)



Towards Building a Community of Grail Knights III

Bill Trusiewicz

The Spear of Destiny and the Grail Cup as Remedy for the Counter-evolutionary Forces of the Ancient Priestly Wisdom

Part 1 of 3: Independence and Collaboration

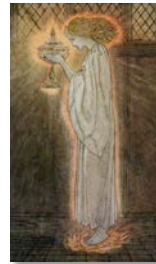
Thus it happened because of the sin
that You have loaded upon Yourself,
that thou did not ask for the lance and the Grail
and because of that, many other bad things
have happened to You.

Chrétien de Troyes, Parsifal

In the previous two articles in this series [*Starlight Advent 2012* and *Starlight Advent 2013*] we have sought to lay a foundation for building a community of Grail Knights in our time by addressing ourselves, in the first article, to the individual seeker and in the second to the group. We saw that without a strong individual connection to Christ we cannot be independent in the way Valentin Tomberg suggests is necessary for Grail Knights. In the book *Inner Development* he uses the phrase “independent of all teachings and teachers, of all organizations in the world,” to describe an independent thinker who can contribute to the diversity which Rudolf Steiner indicated would characterize the sixth epoch community we are seeking to develop. We saw in the second article how “the circle of the new knighthood” points us towards a community that has risen above the differences represented by the Aristotelians and the Platonists—differences that may be characterized as masculine and feminine with regard to how one acquires knowledge. The division and antagonism between these two spiritual streams needs to be healed and overcome, not just mentally through understanding, but by being rooted out of the deeper life of our will before we can build the temple of the grail, before we can, in reality, enter the “circle of the new spiritual knighthood.”

This third article in the series *Towards Building a Community of Grail Knights*, which will be supplemented by two more articles on the subject of the *Ancient Priestly Wisdom*, will focus further, from a different perspective, on the Male and Female wisdom. In these articles we will be taking up the Spear of Destiny and the Grail Cup, the holy implements that are key tools of the male and female wisdom given to the Grail Community, and which we must employ together to maintain the harmony represented by the formula we have established as our cornerstone: Sophia over Michael times Christ equals community.

As we noted in our last article, there is a primal wisdom that predates humanity’s descent into materiality—the so-called “fall,” which we can see in the original androgynous Adam who, as the Hebrew Bible tells us, was created “male and female.” The unity within our original progenitor before Eve was created was later reflected in the



Grail Maiden
Arthur Rackham

relationship between Adam and Eve as evidenced in Adam's exclamation when Eve first came before him: "This is now bone of my bone and flesh of my flesh," and in Moses' statement: "They were both naked, the man and his wife, and were not ashamed" (Genesis 2:23-25). Striking in this account is the characterization of the relationship of this first couple as a *marriage* with the words "the man and his wife." Such is the primal unity, the original harmony mirrored in the first incarnated beings, stemming from the male-female harmony inherent in the Godhead. As we consider the record of unsuccessful marriages in our time, it is illuminating to reflect on the inability of so many people today to grasp this unity that should be expressed in the harmony of marriage.¹ Without a balance of the masculine and feminine within us as individuals, there is little hope for our marriages or for creating a new community. One of the primary goals of this series is to address this imbalance and to present possible remedies for it.



Adam and Eve in the Garden of Eden
James Tissot

From the dawn of civilization, those schooled in mystery wisdom have recognized the need to counterpoise the masculine cosmic ideal with a female or feminine ideal. In more recent ages Christian esotericists have nurtured and cultivated a mostly hidden stream that has preserved the teaching of the divine feminine alongside its masculine counterpart, Christ. Even in the exoteric church, i.e., in Roman Catholicism, there arose among the monastics the cult of Mary. In addition, the longstanding male-dominated Masonic lodges saw the need and developed the practice of inducting women into what was called Adoptive Lodges starting in about 1775. Long recognized in esoteric schools was the knowledge that the inner human being is independent of gender, and that a healthy human balance is achieved through repeated incarnations alternating between male and female bodies. The future of human evolution hinges on the knowledge of and the ability to redress the weaknesses in our present culture that result from an overemphasis on the masculine. Besides the habitual conscious and unconscious participation and promulgation of the masculine in our present culture, there is a faction of Christendom that has intentionally sought to obstruct the development of the female ideal, clinging to what Rudolf Steiner called the "ancient priestly wisdom" and "erecting something of a dam to hold back the whole stream."² This Christian sect is known as the Jesuit Order. In this and the following two studies we will attempt to unveil the evolutionary plan that is designed to overcome the regressive agenda of the outdated practices of the Ancient Priestly Wisdom.



Theseus slays the Minotaur

Prepared in advance in mystery schools, and flowering at the dawn of the age of the intellect that began when the constellation of the Ram entered the portal of the Sun at the spring equinox, was the exclusively male wisdom that was at that time the only means by which initiates could lay hold of the holy ideal of humanity and bring it into earthly manifestation. The world's mythology reflects this wisdom in such characters as Ovid's Theseus, a

¹ Statistics show that after 20 years, 48% of marriages end in divorce or separation, based on the National Center for Health Statistics and the U.S. Census Bureau.

² Rudolf Steiner, *Freemasonry and Human Evolution*, II, Lecture of October 23, 1905, Berlin, for women only.

pioneer and representative of intellectual development from Greece. Theseus killed the Minotaur (a bull-headed man) in the labyrinth built by Daedalus, representing the “forces of the bull,” which were a hindrance to the thinking man, a carry-over from the previous age of Taurus. Subsequently Theseus, upon escaping from his imprisonment to King Minos, left behind the wise Ariadne (initiate-daughter of Minos) on his journey to his homeland. Had Theseus been possessed of a more mature wisdom, he would have conquered the Minotaur but spared his life, and made sure that his intellectual conquests were carried out with the help of Ariadne’s compassionate, female intelligence. This is easy to see in hindsight more than two millennia later, but at this early stage of development, male intellectual wisdom represented by Theseus had to separate itself entirely from its feminine counterpart. Theseus had to forsake the former guidance of the gods through Natura, the Mother, as a critical step leading humanity to independence from the gods in order to prepare the human individuality or “I being” for eventual re-unification with the gods out of freedom.

Such was the character of the intellectual life of the Ancient Priestly Wisdom, independent and hostile toward feminine influences, as it took hold in the human being seeking a path to independence from the wisdom of nature; it could not have been otherwise. But in our time, adherence to the injunctions of Ancient Priestly Wisdom is Luciferic and antagonistic to the goals of modern spiritual development under the guidance of Michael and Sophia in the name of Christ. The Jesuit Order, as mentioned above, successfully advanced a regressive agenda when, during the 16th century, it came to power as part of the Counter-Reformation, seeking to strengthen Catholicism in the face of the rise of Protestantism. The Order accomplished this by insisting on strict adherence to three old principals: independence, hierarchy, and secrecy. If we understand these three principles—not just in the abstract, but also as they appear in life, and address the inherent contradictions in them, we can sidestep the traps of Lucifer and Ahriman that remain in our present-day culture as a residue of the Ancient Priestly Wisdom. Learning to recognize the spirit that inspires these principles will outfit us with the necessary armor and weapons, so to speak, of modern Grail Knights. It is the task of these modern Knights to protect pilgrims who are on the journey to the temple of the grail, the new Jerusalem. This journey to the grail is the goal of human evolution and its foundation is being laid in the spiritual world in our time.

Historically, the grail saga has been recognized as an answer to the backward elements of Catholicism that seek power through masculine domination and through the seduction and abuse of the feminine Christic forces. The grail stories also represent a flowering of the esoteric, Johannine, spiritual stream that received the task of sheltering the divine feminine—a flowering that must begin to produce fruit in our time and reach maturity in the future Philadelphia community.

Any effort to work directly against the counter-evolutionary, Luciferic forces in their before-mentioned manifestation would lead us away from our evolutionary tasks, but there is nevertheless an effective way to tear down other “damming” activity that is blocking the stream of spiritual progress. Far more than we realize, these Luciferic principles unconsciously govern our own soul forces. There is therefore a great deal that we can accomplish to quicken and enliven

the etheric, life-giving, grail stream that can save our civilization from further lethal, sclerotic hardening—far more than we usually imagine; we accomplish this task by turning our attention to ourselves. The outward culture in which we have been immersed is steeped in masculine formulae that we fail to recognize and address, and to which we therefore remain captive. The antidote for our pathologically masculine culture is to renew and replace our present governing structures with new administrative architectures that have their source in the teaching of the etheric Christ. The etheric Christ is teaching living methods of government, and initiating living community structures that alone can contain the life-blood of the future community we envision as Grail Knights. As Jesus said, you can't put new wine in old wineskins. Until we not only know the new principles of etheric governance, but can apply them to our community building just as strictly as the anti-evolutionary forces follow the old priestly wisdom, all of our hopes for the future will remain theoretical and will never come to manifestation on the physical plane. As with its medieval predecessor, the characteristic of modern knighthood which sets it apart from other schools is that it is not only based on a particular knowledge but is equally based in action on the physical plane—decisive action. It is based on knowledge, which has its foundation in the *will* of the human being.

Those called to be modern Knights of the Grail have been imprinted with the stamp of the universal human being, which is the source of the Christ power, and also with the Christ will, which is above the division of male and female. Much of our discontent with the prevailing masculine-oriented governments, from the highest levels on down to the marriage unit, is evidence of this imprint. This discontent can be seen as well in the general population where inadequate solutions are championed. Replacing men with women in places of power in the governmental structure is not a sufficient answer, but is symptomatic of the forces at work in the deeper streams of human evolution. The imbalance is in all of us, not infrequently as much in women as in men. Only as we learn to apply the techniques of etheric governance will we enter into the circle of the new knighthood where harmony exists between the streams of Michaelic and Sophianic wisdom. Only when this harmony is present in our consciousness as a living force, not merely intellectually, can we overcome the tendency to live and act in opposition to the higher wisdom of the etheric Christ.

Before we delve further into these ideas, we should discuss the functions of the two sacred ritual objects that have been given to the grail community to secure the balance of male and female wisdom: The Holy Lance or Spear and the Grail Cup. Traditionally, these refer to the *lance* of the Roman Centurion Longinus, the lance that pierced Christ Jesus on the cross, yielding blood and water. And the grail *cup* was the chalice used at the last supper, which contained the water and wine that Jesus Christ proclaimed was his blood and which he took up in a sop of bread to nourish the Apostles—the elements that were destined to nourish the church. Those who go on a materialistic search for the grail cup and the lance of Longinus are engaged in child's play because these objects exist in a realm beyond the material world, and are multiplied to be available to each soul who learns the secret of their use. These objects represent spiritual realities that will forever evade the grasp of those who fail to gain initiation knowledge and experience, and are not able to put to death the natural life. This is to say that every power within us that we possess as a gift,

given or inherited, that has not been killed and then resurrected by our own effort, inevitably remains a hindrance to our spiritual evolution. Paradoxically, these untransformed powers also provide our sole means of spiritual development, but only when we are ready and able to transform them. The Holy Spear and Grail Cup lead us into the realm beyond what is natural in us, beyond what is habitual, illuminating the unconscious depths within us. The human etheric body must be penetrated to achieve the results we desire. Only when we penetrate the habitual and unconscious within us will the etheric body yield the fruit made possible through the Christ power and the Christ will—the compassionate power of the universal human being.

The Holy Lance is meant to pierce through the veil of human flesh, through the lower organs and up into the heart to create a way for the vital etheric streams to enter our blood, the streams that can flow into us only through a relationship with Christ in the etheric. By means of the Holy Lance our shed blood can be transformed into the etherized blood of Christ, and our bodies can become the vessel, the Grail Cup, for a new “Christened blood” to flow in us. This is how we incorporate the Christ “I being” into us, our “higher I,” for the blood is the vehicle for the ego forces. Performing this sacred act gives us the authority to say with St. Paul “I am crucified with Christ, nevertheless I live; yet not I but Christ lives in me.”³ Unless we yield ourselves to the work of the spear, our blood cannot enter the grail cup, nor will it be etherized to radiate the love of Christ. This is not a mystical or allegorical transformation of our blood; it is a literal, spiritual/physical, transubstantiation/transfusion in which Christ’s blood replaces our own blood. The heart is not the grail cup as others have theorized. That is merely an abstraction typical of the detached culture of the intellectual. I ask my readers: What can the grail cup be other than the whole human being as Christ’s vessel—the human being filled with the blood of Christ, where the Christ power and the Christ will can live and work? Like Parsival, *we must ask* for the Lance and the Grail in order to have its blessing, as Chrétien de Troye indicates in the verse we have chosen to begin this three part study, where he says: “...thou did not ask for the lance and the Grail, and because of that, many other bad things have happened to you.”⁴



Vision of the Holy Grail
William Morris

Getting back to the subject at hand, in this present article we will examine the first of the three traits characteristic of the old stream of the Ancient Priestly Wisdom—independence. We will analyze it to eliminate any confusion connected with the contradictions inherent in an abstraction such as *independence*, knowing that independence in itself is not a bad thing; whether it serves us or hinders us hinges on how it is employed in particular circumstances. We will see that as we separate out the inappropriate use of independence, we will be discovering the Holy Lance of truth. Asking for and possessing the Holy Lance is similar to finding and creating the sword of

³ *The Holy Bible*, New Testament, Galatians 2:20

⁴ Rudolf Steiner repeatedly spoke of the superiority of the Chrétien de Troye version of the Parsifal story over the Eschenbach version, which does not emphasize asking for the Holy Lance and the Grail Cup.

Michael, which is forged on an altar in the depths of the earth, a subject that will be addressed in another article.⁵ If we can understand the forces at work in the Ancient Priestly Wisdom in the context of human spiritual evolution, we can own the power of the Holy Lance.



*Joseph of Arimathea
Catches the Blood of Christ
in the Communion Cup
the Holy Grail
Franz-Stassen*

It was the Ancient Priestly Wisdom that was behind the Spear that pierced Christ's side while he hung on the cross of Golgotha. By this piercing, the blood of the redeemer, which is the vehicle of the ego forces or "I being" of Christ, flowed as a mighty etheric river into the earth, and also, according to legend, Joseph of Arimathea captured it in the grail cup. Meditating on this pivotal event in human/cosmic evolution, we can begin to understand how stupendous and far-reaching was the redemptive act of Christ in the Mystery of Golgotha. The impulse to transform evil into good that the general population of the world will barely begin to take up millennia from now, and which we must now begin to incorporate into ourselves as forerunners, is hidden in the symbol of the Holy Lance—in the objective spiritual reality that lies behind this symbol. If we understand the task of the Grail in our times we know that this mighty impulse must be carried by a community of Grail Knights as the bridge between the 5th and the 7th

cultural epochs of world evolution, when the individuality that was Parsifal will appear again on the scene of world evolution to fulfill the task he is destined to achieve.

Let us briefly reiterate what we have brought to light thus far in our discussion. The first principle of the Ancient Priestly Wisdom used by our Luciferic adversary to divert us from our path is independence. Each of the three principles cited has a good and useful aspect that must be distinguished from its destructive aspect in order to isolate the properties that we wish to eliminate. In our time, independence finds its proper place when it leads us inward for knowledge, and it is destructive when it works outwardly, separating us from the world and especially from our neighbor. The proper independence in us is cosmopolitan and universally human; it is community-oriented, leading to a harmonious diversity. In former times social independence was necessary for initiates to preserve certain important spiritual impulses from dilution and abuse by outside forces. Initiates were required to be independent of the general population to preserve their knowledge and the forces they had worked hard to acquire. In their time they formed an appropriate social elite. They were the "heads" of state separated from the "body" of the population. The populace was required to obey the rule of law as *divinely ordained* without question, while *secret* initiation procedures formed a connecting link between this ruling class of human beings and the spiritual world—a link to the gods. This ruling class formed a *hierarchy*.

⁵ Look for the upcoming article entitled: *Archangel Michael: How Can We Know Him, Part V, Wielding the Sword*, for an in-depth study of forging the sword of Michael.

Today the spiritually appropriate situation is the reverse. Since the time of Christ the mystery of initiation has been opened to the masses of humanity. Modern democratic governments (our ruling class) have given a voice to the common man and a modicum of freedom to the individual, but inasmuch as they still hold to the principles of independence, secrecy, and hierarchy, they are backward-looking—clinging to the power structure of the Ancient Priestly Wisdom—male dominance. In our day, to simply acquiesce to an authority outside of us without question is to give up our human freedom, whether it is an authority in government, in our jobs, or in our spiritual subculture. The path of the modern knight of the grail is one of questioning. The Parsifal mood, of which Rudolf Steiner often spoke, is that of questioning. A lively thought life can only be sustained through questioning. What goes unquestioned insulates us from the exercise of conscience that alone can preserve and advance human freedom. This does not mean that we refuse to obey the law of the land, regulations in our workplaces, or the advice of our spiritual teachers. We should “render unto Caesar what belongs to Caesar,” as Jesus said. But it means that we keep *our conscience* free of these strictures, “independent of all teachers and organizations in the world,” as Valentin Tomberg adjures us, seeking more just and liberating social structures—and yes, sometimes obeying the higher law instead of the lower through the great ideal of peaceful, civil, disobedience, following the path set forth by such inspired leaders as Mahatma Gandhi, Martin Luther King Jr., and Nelson Mandela.



Render Unto Caesar
Peter Paul Rubens

Today the strengthened ego forces we have acquired since ancient times must be further strengthened by being put to the test in the outer world. Christ has restored the relation between the head and the body by virtue of being (if you will excuse the somewhat grotesque phrase) both the head and the body. “In him is the fullness of the Godhead bodily.”⁶ Christ brought the divine into the human being. Likewise we must be able to carry our spirituality into the world body; if we fail to do this we prove ourselves inadequate for the demanding path of grail knighthood. If we fail to judge (in the best sense of the word) our leaders and our teachers, we are still children being led by spiritual parents, and can only dream of spiritual knighthood. Only when we prove ourselves as independent thinkers are we ready to engage in building the new spiritual community whose substance streams from the spirit-self above us.

