



*The Coronation of the Virgin*  
Fra Angelico

The *Coronation of the Virgin* is a theme that recurs frequently in art—see, for example, the magnificent depiction by Fra Angelico of this mysterious event—although there is no reference to it in the Bible. What does it signify? It is a depiction of a supersensible reality, a reality that is accessible only to spiritual vision, concerning that which transpired in the wake of the *Assumption of the Virgin Mary* to heaven. The latter event, too, is shrouded in mystery. These two mysterious events relating to the Virgin Mary can, in turn, only be grasped against the

background of a preceding supersensible event: that of the union of Mary with Divine Sophia that took place at Pentecost when the descent of the Holy Spirit upon the disciples occurred. The descent of the Holy Spirit upon the disciples is brought to expression in art by the depiction of tongues of flame above the heads of the disciples. The Fire of Divine Love of the Holy Spirit penetrated into them and they were thereby transformed from disciples into apostles.

There is no such artistic portrayal of the union of Mary with Sophia, which was not the consequence of an *incarnation* of Sophia into Mary—rather, it was an *emanation*. That is, just as we can imaginatively picture a ray of sunlight bathing someone in the power of the Sun, so can we imagine a ray of Divine Sophia penetrating into Mary so that she remained from the time of Pentecost onward existentially united with Sophia. Since that time she may be referred to—as, for example, Rudolf Steiner referred to her—as *Mary Sophia*.

In the book of Revelation, Sophia is portrayed as a cosmic being “clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve stars.” And in Revelation, just as Christ is spoken of as *the Lamb*, so Sophia is called *the Bride of the Lamb*. It is against this cosmic background provided by Revelation that we can begin to grasp the significance of the *Coronation of the Virgin* in heaven. The crowning of the Virgin Mary in the wake of her Assumption into heaven gives a hint of the status of this great ascended being. Being crowned draws our attention to the sacred union of the Lamb and his Bride—and, at the same time, it alludes to the union of Divine Sophia with Mary that took place at Pentecost.

Robert Powell

CONTENTS

Gautama Buddha and Kashyapa..... ROBERT POWELL .....5  
Tomberg and Buddhism ..... VOLKER ZOTZ .....13  
The Bodhisattva Being and the Bodhisattva Individuality..... CLAUDIA MCLAREN LAINSON .....16  
The Maitreya Bodhisattva ..... ROBERT POWELL & KEITH HARRIS .....18  
A Vision at the Cave of Mary Magdalene  
    The Red Horse of the Apocalypse ..... ESTELLE ISAACSON .....23  
The Sacrifice of the Archangel Jesus in the Rhythm of Time ..... ESTELLE ISAACSON .....25  
The Finnish and Germanic Mystery Traditions ..... HARRIE SALMAN .....28  
Sophia and the God in the Flood: Applications from a Reading of the *Pistis Sophia*  
    and Carl Jung’s *Alchemical Studies* ..... JOHN O’MEARA .....35  
Archangel Michael: The Fiery Thought King of the Universe  
    How Can We Know Him? ..... BILL TRUSIEWICZ .....47  
Taking Action: Cultivating “Spiritual Communion” ..... LESLEY KING .....60  
Stories from the North to Add to the Constellation of Light  
    Being Woven Around the Earth ..... INGRID FRASER .....64  
Choreocosmos Considerations, Easter 2016..... ROBERT POWELL .....68  
CHOREOCOSMOS SCHEDULE 2016 North America & Italy .....79  
CD Announcement .....83  
Goethe’s Poem in Epilogue to Schiller’s “Bell” ..... TRANSL. C.L. ....84

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

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

This is the eleventh 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.

Link: [www.sophiafoundation.org/activities/starlight-journal](http://www.sophiafoundation.org/activities/starlight-journal)

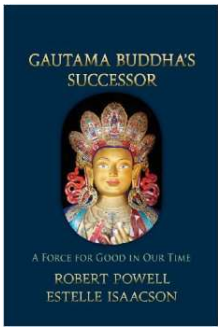


# Gautama Buddha and Kashyapa

Robert Powell

introduced by Claudia McLaren Lainson

## Claudia McLaren Lainson



[In the book *Gautama Buddha's Successor*] Robert Powell illumines the significance of the six-hundred-year rhythm of the cultural waves spoken of by Rudolf Steiner. Powell guides us to be wakeful and alert, in light of the new cultural wave that began in 2014. In this connection he also depicts the ancient prophecy relating to the possible reincarnation of the Maitreya–Kalki individuality in our time, to inaugurate the change this new cultural wave portends. He indicates the likelihood that there will be collaboration between the great spiritual streams inaugurated upon the Earth by Buddha and Christ. The confluence of these streams has the potential of ushering in a new age of a Christ-permeated

Buddhism—that is, a renewed and enlivened Buddhism that receives the inspiration of Christ now flowing in as a result of his presence in the etheric world, this being the event known in Christian tradition as the “Second Coming.” This new Christ-permeated Buddhism is intended to serve humanity’s spiritual evolution and further the unfolding of the evolution of the Earth.

In Buddhist tradition, we are told that when Gautama Buddha indicated one of his disciples, the bodhisattva Kashyapa, as his successor, he “raised a lotus blossom and blinked his eyes.”<sup>1</sup>

---

## Robert Powell

According to a classic text of Zen Buddhism, *The Transmission of the Light (Denkoroku)*, one day the Buddha silently raised a lotus blossom and blinked his eyes. At this, Kashyapa smiled. The Buddha said, “I have the treasury of the eye of truth, the ineffable mind of Nirvana. These I entrust to Kashyapa.” He also passed his gold brocade robe to Kashyapa, thus indicating Kashyapa to be his successor in the bodhisattva transmission, i.e., the bodhisattva who will become the next Buddha, the future Maitreya Buddha.<sup>2</sup>

There is only a single reference by Steiner to Kashyapa. It is in the context of two lectures, “The Spiritual Bells of Easter,” April 10 and 11, 1909, in Cologne. The lectures are among the first in which Steiner spoke of Christ’s return, his Second Coming, in a non-physical form. In these two lectures, Steiner indicates that human beings will behold Christ in spiritual fire, and he refers many times to Kashyapa in relation to the Maitreya Buddha, without saying directly that Kashyapa was the bodhisattva who will become the Maitreya Buddha. This fact is *implicit* in these two lectures, but is not stated explicitly. Because of the significance of these two lectures, they are quoted extensively here (translated from the German by Dorothy Osmond & Charles Davy):

---

<sup>1</sup> Robert Powell & Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in Our Time* (Great Barrington, MA: SteinerBooks, 2013)—from the Foreword by Claudia McLaren Lainson.

<sup>2</sup> John Daido Looi, *The Eight Gates of Zen: A Program of Zen Training* (Boulder, CO: Shambhala Publications, 2013), chapter 2.

Shakyamuni [Gautama Buddha] had a great pupil, and whereas the other pupils grasped to a greater or lesser extent the all-embracing wisdom taught by the Buddha, *Kashyapa*—such was the name of the pupil—grasped it fully. He was one of those most deeply initiated into these teachings, one of the most significant followers of the Buddha. The legend tells that when Kashyapa came to the point of death and because of his mature wisdom was ready to pass into Nirvana, he made his way to a steep mountain and hid himself in a cave. After his death his body did not decay but remained intact.

Only the initiates know of this secret and of the hidden place where the incorruptible body of the great initiate rests. But the Buddha foretold that one day in the future his great successor, the Maitreya Buddha, the new great teacher and leader of humankind, would come, and reaching the supreme height of existence to be attained during earthly life, would seek out the cave of Kashyapa and touch with his right hand the incorruptible body of the Enlightened One. Whereupon a miraculous fire would stream down from heaven and in this fire the incorruptible body of Kashyapa, the Enlightened One, would be lifted from earthly into spiritual existence.

Such is the great Eastern legend—perhaps unintelligible in some respects to the West. This legend speaks, too, of a resurrection, of transportation from earthly existence, an overcoming of death, achieved in such a way that the earth's forces of corruption have no effect upon the purified body of Kashyapa. Thus when the great initiate comes and touches this body with his hand, it will be carried up by the miraculous fire into the heavenly spheres.

It is just where this legend deviates from the content of the Western, Christian account of Easter, that there lies the possibility of reaching a deeper understanding of the Easter festival. Such a legend enshrines an ancient wisdom that can only gradually be approached. We may ask: Why does not Kashyapa, like the Redeemer in the Christian account of Easter, achieve victory over death after three days? Why does the incorruptible body of the Eastern initiate wait for long ages before being transported by the miraculous fire into the heavenly heights?

The human being's breath can be spiritualized through the impulse given by the Mystery of Golgotha—this is the redemption that is achieved by what now lives within us. All the avatars have brought redemption to humanity through power from above, through what has streamed down through them from spiritual heights to the earth. However, the Christ Avatar has redeemed humankind through what he gathered out of the forces of humanity itself, and he has shown us how the forces of redemption, the forces whereby the Spirit becomes victor over matter, can be found *in ourselves*.

Thus, although through the spiritualization of his breath he had made his body incorruptible, even Kashyapa with his supreme enlightenment could not yet find complete redemption. The incorruptible body must wait in the secret cave until it is drawn forth by the Maitreya Buddha. Only when the "I" has spiritualized the physical body to such a degree that the Christ Impulse streams into the physical body is the

miraculous *cosmic* fire no longer needed for redemption; for redemption is now brought about by the fire quickened within one's own inner being, in the blood. Thus the radiance streaming from the Mystery of Golgotha is also able to shed light on a legend as wonderful and profound as that of Kashyapa. . . .

We will think once again of the Easter legend which gave us an inkling yesterday of its bearing on this riddle, the legend of Kashyapa, the great sage and enlightened pupil of Shakyamuni. With a vast range of vision and after stupendous endeavors, Kashyapa had absorbed all the wisdom of the East, and it was rightly said of him that of those who came after him no one else was capable, even in the remotest degree, of preserving what he had drawn from Shakyamuni's deep fount of wisdom and—as the last possessor of this primal wisdom—had bestowed upon humankind.

The legend, you will remember, goes on to say that when Kashyapa was on the point of death and felt his entry into Nirvana approaching, he went into a cave in a mountain. There he died in full consciousness, and his body remained immune from decay, hidden from outer humanity and discoverable only by those who through initiation were able to fathom such secrets. It rested uncorrupted in a cave, mysteriously concealed.

Furthermore, it was predicted that a great proclaimer of the primeval wisdom in a new form, the Maitreya Buddha, will appear, and having reached the supreme height of his earthly existence, will go to the cave where rests the corpse of Kashyapa. With his right hand he will touch the corpse, and a miraculous fire coming down from the universe will transport the uncorrupted body of Kashyapa into the spiritual worlds.

The Oriental who understands this wisdom waits for the Maitreya Buddha to appear and perform his deed on the uncorrupted body of Kashyapa. Will these two events come about? Will the Maitreya Buddha appear? Will the uncorrupted remains of Kashyapa then be transported by the miraculous fire from heaven? With true Easter feelings we shall be able to glimpse the profound wisdom contained in this legend if we try to understand the nature of the miraculous fire into which the remains of Kashyapa are to be received.

In the previous lecture we saw... that it was the *Christ* who proclaimed himself to Moses in the burning thorn-bush and in thunder and lightning on Sinai; that it was the Christ and no other power than he who declared to Moses: "I am the I AM." Out of the lightning on Sinai he gave the Ten Commandments as a preparation for his coming. Later, he appeared in microcosmic form in Palestine.



In the fire in our blood lives the same God who had announced himself in the heavenly fire and who then, in the Mystery of Palestine, incarnated in a human body in order that his power might permeate the blood where the human fire has its seat. And if we follow the consequences of this event and what it signifies for Earth-existence, we shall be able to find the flaming fire into which the remains of Kashyapa will be received. . . .

When was this fire seen again? It was seen again when the eyes of Saul, illumined by clairvoyance on the road to Damascus, beheld and recognized in the radiance of heavenly fire the one who had fulfilled the Mystery of Golgotha. And so both Moses and Paul beheld the Christ. Moses beheld him in the material fire in the burning thorn-bush and in the lightning on Sinai, but only inwardly could he be made aware that it was the Christ who spoke with him. To the enlightened eyes of Paul, Christ revealed himself from the *spiritualized* fire. . . .



It was with grief and profound sorrow that the Eastern sages looked into the future, concerning which they knew that the Maitreya Buddha will one day appear in order to renew the primal wisdom, but that no disciple will be capable of retaining this wisdom. “If the world continues along this course,” they said, “the Maitreya Buddha will preach to deaf ears; he will not be understood by human beings wholly engulfed in matter. Moreover, the materiality prevailing on the earth will cause the body of Kashyapa to wither away so that the Maitreya Buddha will not be able to bear his remains into divine-spiritual heights.”

It was those with the deepest understanding of Eastern wisdom who looked with such sorrow into the future, wondering whether the earth would be capable of receiving the coming Maitreya Buddha with greater understanding and discernment.

It was necessary that a powerful heavenly force should stream into physical matter, and in physical matter should sacrifice itself. This could not be accomplished by a god merely within the mask of a human form; it had to be accomplished by a human being in the real sense—with human forces, who bore the God within. The Mystery of Golgotha had to take place in order that the matter into which humanity has descended should be made fit, cleansed, purified, and hallowed in such a way as to enable the primal wisdom again to be understood. Humanity today must be brought to realize what the Mystery of Golgotha actually effected in this respect. What then was the real significance of the Event of Golgotha for humankind? How deeply did it penetrate into the human being’s whole nature and existence? . . .

It is indeed true that as the Christ was revealed in advance to Moses and to those who were with him, in the material fire of the thorn-bush and of the lightning on Sinai, so he will be revealed to us in a spiritualized fire of the future. *He is with us always, until the end of the world*, and he will appear in the spiritual fire to those who have allowed their eyes to be enlightened through the Event of Golgotha. Human beings will behold him in *spiritual* fire. They beheld him, to begin with, in a different form; they will behold him for the first time in his true form, in a spiritual fire.

But because the Christ penetrated so deeply into Earth-existence—right into the physical bony structure—the power which built his sheaths out of the elements of the earth so purified and hallowed this physical substance that it can never become what in their sorrow the Eastern sages feared: that the Enlightened One of the future, the Maitreya Buddha, would not find on the earth human beings capable of understanding him



because they had sunk so deeply into matter. Christ was led to Golgotha in order that he might lift matter again to spiritual heights, in order that the fire might not be extinguished in matter, but be spiritualized. The primal wisdom will again be intelligible to human beings when they themselves are spiritualized—the primal wisdom which, in the spiritual world, was the source of their being. And so the Maitreya Buddha will find understanding on the earth—which would not otherwise have been possible—when human beings have attained deeper insight. We understand far better what we learnt in our youth, when tests in life have matured us, and we can look back upon it all at a later time. Humankind will understand the primal wisdom through being able to look back upon it in the Christ-light streaming from the event of Golgotha.

And now—how can the uncorrupted remains of Kashyapa be rescued, and whither will they be transported? It was said: the Maitreya Buddha will appear, touch these remains with his right hand, and the corpse will be transported in fire. In the fire made manifest to Paul on the road to Damascus we have to see the miraculous, *spiritualized* fire in which the body of Kashyapa will be enshrined. This fire will rescue for future times all that was great and noble in the past. In the spiritualized fire in which Christ appeared to Paul, the body of Kashyapa, untouched by corruption, will be saved through the Maitreya Buddha. Thus we shall see the greatness, the splendor and the wisdom of all the past stream into what humanity has become through the Event of Golgotha. . . .

In the purified spirituality that has poured over the earth and into humankind through the Mystery of Golgotha, everything that has existed in the past is rescued, purified, sustained, just as one day, when the Maitreya Buddha appears, the uncorrupted body of Kashyapa, the great sage of the East, will be purified in the miraculous fire, in the Christ-light which was revealed to Paul on the road to Damascus.<sup>3</sup>

Against this background—this being, however, only an *implicit* indication given by Rudolf Steiner—it emerges that prior to the incarnation as Jeshu ben Pandira (the teacher of the Essenes who died in approximately 100 BC, referred to by the Essenes as the Teacher of Righteousness), the bodhisattva who will become the Maitreya Buddha was incarnated as Kashyapa, the Enlightened One.<sup>4</sup> In chapter one of *Gautama Buddha's Successor* a still earlier incarnation of this bodhisattva is brought into consideration, again based upon an *implicit* indication given by Rudolf Steiner.<sup>5</sup>

---

<sup>3</sup> Rudolf Steiner, *The Festivals and their Meaning*, "Easter," April 10 and 11, 1909.

<sup>4</sup> Rudolf Steiner held many lectures to clarify the mission of the bodhisattva who had incarnated as Jeshu ben Pandira, the teacher of the Essenes about 100 BC, known as the Teacher of Righteousness. Jeshu ben Pandira, according to Rudolf Steiner, had incarnated as the bodhisattva successor of Gautama Buddha. This bodhisattva has incarnated in almost every century since then, and in about 2500 years time will become the next Buddha, known as the Maitreya, the Bringer of the Good. Rudolf Steiner emphasized that Jeshu ben Pandira reincarnated in the twentieth century as a great Bodhisattva individuality in order to fulfill the lofty mission of proclaiming Christ's coming in the etheric realm, beginning around 1933. In Rudolf Steiner's own words concerning the reincarnation of the bodhisattva Jeshu ben Pandira in the twentieth century: "He will be the actual herald of Christ in his etheric form"—from a lecture about Jeshu ben Pandira held in Leipzig on November 4, 1911, published in Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkreuz*, lecture 1.

<sup>5</sup> Robert Powell & Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in Our Time* (Great Barrington, MA: SteinerBooks, 2013), chapter one.

Also in chapter one of *Gautama Buddha's Successor*, the significance of the year 2014 in connection with this bodhisattva (Kashyapa/Jeshu ben Pandira/Maitreya) is discussed—the basis for this discussion being the six-hundred year cultural wave spoken of by Rudolf Steiner, with the year 2014 being six hundred years after the start of the fifth cultural epoch in the year 1414.<sup>6</sup> The year 2014, as described in chapter one of *Gautama Buddha's Successor*, also emerges through an ancient prophecy relating to the coming of the Kalki Avatar. Against the background of the identity of the Kalki Avatar with the Maitreya Buddha,<sup>7</sup> this prophecy dovetails in a remarkable way with Steiner's indications given in his lecture of March 13, 1911, published as lecture 9 in the lecture cycle *Background to the Gospel of St. Mark* (translated into English by E.H. Goddard & D.S. Osmond). Steiner speaks concerning the

side stream that flowed into the direct Christ Impulse at the beginning of a new six-hundred-year period [which] can therefore be described...as a revival of Buddhism.... At the present time a renewed influx of the Buddha stream is taking place. If we are able to see these things in the right light, it will become evident that we have to absorb the elements of the Buddha stream that were not hitherto present in Western culture. And we can see how certain elements of the Buddha stream are actually making their way into the spiritual development of the West; for instance, the teaching of reincarnation and karma. . . .

There is Buddhism that has progressed to further stages of development.... We contemplate the Buddha at the further stage of his development in the realm of the spirit, who proclaims from there the truths of basic importance for our time.... According to the Eastern legend Buddha passed into Nirvana, having handed on the bodhisattva's crown to his successor, who is now a bodhisattva and will subsequently become the Maitreya Buddha of the future.... In hidden worlds the union has meanwhile taken place between Buddhism and Christianity.... If we trace the course of Buddhism as an enduring stream...we can accept it only in the changed form in which it now appears. If through clairvoyant insight we understand the inspirations of the Buddha, we must speak to him as he actually exists today.<sup>8</sup>

---

<sup>6</sup> The start of the fifth cultural epoch is always given by Steiner as 1413, which he assumed was 2,160 years after the beginning of the fourth cultural epoch, the Greco-Roman epoch, in the year 747 BC, the date of the founding of the city of Rome. Clearly,  $747 + 1413 = 2160$ . However, the date identified by historians as 747 BC is written as -746 BC by astronomers. Why? This is because historians have no year 0; instead, historians count 3 BC, 2 BC, 1 BC, AD 1, AD 2, AD 3, etc. Since, for computational purposes, a year 0 is necessary, astronomers equate 1 BC with the year 0; 2 BC with -1; 3 BC with -2; etc., signifying that  $747 \text{ BC} = -746$ . Adding -746 to 2,160 yields 1414. In other words, if the fourth cultural epoch began in 747 BC (this was Steiner's starting point for determining the dating of the cultural epochs), then it follows that the starting date of the fifth cultural epoch was the year 1414. Adding six hundred years to 1414, we arrive at the year 2014.

<sup>7</sup> Anonymous, *Meditations on the Tarot: A Journey into Christian Hermeticism*, chapter 21 identifies the Kalki Avatar awaited in the Hindu tradition with the Maitreya Buddha expected in the Buddhist tradition—see p. 614: "Since it is a question of the work of the fusion of revelation and knowledge, of spirituality and intellectuality, it is a matter throughout of the fusion of the avatar principle with the Buddha principle. In other words, the Kalki Avatar awaited by the Hindus and the Maitreya Buddha awaited by the Buddhists will manifest in a single personality. On the historical plane the Maitreya Buddha and the Kalki Avatar will be one."

<sup>8</sup> Rudolf Steiner, *Background to the Gospel of St. Mark*, lecture 9, March 13, 1911.

Steiner's indication concerning a "revival of Buddhism" flowing into the "direct Christ Impulse" is strengthened by the prophecy discussed in chapter one of *Gautama Buddha's Successor* concerning the coming of the bodhisattva who will become the Maitreya Buddha/Kalki Avatar—this prophecy relating to the year 2014. Since this bodhisattva is the direct successor of Gautama Buddha, what better individuality to help spearhead a revival of Buddhism? If the ancient prophecy is accurate, the Kalki–Maitreya individuality should emerge in the year 2014 and begin to unfold a mighty spiritual impulse in which Buddha and Christ work together, side by side. In chapter one of *Gautama Buddha's Successor* this scenario is explored against the background of the current world situation, where an impulse for the Good is sorely needed. Since Christ is the Good, and since Maitreya means "bearer of the Good," it is clear that there is a close relationship between the Maitreya Bodhisattva and Christ. The Maitreya comes with a two-edged sword, for the Good and against evil. . . .

Let us now consider these words from the anonymously written work, *Meditations on the Tarot*:

It was more discreetly, and without putting a particular person in the limelight as candidate, that Dr. Rudolf Steiner, founder of the Anthroposophical Society, predicted the manifestation—again in the first half of the twentieth century—not of the new Maitreya Buddha or Kalki Avatar, but rather of the bodhisattva, i.e. the individuality in the process of becoming the next Buddha, whose field of activity he hoped the Anthroposophical Society would serve.<sup>9</sup>

The bodhisattva who will become the Maitreya Buddha, like Rudolf Steiner before him, is a fighter for human freedom, and is thus an important ally in the great struggle now taking place in the world. Freedom is the foundation for the development of love, and the goal of human evolution is the unfolding of humanity's future calling as spirits of freedom and love. Both Rudolf Steiner and the Maitreya are messengers of Christ, who holds the vision of the plan of evolution leading humanity toward becoming the spiritual hierarchy of freedom and love,<sup>10</sup> and whose activity in the etheric realm—which we are free to unite with or not—is to lead us toward the realization of the evolutionary plan.

This breath of freedom and love weaves through the texts of visions of the Maitreya received by the seer Estelle Isaacson. These visions are included in the book *Gautama Buddha's Successor* with a view to helping the reader draw inwardly nearer to this "greatest teacher" (the Maitreya) whose mission is "to reveal to human beings the fullness of the Christ Event."<sup>11</sup> It is the presence of Christ in the etheric realm with which the Maitreya seeks to align us if we choose, in freedom, to take the path of aligning ourselves with Christ. This path is the answer to the "destructive programs of the evil one" (Estelle Isaacson's words from her vision *Align with Me and Think Good Thoughts*). The drive toward establishing a global surveillance state—"Big brother is watching

---

<sup>9</sup> Anonymous, *Meditations on the Tarot: A Journey into Christian Hermeticism*, chapter 21—see p. 614.

<sup>10</sup> Rudolf Steiner, *The Spiritual Hierarchies and the Physical World*, lecture 10, April 18, 1909: "Humanity will be the hierarchy of freedom and love."

<sup>11</sup> Translated by R.P. from two lectures referring to Jeshu ben Pandira, published in Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkreuz*, lectures 1 and 2.

you,” a drive diametrically opposed to human freedom—is one example of these “destructive programs of the evil one.” As Estelle further describes:

By thinking thoughts of the Good, one does the work of the Maitreya, who will be able to take those Good thoughts and bring forth the Good on Earth. He will bring to pass the physical manifestation of the spiritual creations now underway by those beings who are thinking Good thoughts.

Blessed are those who can think the thoughts of the angelic realm.

Blessed are those who are invited to work with the Maitreya.<sup>12</sup>

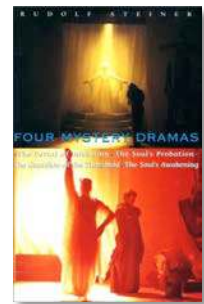
Finally, a word about seership. Steiner speaks of the “sublime gift of seership,” by which he means the new, authentic, Christ-inspired seership inspired by the Etheric Christ. To provide a fuller context of these words about the sublime gift of seership, I offer the following quote of Steiner’s words spoken by the seer Theodora in Steiner’s first mystery drama, *The Portal of Initiation*:

I am compelled to speak. Before my soul appears a light-filled image, whose words resound within me. I feel myself in future times, and human beings do I behold as yet unborn. They also see the image; they, too, can hear the words, which thus resound:

O you who lived in faith, comforted by hope, take comfort now in beholding, and receive new life through Me. For I am He Who lived in the souls of those who sought Me within—through the words of My messengers, through contemplative forces of heart and mind. You saw the light of the sensory realm and had to believe in the creative spirit-world beyond. Now, however, you have yourselves achieved a taste of the sublime gift of seership. O feel it in your souls.

Emerging from that radiant light, a human figure speaks to me:

Thou shalt make known to all who have ears to hear that thou hast seen what human beings shall experience one day. Christ once lived upon the earth, and resulting from this life it ensued that in soul form He weaves over the evolution of humankind. He united with the earth’s own spirit-sphere. When manifesting in such forms of existence, He was not yet visible to human beings, because they lacked the spiritual eyes that will emerge in future times. Yet even now this future is at hand, when human beings on earth shall be gifted with new seership. What once the senses saw, when Christ lived upon the earth, shall be seen by souls, as the time of fulfillment is near.<sup>13</sup>



<sup>12</sup> Robert Powell & Estelle Isaacson, *Gautama Buddha’s Successor: A Force for Good in Our Time* (Great Barrington, MA: SteinerBooks, 2013), pp. 59-60.