In former times it was customary to seclude oneself to practice spiritual life. Even today we have monasteries, cloisters, convents, hermitages, and retreats of all kinds that service a wide array of spiritual and religious traditions. Despite their limited, positive, social function, these are essentially institutions that protect and encourage human atavistic proclivities. By and large they shelter the practice of spiritual weakness and backwardness. Likewise, if we support belief in spiritual authorities in our spiritual communities rather than insist on living our lives based on direct knowledge of spiritual facts, we are also sheltering the practice of spiritual weakness and backwardness. In our time this kind of a reversal takes vigilance, since the average seeker is

⁶ *The Holy Bible*, Colossians 2:9

accustomed to *believing* instead of *knowing*. Our culture of education typically does not teach thinking, but rather information-gathering, which fosters faith in and dependence on authorities.

Nevertheless, we have no condemnation for what remains behind, recognizing that it will hold a place and function in the whole of our social structure until we are able to outgrow it. But the ideal of Rosicrucianism, which is an outgrowth of the Grail impulse, is a spirituality that builds solely on the solid ground of direct knowledge of spiritual facts in the inner life, and is in step with contemporary culture in the outer life. The Rosicrucian spirit, which has preserved the stream of pure male-female spirituality, eschews *independence in the social sphere*; it seeks to transform modern culture, not to shield the seeker from it, and not merely to remain *independent* from it. Every tendency to separate from or escape modern culture is a surrender to fear and to the temptation to seek comfort rather than face our adversaries. In separating from modern culture, we give in to our fear of the adversarial forces, and we seek comfort by attempting to create a world around us that is *like* us. Obviously, there are lots of things in modern culture in which we cannot participate, but we must nevertheless find ways to participate. If we can reflect and meditate on the fact that Jesus was accused by the religious leaders of his day (justly or not) of being “a glutton and a winebibber” (which refers to his degree of participation with others in the life of the senses) and “a friend of tax collectors and sinners” (which refers to his deep involvement in the social life) and realize that we, his followers, ought also to be able to be accused of the modern counterparts of these things, we will come to something of an understanding of how we must participate in modern culture. Let us quote Rudolf Steiner who speaks strongly of this matter, with respect to modern technology:

It would be the worst possible mistake to say that we should resist what technology has brought into modern life, that we should protect ourselves from Ahriman by cutting ourselves off from modern life. In a certain sense this would be spiritual cowardice. The real remedy for this is not to let the forces of the modern soul weaken and cut themselves off from modern life, but to make the forces of the soul strong so that they can stand up to modern life. A courageous approach to modern life is necessitated by world karma, and that is why true spiritual science possesses the characteristic of requiring an effort of the soul, a really hard effort.⁷

The task of Grail Knighthood will amount to nothing if it does not seek to transform culture and reshape modern civilization. We must beware of the tendency to disparage and separate ourselves from modern culture. Valentin Tomberg did not disparage modern life—even the culture that rejected him, but instead demonstrates for us a way to change culture by entering into “the belly of the beast” in order to transform it. He penetrated Roman Catholicism and planted a seed that was meant, eventually, to transform the Ancient Priestly Wisdom. He did this by becoming Catholic and providing a ground within Catholicism for Christianizing Hermeticism with his magnum opus *Meditations on the Tarot*, which strikes at the very heart of the Ancient Priestly Wisdom in one of its original and most significant forms. Hermeticism was the foundation of the priestly cast of Egypt, the techniques of which passed into government by kings during the time

⁷ Rudolf Steiner: *Art as seen in the Light of Mystery Wisdom*, p. 16, Rudolf Steiner Press, London.

of the transition between the third and fourth Post Atlantean epochs and has now been recast into our present forms of national government. Tomberg also sought to transform the personal aspect of Romanish jurisprudence by giving it a universal moral foundation in his thesis *People's Rights as Humanity's Rights*. He accomplished these monumental tasks by absorbing outer culture and digesting it in order to transform it. Spiritual science teaches us that the more significant aspect of digestion is not what we take in, but the fact that we overcome what we take in. Like Tomberg, we as Grail Knights are called to absorb and digest modern culture—to enter into the belly of the beast to transform it. Let us now pause and reflect again for a moment on the Holy Spear and the Grail Cup.

The Holy Spear contains the power of the spirit present in the Word. Only the Word is living and powerful enough to pierce through our lower organs and into our hearts.⁸ And just as the planets are under the presiding influence of the Sun, so the lower organs must be subservient to the heart as an organ of cognitive thinking. The sort of visionary clairvoyance that comes directly from the lower organs proceeds from the unconscious will forces in the human being and is not reliable as a source of knowledge. Whatever is acquired unconsciously, forcing itself upon us, sidestepping our conscious choice and inner activity does not proceed from the Christ Sun, but from the Moon Sphere, and must be treated as such. The Holy Spear is the shaft of light from the Christ Sun that appropriately awakens our consciousness to what might otherwise remain captive in darkness within us in the lower organs. By means of the living Word, the etheric light is able to penetrate through the lower organs to illuminate the inner thoughts and intentions of the heart, which is the center of etheric consciousness. If the Word, through the Holy Spear, shines a light on thoughts and intentions in us that are in conflict with revealed truth, and we can countenance them, we are halfway toward etherization of our blood; we have discovered how to draw blood with the Holy Spear. Once we have discovered what is in conflict with the spirit, we can surrender our blood to the grail vessel for transformation through the power of Christ. More accurately, in surrendering our blood to Christ we become the grail vessel. Only *when* we have submitted ourselves to examination by the Christ Sun can our blood be illumined, which is to say etherized, in which case a new etheric current, initiated by the piercing of the spear, can flow in us.

To enrich our imagination of the Holy Spear and the Grail Vessel, let us recall that Rudolf Steiner often depicted the consciousness-soul penetrated by the spirit-self with the imagination of holding the calyx, the generative organ of a flower, up to the sun's ray, what he called "the holy lance of love," for fructification. The higher generative organ in the human being is speech, or the word that lives within us. The word lives in us by means of our inner beliefs, the conscious and unconscious springs of our being, and has its foundation in a script corresponding to our karma. Steiner's illustration of the "sun's ray," the etheric light, penetrating the generative organ of the flower for fructification, shows us that we must submit our souls to the "inspection" of the divine, to the holy ray of light



⁸ *The Holy Bible, New Testament, Hebrews*, "The word of God is living and active, piercing even to the dividing asunder of soul and spirit, the joints and marrow and is a discerner of the thoughts and intents of the heart."

that is the wisdom of the Word. This is the way of the Holy Spear: the conscious path to transformation. The power to wield the Holy Spear lies in the fact that *we* allow it to pierce us; *we* own it in its piercing; *we* permit the piercing, just as Christ permitted abuse and piercing. We should not be surprised that often it is our enemies who point out what is wrong in us. Nevertheless, through our own inner activity, we can possess the spear and ensure that our blood falls into the grail cup, that the Christ Power and the Christ Will penetrate first our heart's blood and then our body and limbs. Novalis, a leading forerunner of the sixth epoch community, knew this secret, which is why he maintained that "[w]hoever flees pain no longer wants to love. The lover must feel this gap eternally and keep the wound open always." Rudolf Steiner said it like this: "The divine world shall enter the world of suffering." This is what it means to be independent in the right way—letting the divine World Word enter our thinking and work down into our blood. As we noted earlier, independence should lead us inward for knowledge. This means that "remaining true to the spirit," as Valentin Tomberg adjures us, we walk a path of self-knowledge that distinguishes us. We stand for truth that is revealed to us by the Holy Spear and live by it, act upon it, because we know that only by doing so will we have the necessary building blocks of spirit-knowledge to construct the temple of humanity, the new community.

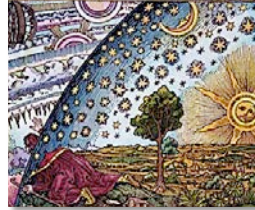
Let us expand our analysis of independence and its proper and improper use. Having addressed the idea of an *unhealthy* independence from modern life and outer culture and the *healthy* independence that leads us inward for knowledge, let us further address ourselves, on a deeper level, to independence in our spiritual sub-cultures as we have begun to do above. As we proceed, let us introduce the word that should be upon the lips of every Grail Knight, a word to replace the word "independent" as applies to the social world around us, viz., the word *COLLABORATION*. *Collaboration* is the converse of independence and the remedy for its adverse effects in the social sphere. We rarely see collaboration in the world around us. We are all little kings and queens in our own domain. It is impossible for our lower egos to share responsibility with other lower egos. On this level we all want control; we all trust only ourselves. This is destructive independence. Even when we see and know rightly our own tasks, even when we are gifting the world with our own spiritual research, if we fail to collaborate with others when collaboration is possible, we fall short of the Sophianic imperative, which is to express twelve-foldness. We will come back to the subject of twelve-foldness later.

It is only by the power and genius of collaboration that we will succeed in bringing the Christ impulse into the mainstream of modern culture. The world will not recognize Christ when disunity reigns in and between spiritual communities. When we are One in our striving, the world will recognize Christ through his etheric presence. In this regard, we can recall Jesus' prayer in John: 10, in which he prays for his disciples, "that they may be One as we [he and the father] are One, that the world may know Thee." For this unity to come about, a collaboration of spiritually-minded people must occur, entailing what Rudolf Steiner calls "a courageous approach to modern life as necessitated by world karma." Apart from this "courageous approach" we will fail to accomplish the dictates of the Christ impulse in relation to world karma. If we *are able* to collaborate, we gain the blessing of the three foremost Archangels whose task it is to guide

humanity towards the cultural flowering of the sixth epoch community, i.e., Michael, Sophia and Ramael⁹.

Even in our spiritual communities, it is difficult for modern independent egos to understand and appreciate the power and possibilities of collaboration. There is a great deal of fear connected with letting go of independent control to allow collaboration; the independent part of us clings desperately to the familiar approaches to organization and government. This remains true largely because we have as yet failed to imagine things differently. Who would be willing to abandon one method of government without having another to replace it?

One way to imagine the spirit of collaboration is through penetrating the unity that exists in the cosmos, by observing the working-together of the beings of the zodiac, the *twelve* living beings of the spiritual world. The circle of *twelve* that we call the zodiac collaboratively pours down its influence upon all living things and beings, maintaining universal order and harmony. Our collaborative work will be accomplished only when we access the domain of the first hierarchy, the home of the Spirits of Love, Harmony and Will, the Seraphim, Cherubim and Thrones, who hold sway from the region of the twelve zodiacal constellations.



The teaching of Christ in the etheric may be seen preeminently as a directive towards establishing twelvefoldness. Nature in its own way is a reflection of twelvefoldness, but it is a fractured reflection. It can give us clues, but nothing in the living world of nature, of the plant and animal worlds, can of itself reflect twelvefoldness; only as we survey the landscape of life in its grandest aspect, in its entirety, including geographic regions the world 'round, can we see a complete twelvefoldness. Before the Luciferic element was introduced, the human being was the only living being that had the potential to reflect cosmic twelvefoldness. In the world today, the imagination of twelvefoldness has to do with reuniting the wealth of wisdom inherent in the divergent streams of human evolution: races, languages, nations, cultures and tribes. The task of reuniting humanity's rich but separated gifts, which proved too difficult for us on our own, has been taken up by the Godhead. Only through the Cosmic twelvefold being of Christ can wisdom again become the "all-wisdom" that it was for the original androgynous Adam before the Fall. Christ has "seeded" the world by leaving his twelvefold imprint in the etheric sphere of the Earth. It is now our task, through the school of Christ in the Etheric, to re-create twelvefoldness in our lives through living by Christ as the living Bread and living Wine.

In the social sphere this means that we learn to recognize and include in our spiritual community-building others who have the intuitions, talents, abilities and knowledge that we ourselves lack. If we have in view the twelvefold wisdom, we will clearly see our own individual deficiencies, and we will gladly descend from our towers of independence and work tirelessly to ensure that the complementary ministrations are present that will yield the blessed twelvefoldness. For we will see that these complementarities alone can sustain our communities

⁹ The author will elaborate the mission of Ramael in a future article in this series. Refer to Adrianna Koulias' article for the identity of the Archangel Ramael: *The Trinity of Nathan Soul, Vidar and Michael in the Past Present and Future Sacrifices of Christ*.

in spiritual health and strength to accomplish the demands of world karma that our age requires of us. For some obvious examples: An artistic point of view will not be adequate without a mathematical or scientific perspective added to it, and visa-versa. Or, while some of us work primarily from the vertical member of the cross of world evolution—the spiritual dimension—and others work largely from the horizontal or soul dimension, it is not difficult to recognize that working through the cross of world evolution requires that both the horizontal and the vertical points of view are utilized to produce harmonious and healthy spirituality. Health and healing will come to a community only when a balanced message comes forth from variously skilled and experienced individuals who can together meet the manifold needs of community members. A vision of twelvefoldness can save us from our independent selves and lead us into the full-orbed wisdom that may be found through collaboration.

The ability to recognize those with whom we can collaborate to achieve a more complete (twelvefold) vision and plan of action is part of fulfilling the Michaelic imperative to “mirror the highest in the other.”¹⁰ More often than not, in our own community circles, individuals with the requisite talents and abilities to complement and round out our work are waiting for the opportunity to offer their gifts to the group. In this challenge to modern Grail Knights we can recognize our spiritual lineage stemming from the original twelve Knights of the Round Table. These twelve, like the twelve Apostles that surrounded Christ, mirrored the multi-faceted cosmic intelligence that alone can bring the fullness of the blessings of spiritual order and harmony into the life of our groups in preparation for the sixth epoch community.



Christ with the Twelve Apostles
James Tissot

In spiritual science we recognize four great sacrifices of Christ, each of which performed a harmonizing function on various members of the human being. The fourth of these sacrifices on the physical plane was to strengthen the human ego to keep harmony within our three-part soul: our sentient, intellectual and consciousness souls. The sacrifice of Christ that has occurred on the etheric plane in our time has the goal of raising humanity one step above the ego to manas or spirit-self. Spiritual collaboration among individual egos is only possible at the level of manas, which is the level of universal individuality. This collaboration is the gift of individuality, which is sacrificed to the world soul in a community of such sacrificing individuals.

¹⁰ Refer to the author’s article entitled: *Archangel Michael: How Can We Know Him, Part I*, for a further elaboration of the imperative to “mirror the highest in the other.” It may be found at the author’s academia.edu website.

The fact that humanity has failed miserably up until now to incorporate the collaborative spirit into our endeavors is not surprising insofar as we have failed to incorporate the divine feminine, *she who unites all*—the glorious woman Sophia who bears the crown of 12 stars¹¹—into our governing philosophies. We have developed our individuality, but as individuals we have not crossed the threshold that gives birth to the universal individual, as mentioned above—the Christened ego which provides the force necessary for spiritual collaboration. The evidence of this failure is that we continue to acquiesce to the old forms of government and administration on all levels. World forums and multi-national organizations, national and local governments, businesses, institutions and churches, foundations, clubs, groups of all sorts, and even the family unit, all operate primarily in the spirit of the social norms of private enterprise or democracy with their central authorities and hierarchies of power, which share their ethic with the military. These institutions are all structured, to greater or lesser degrees, on the foundation of the Ancient Priestly Wisdom (a central power, significantly, isolated and independent from the organization it seeks to govern). The etheric Christ is initiating new collaborative ventures that have more in common with the dynamic architecture of birds in flight, bee-hives, or eco-systems (for example) than with the power structure of the military, of democracy, or of the church of Rome. One of the primary tasks of the Knights of the Grail in our time is to pioneer the new technology of collaboration that is imprinted in the etheric sphere of the Earth, in the organic and living world. This technology is also recorded in the epistles of the New Testament for those who know what to look for, and it stands in stark contrast to the administrative techniques of Christendom that developed during the first centuries after the Mystery of Golgotha, when the Petrine principle of power took hold and overshadowed the original etheric purity of the church life that was deeply rooted in Johannine principles.



The Queen of Heaven
Botticelli

We must imagine forms of government that can be applied on all levels and are consistent with the Johannine principle of authority. What is the Johannine principle of authority? It is the *authority of the heart* as Robert Powell so clearly points out in his book *The Wandering Fool* in which he indicates the stream to which the writer of *Meditations on the Tarot* belongs. Pointing to this stream Powell says

The author indicates [of]...John—the beloved disciple, who listened to the beating of the Master’s heart—that he was, is, and always will be the representative and guardian of the heart...As such he was not, is not, and never will be the leader or head of the Church. Just as the heart is not called upon to replace the head, so is John not called upon to succeed Peter.

These words are a strong indication—not that Johannine Christianity has no outer structure, but that its structure is essentially different from that of the Petrine Church. Powell refers to an “original founding impulse” of the Church in which “the outer Church should be a reflection of the Eternal Church.” What is the reflection of the Eternal Church? One thing of which we can be

¹¹ *The Holy Bible*, New Testament, Revelations 12: 1, “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”

sure is that it is not the outgrowth of our governmental social norms, which must be overturned for Johannine authority to manifest.

Let us look to the wisdom of Eternal Israel for a clue to the esoteric structure of the Eternal Church. In the Septuagint, the Greek Old Testament, we find in I Samuel the story of King Saul and King David. In this story we will see that Saul is a prefiguration of the Petrine stream and David is a prefiguration of the Johannine stream of Christianity. There are many ways (which we cannot elaborate here) that this prefiguration can be demonstrated by drawing on the long biblical account of the relationship between David and Saul. But we can arrive at one very significant fact that indicates this prefiguration by considering the means by which Saul and David were anointed for their respective Kingships. Saul was anointed with a “cruse or vial of oil,” and David was anointed with a “horn of oil.” We could say that the authority they received was administered, in the case of the *cruse* of oil—a man-made bottle—in a *human, earthly way*; and in the case of the *horn* of oil, which is a product of cosmic forces working in nature, in a *living and divine way*. It is our goal here to get a picture and a feeling for the difference between the two streams, to observe the difference between the authority that flows from the horn of oil compared to the authority that flows from the human, earthly vessel.

Earthly human authority, like that of Saul’s, who was anointed with the vial or bottle of oil, flows down from the head, over the body, and lastly to the feet. This indicates that the head gives the orders and the body obeys. It is *the Law* that is administered in this way. This is a very effective way to control people and get a job done, but it is not the appropriate way for our time. The power of the Jesuits is predicated on the absolute authority of the head that gives the commands, whether it is the Pope or the Archbishop, the Bishop, or any superior. Orders are not to be questioned, only obeyed, under pain of judgment and excommunication. It is not difficult to see that this model on a smaller scale is the prevailing one in Protestant churches as well as in the Catholic Church, having as they do their own Pastor-Popes and central authorities. The model prevails as well in the business world, in the world of corporations, with few exceptions.¹² In contrast, the way of nature and of the cosmos, the living and divine way, is also predicated on obedience to a commandment—obedience to Christ’s command to “love one another as I have loved you.” We will need to examine both “how Christ loved us” and how one “loves the other” to discover the etheric technique that must replace the Petrine, human, earthly, technique of government.



Saul is anointed

¹² For examples of efforts to establish a better model see Tom Peters’ books, *In Search of Excellence* and others. Also, see *The Soul of a Business*, by Tom Chappell.



David is anointed

When the horn of oil is used for anointing, the oil flows down and out of the horn and continues to flow over the body and down to the feet, and the apex of the horn points upward as it does on the living animal from which it came. This symbolic gesture of the horn pointing upward indicates a divine cosmic principle. While the physical oil flows *downward* there is a corresponding and complementary etheric flow spiraling *upward*. Just as when water in a river flows downstream its etheric stream flows *upstream*, so does the etheric anointing in Johannine Esoteric Christianity flow upward, while the outer anointing flows down. It is the administration of grace that must accompany that of the Law. This is what was added to the

Law by Christ: the invisible stream of anointing from below—a feminine stream from the Mother. And it is another expression of the double-spiral principle of life and development which was used repeatedly by Rudolf Steiner to describe the inward and outward spiraling activity that we can see everywhere in micro-cosmic nature as well as in grand spiral galaxies like our own Milky Way.

This two-fold cosmic activity can also be recognized in the way St. Paul speaks of the resurrection in the New Testament. He says of Christ:

Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.

Here we see the nature of Paul's understanding and awareness of two currents moving in opposite directions. Rudolf Steiner gave a verse to the pastoral-medical students, saying

I shall walk a path/That dissolves the elements in events/ [...] *Christ leads downwards and upwards*/Harmoniously generating spirit-man in earthly man. (Emphasis mine.)

This is the nature of the new etheric technology of government; it moves both down and up. The authority cannot properly move downward from the head unless there is a corresponding upward movement, and vice versa. What does this mean?

This etheric current in its spiritual-moral dimension is most clearly represented by what occurred first at the anointing of Jesus by Mary Magdalene and subsequently at the washing of feet at the Last Supper. Lazarus-John (the writer of the Gospel of John) and Mary Magdalene had both been deeply initiated into this mystery, as well as St. Paul, and the three of them were able to behold Christ in the etheric. This secret is revealed in the new school of Christ in the etheric. In the Gospels written by Matthew and Mark we have in the story of Mary's anointing of Jesus "for his burial" only a depiction of what was *apparent*: Mary poured the costly ointment on Jesus' *head*. In the Gospel written by John the representation of the etheric current is *not so apparent*, viz., the depiction of the anointing of Jesus' *feet* by Mary and then her washing his *feet* with her hair. In fact John considers this "not so apparent" act by Mary to be



Mary anoints Jesus

the most important occurrence of that night, since he fails altogether to mention the anointing of Jesus' head. For John the important anointing is the anointing that starts with the feet and moves upward—what we have been calling the Johannine authority. We don't quite understand the significance of this anointing until we read in the Gospel of the occasion six days later on which Jesus washes the feet of the twelve after the Passover feast, which was the Last Supper. Jesus explains to the apostles that if he washes their feet *that their whole body will become clean*. By this statement he was referring to the cleansing etheric current that flows from below upward to the head. If we examine the context of this occurrence we may be able to grasp something more of its significance.



In Humility
Simon Dewey

At the Last Supper Jesus instituted *both* what the church later called the sacrament of Holy Communion and the “lesser” sacrament of washing the feet, which is still practiced in some churches to this day. In these original sacraments, bread and wine were identified as Christ's body and blood, providing nourishment for his disciples, and foot washing was shown to be the guarantee of purity. Here we can understand why these two sacraments occurred on the same occasion and why they must always go together; neither is complete without the other. It is by the strength

that is derived from communion that the community is *outwardly* built, and it is by washing of feet that the community maintains purity in its *inner* life. Esoterically, these are the two pillars of the temple—Joachim and Boaz, wisdom and strength. The deeper significance of the sacred act of communion was described by Rudolf Steiner who said that the sacraments of bread and wine refer to the Earth itself, to the fact that Christ was to flood the etheric body of the Earth with his spirit and so become the Spirit of the Earth, with its lands and seas, its mountains and rivers. This is why Jesus later said “He who eats my flesh and drinks my blood treads me under foot.” Contemplating this saying, we can begin to understand the new connection that is being made between community building (the communion), and the purified etheric forces that proceed from the Earth and move upward from the feet.



Mary Magdalene's Box of Very Precious Ointment
James Tissot

Looking more deeply into this secret we can see that Mary Magdalene had the experience of the etheric Christ *spiritually* washing her feet, and that her anointing of Jesus' feet was an act corresponding to her own profound inner washing. Mary was convinced of her deeply sinful nature, the depths of her departure from cosmic law, and had the experience of Christ releasing her from this bondage. She therefore further elevates the gesture by kissing his feet and wiping his feet with her hair, declaring that the head, the highest member of the body, bows to the lowest member. What is more, by using her hair she signifies that the “glory” of the whole

body (a woman's hair in the Hebrew tradition was considered her glory) bows to the feet, the most “uncomely member,” which is the term St. Paul uses to refer to the feet. This gesture could hardly be more profound in its implications as representative of Christ's love and forgiveness,

and as an indication of the sort of love we as members of his body are enabled, through him, to have for our spiritual brothers and sisters, and which alone ensures purity in our communities. We are reminded of the words of St. James: “Confess your sins to one another and pray for one another that you might be healed.”¹³ Without acknowledging to each other that we are “sinners,” we cannot enter into the space of foot-washing, the space that ensures our place in the communion of the body of Christ. This points to the etheric, hierarchical dimension, the Johannine hierarchy of sacrifice: “It is the least among you who will be the greatest... [L]et the greatest among you be him who serves.” We will seek further to clarify this topic in the next article, which addresses the second rule of the Ancient Priestly Wisdom mentioned previously, i.e., hierarchy.

Lazarus John who had sojourned in the underworld at the time of his initiation/raising from the dead, could also bear witness to the pure etheric currents that proceed from the Mother in the depths of the earth, from Shambhala, and enter through the feet. The current of the Law led him down, while the current of grace led him upwards in resurrection. The knowledge Lazarus-John gained in this process enabled him to understand and to write the account of Mary’s anointing of the Lord’s feet. And again, as the writer of the Gospel of John, he alone gives the account of foot-washing at the Last Supper. Let us look further into what it was about Lazarus-John and Mary Magdalene that permitted them access to such secrets.

To penetrate this mystery further we will first turn our attention to Peter. Peter reacts to the foot-washing by Jesus at the Last Supper with disbelief. Peter was always the natural man, the man who lives by what is apparent—yet has seen the Christ. Peter does not want to let Jesus wash his feet, as *he cannot imagine Jesus “lowering” himself*. For this reason Jesus says to him “What I do you know not now; but you shall know later.” The fact is that Peter couldn’t imagine *himself* lowering *himself* and therefore could not understand; he was not initiated to the proper degree. Peter was fixed on the authority that flows in outer strength and could not grasp the current that flows upward by wisdom and grace. This becomes quite clear in the last chapter of the Gospel of John where the risen Christ tells Peter

“I tell you for certain that when you were a young man, you dressed yourself and went wherever you wanted to go. But when you are old, you will hold out your hands. Then others will dress you and lead you where you don’t want to go.” This he spoke signifying by what death he should glorify God.

By this we see Jesus showing Peter that he was living as a “natural man,” not as a spiritual man, but that he would eventually learn to put to death his natural man.

Now to answer the question about Mary Magdalene and Lazarus-John: What allowed them access to the secrets of etheric governance, the springs of Johannine authority? For Mary the revealing facts are put like this: Jesus commended her love (demonstrated in her washing his feet) to Simon the Leper saying, “Her sins which are many are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.” In this we see the rising and the falling currents,

¹³ *The Holy Bible*, New Testament, James 5:16

Mary's abasement and Christ's blessing, the working of death and resurrection, and the working in the depths and in the heights. To Lazarus-John the matter becomes evident to a high degree but is not pronounced in so many words. Lazarus experiences the death of his natural man, not just in his soul but also in his body. Rudolf Steiner's spiritual research revealed that Lazarus-John was so sickened by the fallen condition of life in the material world that he longed for death so that he might unite himself with the spiritual world and with Christ. This was his soul disposition and the reason he chose the initiation of death, i.e., so that he might overcome the death that worked in him in life. The verse we quoted earlier from Rudolf Steiner in which he says "*Christ leads downwards and upwards/ Harmoniously generating spirit-man in earthly man,*" reveals that the inner activity and consciousness we are referring to in this instance is the secret of the development of what has also been called the human Phantom¹⁴ of whom Lazarus-John is the leading representative. These underlying facts are born out in all of his writings, i.e., in the Gospel of John and in the epistles of John, where one sees so clearly his sacrificial nature in the streaming out of wisdom elevated to love. These two souls, Mary and John, sister and brother, experienced in their own way what we might call the depths of hell, or the underworld journey, in order to know the "heights of heaven." Unlike Peter, they knew through personal experience "the death by which they should glorify God."

Herein a secret of world karma and destiny is revealed. With the aid of the spiritual research of Rudolf Steiner and Robert Powell we are introduced to the idea that Lazarus was the last incarnation before Christ of the individuality of Cain, whose task it was to preside over the stream of those who gain knowledge through a deep connection to the Earth (the masculine stream of knowledge), the stream that included, for instance, an incarnation as Hiram Abiff, who had the skill to build the temple of Solomon out of *earthly materials*. Mary Magdalene was the last incarnation up until Christ of the individuality of Abel, who presides over the stream that gains knowledge by means of a deep connection to the heavens (the feminine stream of knowledge), and whose other incarnations include King Solomon who received *the design* of the temple by *heavenly inspiration* but was *not* able to bring it to manifestation on the *earthly plane* without the help of Hiram. By the turning point of time (the Mystery of Golgotha), Lazarus-John, the highest representative of the Cain stream, had worn the mantle of the *earthly* journey to the point of exhaustion; he no longer found wisdom *in the earthly life*, the wisdom that he had sought with all his might through countless incarnations. His only remaining desire was for heaven, so he sought escape from the pain of earthly life by way of initiation through the death of his physical body. Conversely, by the turning point of time, Mary Magdalene, the highest representative of the stream of heavenly wisdom, carried forward especially by the spiritual stream of the nation of Israel, became exhausted. Mary, who had sought wisdom through countless lives *by way of the heavenly wisdom* could no longer find wisdom in the heavenly stream of the Law, and entered into the earthly and sensual life, and into the death associated with the earthly life of sin. It was her desire for knowledge that drove her into the realm that she had previously assiduously avoided through many incarnations, supported by the Judaic heavenly law. At this crucial time in world

¹⁴ The human Phantom refers to the transformed physical body or what Rudolf Steiner called Spirit Man or Atman. It is the seventh or highest member of the human being that will only be perfected in the far distant future.

evolution which Rudolf Steiner termed the “turning point of time,” Christ, the New Adam, came to the individualities of “Cain” and “Abel,” Lazarus-John and Mary Magdalene, respectively. Acknowledging the results of the spiritual research of Rudolf Steiner and Robert Powell, we can add that the New Adam came as the remedy for this spiritual exhaustion. It was *he, Christ*, for whom they hungered and thirsted spiritually. It was *he*, the singular representative of both *heaven and earth* that could grant them through his spirit, the breath of Life that they had exhausted on their karmically ordained paths.

Now to get back to the question of how Mary and Lazarus had access to the secrets of etheric governance, we can see in the scenario pictured earlier how empty Mary and Lazarus were of themselves—to the point of spiritual exhaustion, and how committed they were to attaining knowledge by whatever means they could. Their paths led them far beyond the trap of desire for personal holiness; in fact, there is no such thing as “personal” holiness. Personal holiness is an oxymoron; any holiness that we possess is a gift of the etheric Christ. We are only earthen vessels, and the excellence of the power in us is not ours to boast of.¹⁵ Mary and Lazarus were desperate for a knowledge that was no longer merely knowledge of the spiritual world, but *knowledge of a spiritual world united to the physical sense world*. A simple explication of this “desperation for knowledge” that motivated Mary Magdalene and Lazarus-John is revealed in Steiner’s verse that was quoted earlier, in words which I did not include in the first quotation. Steiner says: “I will walk the path / that dissolves the elements in events / And leads me down to the Father [...] / Who leads me up to the spirit. / *Who leads the soul in error to freedom*” (emphasis mine). A significant aspect of abandoning ourselves to God is our willingness to take risks that might lead us into error. By so striving we get to know ourselves in ways that more “wise and prudent¹⁶” types of individuals do not. We walk the path of attainment that avoids the pitfall of striving for personal holiness, which is a most insidious and tempting path for sincere souls on the journey of spiritual development. Personal holiness puts the emphasis of spirituality on *ourselves* as models instead of on the *Spirit* that cleanses and fills us, and it acts as a subtle narcissism that draws the seeker’s attention away from the spirit above us and creates the sort of strife in our spiritual communities that is fueled by the egotism of one-upmanship. Jesus condemned the “wise and prudent¹⁷” type of religious person because their goal was *outer* perfection. This attitude towards outward perfection can possess even a community that shares the highest and most profound teachings, but is unconsciously more concerned with *saving face* than with living and striving for its ideals, the truths that it professes. One can observe with etheric vision that Mary Magdalene and Lazarus-John did not possess even the slightest hint of the sanctimoniousness that is characteristic of those who seek outer perfection, a characteristic that pervades numerous religious and spiritual communities where Luciferic striving for *personal* holiness is unconsciously encouraged.

¹⁵ *The Holy Bible*, New Testament, 2 Corinthians 4: 7, “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

¹⁶ *The Holy Bible*, New Testament, Luke 10: 21, KJV, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”

¹⁷ *The Holy Bible*, New Testament, Matthew 11: 25, “I thank thee Father, lord of heaven and earth that you have hid these things from the wise and prudent and hast revealed them unto babes, for even so it seemed good in your sight.”

Beholding this fact, one is not surprised that Mary and Lazarus had the honor of being considered “friends” by Jesus. We need to draw close to these saints to be preserved from the pursuit of personal holiness, the insidious enemy of the true and living spirituality that is being taught in the school of the etheric Christ, and from which Grail Knighthood derives its teaching.



Overcoming the natural tendency towards personal holiness is a delicate and difficult matter requiring wisdom. We must not misunderstand the call to holiness that must possess us and to which we must abandon ourselves—the call that has nothing to do with “personal holiness.” If we examine ourselves we will discover how much Peter is in us—the Peter who was so quick to place himself above others, to whom the risen Christ put the question “Do you love me more than the others?” This is the Peter who

boasted that he would never deny the Lord and then denied him three times. Peter did not know “the death by which he should glorify God.” We are speaking here especially of this death.

It was not arbitrary or by accident that Parsifal experienced God-forsakenness, that he felt himself wholly abandoned by God for a time. It is part of the path of the Grail Knight to know god-forsakenness. It is the ground upon which the temple of the Grail is built. This is why Rudolf Steiner began the laying of the foundation stone of the temple of humanity, the Goetheanum, with the Macrocosmic Our Father. “Evils prevail/ Witness of I-hood freeing itself [etc...]” Only upon this foundation can the so-called microcosmic Lord’s Prayer, the *Our Father* we use today, begin to be understood; occult science teaches this. Here we draw attention to the profound wisdom that *must descend* in order to *ascend*. Christ *himself* descended to the declaration “Father, father, why have you forsaken me?” Why? we must ask. Why did he descend so far? We must descend to an identification with fallenness so that we can lift all things, redeem all things. We must unite with the Earth and all that that entails. We can’t experience resurrection without experiencing death. Only when we have experienced death can we stand on the ground of the Pauline proclamation “I am dead, but nevertheless I live, yet not I but Christ lives in me.” And Christ’s words again: “Except a grain of wheat fall into the ground and die, it cannot bear fruit...” The *Our Father* prayer is predicated on the experience of death. It is a prayer that rises from below upward; it is an ascending current only because of Him who descended. And when we descend with him we can also ascend with him. As Grail Knights we must continually ask ourselves: What am I building upon? Is it my Petrine natural man/ woman? Or is it Christ? This is the true Parsifal mood—the mood cultivated by Grail Knights.