<sup>13</sup> Rudolf Steiner, *Four Mystery Plays*, “The Portal of Initiation,” scene 1 (translation of Theodora’s words revised by R.P.).

# Tomberg and Buddhism

Volker Zotz

## Preface

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

In connection with the following article by Volker Zotz—published here in English translation with his permission—see also the article “Inner Certainty: Regarding the Way, the Truth, and the Life” by Valentin Tomberg in the previous issue of *Starlight*, excerpted from the 2012 (original German) publication of this book and translated into English by Richard Bloedon. The following, also translated from the German by Richard Bloedon, is from the concluding part of the article by Volker Zotz that appears toward the end of the book.

---

## The “Bodhisattva Question”

According to Rudolf Steiner, the Maitreya Bodhisattva—on the path toward attaining Buddhahood thousands of years from now—reincarnates once in every century, in order to advance humanity’s development of consciousness:

This Bodhisattva, who will come as the Maitreya Bodhisattva, and who—reincarnating in the flesh—will also be coming in a physical body in our century, is to bestow upon humanity all the genuine concepts regarding the Christ event.<sup>1</sup>

Steiner’s further indications show that he was focused around the year 1900 in regard to a birth of the Bodhisattva in the 20<sup>th</sup> century. The individual’s apparent manifestation was to begin in the 1930s. The consideration as to who this particular person might be is referred to in anthroposophical literature as the “Bodhisattva question.”

Tomberg, too, dedicated himself to this theme, even in his later work. According to him, Steiner awaited the Bodhisattva not least because this was the one who would bring Anthroposophy—which was being taught in the inadequate form of a “science”—to its culmination. Indeed, Anthroposophy presents

a magnificent achievement of thought and will—which is, however, unmystical and unmagical, i.e., in want of Life. Rudolf Steiner himself was conscious of this essential lack. Therefore it was with a certain amount of hope that he indicated the necessary

---

<sup>1</sup> Tomberg, *Covenant of the Heart* (more recently published as *Lazarus, Come Forth!*)

appearance of a successor (the Bodhisattva) who would remedy this lack and would bring the trinity of the Way, the Truth, and the Life to full fruition.<sup>2</sup>

In *Meditations on the Tarot*, Tomberg describes how the awaited successorship ultimately resulted in a “disappointment,” which

was due not to an error with regard to the awaited individuality, nor even with regard to the time of the beginning of his activity, but rather to an overestimation of the Anthroposophical Society on the part of its founder—thus nothing became of it.

Tomberg emphasizes that “Rudolf Steiner, for example” was among those who saw clearly in regard to the Maitreya issue. “Of all that has been written and said in public, the most correct is what was said by Rudolf Steiner. *He* was at least on the right track.”

In laying down judgment here in such a sovereign manner about what is right and wrong in connection with the subject of the Maitreya’s incarnation, Tomberg leaves no doubt as to how he intends to reveal himself as truly knowledgeable regarding the Bodhisattva question. He signals that he recognizes the identity and mission of the Bodhisattva, yet gives no further indications. Along with this apparent mystification, there is also the circumstance that (to invoke the words quoted earlier) the Bodhisattva is to bring “the trinity of the Way, the Truth, and the Life to full fruition” within the Anthroposophical Society—which is in accord with Tomberg’s own intention. Since further such causes (described by him as those of the Maitreya) stand at the center of his work, and since the dates mentioned by Rudolf Steiner can be taken to pertain to Tomberg, there has been speculation that this person is the incarnation of the Bodhisattva in the 20<sup>th</sup> century. Anthroposophical authors, for the most part, tend to contradict this view quite vehemently.

Ever since 1930, the anthroposophist Adolf Arenson represented the viewpoint that none other than Rudolf Steiner was the 20<sup>th</sup> century incarnation of the Maitreya. For those who stand outside the Anthroposophical Movement, the debate at first glance seems scarcely understandable. And yet, to many followers of Anthroposophy, the notion that the Bodhisattva (who was to continue the work instigated by Rudolf Steiner) had converted to Catholicism seems, of all things conceivable, utterly outlandish, especially given Rudolf Steiner’s position that “direct spiritual life no longer flows in the doctrine of the Catholic Church.”

The question as to whether Steiner, Tomberg, or neither of the two has been an incarnation of the Bodhisattva, could be posed less exclusively against the background of the *Mahāyāna*—which bestowed the essential refinement to the Maitreya myth. In Asian Buddhism there is no scarcity of incarnations of this Bodhisattva. The Maidari Qutugtu in Mongolia, a series of incarnations that runs from the 16<sup>th</sup> to the 20<sup>th</sup> century, is considered in accordance with the official teaching of the *Gelugpa*-school as an earthly manifestation of the Maitreya; so too in the *Karma-Kagyü*-school, which traces its lineage back to the 12<sup>th</sup> century, is the representative of the series of incarnations of the Tai Situpa revered as an emanation of the Maitreya.

---

<sup>2</sup> Ibid.

In accordance with Buddhist teaching there is no problem for a Maitreya in manifesting in several earthly forms simultaneously without leaving the *Tuṣita* sphere in which he currently teaches. The Japanese saint Shinran (1172-1263) spoke of the fact that each person who experiences the loftiest reality becomes essentially one (*bendō*, in Japanese) with the Maitreya.<sup>3</sup> Expressed somewhat differently: One becomes that to which one opens oneself. Quite limited characterizations were in any case considered foreign to the spiritual stream in which the myth of the Maitreya arose and in which it originally unfolded. Thus may Tomberg see it too when he expresses the notion that many souls—such as the Dalai Lama—would come to birth out of “the impulse of compassion with this Earth and with humanity.”



---

<sup>3</sup> Cf. Volker Zotz, *Der Bodhisattva Maitreya nach der Lehre Shinran Shōnins* [The Maitreya Bodhisattva According to the Teaching of Shinran Shōnin]

## The Bodhisattva Being and the Bodhisattva Individuality: A Puzzling Issue

Claudia McLaren Lainson

Excerpted from the book

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

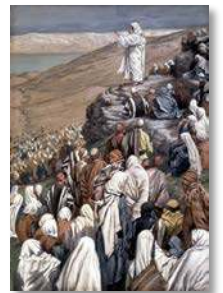
(Boulder, CO: WindRoseAcademyPress, 2015, pp. 44-46)

In eastern traditions we find several manifestations of teachers who are inspired by the Maitreya, or claim to be the Maitreya. Herein lies a puzzle—one that is worthy of a closer look.

The difference between the Bodhisattva Being and the Bodhisattva individuality, the human being who is in the process of becoming the Maitreya Buddha, must be kept in mind when we look at the various spiritual teachers around the world who have been inspired by the Maitreya Bodhisattva. Ideally these teachers serve to make way for the advent of the Maitreya—the individuality who is in the process of becoming the next Buddha, the Maitreya Buddha. Moreover, it is important to note that the Maitreya Bodhisattva can simultaneously inspire many spiritual teachers and numerous spiritually striving individuals who are currently incarnated.

Each Bodhisattva is part of the circle of twelve Bodhisattvas surrounding Christ in the spiritual world. The circle of the twelve Bodhisattvas is referred to collectively as the *Bodhisattva Being*. The Bodhisattva Being serves all twelve Bodhisattvas, while especially supporting the mission of the one Bodhisattva who will become the next Buddha. Since Gautama rose from Bodhisattva to Buddha, around 500 BC, the mission of his successor—the Maitreya individuality—is primary for the present stage of evolution, which will extend to around 4500 AD. During this time, the Bodhisattva Being is focused mainly upon this one who serves the awakening of humanity to the forces living in the Word. Gautama Buddha attained perfect “meekness.” The Maitreya, on the other hand, will attain the metamorphosis of meekness, wherein righteousness will be manifested through the Word. His name *Maitreya* means “bearer of the Good.”

The Bodhisattva individuality who is in the process of becoming the Maitreya Buddha, bears<sup>1</sup> the Archangel Jesus, an Archangel who is deeply united with the sister-soul of all humanity. This fact leads us to the realization that the higher essence of the Maitreya Bodhisattva individuality is connected to the higher essence of all humanity, i.e., with the higher self of each one of us. The Bodhisattva individuality who will ultimately enter into a profound state of union with the Archangel Jesus is known as the Maitreya Bodhisattva. He will become the next Buddha towards the end of the Aquarian Age, which culminates in the year AD 4535. Through the one who will become the Maitreya Buddha, each human being will have the possibility of finding his or her way into the profundity of Life Force that indwells the Word, and each will have an opportunity to enter the true kingdom of the Spirit. Christ’s teachings concerning the Beatitudes direct us along the path toward the Holy Spirit. It is this path that the



*The Beatitudes Sermon*  
James Tissot

---

<sup>1</sup> The term bears here refers to the process of the Maitreya individuality in the course of time gradually and increasingly uniting with the full strength of the Archangel Jesus. The Archangel Jesus has always been the bearer of Christ, the Power of the Good. Hence the Maitreya is referred to as the “bearer of the Good.”



Maitreya seeks to pave for us as a forerunner on our behalf. Each of us—potentially—is destined to become blessed in the sense of the “blessed are” statements of the Beatitudes, i.e. to become a servant of the seed of positive human karma of which the Beatitudes are an expression.<sup>2</sup>

At the event of his enlightenment upon becoming Buddha, the Maitreya will unite with higher spiritual beings indwelling the realm of the Sun who serve the will of Christ and Sophia. The Maitreya Buddha will thereby open a portal into the Sun sphere as a gateway which he is now preparing for all of humankind. Bearing in mind that the Sun sphere is the realm of our higher self, it can be seen that in the future each of us will have an opportunity to be graced with the possibility of finding union with our higher self due to the preparation that the Maitreya Bodhisattva is undergoing and will continue to undergo on our behalf.

There are twelve Bodhisattvas in the higher realms wherein the Cosmic Christ is found. Each of these Bodhisattvas has a unique mission. Together they are preparing pathways leading to Love—the Being of Christ. For example, the Gautama Bodhisattva had a perfectly developed 16-petalled lotus flower, and could therefore bequeath to humanity the spiritual path known as *the eightfold path* as a pathway to develop the power of compassion. Moreover, Gautama’s successor, the Maitreya Bodhisattva, will not only speak the highest octaves of the Living Word; through him will also come the moral force that lives within the true expression of the Word. In this way will the human soul be transfigured by the power of the Good—as another path to Love, to Christ, who *is* the power of the Good.

As an example of how Bodhisattvas may influence and inspire human beings, Robert Powell and others indicate that Krishna overlighted the charioteer Arjuna around 3102 BC, the date of the start of the 5000-year-long Dark Age, Kali Yuga, which ended in 1899. In the example of Krishna we see the ability of Bodhisattvas to inform (i.e. overlight) human personalities in preparation for coming world events. Moreover, Arjuna in a later incarnation became Paul, who encountered the Risen Christ through a powerful supersensible experience he experienced outside the gates of Damascus. Through this event Paul again became a vessel of Krishna, who incarnated as Jesus of Nazareth (referred to as the *Nathan Jesus* by Rudolf Steiner). In like manner, there are spiritual teachers who are inspired by the Maitreya individuality—teachers who are, of course, not *identical* to the Maitreya but who are so deeply connected with this Bodhisattva that they are *spiritually inspired* by this individuality. Moreover, each of the twelve Bodhisattvas surrounding Christ in the spiritual world—for example, Abraham, Moses, and Elijah, to name three of the twelve Bodhisattva individualities around Christ—continues to inspire those spiritual teachers and spiritually striving individuals who are sincerely aligned with them. And, similarly, the Maitreya Bodhisattva works in an inspiring way with many spiritual teachers and with all spiritually striving individuals aligned with him.

Against this background we can see how important it is to distinguish between a Bodhisattva individuality—for example, Jeshu ben Pandira, whose destiny, according to Rudolf Steiner’s prophetic announcement, is to become the Maitreya Buddha—and various spiritual teachers in the East and in the West who are inspired by the Maitreya individuality<sup>3</sup> or who receive spiritual inspiration from any other Bodhisattva individuality.

---

<sup>2</sup> See Tomberg’s teachings on the Beatitudes in part two of *Christ and Sophia*, chapters 3 through 5.

<sup>3</sup> It is a tragedy, of course, if a spiritual teacher who is inspired by the Maitreya Bodhisattva comes to believe, mistakenly, that he or she *is* the Maitreya.

## The Maitreya Bodhisattva

Robert Powell & Keith Harris

*This article is excerpted from “The Transition” published in Starlight, vol. 14, no. 1 (Easter 2014). It has also been published as Appendix 8 in Claudia McLaren Lainson, The Circle of Twelve and the Legacy of Valentin Tomberg (Boulder, CO: WindRoseAcademyPress, 2015).*

---

[The] Anthroposophical Society [founded by Rudolf Steiner] was evidently not intended solely as a forum for esoteric knowledge. Clearly he envisaged the possibility that it could potentially be a vessel for the twentieth century incarnation of the Maitreya [Bodhisattva] in order to bring to much wider audiences the good news of the Second Coming of Christ Jesus, his appearance in the etheric realm of life forces. The deep tragedy was that in the course of his Anthroposophical activity, the [Maitreya] Bodhisattva did not rise on a trajectory to become a leading figure in the Anthroposophical movement, which no doubt—at least, in part—had to do with the circumstances prevailing in Europe at the time. Briefly, the world situation then had to do, on the one hand, with Hitler’s seizure of power in Germany and Stalin becoming a dictator in Russia, and on the other hand with the internal strife within the Anthroposophical Society occasioned by the personality conflicts between leading members of the society—conflicts that erupted soon after Rudolf Steiner’s death in 1925. As we shall elucidate in the following, the Maitreya Bodhisattva did in fact appear, and he did take up the work of Rudolf Steiner, and he even carried it further, especially in its Christian kernel; he also began to speak of the new etheric presence of Christ. However, he was not recognized by many Anthroposophists. He was ostracized by some leading Anthroposophists and obliged to leave the movement. Rudolf Steiner noted in his Gospel of Matthew lectures that the Maitreya in his twentieth century incarnation might be “unrecognized or treated with indifference.” Steiner implied that this would be a tragedy for humanity and the earth.

We can imagine that in the event of such lack of recognition—not being openly listened to—the Maitreya was likely to retreat from the Anthroposophical movement and live outwardly as an ordinary person in the world. The Bodhisattva stream speaks to human hearts, and if these are cold and closed, what then? We are reminded of the Luke Gospel, where there was “no room at the inn.” It is interesting to consider that the heavenly host did not speak to those snug in their homey comforts, but to the Shepherds who were watching their flocks by night. By analogy, the impulse of the Shepherds stream—the Buddha stream continued by the great individuality who will become the Maitreya Buddha—looks toward caring for the welfare of those less fortunate than themselves, especially in hard times. Indeed, are we not reminded of Walter de la Mare’s hauntingly moving poem “The Listeners”? The Traveler comes to the house at the appointed time, he knocks loudly but only meets a house empty except for specters preoccupied—bottled up, as it were—with their own petty schemes. His words resound: “Tell them I came, and no one answered, that I kept my word.”

Do not these silent words of the Bodhisattva resound through the tragic period of the twentieth century? He came, he kept his appointment. But there was no room for him at the “inn of the Anthroposophists.” Indeed, how could he not come, considering the great sacrifices which Rudolf Steiner made to make the Bodhisattva's path in his twentieth century incarnation easier?



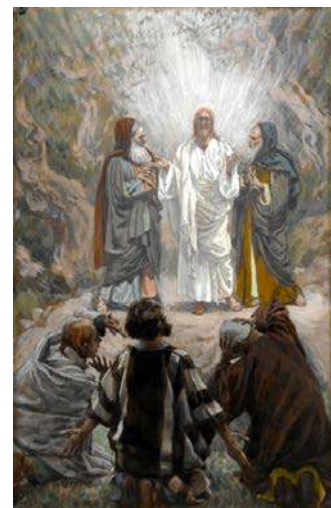
*The Baptism of Jesus*  
James Tissot

The greatest of such transformations that ever occurred took place at the baptism [of Jesus] by John. What occurred there was that the “I” of Jesus, in the thirtieth year of his life, abandoned the flesh and another “I” entered: the “I” of the Christ.... A similar revolution will be experienced by the future Maitreya Buddha. But he experiences such a revolution in his incarnations quite differently. The Bodhisattva patterns his life on the life of Christ, and those who are initiated know that he manifests in every incarnation very special characteristics. It will always be noted that, in the period between his thirtieth and thirty-third years, a mighty revolution occurs in his life. There will then be an interchange of souls, though not in so mighty a manner as in the case of Christ. The “I” which has until then given life to the body passes out at that time, and the Bodhisattva becomes, in a

fundamental sense, altogether a different person from what he has been up to that time, even though the “I” does not cease and is not replaced by another, as was true of the Christ. This is what all esotericists in common call attention to: that he cannot be recognized before this time, before this revolution. Up to this time—although he will be absorbed intensely in all things—his mission will not be especially conspicuous; and even though the revolution is certain to occur, no one can ever say what will then happen to him. The earlier period of youth is always utterly unlike that into which he is transformed between his thirtieth and thirty-third years. Thus does he prepare for a great event. This will be as follows: The old “I” passes out and another “I” then enters. *And this may be such an individuality as Moses, Abraham, Elijah.* This “I” will then be active for a certain time in this body; thus can that take place which must take place in order to prepare the Maitreya Buddha. The rest of his life he then lives in such a way that he continues to live with this “I” which enters at that moment. What then occurs is like a complete interchange. Indeed, that which is needed for the recognition of the Bodhisattva can occur. And it is then known that, when he appears after three thousand years, and has been elevated to the rank of Maitreya Buddha, his “I” will remain in him but will be permeated inwardly by still another individuality. And this will occur precisely in his thirty-third year, in the year in which occurred in the case of Christ the Mystery of Golgotha. And then will he come forth as the Teacher of the Good, as a great Teacher who will prepare the true teaching of Christ and the true wisdom of Christ in a manner entirely different from that which is possible today. Spiritual science is to prepare that which will one day take place upon our earth.

(Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkreutz*, London, Rudolf Steiner Press, 2001, lecture of November 5, 1911—*Jeshu ben Pandira*, lecture 2).

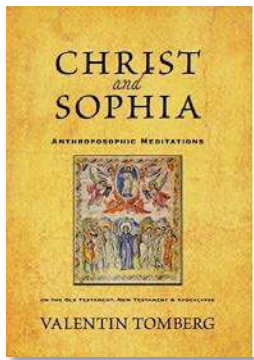
The italicized words in the above quote indicate that Moses, Abraham, and Elijah are three of the twelve Bodhisattvas around Christ. Indeed, two of these Bodhisattvas—Moses and Elijah—appeared at the right and at the left of Christ at the scene of the Transfiguration on Mount Tabor (Matthew 17:1-9). The third Bodhisattva mentioned here, Abraham, is the subject of this quote and of this entire lecture [by Rudolf Steiner] concerning Jeshu ben Pandira as one of the incarnations of this Bodhisattva, who will become the Maitreya Buddha around AD 4500. Those readers who know the content of Robert Powell's book *The Most Holy Trinosophia* (Great Barrington, MA: SteinerBooks, 2000), will recognize that the focus in that book on the three "spiritual teachers" of the twentieth century (and in the case of the third teacher, continuing on into the twenty-first century, still ongoing at the present time) is precisely upon the three Bodhisattvas named here by Rudolf Steiner, and *exactly* in the *unusual* sequence that he names them! And they will note the importance of this peculiar order, given that the normal order in which these three names appear historically is Abraham, Moses, and Elijah. Here we see again that every detail communicated by Rudolf Steiner is of profound esoteric significance. By giving the three Bodhisattvas in the sequence Moses, Abraham, Elijah, he was in fact—for those able to read "between the lines"—pointing to the sequence of the three incarnations of these Bodhisattvas in the twentieth century as the three "spiritual teachers" shepherding the unfolding of the Anthroposophical movement. Regarding the Elijah Bodhisattva, see Robert Powell, *Elijah Come Again* (Great Barrington, MA: SteinerBooks, 2009), Afterword, pp. 194-196, in which Robert discusses the current incarnation of this Bodhisattva as the "third teacher," whose work is now unfolding as a blessing for humanity and the earth.



The Transfiguration  
James Tissot

Rudolf Steiner was implicitly indicating to his followers—in view of the approaching Abraham millennium [AD 2000 to 3000]—to watch for the Abraham individuality soon to appear among them, who would speak about Christ in His new presence [in the etheric realm]. This is a polar opposite deed to that of Abraham, who as the founding father of the Israelites withdrew from the Mesopotamian civilization into which he was born in order to initiate preparation of the physical vessel into which the Christ would incarnate many generations later. With the return of Christ Jesus to the earth's etheric sphere in the 1930s, clearly this same "founding father" individuality was meant to step forth and communicate to humanity the meaning of the New Presence of the Risen One, coming at the point in time just prior to the dawning of the post-Christian Abraham millennium. Here we confront *the* great spiritual tragedy of the twentieth century, viz., that Rudolf Steiner was not able to pass on his work to the reincarnated Abraham.

Did someone appear at the time Rudolf Steiner said he would, i.e., in the 1930s, and attempt to unite his own work with Steiner's? If yes, was this someone—as the reincarnated founding father of Israel—able to spiritually penetrate the whole biblical tradition through the vista of Anthroposophy, and to speak in a profound way of that most significant of events, the Second Coming of Christ in the etheric? The answer to these questions is "yes." Someone did come and connect on to Rudolf Steiner's work and wrote penetrating studies of the Old Testament, the



New Testament, and the Book of Revelation and, above all, spoke in a most profound way about the Second Coming of Christ in the etheric realm. And the name of that “someone” is Valentin Tomberg [1900-1973]. In Tomberg’s work *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006) are found his *Studies of the Old Testament*, *Studies of the New Testament*, *Studies of the Book of Revelation*, and his seven lectures entitled *The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric*. This great work reveals itself in a completely new way if read against the background of what is presented here.

According to Rudolf Steiner, generally speaking the Maitreya individual appears on earth once in every century. An overshadowing by—or incorporation of—this Bodhisattva into the person who will bear him usually takes place between the ages of 30 and 33. In the case of Valentin Tomberg, born in 1900, he was 32 to 33 years old when the Bodhisattva manifestation began, i.e., in 1932/1933. This is confirmed in his *Lord’s Prayer Course* (correspondence course available from the Sophia Foundation<sup>1</sup>) in the section *Our Mother Course*, week 21, where he states that “the Maitreya Buddha...began to work in 1932/1933.” Steiner pointed out that the Maitreya would step forth in his early thirties, and thus would not be constrained to follow another esoteric law, namely that an initiate will not emerge openly as an esoteric teacher in the world before his fortieth year. As we know, Valentin Tomberg began to speak openly about his profound spiritual-esoteric research in the realm of Anthroposophy in his thirties. Thus, in 1933 he began to publish his *Old Testament Studies*, in the Foreword of which he states:

These *Studies on the Old Testament* are intended to represent the beginning of a series of ongoing publications...to meet the need...for pure *anthroposophic* research. The content of the *Studies* did not come into being through intellectual speculation and the establishment of hypotheses, nor by merely collecting facts drawn from Rudolf Steiner’s lecture cycles, but through *anthroposophic* research.<sup>2</sup>

Since he goes on to define anthroposophic research as the gaining of esoteric knowledge through the higher faculties known as Imagination, Inspiration, and Intuition, it is evident that here Valentin Tomberg is announcing himself—though very discretely—as an esotericist and spiritual researcher. Shortly after 1933 he began to speak openly about the Second Coming of Christ in the etheric.<sup>3</sup> This was precisely the time Rudolf Steiner indicated [1933] with regard to the onset of the Second Coming of Christ, and in a statement concerning the manifestation of the Bodhisattva in the 1930s, he said to Friedrich Rittelmeyer that then “we shall notice his activity.”<sup>4</sup>

---

<sup>1</sup> Valentin Tomberg held the *Lord’s Prayer Course* in German, and by the grace of destiny a copy of his notes of the course was given to me (RP), which I have translated into English and made available as a course of study, in installments, through the Sophia Foundation. For anyone who deepens into this course of study, there can be no doubt that Valentin Tomberg stood in direct connection with Christ. As far as we know (“we” being the authors of this article), it is the most profound exposition of the path of Christian esotericism that has ever been presented.

<sup>2</sup> Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006), p. xxi.

<sup>3</sup> *Ibid*, Appendix—seven lectures that Valentin Tomberg held in Rotterdam from December 1938 to January 1939 entitled *The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric*.

<sup>4</sup> Referring to Jeshu ben Pandira as an earlier incarnation of the Bodhisattva who will become the Maitreya Buddha, in response to a question from Friedrich Rittelmeyer, Rudolf Steiner said: “Jeshu *ben Pandira* [i.e. the reincarnated Jeshu

At that time in the 1930s Valentin Tomberg had reached the very age pointed to by Steiner as the “coming of age” of a Bodhisattva. In making such statements, Rudolf Steiner was implicitly asking his followers to take note of the emergence of an individual in his thirties speaking out of true spiritual knowledge in the 1930s concerning the return of Christ in the etheric.... When he was finally edged out of the Anthroposophical Society in Holland, Valentin Tomberg quietly withdrew from the Anthroposophical movement and henceforth lived outwardly as an “ordinary human being” in the eyes of the world, with (seemingly) nothing special about him, but in actual fact from then on until the end of his life he was working “behind the scenes” in helping humankind to progress and evolve spiritually. In this connection we may recall yet another indication from Steiner that he made in a lecture when he was speaking of the Bodhisattva who will become the Maitreya Buddha:

It is quite true that a reincarnation of the greatest possible significance might take place in our epoch and be unrecognized or treated with indifference.<sup>5</sup>

These words of Steiner can be regarded as prophetic in relation to Valentin Tomberg. After Tomberg’s withdrawal from the public eye, the following words of Steiner also apply to him, and offer us a context for understanding why he authored his last great work, *Meditations on the Tarot*, anonymously:

The Masters, as a rule, are not personages known to history. They sometimes incarnate, when necessary, in historical personalities, but this is, in a certain respect, a personal sacrifice. The level of their consciousness is no longer compatible with any work on behalf of themselves—and preservation of a name does, after all, entail work for oneself.<sup>6</sup>

Much more could be written on the themes we are addressing, but this is only an article and not a book.... In light of the [themes] discussed in this article, it is contingent upon us to be able to hold gratefully in our hearts the twentieth-century incarnations of the...individualities Rudolf Steiner *and* Valentin Tomberg....[T]he Bodhisattva who will become the Maitreya Buddha incarnates once every century.... [Thus, our gaze may now turn] to the Maitreya individuality in his twenty-first century incarnation. For it is the Maitreya’s mission at this time to speak to the hearts of human beings in such a way as to unveil the presence of Jesus Christ in the etheric realm.