In this regard Mary Magdalene and Lazarus-John clearly demonstrate their inclusion in what was to become the Parsifal Stream, the stream of those who “know by what death they should glorify God.” They both exemplify the effects of “having their feet washed” by Christ; they exemplify the Rosicrucian type, who makes nothing of him- or herself, who walks in the deep, personal, humility and love for others that is characteristic of one who has been cleansed in the mighty stream that issues from Christ in the etheric sphere of the Earth. These two souls represent the highest forces of attainment that were available to humanity at the time, and what they

discovered in their “desperation for knowledge of the spirit” is much like what Christ himself discovered, as revealed to Rudolf Steiner in his fifth gospel—that the world, even in its highest and most noble striving, in both the Jewish and the so-called Pagan streams of wisdom, had exhausted its ability to find release from the prisons of the body and soul apart from the provision of God’s incarnated son, Jesus Christ.¹⁸

So far we have approached this important subject mostly from the point of view of the Gospels with a glimpse at the extraordinary figures of Lazarus-John and Mary Magdalene, but also drawing from the Old Testament, taking an image of anointing given to us as a prefiguration of the Petrine and Johannine streams. Let us now move on to examples that may prove to be less abstract, found in the letters of St. Paul. We will examine his advice to everyday believers in the church of Corinth. Paul’s letters to the churches are primarily concerned with addressing problems within the young church, with the goal of teaching the wisdom that he himself gained through his connection to Christ in the etheric.¹⁹ We have already referred to Paul’s understanding of this mystery, which appears in particular in his letter to the church in Ephesus in which he described the ascending and descending currents of Christ’s death and resurrection. The two currents that Paul is aware of are the key to balancing the male and female qualities that are present in the new etheric authority that flows within the body of the church, and can potentially flow through any governing or governed body. It is the secret of the new Johannine inspired governmental authority that supplements and complements the Petrine stream of authority, purifying and enlivening it. With the help of St. Paul, let us attempt to take this matter more out of the abstract and into the concrete.

In the twelfth chapter of I Corinthians, Paul exhorts the believers at Corinth concerning the body of Christ—the sublime entity of the Church. He could see the invisible organic structure of the spiritual body of Christ within its outer expression, the etheric structure of which the church consists. In this chapter he addresses problems connected with discerning this etheric structure. In the everyday life of the church, those with greater gifts were being exalted and honored while the “lesser” members of the body—what St. Paul calls the “uncomely members”— were being overlooked; their contributions were being disregarded. Natural understanding of authority was supplanting spiritual understanding. The members of the church in Corinth were dazzled by those who had spiritual gifts, and revered and honored the outstanding individuals who were so gifted among them; they were in awe of the *outer anointing* that proceeds from the head. Saint Paul tells them

No! These gifted members need no special honor from you; they have honor. What you should be honoring is the “weaker” and “less honorable” members to have a church that has the etheric anointing; this is achieved by washing the feet of your brothers and sisters, by caring for the uncomely members. You should be honoring the feet and not the head.

¹⁸ This spiritual exhaustion is the key to understanding the Sermon on the Mount that begins with the words “Blessed are the poor [spiritually exhausted] in spirit for theirs is the Kingdom of God.”

¹⁹ For more on St. Paul’s experience of Christ in the etheric refer to the author’s series of articles: *An Eight Day Meditation for Easter Week: St. Paul’s Initiation/Conversion Experience in the Light of the Easter Thought*, which may be found in the articles archive at anthroposophy.org or on the author’s website at academia.edu.

The oil of anointing in the church in Corinth was flowing down from the head as an expression of masculine authority but not up from the feet anointing the whole body. The outer Petrine authority was flowing in the church and supplanting the feminine, compassionate, enlivening, spiritual, authority. The Petrine outer authority is not essentially different from the Ancient Priestly Wisdom that in modern times exalts the Pope, nor from one or another of the authorities that become surrogates—authorities outside of ourselves, replacements for our own active thinking, judgment and conscience. The anointing we have from the “human-made bottle of oil” considers the outwardly gifted among us to be authoritative, while the etheric anointing in us from the “horn of oil” looks deeper within for the authority, and naturally bestows honor on the lowest, most uncomely members. Outer-giftedness should never be mistaken for spiritual or moral stature. Much that appears to be highly spiritual is a cover for a weak moral foundation that seeks approval in the public eye. Discerning such things requires wisdom and vigilance.

To understand the Johannine spiritual authority we need to know what it means to have Christ wash our feet, not only as a symbolic ritual act, but in truth and reality, as a concrete spiritual fact—the way Mary Magdalene knew it. For the etheric streams to flow upwards the “least member” or the “most uncomely member” of the body must be honored. The head must bow to the feet. To learn the secret of the upward anointing we must be in touch with our own weaknesses, our “uncomely” parts; we must, like Mary Magdalene, who was “forgiven much,” value the foot-washing of Christ to become one who knows how to wash others’ feet—one who can lower his or her head, putting to death our own glory, the glory of personal holiness by submitting ourselves to serve the “least” among us. The secret of the upward, etheric anointing, which proceeds from the teaching of Christ in the etheric in our time, is found in our asking for the Holy Spear and the Grail Cup—to be pierced and to spill our blood for others, to sacrifice ourselves to fill the Grail Cups, the communion cups of others, following the example of Mary Magdalene and Lazarus-John in their earnestness to fulfill the Christ imperative exemplified in the sacrament of foot-washing. One who has experienced this initiation will not accept reverence from others, but will divert all honor to lower members. Like Christ, he or she will serve by example, washing the feet of those who are without honor in the body, teaching by example to fulfill the dictum of Christ: “He that will be the greatest among you will be the servant of all.”

At this point the question might arise: What do these last paragraphs have to do with independence and collaboration? All that we have sought to elucidate here refers to the “glue” of the social life, the *opposite* of independence that separates one person from another. The answer is that the essential ingredient of the social life of the new community is none other than our ability and willingness to “wash each other’s feet” as we have presented it here. The miracle of a community that “washes each other’s feet” is that a twelvefoldness, an exceptional force, fills the community and a *collaborative* spirit spontaneously takes the community to new, unexpected heights. Without the cohesive essence of love and forgiveness working among us as we confess our weaknesses and wash each other’s feet, only the illusion of community can appear. The body of Christ contains the fullness of Christ, but this fullness manifests only when the two spiritual currents of anointing are at work. The rising current of etheric life-forces is what Christ gives to transform the damming effects of the Ancient Priestly Wisdom. We can follow Mary Magdalene

and Lazarus-John as our guides on this path—individuals who have been deeply transformed by the rising etheric currents of the wisdom and love of Christ and Sophia. Mary and John are the human representatives of the Grail Cup and the Holy Spear (a subject we may take up in another article). And if we act on the words of St. Paul to the Corinthians to “honor the weaker members,” we will be lowering what is above and raising what is below, following the currents of anointing that flow for a double blessing²⁰ from Christ in the etheric. By so doing we will find ourselves holding the Holy Spear, and the blood of piercing will fill the Grail cup to the brim with the Christ Power and the Christ Will. Only then will we be empowered to build the new community of Grail Knights that will lead humanity into the Sixth Epoch social life of Philadelphia, the community built by human love.



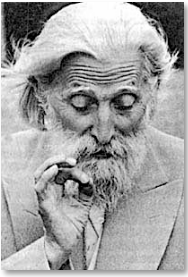
In this present offering in which we have addressed “independence,” we have completed our study of the first of the three principles that are the foundation of what Rudolf Steiner called the Ancient Priestly Wisdom. As mentioned, the three principles are *independence*, *hierarchy* and *secrecy*, and for our present day are a mirror, or reverse image of the wisdom being taught in the school of the etheric Christ. We must

thoroughly examine these three abstract principles to remove the confusing elements in them that would pull us into a side eddy, off the middle path of the spiritually progressive stream of evolution. The danger is that instead of flowing in the rushing stream of the life-giving spirit, we could find ourselves in a state of spiritual stagnation. These studies are given with the intention of arming a modern army of Grail Knights whose primary task will be upholding the flag of truth in the battle against evil in a modern context. Without the clarity and purity that comes through being in possession of the Holy Lance and the Grail Vessel, any hope of upholding the standard of truth is lost, and our effort to attain knighthood, in the eyes of etheric vision, will fall into ruin no matter how it may appear to prosper outwardly. The very life of the community of knights that we seek to create depends on our shared possession and devotion to the Grail. Through the preceding and subsequent examinations we will be able to distill the essence of etheric wisdom hidden in the three principles. This wisdom alone can serve to balance the masculine and feminine spiritual constituents that together are the source of inner bliss (blessedness) for the individual and the guarantee of harmony and strength in the endeavors of our social life.

²⁰ The original “double blessing” came to the spiritual stream of Joseph, one the twelve sons of Jacob who became the original twelve tribes of Israel. Joseph was given a blessing by his father Jacob on his death bed with the words: “You will be blessed with blessings from heaven above and from the earth beneath.” This blessing is the Hebrew variant of the double blessing of Hermes Trismegistus, which was inscribed on the Emerald Tablet “as above so below.” It is evidence of Joseph’s “double initiation,” into the Egyptian as well as the Hebrew mysteries. This qualified Joseph in a special way to be a prefiguration of Christ who was the heavenly and earthly man. The individuality of Joseph works into the stream of Eternal Israel as the champion of the unification of the streams of Cain and Abel, the earthly man and the heavenly man, leading to the full-orbed, etheric Christ-imbued human condition of the sixth epoch community. Look for future articles by this author on *Joseph and the Double Blessing*.

Peter Deunov and the White Brotherhood

Harrie Salman



Peter Deunov

Around 1910 Boyan Boev, a Bulgarian student, attended Rudolf Steiner's lectures in Munich. In a personal conversation (of which several records exist) Steiner told him that after his return to Bulgaria he would meet his teacher. And so it happened. Boev met Peter Deunov and became his stenographer and secretary. It is known that Deunov encouraged his followers to read Steiner's works and that Boev was involved in the translation of some of his works into Bulgarian. Although Steiner and Deunov never met in person, they knew of each other very well. They can be considered as the most important teachers of modern spirituality. The movements they initiated, the Anthroposophical Movement and the White Brotherhood, have much more in common than is usually recognised.

Peter Deunov, a reformer of Bulgarian spiritual life

Peter Deunov was born in 1864 in a village near Varna in Bulgaria, three years later than Rudolf Steiner. His father was an Orthodox priest who played an active role in the revival of Bulgarian culture that took place in the 19th century and preceded the religious and political independence of Bulgaria in the 1870s. It was only natural that the young Deunov wanted to contribute to the National Revival of Bulgaria in his own way. While he was attending the gymnasium in Varna he became acquainted with Methodism in the family of his sister and decided to become a Methodist preacher.

American Methodist preachers had come to Bulgaria in 1857 as part of a Protestant campaign to reform and revitalize the Orthodox Church. Protestant missionary societies had already organised the translation of the Bible into the modern Bulgarian language. In 1884 Deunov became a student at the American Scientific Theological School in Svishtov, where he was educated as a preacher. Three years later, in the autumn of 1887, he became a teacher in a Methodist primary school and also the preacher in the small local Methodist community.

A year later he was sent to the U.S.A., to Drew Seminary in New Jersey, to become a Methodist minister. In 1892 he was enrolled at the School of Theology of the Methodist University of Boston for a year, and after a year of medical studies and a year of pastoral work in a Methodist congregation he returned to Bulgaria in 1895. In these seven years in America he had become familiar with new spiritual streams, such as Transcendentalism, Utopian Socialism and Theosophy, but also with the roots of John Wesley's Methodism. He must have been aware of the fact that Wesley's "methods" for developing Christian perfection were deeply influenced by his meeting with members of the Moravian Church, an offshoot of the Hussite movement (a Christian movement that followed the teachings of the late 14th century Czech reformer, John Hus).

Back in Bulgaria, Deunov was invited to become a pastor in Methodist congregations and also to give lectures for the Theosophical Society, but he declined. He wanted to work as a pastor only if it was without payment. The structures of the Methodist Church were apparently too narrow to allow him to work for the reform of Bulgarian spiritual life. In 1896 he wrote his first book, *Science and Education*, and began to give lectures on both scientific and mystical-spiritual topics.

A servant of God's mission

In the first years after his return from America, Deunov's life task took another turn. New spiritual experiences prepared him for what he called the "beginning of God's mission." His talks, articles and diary notes show that he had regular experiences of meetings with spiritual beings and with Christ; they were part of his personal initiation. Later, he told a follower

I have been inspired, and that happened on March 7, 1897. Then I received a mission from heaven. It was revealed to me that I am a teacher for the whole of humanity. The mission assigned to me is connected with the new path of the Slavs and with the coming of the sixth race [the new cycle of cultures in the far future – *remark by the author*].¹

This inspiration by the Spirit of God deepened in the course of the years. In 1897 Deunov founded the Society for Raising the Religious Spirit of the Bulgarian People, which later developed into the Chain of Divine Love. Those who wanted to become a member of the Chain had to sign the Ten Testimonies of the Spirit, which were revealed to Deunov on February 14, 1899. Two weeks later the Protestant, Penyu Kirov, and the Orthodox, Todor Stoimenov signed them. The Catholic, Dr. Georgi Mirkovich, followed shortly afterwards. The fact that the first pupils of Deunov came from three different Christian churches shows that his spiritual approach had a broad appeal and was no longer linked with a particular church. In July of 1900, the first annual meeting of the Chain took place, which consisted of Deunov and these first three disciples.



Krishnamurti
& Annie Besant 1926

The role of Deunov in this divine mission has been discussed in various ways. Some of his followers identified him with the World Teacher, especially after Krishnamurti in 1929 rejected the claim of leading Theosophists that the World Teacher (who was seen by them as both the expected Bodhisattva Maitreya and the returning Christ) would reveal himself in Krishnamurti. Deunov was one of the spiritual leaders who had sent a message of warning to Krishnamurti before his renunciation of any identification with such beings. Deunov, however, never spoke of himself as the World Teacher or as the new Bodhisattva.

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

A book has recently been published by three Bulgarian authors with the intention to show that Deunov meets all the descriptions Steiner gave of the Bodhisattva Maitreya.² Although many indications speak in favour of their hypothesis, the arguments are not fully convincing. Ultimately, this question can not be resolved in a public discussion. One needs a supreme power of judgment, as only initiates would have, to resolve this question.

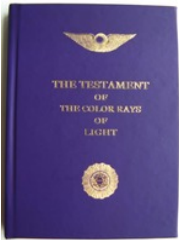
In anthroposophical circles, some people see in Deunov the reincarnated Master Jesus. Rudolf Steiner once said to Friedrich Rittelmeyer that Master Jesus was living in the Carpathian Mountains (in Romania) and that the two of them were in spiritual contact. This idea is certainly attractive; however, Deunov did not live in the Carpathians.

In the White Brotherhood it was thought that Deunov was a reincarnation of Boyan the Magician who lived in the 10th century and was the founder of the Bogomil movement. This makes sense, but the mystery of Deunov's individuality and mission are not revealed by such identifications. This is only possible when we fully understand the essence of his spiritual work and his relation to Christ.

Peter Deunov's spiritual work

Following the example of John Wesley, Deunov traveled extensively in Bulgaria between 1900 and 1911, doing research, meeting people, and giving lectures. He moved in circles of people who were looking for a new way of life. Among them were Protestants, Theosophists, spiritists, vegetarians, followers of Tolstoy, and Esperantists. In 1904 he had settled in Sofia, and in 1911 he began to give public lectures there on Sundays. In these Sunday morning talks, which opened with a quotation from the Bible, he developed the new teaching that was given to him from the spiritual world.

In the same year, at the annual meeting of the Chain, Deunov introduced the form of the pentagram in a special way, viz., as a symbol of the development of the soul. The five steps from one corner-point of the pentagram to the next represent the principles of Love, Wisdom, Truth, Justice and Virtue. Together (he said) they form the path of Christ. Around the pentagram, Deunov inscribed the formula "In the fulfilment of the will of God lies the power of the human soul." At the annual meeting of the Chain in 1912 he gave to each of the participants a booklet called *The Testament of the Colour Rays of Light*, which he had written in the preceding months. In it he presented quotations from the Bible arranged according to ten manifestations of the Spirit, each of which emits a different kind of light. His disciples were advised to work with these energies of light and with the corresponding quotations for their inner development and for healing.



² Filip Filipov, Preslav Pavlov und Dimiter Kalev, *The Bodhisattva in the 20th Century*, AB Publishing House, Sofia, 2007. ISBN 978-954-737-655-7.

In 1920 the Chain received the new name of the White Brotherhood. This Brotherhood should serve as a model of a future humanity. Already in 1914, according to Deunov, humanity had begun to experience spiritual inspirations coming from the constellation of Aquarius. This influx of inspiration would lead to a new culture in the future in which brotherhood and love will unite people. Its centre would be in the Slavic countries (as Steiner also taught). In 1922 Peter Deunov founded the Occult School of the Universal White Brotherhood, which he also called the School of Christ. In addition to his public lectures, two new kinds of lectures were introduced: lectures for the General Occult Class and lectures for a special Class of young people, for which Deunov personally invited 80 unmarried young people. In these two classes of the occult school, Peter Deunov's disciples had to study, write papers, accomplish tasks, and perform exercises.