Valentin Tomberg

---

ben Pandira] was born at the beginning of this century, and if we live another fifteen years, we shall notice his activity.” This remark, made in August 1921, points to a birth in the year 1900 or thereabouts. It also indicates the beginning of the activity of the Bodhisattva [who will become the future Maitreya Buddha] in the 1930s. Evidently Rudolf Steiner thought that this activity would become noticeable by about 1936. The foregoing is quoted from Robert Powell’s article “Rudolf Steiner, Valentin Tomberg, and the Return of Christ in the Etheric” posted under *Articles* on the Sophia Foundation website.

<sup>5</sup> Rudolf Steiner, *According to Matthew* (Great Barrington, MA: SteinerBooks, 2003), lecture 10.

<sup>6</sup> Rudolf Steiner, *The Temple Legend and the Golden Legend* (London: Rudolf Steiner Press, 1985), p. 120.

## **A Vision at the Cave of Mary Magdalene: The Red Horse of the Apocalypse**

Sainte Baume, France  
Monday, September 21, 2015

Estelle Isaacson

*And there went out another horse that was red and the power was given to him that sat thereon to take peace from the earth and that they should kill one another and there was given unto him a great sword. (Revelations 6:4)*

The following vision came as I stood upon the overlook at Mary Magdalene's cave at Sainte-Baume.

Looking out over the valley I recognized the hills and valleys and foliage, for I had often seen this landscape in vision. Mary Magdalene had wanted to live in a place where she could hover between Heaven and Earth in order to be near her beloved, whom she had seen ascend into Heaven. And this was the one place she could go where she could quite literally hover between Heaven and Earth. She spent her days gazing into the heavens searching for her beloved and beholding the earth below.

While gazing into the heavens there at the overlook, I was taken into vision. I saw Christ rushing toward me in the radiant red robes of his Second Coming. Brilliant streams of light radiated from him. In his unfathomable being I knew the consummate power of his victory over the evil one. In his Second Coming, Christ appears in red, signifying his triumph over all evil.

Mary Magdalene had in vision seen the future time when the Lord would return. As she was inwardly connected to her brother Lazarus, she shared in the revelations he was receiving from the Christ. They experienced similar visions. The Apocalypse, the Book of Revelation, which was written by Lazarus (after taking the name of John) was a series of visions that had been coming to him over time, and which he then saw in fullness while on the isle of Patmos. He was by then very advanced in age. Lazarus had been experiencing visions of the future for many years before the Book of Revelation was written.

Mary Magdalene saw visions of the future also, especially regarding the events leading up to the time of the Second Coming. She knew she would return to be with Christ in his Second Coming. She desired to be on the Earth at that time to be reunited with him. So it was a very profound experience for me to behold Christ in his Second Coming.

Christ allowed me to behold one of the apocalyptic visions of Lazarus-John. There are many layers of meaning to the great book written by him, and I was shown one aspect of a particular vision: Through Christ I was given to know that according to cosmic timing we are in the time of the appearance of the "red horse" on the world stage. The red horse has to do with slaughter and war—with human beings killing other human beings.

I saw the red horse charging through the world, driven by a frightening, imposing figure. There was madness and devastation in many places in the world, and great suffering at the hands of this awful figure, who plays a role in the work of the antichrist. The red horse displays the *false* image of victory, in contrast to the radiant red of Christ's robes; he is the true Victor!

I bore witness to the deeds of the antichrist until I could bear no more. I cried out then to Christ for solace, asking him to show me the answer, the healing. And he parted the veils of Heaven and I beheld the cosmos.<sup>1</sup> I saw that all things are divinely ordered—that there is divine timing, and that according to divine timing there will come a great victory.<sup>2</sup>

Christ revealed to me his victory—indeed he is victorious over evil already! In him *is* the victory. We can take part in his triumph over evil, and when we do so, *his force of goodness becomes our will*. Each time we overcome temptation within our own self, we join with Christ in his victory over evil, and the goodness in us is increased. His Will becomes our will.

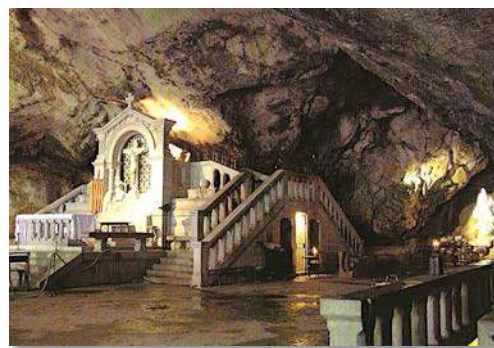
We must hold to the goodness that is in us. We must hold to our faith and believe in the goodness of humanity. We are called to behold goodness, so that goodness may be increased in the world. We can rely upon Christ's Will because he has overcome all evil. *His Will is a sacred power*, and eventually, after we have passed through many trials, our wills will be so aligned with his Will that we will know the power, the force of his Will. And through this power we will call forth much goodness in the world.

Christ asked me to pray for the world, and I offered up to the hierarchies all I had seen.

The red horse will *not* be victorious. It may bring about devastation and death, but it will be halted. It will be stopped through the power of love. Love is the strongest force of the universe, and by the power of love the red horse will be conquered.

Christ touched me and I became as a cross of light. This was for my protection, so that I would be visible neither to the red horse nor to that awful figure who drives it. He told me that in my willingness to bear his Cross, and to bear also the World Cross—in my willingness to suffer in the knowing of all these things—I shall have the protection needed during our present time. For by bearing the World Cross, the hierarchies are enabled to comprehend the predicament humanity now faces, and they are thereby empowered to respond. If we stand strong in our faith in Christ, and do not waiver, the angels are able to work through us. This is what is needed now—for human beings to assist in bearing the World Cross, so that the Hierarchies can help bring about transformation.

After this vision, I went into the cave, and in vision experienced Christ's Passion. When finally I was under the Cross, I offered up to Christ all I had seen and suffered, and he willingly bore it for me. I saw him then in his Resurrection, again appearing in victory over darkness and death. He overcame Ahriman, the Angel of Death. And he shows us the path we must tread if we are to overcome temptations—the forces of antichrist. Our eye must be single to Him, to his glory; and our heart consecrated to his Sacred Heart. We must nurture and cultivate our faith, strengthen it, hold fast to our faith—and also to our spiritual path no matter what comes. If we but do this, ultimately we too shall be victorious.



---

<sup>1</sup> "He parted the veils of heaven" — Revelation 6:14 — alternative translation: "The sky was split apart like a scroll when it is rolled up..."

<sup>2</sup> *Netzach* — Victory: Victory is accomplished through forgiveness which brings about the restoration of love. On the cross Christ forgave all... and as we forgive others their trespasses, so also are we forgiven. Forgiveness is the healing power—for it brings about Love.



## The Sacrifice of the Archangel Jesus in the Rhythm of Time

Vision of April 11, 2014

Estelle Isaacson

As the vision began, I saw the being of the Maitreya, like a lens through which shone the light of the great Archangel Jesus.

The Archangel Jesus is inexpressibly powerful, and filled with an eternal cosmic light recognized by all the stars. He is like a vast temple of noble heavenly beings—high, holy beings—who are in communion with each other. Embodied within this Archangel is the very plan for human evolution: the great path of descent and ascent that each human soul must tread. In contemplating this great being, one can come to feel with profound certainty that this plan is borne by the whole of heaven, and that in like manner are one's personal mission and path held also within the loving embrace of angels, archangels—of all the hierarchies.

There is great *power* in the certainty this mighty Archangel wields, for every step taken, every sacrifice made by this high being throughout cosmic history was accomplished in *absolute certainty*—and also with *full confidence* in humanity. He blazed the trail every human soul must take, and he did it with unwavering conviction, for he does not fail to see the promise—the seed of divinity—in every human spirit. Indeed, he sees the very light and grace of the Father in each of us, as also the ultimate and infinite goodness we bear. This he has always *known*, in the depths and in the heights—and he knew it *first*.

Several times he offered himself in sacrifice. One of these sacrifices required that he enter the stream of time. Truly was this a sacrifice, for the ensuing descent brought upon him total suffering. He underwent a compression of his being, as though from all sides at once. This was his *entombment*. Having descended into the stream of time, he allowed himself to become—if only for an instant—a fully finite being. It was necessary that he enter into the finiteness of being-in-time, and yet remain fully awake. Which means—high being that he was and is—he was simultaneously penetrated by and opened to all that would ever transpire “in time” for human beings.

He knew the beginning and the end. It was for him as if eternity had spread its wings across the wide reaches of the cosmos. This caused the heavenly beings to *be*: all heavenly beings bore witness to the pause in the heavenly breath that *was* always present, and *is* always present, in the eternities. It seemed that all the heavenly hierarchies gasped in that instant, that timeless moment, in which they beheld time stretched out as a continuum—the linear time into which human beings would have to merge.

The Archangel Jesus knew the suffering of the beginning and of the end—and well understood how human beings would lose sight of the eternal and become mired in illusion. For he stood at the beginnings and gazed upon the endings.

### The Angel of Death

This is when the Angel of Death came into his power within the stream of time and tempted the Archangel. Yes, the Angel of Death entered the stream of time, and the Archangel knew him. He wrestled with the Angel of Death. I could hear the sounds of their contending, tones resounding

also for the heavenly beings who bore witness to this event. The Angel of Death conspired to entrap human beings in death, in all manner of death: spiritual death, soul death, physical death, etheric death. He was full of his mission. He was full of anti-creation forces. He was bursting with his new power. I saw these forces of anti-creation penetrating like a “death code,” into every human being, so that, but for the sacrifice of the Archangel Jesus, all would—in the end, and without possibility of redemption—succumb to death.

The Archangel Jesus had to encounter this being who was engorged with anti-creation forces, and wrestle, from power to power, unto the uttermost of these powers. He had to see and know all, and accomplish this from within the stream of time—something unimaginably difficult, for he knew also, and in fullness, the limitations of human experience.

But the Archangel Jesus was valiant. He triumphed over the Angel of Death. His valor was such that in the moment of triumph his being opened and expanded—even multiplied—so that Christ could enter therein, and thereby himself descend and touch the stream of time. This mystery can hardly be spoken.

Christ *changed* the stream of time for all human beings, so that in every human life there is the possibility of overcoming the Angel of Death. Yes, within every human being lies the power of eternity, which can transfix the rhythm of time. This transfixing is none other than the cross of light. It is the crossing-point where the vertical meets the horizontal, the nexus through which eternity shines into the rhythm of time, even as Christ touched into the stream of time. Only thus was the Angel of Death held at bay, for he could not abide the presence, the power, the light, of eternity, which Christ shines forth into the rhythm of time. He was as if enchained. Ever after, from that time and place was he held at bay.

O Divine Human! Eternity is within you, and eternity is where Christ dwells. For all eternity he dwells within you. When once you know your eternal Self within time’s rhythm, the Angel of Death is thenceforward laid in chains. This work is accomplished in the human heart, for the heart beats in the rhythm of time. Even so do the lungs breathe in the rhythm of time. In beat of heart and breath of lung does eternity meet the rhythm of time.

O Divine Human! Once you have found your true Self within, Christ comes to meet you, and thereafter is time changed. Christ will walk with you. His light streams through the barriers of time. And you will bear his light, his word, through time. Then does the rhythm of the heart resonate with the sacred Cosmic Heart. Then does the universal heart, the Heart of the Father, become one with your heart, and the harmonies of the spheres pulse through your rhythmic system.

O Divine Human! You are a Child of the Eternities. You are known in the rhythm of time. But though you have descended into this seemingly finite existence, yet are you not finite! You find yourself in the stream of time. You are a light unto the generations. The generations gaze upon you and admire you for your courage in descending to face the morass of illusion in the abyss of the World. The angels suffer with you. They weep for you. Their tears fall from eternity like rain into your world. Thus can you know the Divine Love, and never doubt. Indeed, this Love you must know, and likewise must you cease your doubting. For you are known and loved, and you are seen. The angels *know* you and *see* you. They ask that you cease doubting, for doubt brings, doubt *invites*, the Angel of Death—with whom you must then wrestle, even as did the Archangel Jesus, who triumphed because *he did not fall asleep*.

This is your temptation: that you fall asleep in face of this Dark Angel who comes to wrestle with you, who has been invited by your doubts, which resound in the ethers. For he has taken up residence in the ethers. Yet Christ also is there among the ethers. Truly, Christ dwells there in part through the very valor of the Archangel Jesus.

With whom will you align? With your doubts? Feel the power of your doubts. Will you choose this power? Are you tempted to think you can face this awful being that has arisen out of your doubts? Think you to prevail? Turn away from this temptation and align with the one who has already triumphed over doubt! He is *here*. He dwells *now* in the etheric realm, and meets you in the rhythm of time. If you leave off your doubting, your angel will lead you to him. In face of doubt, however, your angel's power dims.

O Divine Human! You are a part of the Father. Within you is all you require. The seed of light is within you. The plan for your eternal progression is within you.

There will come a time for each of you—whether this life or the next—when Christ stands and waits for you. Be of good cheer, for that time is come. That luminous, ordained moment exists already. You are striving toward it, and will meet it on your journey. This is an eternal, inviolable promise for every human being.

All of you will meet Christ in his Second Coming. His Second Coming was ordained before time had its beginning. For each of you there is a second coming, even as for the whole Earth there is a Second Coming. Each of you who experiences this second coming in the rhythm of time will work toward the redemption of the whole Earth, which is the Second Coming of the Earth.

When the Earth is redeemed, time gives way to eternity. Then will the eternal round hold sway upon the Earth. This is the very mission of the one who will be the Maitreya: He is to bring to pass the meeting of the human being with Christ in the etheric, in preparation for the redemption of the whole Earth.

Go in peace. Meet your life with *certainty*. Your life will unfold according to plan. You will be shown what needs healing, so that your body, soul, and spirit may come into unison. For in harmony of body, soul, and spirit you will meet Christ. Standing in his presence, his eternal abiding presence, you will be filled with the fire of ineffable joy.

Go in peace, Divine Human, Child of the Eternities.



# The Finnish and Germanic Mystery Traditions

Harrie Salman

*Note: Dr. Harrie Salman, a Dutch philosopher of culture, gave a talk on this topic on November 19, 2015 at the Thursday evening meeting of the Anthroposophical Society in Helsinki. In the references to the Complete Works (CW) of Rudolf Steiner, the volume number is indicated as GA (= CW), and the date of the lecture referred to is given "European style" as day.month.year.*

---

The spiritual traditions of Finland and Scandinavia are part of North European culture. Initiations in this part of Europe led to experiences of nature beings and cosmic beings. When we compare these two traditions, we can find important differences between them that go back to ancient times, as this article will show.

Rudolf Steiner described how groups from the seven cultures of Atlantis migrated to different parts of the world. A special group from the 5<sup>th</sup> Atlantean culture consisting of individuals who were developing the faculty of thinking was led by Manu to the Gobi desert. Some of them stayed behind in Europe, where already decadent groups from the 4<sup>th</sup> culture were living as hunters. In the course of time, mystery centers were founded in Europe where carefully chosen individuals were initiated to communicate with spiritual beings. Steiner calls their priests the "Brahmins" of Europe.<sup>1</sup> I call them the "spiritual governance of ancient Europe" because they directed the development of culture in Europe.

## Mystery schools in Northern Europe

On several occasions Steiner spoke about the mystery schools of Northern Europe. They were the oldest of Europe. A summary of a lecture from 1904 tells that the spiritual life of Europe emanated from a "central lodge" in Scandinavia.<sup>2</sup> The location of this mystery center is unknown. Steiner also mentions a "famous" mystery school in the north of present-day Russia, whose initiates were called *Trotten* or *Drotten*.<sup>3</sup> These names already belong to the Germanic world. In northern Russia Finnic peoples were living. I am inclined to think that this school was on the Solovetsky Islands in



Solovetsky Monastery

the White Sea and to consider the ancient labyrinths, that can also be found in Finland and Scandinavia, as being part of this mystery tradition. These *Trotten* mysteries in Scandinavia and Russia had been founded by an initiate who later became known as Sig.<sup>4</sup> Here again, Steiner speaks about Germanic culture and includes Russia, without giving any details. These mystery centers in

---

<sup>1</sup> R. Steiner, lecture on 29.5.1912, in *Christ and the Human Soul* (GA 155).

<sup>2</sup> R. Steiner, summary of a lecture on 30.9.1904, in *The Temple Legend* (GA 93).

<sup>3</sup> R. Steiner, lecture on 29.7.1906, in *The Christian Mystery* (GA 97)—"In the North of what is today Russia a famous school of initiation existed in earlier times. The initiates of this school were known as *Trotten*. In the West of Europe were other initiation schools, and in them the *Druids* were the initiates."

<sup>4</sup> R. Steiner, lecture on 6.5.1909, in *Where and How do we Find the Spirit?* (GA 57).



Druid

northern Russia and Scandinavia have their origin in the Hybernian mysteries in Ireland. In their later development we know these Hybernian mysteries as Druid mysteries. The Druids were the priests of the Celts.

The high initiate Scythianos stood behind these Northern mysteries. According to Steiner, he inspired the leaders of early European culture after the decline of Atlantis. The development of a musical culture in ancient Europe is one of the outcomes of his inspirations.<sup>5</sup> In later times we see this culture among the Celtic bards, the Germanic skalds, the Thracian and Greek singers, and, we may add, the Finno-Karelian and the Slavic singers. Another outcome can be seen in the development of the "I"-consciousness and of conscience in Western and Northern Europe long before the time of Christ. From there the impulse of conscience came to Greece.<sup>6</sup>

In 1904 Steiner described the initiation of the *Trotten* and Druids.<sup>7</sup> It began with the search for the higher light-body that had become invisible as a consequence of our connection with matter. This was called the "search for the dead body of Balder" (a god from Germanic mythology who was killed). In the stages of initiation, people experienced within themselves the mineral, the plant and the animal worlds. They experienced nature and the forces of nature around them. They received a spiritual spine and access to their spiritual brain. According to Steiner, the labyrinth represents the structure of this spiritual brain. How a ritual walk into the labyrinth was connected to these macrocosmic mysteries is not known. It may have led to spiritual travel through the planetary spheres and may have supported the incarnation of the "I."



*Odin's Last Words to Balder*  
W.C. Collingwood

### The Germanic mystery traditions

Most researchers of European prehistory agree that the early speakers of Indo-European languages lived in the Ukraine and the south of European Russia before 4500 BC. Speakers of the Early-Germanic language are supposed to have come from this area and may have settled in Northern Germany and Denmark around 2000 BC. Seen from a spiritual perspective, the "spiritual government" of ancient Europe directed this migration for a specific spiritual purpose. Rudolf Steiner explained that the goal of this migration was to educate the decadent hunters and fishermen who were living there.<sup>8</sup> The speakers of Early-Germanic came as warriors. Among them the quality of courage was cultivated such that violence should transform into moral qualities. This process continued among the knights of medieval Europe.

When Steiner speaks about the prehistoric warriors who were sent out by the priests of ancient Europe, we can identify those warriors as the leaders of the different Indo-European tribes who in the course of time conquered most of Europe (except the territories of the peoples speaking Early Finnic languages). We can distinguish the elements of the mystery tradition that was created for

<sup>5</sup> R. Steiner, lecture on 14.11.1909, in *The Deeper Secrets of the Evolution of Humanity* (GA 117).

<sup>6</sup> R. Steiner, lecture on 2.5.1910, in *The Christ-Impulse and the Development of "I"-Consciousness* (GA 116).

<sup>7</sup> See note 3. In various other lectures, also, Steiner has given many descriptions of the macrocosmic initiations.

<sup>8</sup> See note 2.

the Germanic tribes. The *Edda*, a compilation of ancient songs about gods and heroes, written down in Iceland in the 13<sup>th</sup> century, shows us the worldview of Germanic culture, a description of the cosmos and the forces of nature, and myths about the Germanic gods. The *Edda* describes a world of fighting and of conflicts with forces of evil (we are in the time after the fall into sin). This world is doomed and will end in *Ragnarök*, the war with the evil forces in which all the gods will be killed (with the exception of Widar). After this apocalypse, a new world will appear.



Print edition of Snorri's *Edda* of 1666

The *Edda* makes clear that these gods, which we can see as angels and archangels, participated in the development of humanity. Steiner described how gods like Odin and Thor were connected with human speech and the force of "I"-consciousness.<sup>9</sup> In Germanic culture the "I"-consciousness awoke already in an early stage, within the sentient soul. Apart from the cultivating of courage, there was a regulation of sexual life in the Nerthus cult from Denmark and surrounding areas. This cult was known to the Romans, but Steiner could explain its background and said that it originated from before 2000 BC.<sup>10</sup> At the beginning of spring, a statue of the goddess Nerthus was carried around to signify the returning of fertility in nature and to awaken human fertility. This rite led to the birth of children between Christmas and Epiphany. Every third year, the boy born first after the winter solstice was educated to become king of the tribe during the three years prior to his turning 30 years of age.

A late echo of the experiences during the macrocosmic initiation in the Germanic world can be found in the *Dream Song of Olav Asteson*. It was written down in Norway in the 19<sup>th</sup> century. Steiner spoke of it as a fragment of a song that described an initiation journey into the spiritual world that began on Christmas Eve and ended 12 days later.<sup>11</sup>

### Hyperborea

The north of Europa was for the ancient Greeks the land of Hyperborea. They believed that the cult of Apollo and the musical and poetic culture that he inspired came from there. The Greek historian Herodot, who lived in the 5<sup>th</sup> century BC, wrote that pilgrims bringing gifts from Hyperborea had come to the temple of Apollo on the Greek island of Delos. In later times these gifts were sent along the trade route of amber. According to Greek myths the goddess Leto, the mother of the sun god Apollo and the goddess Artemis, had come from Hyperborea to Delos to give birth to these children. Apollo himself went every winter to Hyperborea, in a chariot drawn by swans. According to the later Greek historian Diodoros, Apollo was venerated by the peaceful Hyperboreans, who were all his priests. Their hymns were joined from above by the



Illustration from *Dream Song of Olav Asteson* captioned "the winterpath, where the sky is full of stars lay ahead of me."

<sup>9</sup> R. Steiner, lecture on 14.6.1910, in *The Mission of Folk Souls* (GA 121).

<sup>10</sup> R. Steiner, lectures on 21.12.1916 and 24.12.1916, in *The Karma of Untruthfulness*, part 1 (GA 173).

<sup>11</sup> R. Steiner, lecture on 31.12.1914, in *Art in the Light of Mystery Wisdom* (GA 275).

sweet song of circling white Hyperborean swans. Hyperborea was believed to be a sun country that enjoyed an eternal spring.

The location of Hyperborea is unclear to us today. In a broad sense, for the Greeks it was a territory stretching from Ireland to the Ural mountains. The description given by Herodotus points to a land to the north of the Baltic countries and in the north of Russia. In spiritual science the name *Hyperborea* is used for an area around the North Pole existing during a period in the evolution of the earth when the sun separated from the earth. The early human beings living there had not yet incarnated in their physical bodies, which they used as “puppets;” rather, they lived in their etheric bodies. However, in later times these beings became physical (incarnated), and according to Steiner, mixed with people coming from Lemuria and Atlantis. In this way the foundation of the later population in the northern territories was laid.<sup>12</sup> Early Hyperborea was a land of paradise. The fall into sin took place later, in Lemuria.



Zarathustra

The age of the first Hyperborea was the second cycle of earth history. This second cycle is itself a repetition of the planetary stage of the Old Sun, before the present earth existed. Further repetitions came in the second period of Lemuria and the second period of Atlantis. After the decline of Atlantis, a repetition of the solar impulses came during the second post-Atlantean culture—the so-called *Ancient Persian* (Ancient Iranian) culture (approximately 5000-3000 BC in the north of present-day Iran) in which Zarathustra founded his solar religion.

In the north of Europe these solar impulses were also working. At that time the early Finnic tribes were living in the ancient land of Hyperborea, between present-day Finland and the Ural Mountains. They had trade contacts with the ancestors of the early Iranians who lived south of them. These contacts introduced many Indo-European spiritual concepts and words into the Finnic cultures, such as *Jumala* (thought to have been the name of a sky god), and, from the Finnish epic poem *Kalevala*, *Sampo*—interpreted by some as the “Tree of Life,” the archetype of the etheric body.

The Greek sources describe a late phase of this Hyperborean culture of the North, when the Iranian tribe of the Scythians was living to the south of the Finnic territories (between the 7<sup>th</sup> century BC and the 4<sup>th</sup> century AD). According to Steiner, Scythianos was living among them at some point in time.

Among the people living in northern Europe in later times, the memory of a solar age remained alive. Also, nature in Finland and the north of Russia with its abundant etheric life carries these memories. This nature has a paradise-like innocence, and people living there could experience its sacredness and the presence of God in nature.

### The Finnish constitution

We can understand the fall into sin (in Lemuria) that drove Man out of paradise as a process of separation of the human being from his origin (from God, creation, nature, his higher being, and his fellow human beings). In this process Man was confronted with the forces of his astral body; he

---

<sup>12</sup> R. Steiner, lecture on 15.7.1914, in *The Occult Truths of Ancient Myths* (GA 92).

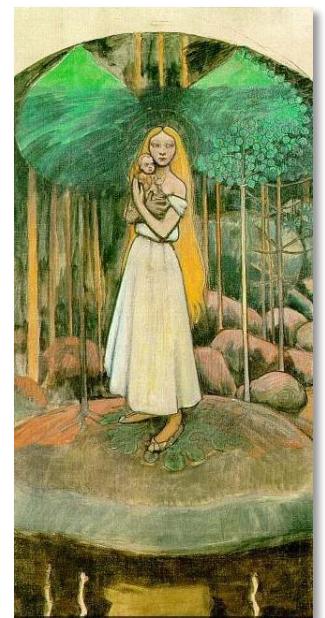
developed his lower ego and, in the course of time, his intellect. The intellect replaced the original wisdom of the heart. In the Western world this process of separation has been accelerating in recent centuries. It is turning social life into a “war of all against all,” and is exposing nature to destruction through the pursuit by human beings of their selfish interests.

It appears that the Finns (and the Finnic tribes in Russia) who are living in the area of the first Hyperborea from before the fall into sin, are closer to paradise than many other nations. They are very close to nature, which many Finns can experience as divine. Some Finns can perceive nature beings and communicate with them. They have clairvoyant faculties that were common among early humanity. Among Finns we usually find a non-aggressive ego. (Finns never waged wars against others; they only fought to defend themselves.) Intellectual culture developed only very recently in Finland. In the countryside, people thought with their hearts instead of with their heads. Many people received intuitions from their higher being (*manas*) of which they were not aware in their normal consciousness.