The centre of the White Brotherhood became a new community called Izgrev (Sunrise) near Sofia where, in 1927, a lecture hall was constructed and many members built wooden cabins. From 1927 Deunov lived in a small room over the hall. Being accustomed to taking his followers on excursions to the mountains, in 1929 he took them for the first time to a summer camp in the Rila Mountains. These camps were held until the beginning of the Second World War. His disciples had to learn to live together for some time under difficult conditions as a spiritual community. In these communities they could also establish a deep connection with Nature, described by Deunov as the female face of God. In 1930 he began to give early morning lectures, which were held every Sunday at 5 a.m.



In 1932 Deunov developed a sacred circle dance called Paneurhythmy, with a first part consisting of 28 exercises. In 1942 a second and third part were added to it. Paneurhythmy is a synthesis of physical movement, songs, and music, and is meant to harmonize, regulate and transform the energies of the human organism. This healing ritual is danced in spring and summer in the early hours of the day, when the rays of the sun have a beneficial effect, and became a daily exercise in Izgrev and in the Rila summer camps.

Deunov was a gifted violin player, and he composed over 150 pieces. He also wrote many religious and spiritual songs, which are sung in the White Brotherhood. In the course of the years, a great number of people sought his advice and help; he also healed many people. In many of his lectures he described the principles of healing with the four elements of Water, Air, Earth and Warmth, and with Light. Most essential in his spiritual work was the example of his personal life, which was permeated by the spirit of Divine Love.



In the late 1930s, he revealed to his pupils his spiritual name, Beinsa Douno; its meaning is unknown. Peter Deunov died in 1944 at the age of 80, a few days before the new communist authorities wanted to arrest him. Most of his approximately 4,000 lectures have been published in Bulgarian. Only a small part of them have been translated into foreign languages.

The methods of inner development

In the spiritual school of the White Brotherhood a large variety of methods is used for the inner work of human self-perfection:

- *Lectures and talks.* Working with the Word was for Deunov the most powerful method.
- *Elaboration of the themes and doing the practical tasks,* given in the lectures.
- *Singing.* The lectures were preceded by one or more songs and ended with singing. According to Deunov music and songs act on particular brain centers and they harmonize the path of the disciple.
- *Physical exercises,* which have a deep effect on the body and the mind.
- *Excursions in the mountains,* during which the participants become students in the school of Nature.
- *Practise of communal life,* aimed at the development of a new social consciousness.
- *Prayer.* Praying is “a mystical condition of the soul,” Deunov remarked, “a breathing of the soul,” in which the thoughts and the blood are purified.
- *Paneurhythmy,* an active meditation, in which the participants work with the energies of the Sun and the Earth.
- *Meditation on the colors and the Bible quotations* given in the “Testament of the Colour Rays of Light.”

The White Brotherhood

Deunov made the important remark that the White Brotherhood is not an earthly organisation. It consists of highly developed beings that have completed their evolution on earth. They are the helpers of humanity and are led by Christ. Human beings can become disciples of this Brotherhood, said Deunov, but they cannot become its members.

The spiritual community he founded is not an organisation with membership cards, but a free community with which people can associate when and as long as they feel an inner connection. They then accept the obligation to give 10% of their income or of their time to support the development of this community. Its goal is the application of the teaching of Christ, which is the teaching of Love. Deunov once said of himself, “I was sent by the divine world to preach Love and to transform its power in our world.”



Rudolf Steiner

Here we see an important difference with the mission of Steiner, who, according to Deunov, had the task to spiritualize modern materialistic science that has its origin in the work of the Greek philosopher Aristotle. The principles of the new spiritual science are applied in many fields of practical activity. For Steiner, Anthroposophy was a spiritual science, and he saw it as a necessary preparation, created out of the spiritual essence of Central European culture, for the coming Slavic culture that would flow into the world in the distant future. Deunov’s contribution to the new culture has deep roots in the Christianity of the Bulgarian Bogomils, but also in the spiritual stream of purity and harmonious music and dance created by the Thracian initiate Orpheus, who worked in the 13th century BC in northern Greece and Bulgaria.



Aristotle



Archangel Michael

Both Steiner and Deunov were messengers of the coming Christ, who can support the further development of man and humanity only if we invite Him to help us. They both speak of the beginning of the Regency of the Archangel Michael in 1879, the end of Kali Yuga (the Dark Age) in 1900 as heralding a New Age of Light, the Second Coming of Christ in the 20th century, the beginning of the New Age of Christ, and the coming Slavic culture of love and brotherhood. Steiner stressed the Michaelic aspect of the development of a higher consciousness that takes initiatives, while Deunov stressed the Urielic aspect of community-building. Of the four angels

around the throne of Christ, Michael inspires the development of consciousness, and Uriel inspires religious and social activity. In conformity with these roles, we see Steiner in the first place working as a spiritual scientist and Deunov as the founder of a new community life. It must be said that Steiner was also well aware of the need to build communities, and spoke many times about this need, and that Deunov gave many talks about the need to create a new inner life and to create a connection with nature.



Archangel Uriel

A new beginning

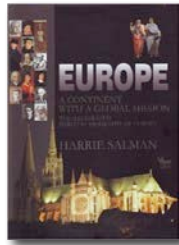
When Deunov died in 1944 he did not appoint a successor; his mission was fulfilled. The disciples of the White Brotherhood had to find their own way, under the difficult conditions of Communism. A Supreme Council took over the leadership. Members of this Council are elected for three years, and nobody receives a payment for any kind of official function.

The Communist regime recognised the White Brotherhood in 1948, but in 1956 this recognition was withdrawn and all the properties of the Brotherhood were confiscated. It was forbidden to have books of Deunov, and when they were found they were destroyed. Several leaders of the Brotherhood were imprisoned, and the buildings in Iztogrev were nationalised (and demolished in 1970). The Brotherhood went underground and only returned to public life after the fall of Communism in 1990. After this reappearance, the White Brotherhood finds disciples from all social groups of Bulgarian society, and the name of Peter Deunov has become known again. Early in 2008 the Bulgarian television organised a national poll to determine the ten most important Bulgarians in history. Deunov appeared in second place, after the revolutionary hero Vassil Levski.

Already in 1937 Mikhail Ivanov, a pupil of Deunov with an independent mind, had left Bulgaria and founded a school in France, which he called the "Universal White Brotherhood." On the basis of the teaching of Deunov he created his own teaching, which shows some essential differences with Deunov. In going his own way, Ivanov nevertheless made Deunov's name and Paneurhythmy known in many countries of the world. In recent years, many people connected to this French Brotherhood come to Bulgaria to search for the source of their teaching.

An international project has been started to translate Deunov's lectures into foreign languages, and these translations are available on the internet. He deserves to be known as one of the founders of modern Christian spirituality and as the inaugurator of a modern, worldwide community that works for the practical realization of Christ's impulse of Love. Together, Rudolf Steiner and Peter Deunov opened the gates of consciousness to the New Age of Light which began in 1900.

Harrie Salman is a writer and lecturer, a Dutchman living in Noordwijk, Holland. He travels extensively and is often in Eastern Europe. Among his publications are *The Social World as Mystery Center – The Social Vision of Anthroposophy*, Threefold Publishing, Seattle, 1999, and *The Rising of the Inner Sun – Anthroposophy and Modern Spirituality*, The Novalis Press, Cape Town, 2001. In the autumn of 2008 his spiritual biography of Europe called *Europe – A Continent with a Global Mission* was published by Kibea, Sofia (Bulgaria).



Further information:

<http://www.beinsadouno.org>

<http://www.paneurhythmia.org/?lang=en>

Boian Boev and Boris Nikolov (ed.), *The Wellspring of Good: The Last Word of the Master Peter Deunov*, Sofia 2002.

Milka Krалева, *The Master Peter Deunov*, Sofia, 2001.

David Lorimer (ed.), *Prophet for Our Times: The Life and Teachings of Peter Deunov*, Shaftesbury/Rockport, 1991.

David Lorimer (ed.), *The Circle of Sacred Dance: Peter Deunov's Paneurhythmy*, Shaftesbury/Rockport, 1991.

Georgi Radev (ed.), *The Master Speaks*, Los Angeles/Paris, 1970

Book Review
*Sealed by the Sun—
Life between Rudolf Steiner and Peter Deunov
(Beinsa Douno, The Master)*

by Emily Michael

Lacquanna Paul & Robert Powell

This year we received an important book written by Emily Michael from Bulgaria, concerning the thread of connection between the work of the Bulgarian spiritual teacher, Peter Deunov (1864-1944)—also known as Beinsa Douno—and the teachings of Rudolf Steiner (1861-1925). Emily kindly sent us a copy of her book from Bulgaria as a gift.

As a contemporary of Rudolf Steiner, Peter Deunov's spiritual mission was as the *teacher of love*—that is, to awaken a new capacity of spiritual love—in the hearts and souls of the Slavic people. He began his mission at the start of the twentieth century. The focus of his teaching activity in Bulgaria was to awaken the true spirit of the Bulgarian folk soul in the hearts of this Slavic people, to awaken them to their future role as transmitters of brotherly and sisterly love as the foundation for the sixth cultural epoch, known as the Slavic epoch.¹ The seeds of this cultural epoch, due to arise around 3574, need to be sown in the Slavic world now.

The task of sowing these seeds was given to Peter Deunov as the *teacher of love*, and he began this task in the Slavic world at the start of the twentieth century, in parallel with Rudolf Steiner's emergence in Western Europe as the *teacher of spiritual science*, the new science for the future of humankind. The *new coming spiritual "sixth race" of humanity*, prepared in seed form by the teaching of Peter Deunov (Beinsa Douno), thus heralds the community of the sixth cultural epoch belonging to a future time (3574-5734), wherein the capacities of the *love* (warmth) of the human heart toward *gnosis* (spiritual knowing) become a literal *force field* of divine love activating the *thinking of the heart*. "The preparation of the *new epoch* starts during the previous one, as the buds of the trees are prepared in the previous year."²

Emily Michael's book, written in English, titled: *Sealed by the Sun—Life between Rudolf Steiner and Peter Deunov (Beinsa Douno, The Master)* [www.emily-michael.info], was published by the author in Varna, Bulgaria in 2014, and it is anticipated that it will soon be available in the United States.

The book is a biographical "garland of roses" containing rare documents, letters and photos. It is focused on the link between Rudolf Steiner and Peter Deunov as the *corner stones* of Western and Eastern Esoteric Christianity, both being inspired by Christ and the Archangel Michael. Against the background of a biographical panorama of Boyan Boev, a member of the Anthroposophical

¹ This epoch was seen in vision and described by the Russian mystic Daniel Andreev (1906-1959), who was a prophet of the coming Slavic epoch, naming it the *Rose of the World*, which carries a profound symbolic meaning. See Daniel Andreev, *The Rose of the World* (Great Barrington, MA: Lindisfarne Books, 1997).

² Emily Michael, *Sealed by the Sun—Life between Rudolf Steiner and Peter Deunov (Beinsa Douno, The Master)*, p. 437.

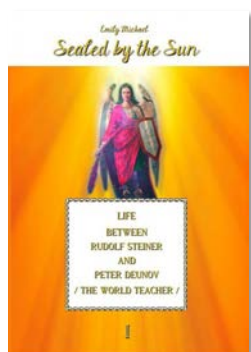
Society and a student of Rudolf Steiner's first Esoteric School, who later became the closest disciple—and subsequently the personal secretary—of Peter Deunov, are woven threads of archaeology, culture and history.

In reading the book one will find answers to questions such as:

- Why did Rudolf Steiner send his devoted student Boyan Boev back to Bulgaria, to meet Peter Deunov?
- Why did Peter Deunov, after having lived in the United States for several years, initiate his mission in Bulgaria?
- Why is Peter Deunov's teaching of significance for the whole of humankind?
- And why is his teaching an important part of the great divine plan of evolution for humanity and the Earth?

According to Peter Deunov the question of *the new coming spiritual "sixth race"* is of significance both for America and for the Slavic peoples: "Now in America the *physical type* of the *sixth race* is taking shape, while the *spiritual type* is arising in the Slavic realm—later the East and West will unite."³

On reading this book one gains an impression as to how the great teachers of humanity work together over the centuries—aware of each other's mission, even though incarnated in different locations on the Earth—yet each serving to raise the consciousness of humanity in his chosen field of activity.



³ Words of Peter Deunov (Beinsa Douno), whose works in English translation are available in the United States from www.everabooks.com

Regarding *Starlight*, vol. 14, no.2 Advent 2014

A Letter from Robert Jan Kelder (Amsterdam)

<http://willehalminstitute.blogspot.nl>

Dear Kim Marie and all the friends from the Sophia Foundation,

I certainly appreciated reading the last issue of *Starlight* that came with the mail today and thank you kindly for sending it.

There are some passages in the issue that I could comment on and supplement, such as the views expressed by Willy Seiss in his as yet untranslated *Chakra Work* on the subject of the Bodhisattva—how to recognize him, through which chakra, and to what extent he inspired or worked through Rudolf Steiner and Valentin Tomberg. And I could propose an answer to the key question with which Charles Lawrie ended his “Last Letter from Cymru,” namely that the organ-forming power inaugurated by Rudolf Steiner through the Christmas Foundation 1923/24 was the new universal spiritual principle of civilization known as “social organics” as developed by Herbert Witzenmann in his writings (viz., *Charter of Humanity: The Principles of the General Anthroposophic Society as Basis for Life and Path of Training* and *Just Price: World Economy as Social Organics*, both of which are available as blogs: <http://www.charter-of-humanity.blogspot.nl> and <http://www.just-price.blogspot.nl>, respectively).

Another point I would like to address is the comment by Robert Powell on my review of the book *How the Grail Sites Were Found* by Werner Greub. Robert declared that the latter’s astrological dating of Parzival’s Grail-kingship in 848 cannot be true because of the fact that according to the *Annales Bertiniani*, Hugo de Tours (“Trevrizent”) died (from a fever in Italy) on October 20 in the year 837. But as Werner Greub has shown in his book, such historically accepted dates often have to be taken with a grain of salt because of the intense rivalries between the secular and church historians and their masters themselves, the Carolingian kings. A prime example of the unreliability of historical dates is the accepted date of death of Willehalm, the Count of Orange, as May 28, 812 or 813, but which according to Greub took place a whole generation later. He refers thereby to the phenomenon that some well-known public figure is reported dead, but in reality has disappeared from the public stage in order to continue his life incognito elsewhere. This might also have happened to Hugo de Tours. In this case I have to leave the astrological argument of William Bento—included at the end of the book review by Robert Powell—to another time or to a more erudite person in this field.

Perhaps if there is an interest, I will go into this at a later stage, but I now have to work on my Christmas 2014 letter and the introduction to an excerpt from the third volume of Werner Greub’s trilogy *The Jesus Mysteries: Rudolf Steiner’s Chronology of the Gospels and the Christ Prophecy by Zarathustra* centered on the mystery of the two Jesus children, partly available on a blog: <http://willehalminstitute.blogspot.nl/2009/12/de-vero-anno-on-birthday-of-jesus.html>.

Again, many best greetings,

Robert Jan Kelder

Sophia Foundation of South Africa, Cape Town

Letter from Lorraine Forbes,
founder of the Sophia Foundation of South Africa



Christmas Blessings

THE SOPHIA FOUNDATION

We live in challenging times, but as we approach the Christmas Festival [2014] and I reflect on the second year of becoming of the Sophia Foundation, I am filled with Gratitude and Hope.

Another year has passed and there is something so satisfying about this time of the year as it creates the opportunity to review the year that is coming to an end, reflect on the year ahead, and also to reach out and connect with all those meaningful relationships that have been built up over time. You (Robert & Lacquanna and Sophia friends in the Sophia Foundation of North America) have played such a strategic role in the unfolding of the Sophia Foundation in South Africa, and even though our contact is not that regular, knowing that you are standing behind us brings a feeling of confidence and security.

This has been a good year for the Sophia Foundation, and I am happy with the progress we have made. We have focused on building relationships and identifying organisations and people who are having an impact in line with our vision. Our relationship with the Peace Parks has continued. You may remember that we were partners with them in a pilot study to evaluate the effectiveness of injecting the horn of rhino to make them less attractive to poachers. We became involved, as they saw the pilot study as a catalyst to accessing large funds from the Swedish and Dutch lotteries which would obviously enable a more effective combatting program. We learned that more research is needed on the technology, and the lottery funds were donated anyway because of the nature of the crisis. Our funds have been redirected to support the Critical Veterinary services in the Kruger Park and their work with injured and orphaned rhino. The Peace Parks are working on many fronts to try to turn the tide on rhino poaching, and the only sign that gives a very small measure of hope is that fewer rhino have been poached than was predicted,

based on previous statistics. What is of huge concern is that the demand for ivory and lion bone is increasing in the growing Asian economy, and I heard recently that even giraffe are being poached.

We have been involved in a number of smaller projects, and have done a lot of work sharing information and connecting organisations that can benefit from each other's expertise. What is important to me is that we are slowly gaining a reputation for our integrity and professionalism.

It has been a year of grounding and networking. After volunteering at the Foundation for some months last year, Hayley Bagnall joined us as a full-time member of staff in February. With her commitment to our vision, her passion for sustainability and her vitality, she has been a great asset to the Foundation. Our work has also been enhanced by our magnificent new work space, consecrated in October (see top floor of house in above photo). It is surrounded and embraced by nature—a panoramic view of Table Mountain and an old oak tree filled with life. But perhaps most heartening of all is that we have been deeply inspired by the many wonderful people and organisations we have met who are working in so many different ways for the good of the whole.

My very special thanks to you and to all those who have inspired, supported, encouraged and shared with us as we have continued our unfolding this year.

As the Christmas Festival and the year 2015 come towards us out of the future, I wish that these words of Rudolf Steiner will fill you with Confidence, Trust and Hope.