Behind these phenomena stands a particular constitution that makes people sensitive to the spiritual world around them. The etheric body, which among Western people has almost completely withdrawn into the physical body (especially around the head), in Finland surrounds the physical body more freely—making clairvoyant perceptions possible. In anthroposophical circles this is often called an “atavistic clairvoyance.” However, Steiner encouraged people with such faculties not to suppress them but to transform them through the conscious development of thinking.

The early Finnish tribes also had a special soul configuration which according to Steiner developed in three areas near the Baltic Sea where the western tribes settled: the Gulf of Bothnia, the Gulf of Finland, and the Gulf of Riga. These gulfs were experienced as organs of a “powerful sea being.”<sup>13</sup> Out of a relationship with this “powerful sea being,” the Finnish soul developed in three parts: the sentient soul, the intellectual soul, and the consciousness soul. These parts functioned independently and had to be unified by the “I”-consciousness brought by Christ, whose birth in the land of Kaleva is described in rune 50 of the *Kalevala*.<sup>14</sup> This is probably the background of a statement given by Steiner to a Finnish anthroposophist that there are two “I”-countries in Europe: Germany and Finland. The Germans experience their “I” through their “I,” while the Finns experience it through the three parts of the soul simultaneously.<sup>15</sup> In other parts of Europe this tri-partition of the soul is generally hidden beneath the threshold of consciousness.

According to Steiner, in the second half of the 19<sup>th</sup> century, humanity unconsciously crossed the threshold of the spiritual world, which led to fundamental changes in the human constitution. He said that people will become clairvoyant again because their etheric bodies will begin to expand, and the three parts of the soul and the soul functions of thinking, feeling and willing will lose their natural connection.



Marjatta and the  
Christ child  
from rune 50, *Kalevala*

<sup>13</sup> R. Steiner, lecture on 14.11.1914, in *The Connection Between Man and the Elementary World* (GA 158).

<sup>14</sup> R. Steiner, lecture on 9.11.1914, in *The Connection Between Man and the Elementary World* (GA 158).

<sup>15</sup> The source of this communication is not known anymore among Finnish anthroposophists.



Each of these functions will become independent, so that they have to be coordinated by the “I”-consciousness. Through esoteric schooling this process can be accelerated. In this way, the human constitution will begin to resemble the constitution which the Finns have inherited from ancient times.

### The Finnish mystery traditions

The Germanic mystery traditions include images that go back partly to the age of Atlantis. The Finnish mystery traditions look further back to the age of the first Hyperborea. In the *Kalevala*, images from paradise appear. One example is that of the solar maiden of Pohjola sitting on the rainbow, whom the three heroes Väinämöinen, Ilmarinen and Lemminkäinen seek as their bride. She can be understood as an image of the solar initiation that is the goal of the heroes’ travels to Pohjola. The quest of this solar maiden—with her light body from before the fall into sin—can be seen as equivalent (in the Finnish mystery traditions) to the quest of the dead body of Balder in the Germanic *Trotten*-mysteries.



Pohjola

Steiner pointed out that the three parts of the soul (mentioned earlier) were represented by these three heroes. In rune 39 they combine their forces for a common expedition to Pohjola in order to retrieve the *Sampo*. Here we see how “I”-consciousness unites the independent soul forces.

In the *Kalevala* we can find the basic elements of the Finnish mystery tradition. They include not only the creation of the tripartite soul and the coordination of the parts of this soul by the “I”-consciousness, but also a vision of the creation of the world and the creation of the human etheric body (the *Sampo*). This etheric body individualizes when the three heroes have captured the *Sampo* and when it has subsequently been fragmented in the battle with Louhi. In the *Kalevala* the fall of humanity into sin has been mirrored in the destiny of Kullervo.

The *Sampo* was forged by the hero Ilmarinen “from the tip of the shaft of a swan’s feather, from the milk of a farrow cow, from a tiny ear of barley, from the fleece of a summer ewe (*Kalevala* 10:263-266).” These are cosmic substances that represent a Finnish image of the etheric body. In a more earthly form, such an image was known in the Egyptian mysteries—and also in Christian iconography—as a composite of the eagle, bull, lion, and human being.

In the *Kalevala*, the hero Väinämöinen does not appear as a shaman, the traveler to the spiritual world that is still present among some Finnic tribes in Russia. In early Finnish culture the traditional shaman with his techniques of ecstasy had been replaced by the *tietäjä* who was a master of incantations and spiritual knowledge.<sup>16</sup> This transformation must have taken place in the Hyperborean mystery centers supervised by Scythianos.

Ate Koopmans, the former secretary-general of the Dutch Anthroposophical Society and a *Kalevala* researcher, saw the inspiration of Scythianos in the wisdom of the mother of Lemminkäinen, who in rune 15 brought the physical body of her son back to life. According to Koopmans, the

<sup>16</sup> Anna-Leena Siikala, *Mythic Images and Shamanism – A Perspective on Kalevala Poetry* (Helsinki, 2002).

preservation of the mystery knowledge of the past by the Finnish people (such as in the *Kalevala*) occurred so that it could reappear in modern times, and contribute to the preparation of a future culture. This is also the work of Scythianos.<sup>17</sup>

The Finnish spiritual tradition comprises more than the *Kalevala*. The mysterious chain-rune *Oli kerran onnimanni* also has its roots in the ancient Finnish mystery traditions. The Finnish philosopher Bertel Nyberg has analyzed this rune, with its cosmic images, in the light of creation mythologies from Greece, the Middle East, and above all, Iran.<sup>18</sup>

## Conclusion

Finnish mythology and the *Kalevala* are often viewed from the perspective of Germanic mythology, but they must be seen in their own right. It can also be noted that the constitution of the Finns is very different from that of the Swedes and the Central Europeans. This of course has consequences for anthroposophical pedagogy, psychotherapy, biography training, eurhythmy, and singing—when they are practiced and applied in Finland.

While in the Germanic world we see warriors on their path to becoming courageous and morally strong, the Finnish world was not a world of “kings,” but rather of “shepherds,” still connected with the spiritual world. It was the world of the Nathan Jesus of the Gospel of St. Luke, who represents the purity of creation. Finnic tribes lived in peace in their forests. This distinction reflects the different realities of the ancient Indo-European tribes who conquered Europe and the Finnic tribes who lived with the heritage of the ancient solar culture of Hyperborea. The difference between these two worlds is also visible in the Germanic and the Finnish mystery traditions, and in the mythologies related to them: The *Edda* deals with the destinies of gods and the end of the world, while the *Kalevala* starts with the creation of the world and shows the destinies of three heroes within the context of a rich world of nature beings. It is very meaningful that in 1912 Rudolf Steiner gave a lecture cycle in Helsinki on *The Spiritual Beings in the Heavenly Bodies and the Kingdoms of Nature* (GA 136). In this cycle we may consider that he reformulated and elaborated the content of the ancient Finnish mystery traditions.

The creation of *Kalevala* poetry and the formulation of the deep spiritual insights hidden in it, belong to the ancient mission of the Finns. The Finns and Karelians have not been assimilated by Indo-European (Germanic, Baltic and Slavic) tribes because, according to Steiner, they still have a mission to fulfill in the future.<sup>19</sup> Their role is to be the historical conscience of an earlier age of human evolution and to create a bridge to the new Slavic culture. In my view, we can also call this culture the “Finno-Balto-Slavic culture” because these three groups will be the constituent parts of the culture. Being only to some extent (through the Swedes) part of the present Germanic culture, the Finns, according to Steiner, have to connect the visions of the *Kalevala* with anthroposophical ideas, in the service of European culture and humanity as a whole.

---

<sup>17</sup> Ate Koopmans, *Praktische Menskunde* (Zutphen, 2004)—“Skythianos,” pp. 237-245.

<sup>18</sup> Bertel Nyberg, *Sampo und Kirjokansi in der finnischen Volksdichtung* (Helsinki, 1972); and “Sampo-tarun alkulähteet häämöttävät,” in *Takoja*, 1991/1.

<sup>19</sup> R. Steiner, lecture on 15.11.1914, in *The connection between man and the elementary world* (GA 158).

**Sophia and the God in the Flood:**  
**Applications from a Reading of the *Pistis Sophia***  
**and Carl Jung's *Alchemical Studies***

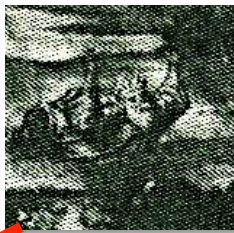
John O'Meara

It is well known that in their highly elaborate work of transmuting their *prima materia*, alchemists underwent extraordinary transformations of their being, a wonderfully detailed record of which may be found in C.G. Jung's *Alchemical Studies*. This volume combines the direct testimony of numerous alchemists with Jung's ample additional commentaries on this massive literature. Among many illuminating accounts is one by the alchemist Michael Maier who, though he worked seventy years after Paracelus, considered himself his pupil. In the following passage Maier was pointing to the main task of the alchemist, which lay in finally freeing *himself* from the depths of his embroilment in material existence. The experimental transmutation of elemental materials, in which the alchemist became utterly absorbed, pointed to the ultimate release of the kingly hero, or god, within:

*He lives and calls from the depths: "Who shall deliver me from the waters and lead me to dry land?"*

Maier also emphasizes how easy it has been for almost everyone to ignore this god's call:

*Even though this cry be heard of many, yet none takes it upon himself, moved by pity, to seek the king. For who, they say, will plunge into the waters? ... Only a few believe his lament, and think rather that they hear the crashing and roaring of Scylla and Charybdis. Therefore they ... give no thought to the kingly treasure, nor to their own salvation. (Jung, 145)*



Rex Marinus,  
magnified

Jung's commentary on Maier's words directs us to a parallel with Gnostic thought. Jung cites Hippolytus, one of the early Church fathers, who writes (critically) about the currency of the godly hero idea among one Gnostic sect (the Naassenes) and whose words, Jung says, "might have served as a model for the king's lament":

*that form ... which comes down from above ... found in earthly clay ... is the god who dwells in the great flood ... whence he calls and cries aloud ... "Save mine Only-Begotten from the lions."*  
(145)

<sup>1</sup>Scylla and Charybdis: mythical sea monsters that Homer's Odysseus was forced to confront on his way back home. Jung glosses the reference as a case of the "chaotic roar of destruction" (146) with which every alchemist was threatened, faced as the alchemist was with the very real prospect of mental and spiritual breakdown at the heart of his work, as Jung's book amply shows.

It does not appear that Maier knew of the Gnostic form of this experience, but he *was* conscious of echoing the Psalmist David, just as Hippolytus was in “Save mine Only-Begotten from the lions”. Hippolytus himself was invoking a further Gnostic link, well-displayed in certain sections of the *Pistis Sophia*, which associates David’s words with those of the Sophia. For some time She Herself had lain ensnared by the material Chaos, as the result of Her original cosmic Fall; David was grappling with his own menacing material circumstances as a consequence of the Fall. David’s words as quoted by Hippolytus (from the version of Psalm 35 that we find in the *Pistis Sophia*) imply a complex identity between David’s own soul and the fate of the Sophia, both being denoted by the reference “Save mine Only-Begotten.” The Sophia’s words in the *Pistis Sophia* are as follows: “Save my power from their wicked thoughts and save me from the lion-faced power.” (MacDermot, 143) David’s words: “Establish my soul away from their wicked deeds, and save my only-begotten one from the lions.” (144)<sup>3</sup> The King James version of the Psalm reads: “Rescue my soul from their destructions: my darling from the lions.”

It is a revelation to the unsuspecting reader who comes upon the *Pistis Sophia* for the first time to realize that many of David’s words of lament echo directly those of the Sophia Herself. The depth and range of David’s association with the Sophia in this text are reflected in the same sentiments each expresses, through words that are more than roughly identical and sometimes even the same.<sup>4</sup> An alchemist working intensely through *his* struggle with the material elements he was transmuting would appear to have been echoing somewhere in himself the same sense of crisis that once linked David *to* the Sophia. Like David, he was trying, in the midst of *his* engagement with the material world, to release the god within himself who was linked *to* the Sophia. At some level, he would have been echoing Her lament along with the lament of the hero in David.<sup>5</sup> The Sophia after her Fall pronounces thirteen repentances that, over a long stretch of time, eventually bring Her salvation. These thirteen repentances are directly echoed in David’s *Psalms*. Highlighted among these repentances is the depth of the Sophia’s embroilment in material existence once She has fallen, as in the first and fifth of Her repentances, which are duly echoed by David:

From the first repentance:

*Sophia:* And I went and came to be in the darkness which is the Chaos below ... And I was not able to proceed out to go to my place .... (MacDermot, 121-122)

*David:* I have sunk and been immersed by the mire of the abyss and there was no power. I came to the depths of the sea; a storm wind overwhelmed me. (123)

---

<sup>2</sup> In the *Pistis Sophia* this Psalm appears as Psalm 34.

<sup>3</sup> Needless to say all translated words from the Coptic, yet we must assume the fundamental viability of this translation. Jung corroborates it, having translated Hippolytus from the Greek using the same words.

<sup>4</sup> Any theory of a hoax in this case, which would make the *Pistis Sophia* into a text that deliberately structured itself around David’s *Psalm*, which historically came first, is dismissed here. Hence my way of putting it: that it is David’s words that echo the Sophia’s.