We must eradicate from the Soul

All fear and terror of what comes towards us out of the future,

And we must acquire serenity in all feelings and sensations about the future.

We must look forward with absolute equanimity to everything that may come,

And we must think that whatever comes is given to us

By a World Directive full of Wisdom.

It is part of what we must learn in this age,

Namely to live out of pure trust without any security in existence—

Trust in the ever present help of the Spirit World;

Truly nothing else will do

If our courage is not to fail us,

And we must seek this awakening within ourselves

Every morning and every evening.

With my warmest wishes, appreciation and love,

Lorraine

The Sophia Foundation – Raising consciousness for the good of the whole

The Holy Land the Heart Chakra of the Earth

A Pilgrimage with
Robert Powell, Karen Rivers, & Estelle Isaacson

APRIL 14—MAY 2, 2016



The Sophia Foundation is hosting a pilgrimage to Israel in the spring of 2016, in collaboration with Sophia Services. During this pilgrimage we will explore the life and teachings of Christ Jesus through the experience of walking upon the Earth where the events of His life took place two thousand years ago. We hope to experience a communion with Christ as we seek to deepen our understanding of His work in our time at sites sacred to Him—through celebrations and devotional practices such as prayers with movement with sacred gestures, and song.



General Overview —

Golgotha, which means “place of the skull,” was given this name because the skull of Adam was buried within the hill. Here Christ’s sacrifice took place, which signified on a spiritual level the transition from a descending to an ascending phase of evolution for the Earth and humanity. Golgotha/Jerusalem is identified as the location on the Earth’s surface that can be regarded as the spiritual center of the Earth—i.e., the heart chakra, corresponding to the Sun. As the Sun is the center of our solar system, and as the heart chakra, corresponding to the Sun, is the spiritual center of the human being, so Golgotha/Jerusalem is understood to be the spiritual center of the Earth—where Christ’s sacrifice took place, bestowing upon the Earth and humanity the central transforming impulse for the spiritual evolution of the world.

“I saw that the cross of Jesus stood vertically above the skull of Adam, and I was told that this location is the middle of the earth”—Anne Catherine Emmerich. This indication of Golgotha as the middle of the earth is confirmed by Rudolf Steiner, who often referred to the central importance of Golgotha for the whole Earth.

“At the place that is designated as Palestine, as Jerusalem, something of a golden form, a golden crystal form, comes to life—that is Jerusalem, seen from the spirit” (Rudolf Steiner). Seen spiritually, the golden radiance of the Earth’s heart chakra shines out into the cosmos as a golden crystal form. We shall visit the Holy Land with the intention of connecting with the Earth’s heart chakra in order to open ourselves to allow the Light, Love, and Life of Christ and Sophia to flow through us, endeavoring to participate in helping to align the Earth’s heart chakra with the Divine Heart, the Central Sun, whence Christ and Sophia have come as guides and helpers at this crucial juncture in the evolution of humanity and the Earth.

Our pilgrimage begins with the cosmic commemoration of the event of the triumphant entry of Christ into Jerusalem—on April 14 the Sun is again at the same location in the heavens as at the original event. Then we shall follow key stages of Christ’s path around the Holy Land, finishing in Jerusalem on April 28-30, when there is the cosmic commemoration of the three days of the Mystery of Golgotha, culminating on April 30, 2016, with the return of the Sun to its location at Christ’s resurrection. Lastly, on May 1, when the Sun stands again where it was on the day when Luke and Cleophas accompanied the Risen One to Emmaus, we shall visit Emmaus (Abu Ghosh), where “coincidentally” there is the church of Our Lady of the Covenant located at the site where the Ark of the Covenant remained for some twenty years.

Pilgrimage cost: *To be announced.* **To Register:** email Kim Marie: <sophia@sophiafoundation.org>

SOPHIA FOUNDATION
Holy Land Pilgrimage
April 14 - May 2, 2016

ITINERARY

(Preliminary - subject to change. Hotels and costs to be announced by the end of April, 2015.)

April 14, 2016 - Flight to Tel Aviv.

Day 1 - April 15 - transfer by mini bus to our hotel. Opening dinner and orientation meeting. Sleep at guest house.

Day 2 - April 16 - We will hike the desert cliff trails to Wadi Qelt and St. George's Monastery, the site of Elijah's cave. Possible visit to Jericho.

Day 3 - April 17 - We will visit Bethlehem, the home of the Solomon Jesus family and the birthplace of the Nathan Jesus. We will also see the shepherd's field. If possible, we will see Rachel's tomb.

Day 4 - April 18 - We will visit Qumram, the community of the Essenes, founded by Jeshua ben Pandira around 160 B. C. While the Essenes were in Qumram, they prayed continuously, someone always in prayer 24 hours a day for 250 years, to prepare the way for Christ. This is the site where the Dead Sea Scrolls were found. We shall also visit Ein Gedi.

Day 5 - April 19 - Drive along the Jordan River to the Sea of Galilee. Visit the Mt. of Beatitudes. Sleep at the guest house for 9 nights.

Day 6 - April 20 - Visit to Nazareth to the homes of the two Jesus children, the site of the Annunciation and in the afternoon to the town of Nain, where Jesus raised the Youth of Nain from the dead.

Day 7 - April 21 - We will visit Mt. Carmel, the mountain of Elijah (*Kings 1: 18-40*). We will also visit Cana, where the Miracle at the Wedding at Cana took place (*John 2: 1-11*), and the healing of the nobleman's son (*John 4: 46-54*).

Day 8 - April 22 - In the morning we will travel by boat across the Sea of Galilee to Capernaum, the home of Jesus and Mary, Peter and his fishery. Many sermons and healings took place here. It was the center of his life as a teacher and healer. Here the healing of the centurion's son took place (*Luke 7: 1-10*) and the fifth miracle in the Gospel of John, the walking on water. We will also search for the actual site of Bethsaida Julius, the place where Jesus spoke of the foundation stone that the builders would reject (*Matthew 21: 42*).

Day 9 - April 23 - We will visit the "Valley of the Doves," the route Jesus walked from Capernaum to Nazareth. Nestled at the mouth of the canyon is the town of Magdala, the location of Mary Magdalene's castle and the place of her conversion. We shall visit Magdalene's cave. We will drive to Mt. Tabor, the place where the Transfiguration of Christ took place. Here Jesus spoke about His death and put his arms out to form a cross (*Luke 9:28-36* & *Matthew 17: 1-9*).

Day 10 - April 24 - We shall visit Caesarea Philippi, where Jesus taught and healed, and nearby Dan (Lais), where the healing of the Syrophenician woman took place, and other sites in the region, identified through the descriptions of Anne Catherine Emmerich.

Day 11 - April 25 - We will search for the site of Peter's confession (*Mark 8: 27-38*). We may also visit the ancient Qasrin Park, one of the oldest of Jewish villages. We will also visit the traditional site for the feeding of the 5000 and hike up the hill to the Mt. of Beatitudes.

Day 12 - April 26 - We will visit the site of Simon Peter's Landing (*Luke 5: 1-8*), where seven springs of water bubble up and flow into the Sea of Galilee. Each spring has a different mineral content and flavor, representing the seven planets. If we have time we will drive around the Sea of Galilee to visit the place

where the Jordan flows out toward the Dead Sea. This is by the town of Tarichea, where Jesus came after coming out of the wilderness. On the way is where the miracle of the man possessed by devils took place (*Luke 8: 28-36*). In Gerasa, Jesus drove demons out into a herd of swine that ran into the sea (*Mark 5: 1-20* & *Matthew 8: 28-34*).

Day 13 - April 27 - Today we will say goodbye to the Sea of Galilee and drive south down the Jordan River Valley to Jerusalem. (For those who wish to, it will be possible to hike through Hezekiah's Tunnel that leads from the Gihon Spring in the Kidron Valley to the Pool of Siloam.) We will visit the Pool of Siloam, where the healing of the man born blind took place (*John 9: 1-41*), and the Pool at Bethesda where the paralyzed man was healed (*John 5: 1-47*). We will sleep at a guest house outside Jerusalem.

Day 14 - April 28 - Visit the Dome of the Rock, Mount of Olives, Garden of Gethsemane, the site of Judas's kiss of betrayal (*Matthew 26:36*), where a church now stands. We will visit Bethany, the home of Lazarus, Martha and Mary Magdalene, and we shall visit Lazarus' Tomb and the nearby house of Simon the Leper, where Magdalene anointed Jesus. On the way is the site of the fig tree that was cursed and also Bethphage, whence came the donkey on which Christ made his triumphant entry into Jerusalem (*Luke 19: 28*).

Day 15 - April 29 - Within the walls of Jerusalem is the Coenaculum, the room where the Last Supper took place, also Pentecost. We will also visit Golgotha, the tomb of Adam, the Antonia Fortress where Christ was condemned and sentenced (*Matthew 27*). Afternoon in the Bazaar.

Day 16 - April 30 - In contemplation of the Mystery of Golgotha, we will visit the Stations of the Cross and the Garden Tomb, return to the Coenaculum in consideration of the Pentecost event (*Acts 2: 1-4*), and visit the site of the Ascension (*Acts 1: 1-12*).

Day 17 - May 1 - On this day, when the Sun stands again where it was on the day when Luke and Cleophas accompanied the Risen One to Emmaus, we shall spend time in Emmaus (Abu Ghosh), where "coincidentally" there is the church of Our Lady of the Covenant located at the site where the Ark of the Covenant remained for some twenty years.

Day 18 - May 2 - We will visit the Mount of Olives once more and the site of the Ascension before driving to the airport in Tel Aviv for our flight home.

Pilgrimage facilitators: Robert Powell, Karen Rivers, & Estelle Isaacson

Contact information:

Kim Marie—Administrator

Sophia Foundation

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[\(303\) 242-5388](tel:3032425388)

sophia@sophiafoundation.org

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

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

21st Annual Sophia Conference of the Sophia Foundation

Among various themes that will be addressed at our upcoming Sophia Conference, we shall consider: *The Children of the Sun and the Quest for the Holy Grail: Grail Knighthood and the Path of Becoming a Grail Bearer*. This theme connects onto Robert Powell's article/report "Pilgrimage to Peru" from the previous issue of *Starlight*:

The Earth is now illumined from within, and light rays outward from the Earth into the surrounding cosmos. In the Temple of the human body is the Holy of Holies. Those who have an inkling of it receive from it the power to purify themselves to such an extent that they can enter into this holiest place. Therein is the Holy Vessel that has been prepared throughout the ages. When one has entered therein, one has found the way to the Holy of Holies in the great Temple of the Earth. When one discovers oneself within one's innermost sanctuary, one will be allowed to enter in and there discover the Holy Grail. One enters into the Mystery Center of one's own heart. One is then able to pour the Sun forces from one's heart into the Earth and act as a connecting link between the Sun and the Earth. It is the mission of every single human being and of the whole of humanity to recognize themselves as a center through which spiritual light, spiritual strength and spiritual warmth can flow into the Earth, thereby redeeming it and raising it aloft into spiritual realms. (Rudolf Steiner)

Here the path of the Children of the Sun is indicated: to discover within oneself one's innermost sanctuary, where one finds the Holy Grail. This Mystery Center in one's own heart is of the nature of the Sun. One then learns to pour the Sun forces from one's heart into the Earth and act as a connecting link between the Sun and the Earth. This is also the path of Grail Knighthood and becoming a Grail Bearer.

The ancient Inca people of Peru called themselves "Children of the Sun," and their religion and spirituality can be seen as preparing the way for our time, when we are to become Children of the Sun (the Sun was "Father Inti" for the Inca) and learn to pour Sun forces from our hearts into Mother Earth ("Pachamama" for the Inca).

We shall explore these mysteries this year in our annual Sophia conference, to which all who are seeking the spiritual path of the heart are invited. We shall also focus upon Sophia, who is described as "the Woman clothed with the Sun," who is the archetypal Grail Bearer.

See the flyer on the next page for more information on the Conference as well as a registration form.

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

June 20-23, 2015
Celebrating the Summer Solstice

Sophia's Sanctuary
2836 Bloomfield Road,
Sebastopol, CA 95472

"It is the mission of every single human being and of the whole of humanity to recognize themselves as a center through which spiritual light, spiritual strength and spiritual warmth can flow into the Earth, thereby redeeming it and raising it aloft into spiritual realms."

-RUDOLF STEINER



Artist unknown

The life of Mother Earth is changing. There is a vast shift taking place; the in-streaming of Divine Masculine energy in the Himalayas is giving way to an in-streaming of Divine Feminine energy in the Andes. This was indicated some years ago by the Dalai Lama, who spoke about a shift of the Earth's spiritual energy center from the Himalayas to the Andes. In our 2015 annual conference we are seeking to explore the role of Mother Earth in the interweaving of spiritual streams. We shall look at the spiritual treasures handed down through the Inca people, whose kingdom, which extended across the Andean plateau, they called the Empire of the Sun, and who called themselves Children of the Sun. Could this be seen, perhaps, as a presentiment of the coming of Divine Sophia "clothed with the Sun" (Revelations 12:1)?

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



What does this shift in the Earth's energy signify for the Western hemisphere? Can this be viewed in the context of the great mystery tradition of the West embodied in the search for the Holy Grail, the striving to become Grail bearers, bearing responsibility for the spiritualization of Mother Earth, dedicated to Divine Sophia, who is the archetypal Grail Bearer? Among the various themes we shall explore at our annual Sophia conference this year are:

- the Rainbow prophecy of the Inca people;
- the shifting life energy of Mother Earth;
- where the new science of Astrogeographia can help us to understand this shift;
- the connection of the starry heavens to Mother Earth;
- the mission of the Americas;
- the messages of various Marian apparitions in the Americas;
- attuning the human heart in the awakening to the Divine Feminine;
- the mysteries of the Holy Grail and becoming a Grail bearer;
- and the coming of the Rose of the World—the new Sophia world culture based on love and wisdom.

DAILY PROGRAM

SATURDAY EVENING, JUNE 20

7:30 PM Introductions & lecture

SUNDAY, JUNE 21 — TUESDAY, JUNE 23

7:30 – 9:00 AM Breakfast

9:00 – 10:15 AM Sacred Dance

10:15 – 11:45 AM Break

10:45 – 12:00 PM Study/Conversation

12:00 – 1:30 PM Lunch

1:30 – 3:00 PM Dramatization

3:00 – 3:30 PM Break

3:30 – 4:30 PM Discussion

4:30 – 5:00 PM Break

5:00 – 6:00 PM Singing

6:00 – 7:30 PM Dinner

7:30 PM Celebration—followed by Star Gazing
(weather permitting)

The program will end Tuesday evening at 9:30 p.m.

Live piano music for the course will be played by pianist and composer **Marcia Burchard**.

This course is intended for anyone interested. No previous experience is necessary.

The cost of the course is \$435 (or \$385 if your registration is received by May 1, 2015). A place will be reserved upon receipt of the registration form and a \$100 deposit (see registration form below).

Some accommodations are available at Sophia's Sanctuary, or staying with a local participant may be arranged.

Community Meals: Please indicate if you would like to participate in community meals - three lunches and three dinners and snacks. Cost: \$115

Final payments are due June 15, 2015.

Housing/info/Directions: www.sophiasanctuary.org
Office: 707-827-3536

To contact the Sophia Foundation:

Phone/Fax: 303-242-5388

Email: sophia@sophiafoundation.org

Website: www.sophiafoundation.org

REGISTRATION

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

June 20-23, 2015 Sophia's Sanctuary, Sebastopol California

Name _____ Telephone () _____

Address _____ City _____ State _____

Email _____ Zip Code _____

Registration received by May 1: \$385 Registration _____

Registration received after May 1: \$435 Meals _____

Community Meals: \$ **Total :** _____

Deposit: — \$100 _____

Amount due June 15: _____

Please mail a **deposit of \$100** payable to the Sophia Foundation with the registration form to:
Sophia Foundation, 4500 19th Street, #369, Boulder, CO 80304, USA.
Information: Sophia's Sanctuary 707-827-3536

International Report—2014/2015—European Correspondent

Lacquanna Paul

Last year's report (Spring issue of *Starlight* 2014) was effusive with news of promising "Rose Buds" (new communities) developing in Scandinavia (Helsinki, Finland), Spain (Barcelona), Australia (Melbourne), and elsewhere. With that report the intention was to introduce our Sophia Foundation friends not only to the quality of the international events—in the hope that some might be inspired to join us from time to time—but also to express our gratitude and appreciation to the wonderful family of Choreocosmos coordinators who plan these events. The intention was also to introduce these coworkers to you as personalities, thus giving a picture of our "Rose of the World" impulse as a growing, budding, evolving endeavor in the world.

This year's travel schedule, coupled with the Sophia Foundation's Pilgrimage to Peru in early fall 2014, kept us traveling at quite a pace, so that it would be a challenge to recall it all with the same degree of luminosity and detail included in last year's recounting.

Our return from the United States to Europe each year is followed soon after by our two annual weeklong summer retreats in Italy. These have become a yearly tradition. The first week is dedicated to the celebration of Rudolf Steiner's "Foundation Stone of Love" in Assisi, within the intimate embrace of the nave of the church of St. Anthony of Padua.



St. Anthony of Padua church



Castle Titignano

This year (2014) we were joined in Assisi by three Sophia friends from the United States—

Kelly Calegar from North Carolina, Leah Knudson from Boulder, Colorado, and Richard Bloedon from Southern California—all of whom stayed on after the week in Assisi to share in the following week, dedicated to stargazing upon the high plains surrounding Castle Titignano, Italy, not far from the pastel colors of the Umbrian hills surrounding Assisi.

A visit to the healing water of Collevaleza (see the Advent issue of *Starlight* 2013) in the vicinity of the nearby town of Todi has become an important feature of the yearly Titignano stargazing retreat. On the first morning of the retreat, prior to immersing themselves in the healing water—the highest level of energy of all water upon the Earth measured on our travels so far—participants have an opportunity to experience Mass in the adjacent basilica, built in honor of the Collevaleza healing water. The Mass is dedicated to the healing of the waters of the Earth. Immersing ourselves in Collevaleza's miracle-working "healing water of Merciful Love," and being bathed in Divine Love is a wonderful way to start our retreat.

Following upon these two summer events in Italy, our annual fall schedule of workshops takes us through a steady stream of engagements: Überlingen and Pforzheim in Southern Germany, early fall, then the international Choreocosmos week in Roncengno, Northern Italy, in late October, followed by weekends in the German cities of Trier, Stuttgart, and Berlin in November, and Bergamo, Northern Italy, in December. In the winter we then travel to Australia, usually leaving around New Year's Eve, and returning home in time for "Kinsau week," which takes place at our

home in Southern Germany in January or February. There are of course always memories of these events that stand out as particularly special—perhaps well worth recounting in *Starlight*.

It is always special when we have travelers from afar joining us for these “Rose of the World” celebratory events. I have already mentioned our three American guests, Kelly, Leah, and Richard, who joined us in Assisi and Tivignano in Midsummer 2014. In October 2014, we also were blessed by having Marcia Burchard as our pianist for the international Choreocosmos week in Roncengno, Northern Italy. We met Marcia in Milan prior to the start of the workshop and took her for a viewing of Leonardo Da Vinci’s “Last Supper” painting and to see other cultural treasures in the city. These experiences provided a memorable beginning for Marcia’s contribution during the international Choreocosmos week that followed.

The Roncengno week is always a highlight of the Choreocosmos schedule, as both the length of the workshop and the grand proportion of the great hall in which the dancing takes place allow for more complicated themes and pieces of music to be performed (see the Choreocosmos report in the Spring issue of *Starlight* 2014). This year we were joined by Choreocosmos graduates Linda Delman (Sebastopol, California), Audrey Wiebe (Boulder, Colorado), and Merilyn Rankins, coming from Melbourne, Australia.



The great hall (with chairs)
Casa di Salute Raphael
Roncengno



Marcia Burchard

Marcia’s playing during the week was exquisite. It was clear that she was deeply appreciated by all who attended. It was fortuitous that Marcia’s birthday coincided with her time with us, giving us all an opportunity to celebrate not only her work as an artist, but also her personhood.

Following Roncengno, Robert and I, together with our Italian friends Uberta and Tiziano, visited the unique community farm founded upon the scientific research and principles of Enzo Nastati’s ongoing biodynamic work, which he calls “homeodynamics.” The farm, located near Venice, is about three hours’ drive east of Roncengno. This project is so dynamic and far-reaching in scope that it is a source of inspiration for farming in the future. One leaves with a sense of hope and exhilaration, kindled in the heart and the imagination. The subject of inspiration brings me to the next entry in this report, which concerns the cultivation of the Sophia impulse in Europe in 2014/2015.

This account relates to Rosa Letelier, a retired international banking executive, working with a group of young Italian professionals who have the intention of taking up the ideals of the “Threefold Social Order,” encouraged by Rudolf Steiner as a model for the future. For the past two years the group has been working in depth with the spiritual teachings communicated in the *Parzival* story of the Holy Grail, intent on carrying the impulse forward to serve the sacred mystery of the Grail, and on bringing the knowledge of the sacred into the “quotidian” consciousness of contemporary people. Rosa gave members of the group a comprehensive background in the Grail story and encouraged them to ask and research the questions inherent in the living fabric of this story as they relate to the present time in human history.

This was the second year Rosa had invited Robert to give a presentation concerning the Grail mystery as a culminating perspective for the group's work during the year. We were surprised to see how deeply the group had taken up the *Prayer Sequence* and the *Inner Radiance* work, as well as the cosmic dance forms for the planets from Robert's teaching them in Bergamo the previous year. For these practices as well as the insights hidden within the Grail story, they have expressed as a group their deep gratitude to Robert. In order to express this gratitude artistically, Rosa Letelier was inspired to write a play around the theme of the *Seven Holy Rishis* and the modern desecration of "our daily bread" in present-day Western society. This play was enacted for us on the Saturday evening of the Grail weekend in Bergamo as a surprise gift of appreciation to Robert.

The Seven Holy Rishis stood in a row on the left side of the stage, dressed appropriately to represent the teachings of the great Bodhisattvas who have carried humanity forward with their spiritual impulses through the cultural ages since the destruction of Atlantis. The mood was quite solemn—almost Saturnine—as they each stepped forward in sequence to speak forth the wisdom carried and held throughout the ages by the particular Rishi that each person represented. One by one they spoke: Abraham, Moses, Elijah, Zarathustra, Christian Rosenkreutz, Mani, and Scythianos. This was a profound experience. Then Rosa, dressed as a socially active, highly informed and articulate socialite, welcomed the arrival of seven women, again dressed appropriately for the seven cultural ages, each carrying a basket of bread typical of her day, followed by three angels and a "cheeky" English girl with a loaf of white processed "Wonder Bread." Lastly there came the arrival of an Italian woman playing the part of Angela Merkel, and carrying some sturdy German "Brot."

The guests were greeted by a young butler and serving maid, whose background conversations were hilarious. Rosa interviewed her guests and house servants in turn, extracting from them the qualities of their lives and the "bread" of their day, and then challenged Angela Merkel to speak concerning the decadence of today's world events.

The play was brilliant. We were delighted with the playful, insightful, creative depiction of the present world's challenge of providing in the right way for "our daily bread." Rosa said the inspiration for the play had come only recently while she was pondering her love for and gratitude toward the Seven Holy Rishis, whom she had first learned about from Robert in 2008 during the international Choreocosmos week in Roncesgno. Since then she feels the influence of the Rishis always with her as a source of inspiration.

To complete this accounting of most memorable events, I offer an account of a recent week (February 18-22, 2015) at our home in Kinsau, Southern Germany, the theme of which—the *Rose of the World*—came through the inspiration of our Russian concert pianist, Ludmila.

With the news of Europe's ongoing supporting role in the violent conflicts occurring in the Ukraine, many of those attending our "Rose of the World" gathering were really heart-sick with concern and compassion for the Russian-speaking peoples inhabiting the eastern provinces of the Ukraine. (See Robert's article "Ukraine Crisis" in the Advent 2014 issue of *Starlight*). With this heart impulse of concern for the future of the culture of the "Rose of the World"—to arise as a new culture of Love and Wisdom among the Slavic peoples—Ludmila chose the music for a sequence of cosmic dances that brought the participants through an experience of Golgotha, leading up to an

experience of the dawning of a new day for the blossoming of the future “Rose of the World” culture.

There were some thirty participants coming together from various locations in Italy, Germany, Switzerland, Sweden and—including Ludmila—from Siberia, Russia. This was an opportunity for each of us to experience a catharsis of the unsettling feelings living in our hearts, our concerns for the future of the world, and our love and compassion for the Slavic peoples, and to offer prayers and hold a vision of hope for their future mission.

In closing, I include a sharing from one of our participants who had traveled from Switzerland to be with us. This is Robert’s translation from the original account written in French.

Rose of the World—February 2015 in Kinsau, Germany
Experience during Choreocosmos

On Friday, February 20, 2015 in the afternoon during the Choreocosmos I felt a presence—somewhat feminine—but initially not very well-defined. Then I felt a presence that was clearly both masculine and feminine, because there were *two faces* beholding us during the Choreocosmos. However, I do not know how to better describe this.

On Saturday morning, February 21, 2015 during Choreocosmos—Rose of the World—we were doing the Choreocosmos dance dedicated to the *Rose of the World*. I was in the outer circle, where we were doing the eurythmy movement of the sign of Virgo, while the people in the inner circle began with the cosmic dance of Saturn and then for most of the music were doing Venus. Everything was flowing beautifully. Then there was a moment when I perceived something, and I wondered what it was. Directly and immediately I felt a pulsation. I thought that it was something living because I also heard the beating of a heart at the same time as I felt the pulsations, and I wondered: What is this heart? What underlies this experience? My perception of the pulsation and beating of a heart lasted for quite a long time. In fact, it continued even when my attention was taken elsewhere. Then my attention was drawn into this heart experience more deeply, as the outer tissues comprising the left side of the heart were shown to me (I saw only the left side.) The heart was very large! Having seen this, I thought: the experience of this heart seems almost physical. Right after having had this thought, I experienced seeing it as if it were gold, the same color as the stars.

Then we had a break. During this break from the cosmic dance of Venus in Virgo, I wept. The whole was a very strong experience, and my entire body was trembling. It was as if, after the Choreocosmos experience came to an end, my body could not manage to contain all that I had seen and felt in its beauty and intensity, and this is why I cried, not because I was sad. After the break we started the cosmic dance of Saturn and Venus in Virgo again. This time I was moving around the inner circle and I beheld the immense good which came up from the heart of the Earth, from the center of the Earth, in response to our movement. This was a relief, accompanied by a great sense of joy. It was as if the feminine of the Earth had called to the masculine of the heavens, and through that which flowed up from below uniting with what was streaming down from above, there was a great sense of joy and fulfillment from both sides.

Claudia McLaren Lainson

Report

Every February I co-lead a seven-day retreat with my quest partner, Damaris Jarboux. During the retreat (called Holy Wisdom), we enter into the mysteries of the Divine feminine in our time. The February 2015 retreat was extraordinary in that we all experienced the “change” that has come into our world since our previous retreat in 2014. The presence of the Jesus being and the Maitreya individuality seemed to permeate our group. Participants acknowledged the sacredness of this new mystery stream weaving and coursing through time. This came to expression with particular strength during our Grail celebration and during our cosmic dance.

Amy, Christine and I facilitated our Grail celebration. During this event both the Heavens and the Earth became transparent. The Milky Way spiraled down into the Earth, creating a river of stars upon which we could penetrate the material manifestation of the Mother—enabling us to see right through Her transparent body to the heavens on the other side of the planet. It felt as though we had entered into an aquamarine crystal wherein the blue veil of Isis lovingly mantled us. Around us stood many protective beings, inviting us into a world within worlds. It was splendid sacred magic, right before our eyes.

During our last session of Choreocosmos, Audrey Wiebe and I led the group through the planetary spheres. We danced the planets straight through from Moon to Saturn, and from Saturn to Moon. We again had a remarkable experience. The veil between our world and the next again opened, and many had the experience of Jacob’s ladder soaring above us, offering endless rungs of spiritual possibilities. Our hearts were so bonded that the two new participants (who had never before engaged in cosmic dance) were delightfully carried in our wake. Afterwards, we stood in absolute awe before the power of community—as our little group of 18 people became an “organ of cognition” for spiritual beings and spiritual worlds.



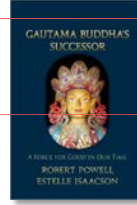
Jacob's Dream
William Blake

Holy Wisdom Retreat is open to all. If any are interested in joining us at the Joyful Journey Hot Springs in Crestone, Colorado, you are welcome (space allowing). The hot springs are in a valley surrounded by 14,000-foot peaks. Truly magnificent beings inhabit this high desert plain. Our next retreat is in February of 2016. To be included on our mailing list, please contact Damarisjarboux@comcast.com.

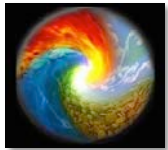
What is Special About the 2015 Choreocosmos Schedule?

Robert Powell

The first event on the Choreocosmos schedule for 2015 is the weekend retreat “Aligning with the Maitreya: A Path of Discipleship,” with guest speaker Estelle Isaacson. Background to this retreat can be found in the book *Gautama Buddha’s Successor: A Force for Good in Our Time* by Robert Powell and Estelle Isaacson, which points to the year 2014 as the start of a new cultural wave in which the future Maitreya Buddha (“the bearer of the Good”), the successor to Gautama Buddha, plays a major role.



The yearly Sophia Grail Circle gathering of the Sophia Foundation follows in May, and focuses upon the training of facilitators for the Sophia Grail Circle celebrations that are celebrated, not only at the various workshops, but also as community events in different locations around the country throughout the year. As part of the training, this annual gathering is a time of developing a spiritual path to Sophia (Wisdom), Christ (Love) and Michael (Truth)—a path open to all spiritual seekers. It is followed by the one-day yearly Grail Knights Training for all who are drawn to taking up the knightly path in this age of freedom to serve Michael, Christ and Sophia in the great struggle for humanity and the Earth that is now taking place.



Approximately two weeks after the 2015 Earth Day celebration on April 22 comes the yearly workshop in honor of the Divine Mother. In this workshop we celebrate Mother Nature and the elemental beings in her service through the *Liturgy to the Earth*, after having first entered into a living connection with the elements of Earth, Water, Air and Fire, with the help of music and the cosmic dance movements of Choreocosmos.

The yearly “Meditations on the Tarot” meeting toward the end of May also deserves to be mentioned. In this gathering there is an opportunity to deepen into this profound book opening up the path of Christian Hermeticism in the twentieth/twenty-first centuries. This year the event falls on the afternoon of Pentecost Sunday (May 24), and will focus on the significance of the “three sacred vows” in our time.

“Sophia: Queen of Heaven” and “The Age of the Holy Spirit” are interconnected themes, the exploration of which will help to deepen our understanding of the role of Sophia for the future unfolding of the evolution of humankind and the Earth. These two themes recur throughout the 2015 workshops, and therefore a few words are offered here as background.

The Age of the Holy Spirit dawned at the start of the twentieth century and came to birth through a mighty spiritual event, that of Christ’s Second Coming—not in physical, but in spiritual form—the onset of which began in 1933 and will last for some 2,500 years. The heralding of this New Age took place through two great spiritual teachers: Rudolf Steiner (1861-1925) in Europe, through whom, as the *teacher of spiritual science*, a tremendous outpouring of the Holy Spirit took place, and Peter Deunov (1864-1944) in the Slavic world of Eastern Europe, who incarnated as the *teacher of*

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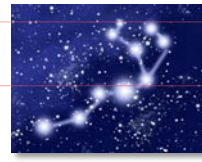
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love for the Slavic peoples in preparation for the coming Slavic cultural epoch.

Other great teachers of humanity have followed these two, and in deepening into the theme of "The Age of the Holy Spirit" it is a matter of bringing to consciousness how these great teachers work with Michael, Christ and Sophia in offering spiritual guidance to humanity and preparing the future. The coming cultural epoch, associated with Aquarius, was proclaimed also by the Russian poet and mystic Daniel Andreev (1906-1959) as the epoch of Sophia which he called "The Rose of the World." To honor the coming of this approaching Sophia epoch, a new Sophia Grail Circle celebration dedicated to the Rose of the World will be celebrated during the workshop in connection with the theme "The Age of the Holy Spirit."



Aquarius

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At the heart of the theme "Sophia: Queen of Heaven" is another new Sophia Grail Circle celebration titled *Liturgy to Mary Sophia*, focused upon the "woman clothed with the Sun," spiritually beheld by various people manifesting in the Sun—a "Sun miracle"—and even coming from the Sun down to human beings upon the Earth. For example:



The Woman Clothed with the Sun
Albrecht Durer

Many people saw the Heavenly Queen directly in front of them, clothed in radiant white, standing before them in golden light. Her face radiated immeasurable love and unspeakable goodness, as did the face of the Child Jesus on her arm. The Heavenly Woman clothed with the Sun was visible for several minutes (from the *Liturgy to Mary Sophia*).

Employing sacred texts such as the one from which this quote comes, in conjunction with specially chosen music from the composer Franz Schubert and woven together with the cosmic dance movements of Choreocosmos, a profound and extraordinary connection to Sophia is able to take place in this *Liturgy*. During the workshop we will explore the significance of Sophia "bringing down the new heaven" as it is described in the Book of Revelation and how this phenomenon comes to expression in the opening up to humankind of the perspective of the galactic circle which, like the zodiac circle, has twelve signs.

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Regarding "The Shifting Life Energy of Mother Earth and the Mission of the Americas"—the theme of the 21st annual conference of the Sophia Foundation in June—see the article "The Quest for the Holy Grail" in this issue of *Starlight* and also the conference flyer following the article. Note that detailed flyers for all the events listed in the Choreocosmos 2015 schedule can be downloaded from the Sophia Foundation website: <http://www.sophiafoundation.org/courses-and-events>.

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The yearly Assisi workshop in Italy—this year with the theme "The Tree of Life and the Foundation Stone of Love"—will present something new and revelatory with respect to the sacred "sound gestures" of eurythmy in relation to the Tree of Life, enabling an immense deepening into these gestures, and at the same time bringing the Tree of Life alive as an inner experience. The deepening into the four verses of the Foundation Stone meditation—to the exquisite musical accompaniment of our Italian violinist Daniela and her pianist colleague Fabio—will continue to unfold and develop from previous years.

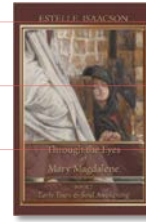


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Directly following the Assisi week is “Attuning to the Stars: Star-Gazing as a Spiritual Path” in Titignano, a little more than one hour’s drive south of Assisi. As usual, the Titignano week will begin with a visit to the healing water of Collevaleza (see the report in the Advent issue of *Starlight* 2013) in the vicinity of the nearby town of Todi. The visit to Collevaleza has become an important feature included in the yearly Titignano stargazing retreat. On the first morning of the retreat, prior to immersing themselves in the healing water—the highest level of energy of all water upon the Earth measured on our travels so far—participants have an opportunity to experience Mass in the adjacent basilica, built in honor of the Collevaleza healing water. The Mass is dedicated to the healing of the waters of the Earth. Immersing oneself in Collevaleza’s miracle-working “healing water of Merciful Love,” and being bathed in Divine Love is a wonderful way to start our retreat, and we have found that the experience echoes on in our daily cosmic dances as a sense of continuing to be enveloped by Divine Love. Central to the retreat is the focus on beholding the ongoing heavenly configurations in the evening or early morning, and then bringing these configurations to expression through cosmic dance during the day.

This year for the first time there will be a workshop, with sacred dance, in the South of France, with guest speaker Estelle Isaacson coming from the United States to speak to us concerning the world mission of Mary Magdalene. Estelle is the author of the 3-volume revelatory work *Through the Eyes of Mary Magdalene*, which unveils more with respect to the Magdalene mystery than any other work has done hitherto. The workshop will take place in the region where Mary Magdalene lived during the latter part of her life, and three excursions to the places associated with Magdalene are planned during the week. Participants from various European countries as well as from America will be taking part in this special gathering in honor of Mary Magdalene’s world mission, now beginning to unfold. As accommodation is limited, early registration is advisable.



Through the Eyes of Mary Magdalene, Volume 1

The yearly Choreocosmos International Week in Roncegno, Italy is generally a highlight of the year’s Choreocosmos activities, with participants coming from many different countries to the magnificent anthroposophical spa hotel “Casa di Salute—Raphael” with its beautifully maintained gardens and parklands of exotic forest trees. In the healing atmosphere of this hotel, set in the beautiful surroundings of the Dolomite mountains of Northern Italy, cosmic dance is a special experience in the great hall, with its fitting friezes by Ardengo Soffici (1879-1964) depicting nature landscapes embellished with Dionysian dance scenes. Moving together in harmony with people from many different countries, speaking a variety of languages, reveals the transcultural outreach of Choreocosmos, which is able to unite everyone in community through the angelic language of the cosmic gestures of eurythmy, carried by the universal power of the music of the great composers.

Following the international week is the annual gathering of Choreocosmos graduates, who come together in order to deepen into the spiritual dimension of Choreocosmos as a spiritual path. This time it will also be possible to work with the new and revelatory aspect of the “sacred sound” eurythmy gestures in relation to the Tree of Life, continuing on from the first exploration thereof at the Assisi week in August. And for those who would like to immerse themselves in the healing

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Levico water at “Casa di Salute—Raphael,” here, to close, are Rudolf Steiner’s words concerning this water:

The water of Roncegno or of Levico is prepared by some kindly spirit, so that various forces, which can play a favorable role in the human organism, are able under certain circumstances to be prepared already by outer Nature. In this water the forces of both copper and iron are reciprocally balanced in the most wonderful way, with the presence of arsenic setting this balance on a broader basis. (Rudolf Steiner, Dornach, 1920).

Lastly, in response to the question as to the deeper significance of Choreocosmos and the Sophia Grail Circle celebrations for our time, it is a matter of coming together in community to create sacred space for the beings of the spiritual hierarchies through cosmic dance and to facilitate direct contact and relationship with the guiding beings of humanity and the Earth—Michael (Truth), Christ (Love) and Sophia (Wisdom)—through sacred dance and the celebrations of the Sophia Grail Circle. This is a living impulse for our time that is greatly enhanced through coming together in community, in the spirit of the words: “Where two or three are gathered in my name, there am I in the midst of them.”

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CHOREOCOSMOS
SCHOOL OF COSMIC AND SACRED DANCE
SCHEDULE 2015

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

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

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

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

May 15-17, 2015 “Sophia: Queen of Heaven” (with Sophia Grail Circle) A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2015**. Musical accompaniment with pianist and composer Marcia Burchard. Location: the Waldorf School of the Peninsula, 11311 Mora Drive, Los Altos, CA 94024. For directions, see www.waldorfpenninsula.org Information and registration: contact Cecille Greenleaf: Tel: 650-533-0074. Email: caogreenleaf@gmail.com

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

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

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

June 20-23, 2015 “The Shifting Life Energy of Mother Earth and the Mission of the Americas” — including also celebration of the Midsummer festival and the festival of St. John. 21st Annual Conference of the Sophia Foundation, at Sophia’s Sanctuary, Sebastopol, California — www.sophiassanctuary.org/ Musical accompaniment with pianist and composer Marcia Burchard, with singing led by Karen Rivers, who will also be a presenter at this conference. Registration: contact the Sophia Foundation: Tel: 303-242-5388. Email: sophia@sophiafoundation.org Information: Karen Rivers: Tel: 919-942-2465. Email: karen@karenrivers.info
See flyer in this issue of *Starlight* for the 21st Annual Conference of the Sophia Foundation

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

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

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

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

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

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

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

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

August 9-16, 2015 “The Tree of Life & the Foundation Stone of Love” (Foundation Stone Meditation) A one-week workshop with **Choreocosmos and Overview of Stars & Planets 2015**. 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 9 for dinner; departure on August 16 after breakfast. (English/German with Italian translation.) Information: Uberta Sebregondi. Tel: +39-06-86904627 / Mobile: +39-335-6749935. Email: usebregondi@gmail.com

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

Sunday September 20 to Saturday September 26 September “The World Mission of Mary Magdalene” A 6-day workshop with Robert Powell & Estelle Isaacson—**Choreocosmos (Sacred Dance) and Star Mysteries**. Workshop at Domaine de Petite, Grans, near Salon, Provence, South of France; accommodation at the retreat center. <http://www.domainedepetite.net> (English/German with French translation.) Arrival on Sunday, September 20 for dinner at 7 pm; departure on Saturday September 26 after breakfast. Information: Laurence Penetrat, 17 rue de la Mairie, 11260 Rouvenac, France. Tel: +33-468-741-479. Email: penetrat.laurence@orange.fr

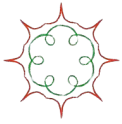
Saturday, October 24 – Friday, October 30 “Choreocosmos International Week” in Roncegno near Trient/Trento, Italy. “Cosmic Dances — Sophia, Queen of Heaven” in the anthroposophical spa hotel “Casa di Salute - Raphael” with accompanying pianist Alla Fastovskaja. 13th graduation of the Choreocosmos School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

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

Visit the following website for further information:

www.sophiafoundation.org > Courses & Events

Sophia Foundation — Email: 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 Summer 2015.

Die Huldigung Der Künste

The Homage of the Arts

A Lyric Play

Personae:

Father

Mother

Youth

Maiden

Choir of Landsfolk

Genius

The Seven Arts

A play to greet the arrival of the newly-wed Hereditary Princess of Weimer,
Maria Pavlovna, Grand-Princess of Russia

By Friedrich Schiller

Undertaken at Goethe's invitation, and written in October 1804 over four days, and performed on November 12, 1804, in the Weimar Theater when "Schiller's piece was received with extraordinary delight ..."
(Heinrich Düntzer, 1880)

The first stanza of Goethe's elegiac poem
for Schiller records the scene of Weimar's
welcome for the young married couple, who
had arrived in Weimar on November 9th –
the day before Schiller became 45:

-- "In Epilogue to Schiller's 'Bell' "

And so it was! The peaceful voice of bell
Pealed through the land, and sowing blessing there,
Let happiness surge up, and paeon swell
To welcome in the youthful royal pair;
How active stirred the throngs of joyous people
In lively intermingling on the Square,
Where steps in festive hangings stood arrayed,
And *Homage of the Arts* was duly paid.

*

*Rendered by C. Lawrie in living memory of one of its protagonists in the
twentieth century – James Gillen – for whom a circle of friends presented
it in the original German at Plas Tan-yr-Allt School Hall in August 1991.*

© C.L. 2013

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*The scene
is set in open country*

In the center stands an orange-tree, laden with fruit, bedecked with ribbons. Countryfolk are presently busy planting it in the earth, while the maiden and children hold chains of flowers to either side of the tree.

Father: Grow and flourish, blossoming tree
 Weave your golden crown of fruit,
 Whom we've brought from far afield
 Here to sink your friendly root!
 May sweet juicy fruit bend low
 Every greening shoot you show!

Landsfolk: Grow and flourish, blossoming tree,
 Reaching to eternity!

Youth: With the scented blossoms pairing
 Shine the rounding golden fruit!
 Yearly standing through storm-weather,
 Through times turning holding true!

Landsfolk: Yearly standing through storm-weather,
 Through times turning holding true!

Mother: Receive him kindly, blessèd earth,
 Take the tender visitor in,
 Guardian of the chequered herd,
 Exalted Flora, care for him!

Maiden: Nurse him, gentlest of the Dryads,
 Shelter, shelter, Father Pan!
 And you mountain-faring Oreads,
 See no weather do him harm,
 Chain your storms and tempests in!

Landsfolk: Care for him, you gentle Dryads,
 Shelter, shelter, Father Pan!

Youth: Smile upon you, warming ether,
 Ever-clear, eternal blue!
 Sun shine streams of daylight tender,
 Earth, refresh him with your dew!

Landsfolk: Sun shine streams of daylight tender,
Earth, refresh him with your dew!

Father: Joy, rejoicing, to each wanderer,
May you give new life and joy,
Joy it is who's planted you!
May your gifts of juicy nectar
Quicken latest grandson's lips,
So refreshed he blesses you!

Landsfolk: Joy, rejoicing, to each wanderer,
May you give new life and joy,
Joy it is who's planted you!

They dance in a pretty ring around the tree. Orchestral music accompanies them, and modulates gradually to a nobler style, during which, in the background, the Genius with the Seven Goddesses can be seen, descending. The landsfolk draw to either side of the stage, while Genius steps center-stage, with the three Plastic Arts to his right and the four Speaking and Musical Arts standing to his left.

Chorus of Arts: We come from afar here
And onward we wander
From people to people
From epoch to epoch –
We are seeking on earth a permanent home.
There ever to dwell
On peaceable thrones
In quiet creating
In fullness of shaping
We wander and seek and still find no room.

Youth: See, who are these, coming so near
Like a group of gods from heaven?
Figures, as we've never seen them,
Fill me to the heart with wonder.

Genius: Where weapons clash metal
With clang of cold iron,
Where hatred and madness divert hearts astray,
Where humans down endless dark pathways are driven,
We stay not a moment, but hasten away.

Chorus of Arts: We hate what is false,
The revilers of gods,
We seek for the people

Who stand for the good,
Where ways of the children
Welcome us in,
There we build houses
And settle well in!

Maiden: What's up with me now!
What's happened to me?
I feel drawn towards you by dark-working powers,
You're somehow familiar, beloved companions,
And yet I well know, I've not seen you before!

Landsfolk: What's up with me now?
What's happened to me?

Genius: Wait, be still! I see there humans
And they seem in happiest mood;
Bright with ribbons and fresh garlands
Stands the tree so beautified.
Are these not the signs of joy?
Speak then! What is happening here?

Father: Herdsmen of these fields we are,
Who celebrate our festival!

Genius: Which festival? O let us hear!

Mother: We're paying homage to our Queen,
Noble, goodly-natured, she,
Who to our quiet vale has come
From the high imperial hall
Down to us to bless us all.

Youth: See her, whom all charms adorn,
Shining kindly like the sun.

Genius: Why plant you here this orange-tree?

Youth: Ah, she comes from land afar,
Looks with tender heart back home!
Gladly would we anchor her
To her new-found fatherland.

Genius: Is that why you dig this tree
Firm in this earth here to stand,
Roots presenting her descent
To her new-found fatherland?

Maiden: Ah, so many tender threads
Bind her to her land of youth!
Everything she there has left,
All her childhood paradise,
And her mother's sacred lap,
And her brother's noble heart,
And her sister's gentle breast –
Can we offer here their like?
Does fond Nature set a price
On such treasures, such delights?

Genius: Love holds firm at any distance,
No one place can capture love!
Just as fire is not impoverished
If another kindles at it,
Takes its flame to spring and thrive.

Mother: Ah, she steps from halls of marble,
From the golden stage of state.
Splendor here must dim its luster,
Here, where over open meadows
Only golden sunshine plays.

Genius: Herdsmen, not to you is granted
In a lovely heart to see!
Know, an elevated bearing
Puts the greatness into life,
Does not seek for it therein.

Youth (to the Arts:) O Beautiful strangers! Teach us to join her,
Teach us to reassure her, as one of ours –
Gladly we want to surround her with garlands
And lead her by hand to our cottages in!

Genius: A lovely heart has soon found homeland here;
And silent-working, fashions its own world.
Just as the tree here with its rootlets twists
Into the earth, and firmly holds its bonds,
So mounts the noble, what's most excellent,
With its own actions, into life itself.
Swift link the gentle ties of love,
And where one's happy, there is fatherland.

Landsfolk: O lovely stranger! Say how we may hold her,
The excellent, within our quiet lands.

Genius: It is already forged, the tender band,
 Not all is strange to her in this new land,
 Well should she know myself and those who follow
 When we declare ourselves and names to her.

Here the Genius steps up to the Proscenium, accompanied by the Seven Goddesses, who form a semi-circle together. As they step forward in turn, they disclose their attribute, which they have till now concealed within their clothing.

They address the Princess:

Genius: I am the Genius of creating Beauty,
 And those who follow me, the company of the Arts.
 We are the ones who crown all works of humans,
 We decorate the altars and the palace.
 Long have we dwelt beside your Emperor's line,
 And you, most excellent, who bore yourself therein,
 You nurtured us with holy sacrifice of flame
 With innocent hand upon your house's altar.
 We followed after you, by you were sent,
 For all good fortune comes when we are present.

ARCHITECTURE with a wall-crown on, in her right hand a golden ship:

Me you saw enthroning by the Nyeva's flood!
Your lofty forebear called me to the North,
And there I built for him a second Rome,
Through me it has become an Emperor's seat.
A Paradise of excellence and grandeur
Grew beneath the strong blows of my hammer.
Now sounds the roar of busy, bustling life,
Where once lay only dank and dismal fog,
The proud mast-forest of its armored fleet
Now terrifies old Balt in his sea-palace.

SCULPTURE with a Victoria (Victory-figure) in her hand:

Me also have you oft beheld in wonder,
Earnest shaper of the ancient world of gods.
Upon a rock – where ever he shall stand –
I have set up his mighty hero-figure.
And this victory-image, which I have created,
Your lofty brother wields in powerful hand.
It flies before Tsar Alexander's weapons,
By him is ever to his army bound.
Naught but the lifeless can I shape from clay,
While he produced a civil folk from wild ones.

PAINTING with palette and brush:

Me also, honored one, you will not mistake,
Serene creatress of the eye-bewitching form,
Life sparkles and the colors burn upon
My fabric, with their energy of glowing.
Well know I how to charm and fool the senses,
Yes, through the eyes, to dupe the very heart.
By imitating features of the beloved,
I sweeten oft keen longing's bitter taste.
Those who to North and South stand separated,
Have me – and then are not so deep-divided.

POETRY:

No bond holds me, no limit hems me in,
Free wing I forth in every realm of space.
Mine is the immeasurable domain of thought,
The word, wing'd instrument with which I ply it.
What moves itself in heaven and on earth,
What Nature in her hidden depths creates,
By me is both revealed and deciphered;
Nothing curbs free power of the poet;
Yet find I nothing lovelier, howe'er I choose,
Than in the lovely form – the soul of grace.

MUSIC with the lyre:

The power of tones which spring forth from the strings,
You know them well, you practice them with skill,
What fills the breast with intimations deep,
Only my tones can fully give it voice;
A noble magic plays about your senses,
When stream of harmonies from me pour forth,
In sweetest sadness will the heart turn inward,
And from the lips the soul will fly in song,
When I set up my ladder of pure tones,
I carry you to highest Beauty's home.

DANCE with the Tambourine:

The highest divinity rests in earnest still;
With spirit-stillness will it be divined in feeling.
Life gladly stirs itself to full exuberance;
Youth desires to express itself, to enjoy.
The joy I guide within the reins of Beauty,
Which gladly oversteps its gentle bounds,
The heavy body grant I Zephyr's wings,

And measure mark I in the dance's step.
What moves itself, I tend with Mercury-staff,
Grace is the loveliest that I can give.

STAGE-ART with a double-mask:

A Janus-head I let appear before you,
Now show I: Joy, and now I show you: Pain –
Humankind swings between delight and crying,
And with high earnest, laughter marries well.
In all its depths, in all its heights sublime,
I roll life out before your searching gaze;
When you've beheld the great play of the World,
Back to yourself you turn with richer yield.
Who keeps their mind upon the whole directed
Finds the battle in their own breast well-affected.

Genius: And all of us, appearing here before you,
The High Arts' holy circle of the Gods,
Stand ready now, O Princess, well to serve you.
Command, and quickly, at your word of bidding
Just as walls of Thebes to heed the lyre's tones
From stone impassive turned to living feeling,
A world of Beauty now unfolds before you!

ARCHITECTURE: Pillar on pillar shall stand forth in row.
SCULPTURE: And marble change shape under hammerblow.
PAINTING: Fresh life upon the canvas stir and glow.
MUSIC: The stream of harmonies ring out around you.
DANCE: The sprightly dance its merry windings flow.
STAGE-ART: The world on stage in radiant mirror show.
POETRY: Let fantasy upon its mighty wings
Enchant you up to heaven's very meadow!
PAINTING: And as the Iris' beautiful rainbow
Builds up a gleam from sunny streaming rays,
So we, with beautiful united striving,
From higher Beauty's holy seven ways
Would weave for you a tapestry of life!

All the ARTS taking each others' hands:

For out of Beauty's own united striving
Arises really, first, true human living.

*

Schluss
THE END!



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 October 1, 2015. 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.