<sup>5</sup> The progression seems clear enough: from the world of spirit (Sophia) to its further association with the human soul (David), and beyond that, more fully with the human soul in its relationship to the world of matter as such (the alchemist). By the time we reach the alchemist working sixteen centuries after Christ (as in the case of Maier) the human soul is caught up in a much deeper materialization process than David knew, working in conditions that were far more body-bound and more matter-bound, the earth and the human body having by then densified still further.

*Sophia:* And I cried out for help, and my voice did not penetrate the darkness .... (122)

*David:* I have suffered as I cried out. My throat has gone. My eyes have failed .... (123)

From the fifth repentance:

*Sophia:* My power has been filled with darkness .... (MacDermot, 131)

*David:* My soul is filled with evil .... (133)

*Sophia:* And my light has come down to the Chaos .... (131)

*David:* I have been laid in a pit below in darkneses and the shadow of death. (134)

*Sophia:* I have been placed in the darkness below, in dark things and in material things which are dead .... (131)

Likewise we need to note the dark dangers that attended on the alchemist's material predicament. As Jung summarizes the situation: "There are remarks about ... demonic influences ... melancholia" (Jung, 170). "It is not just the danger of poisoning or of possible explosions but of mental aberrations" brought on by "terror" and "fear." (322-323)

Out of this situation of potential material and mental degradation, a cry has gone out:

*Sophia:* I have cried out to the light with all the light that is in me; and I have stretched out my hands to thee. (131)

*David:* I cried out to thee O Lord, all the day; I spread out my hands to thee. (134)



In the meantime a choice of the spirit over and against matter has been made (in the second repentance):

*Sophia:* For thou, O Light, art the one in whose light I have believed and in whose light I have trusted from the beginning. And I have believed in it from the hour that it emanated me forth. (124)

*David:* For thou, O Lord, art my endurance; O Lord, thou art my hope from my youth. I have relied upon thee from the womb; thou has brought me forth from my mother's womb.... (126)

And already from early on (in the fourth repentance) there is the anticipation that salvation is nearing:

*Sophia*: Thy order is completed, which thou has ordained for me in my affliction. My time has come that thou shouldst seek after my power and my soul .... (129)

*David*: Do thou arise and be compassionate to Zion; for the time for compassion to her has come; for the appointed time has come. (130)

A further acknowledgment (in the sixth repentance) of “my sins” (135) in the case of Sophia and “my iniquities” (135) in the case of David, complemented as this is on the other side, again in both cases, by an appeal to God (in the seventh repentance) to show “thy ways” (137), leads first to a form of *reprieve* as both the Sophia and David are offered a broader “place” (140, 141) in which to manoeuvre in relation to the material evil that is assailing them. Then follows a still fuller outcry (in the ninth repentance) from the Sophia: “How long now, O Light, dost thou suffer them, that they oppress me?” (143) and from David: “O Lord, when will thou look down upon me? Establish my soul away from their wicked deeds, and save my only-begotten one from the lions ....” (144)

At this point the decision to redeem the Sophia is finally taken (145), but it is not for some time yet (not until the thirteenth repentance) that this decision is acted upon (152-153). In the meantime the attacks of evil intensify so as to prompt the further lament (in the eleventh repentance) from the Sophia: “Why has the strong power risen among the wicked?” (147), and from David: “Why does the mighty boast of his evil?” (148) Then follows (in the twelfth repentance) a condemnation of the evil powers to their own evil, technically the “Authades” and “the lion-faced power”<sup>6</sup> in Sophia’s case: “Let the darkness come over the Authades” (149) “And upon the lion-faced power may there be brought the sin of him who emanated it” (150), and in David’s case the sinner generally: “May he come forth condemned ... may the sins of his father be remembered.” (150) In both cases what is spoken of the evil powers is said out of the confidence (in the tenth repentance) that salvation is coming: in the case of the Sophia: “Thou hast heard me” (146), in David’s case: “Thou didst hear me.” (146) The correspondence is exact throughout. The long duration and extent of the Sophia’s subjection is an indication of how deep the process of salvation must go and how long it must take to be fully accomplished; the Sophia’s history at a certain point coincides with the history of humanity right up to the time of Christ’s descent to earth.

Finally salvation comes (in the thirteenth repentance). Christ first sends Michael and Gabriel into the Chaos to bring light again to the Sophia (160); then Himself follows after (164)—an action coinciding with Christ’s Descent into Hell. However, it is only after His Resurrection that He brings the Sophia up to a place in the heights just below her former original place (167). The attacks on the Sophia continue more strongly than ever even there, until the moment arrives when She is fully restored to her proper place in the thirteenth aeon, which is to say in the firmament beyond the zodiac. (173) David’s words (171,175) accompany her closely as far as those points, clearly in a prophetic way in his case, these final events taking place after his time. This is where the narration

---

<sup>6</sup> It may help us to see the “the lion-faced power” (Jaldabaoth) in relation to Ahriman, and the “Authades” as the source of his being.

of the relevant section from the *Pistis Sophia* begins: Christ has been among his disciples in His Resurrected state for eleven years when he momentarily leaves them (104) to ascend for a second time to accompany the Sophia to Her proper place. (170) He returns, to give his disciples at this point the whole story of the Sophia and Her Fall and eventual Restoration. (105ff) At the climax to this story<sup>7</sup>, Michael and Gabriel help to restore the Sophia's own light within Her, until Christ appears with *His* light, which He causes to become additionally "a crown of light on her head" (153), prompting the Sophia's final praises:

*The light has become a crown on my head and I will not be without it ... And even if all the material things move, I will not move. And even if all my materials are destroyed ... I will not be destroyed.* (153)

At this stage a parallel is drawn with a certain *Solomonic Ode*, a Syriac text of that time associated with Solomon and treated as a prophetic document akin to David's *Psalms*. In this Ode we hear also of Solomon's experience of the triumph that is to come:

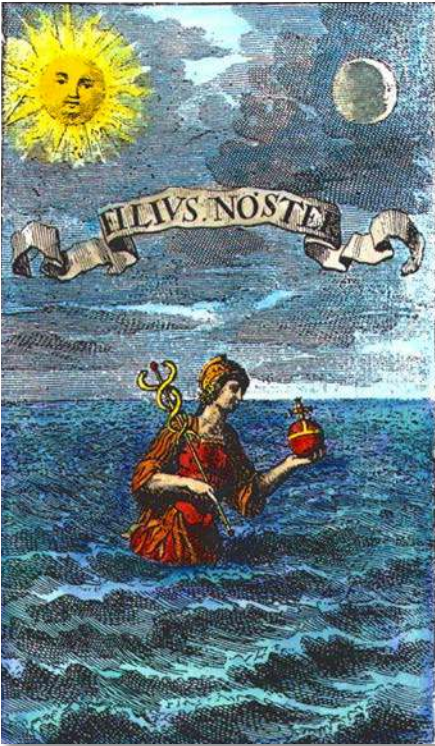
*The Lord is upon my head like a crown, and I shall not be without him.* (154)

At the moment of her crowning, the Sophia is still in the Chaos and has not yet been brought up, let alone restored to her original place in the thirteenth aion.

Assuming then the connections that are implied by Maier between the alchemist and David, and in the *Pistis Sophia* between David and the Sophia, as well as in the *Solomonic Ode* between Solomon and the Sophia, strictly speaking one could say that the goal of the alchemist would have been to connect with the crown of light of the Sophia *via* the light of the hero or god within himself as David and Solomon in combination had done. Jung, addressing the theme of the light within, points out how "It is the aim of alchemy to beget this light in the shape of the *filius philosophorum*" (the "son of philosophy"), viz., Maier's hero: "We can safely call the light the central mystery of philosophical alchemy." (Jung 125-126) For Jung this light is the light of the Self by which our destiny is ultimately brought forward and fulfilled. Jung's Self is the centralizing if not central power in the unconscious that one has at all costs to tap into, the all-determining reality of our whole human destiny. This Self, however, can only be had at a great cost and is hedged round with baffling psychological dangers, in the same way that the alchemists faced psychic (as well as material) dangers in their work. The range of the alchemist's experience was total, conforming with the Sophia's own experience which extends *to* the crown of light She finally inherits *from* the dark waters of Chaos out of which She re-emerges. David himself had witnessed this experience and been through it all: "Save me, O God, for the waters have come into my soul .... I came to the depths of the sea." (MacDermot, 123) But "He [God] brought my soul up from the pit of wretchedness and the miry clay." (167)

---

<sup>7</sup> Narrated twice (153ff, 160ff), details about Michael and Gabriel being brought in the second time this event is narrated.



In his *Alchemical Studies* Jung traces the concept of the Self as far back as the Chinese alchemy that was practised in the second century A.D., where it is represented in the mandala symbol of the golden flower.<sup>8</sup> This flower is “frequently a structure in brilliant fiery colours growing out of a bed of darkness, and carrying the blossom of light at the top.” As for the origin of the golden flower: “The ‘germinal vesicle’ is the ‘dragon castle at the bottom of the sea’.” (Jung, 23) This is the whole alchemical context in a nutshell, and it will put us in mind that the Sophia’s influence extends towards the alchemist from that whole, working also *out of* those chaotic waters that originally imprisoned Her and from which She has been liberated. The alchemist would not have been able to recover the light except first through an immersion in those same dark depths; *from there* he suffered the long arduous process of liberation from that darkness. Hence, the indispensable value of the Sophia’s influence also *from* the depths of the “sea”: “Salt and sea-water signify[ing] ... the maternal Sophia from whose breasts the *fili Sapientiae*, the philosophers, drink.” (308)

For Jung, “the bottom of the sea” equates literally with “the darkness of the unconscious” (23). The Self emerges from that finally unknowable matrix: together, the unconscious and the Self, constitute a purely psychic experience. This psychic experience for Jung does relate at some level to the material creation; thus he can speak of “the border regions of the psyche that open out on the mystery of cosmic matter.” (96) But for him the material universe is its own reality, the imagery of which can serve the psyche for its expression, though all such psychic imagery is in the end purely projectional if no less “real” for that. Jung paints the situation this way:

*The psychologist is concerned not with the substantiality of these complexes but with psychic experience. Without a doubt they are psychic contents that can be experienced, and their autonomy is equally indubitable.* (34)

“Their autonomy,” yes, but as for their “substantiality”, this is “not a scientific problem since [“the substantiality of these things”] lies beyond the range of human perception and judgment and thus beyond any possibility of proof.” (34) Yet we know from Rudolf Steiner that it is otherwise. What Jung calls the Self is according to Steiner an actual “human germ” that over millenia has had a transforming power over matter to the point of creating in time the whole human being as he exists today.<sup>10</sup> This human germ was originally an *objectively spiritual* germ emerging from a spiritual world that is its own reality and not merely psychic. Going back to a time three thousand to eight thousand years before Christ:

<sup>8</sup> In analysing these texts Jung relied on the translations of his close friend Richard Wilhelm, the renowned sinologist.

<sup>9</sup> The sons of Wisdom.

<sup>10</sup> This “human germ” is the Anthropos (or Primal Man) who is intimately linked with the Sophia. Both entities (according to, respectively, Manichean and Gnostic sources) are used as “a bait for catching the darkness.” See Jung (334-336) on this theme.



*The Indian clairvoyant as well as the Egyptian could see the entire subsequent human form sprout forth spiritually out of this spiritual human germ. All that later grew out of this human germ could be seen clairvoyantly at that time. (Steiner, 71)*

This human germ, which continues to work on from within the human being, is what Maier (without his knowing this) really had in mind by his kingly hero, and at one time it took the very distinct form of “the golden flower” of the Chinese alchemists.

*But one could also look back on those parts of man that first arose out of the germ. The first that arose out of this germ, when the sun was still connected with the earth, was actually like a sort of plant ... a sort of flower corolla ... scarcely visible ... a chalice-shaped warmth-body ... a light-form ... like a glittering sun, which cast its gleams into space in a regular form. (71)*

Below this form there simmered the whole world of seething matter that was itself taking shape out of the incarnating Earth—what Steiner describes as “the godless, god-deserted mantle of waters” (56), and “[m]en had to sink the formerly luminous gas-form into the turbid waters and incarnate there.” (54) Such a description will lend another, objectively spiritual perspective to Jung’s further comment about the nature of Maier’s godly hero in the flood, which Jung identifies, on the basis of Maier’s presentation, as

*the secret transformative substance, which fell from the highest place into the darkest depths of matter where it awaits deliverance. (146)*

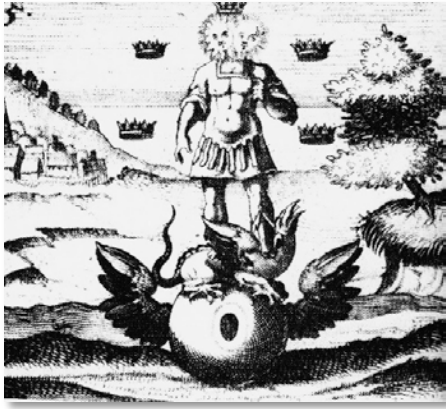
We have noted the further links that this “substance” has had with the still grander cosmic fate of the Sophia Herself.

But points of view on this general fate could vary, for it had several dimensions, and it is another account of this fate that we encounter in the “Tractatus aureus Hermetis.” Jung cites this work (147) as typical of the kind of source Maier himself could have drawn upon.

*O mightiest nature of the natures, who containest and separatest the midmost of the natures, who comest with the light and art born with the light, who hast given birth to the misty darkness, who art the mother of all beings!*

Here the point of view is of a light that, as a part of its fate, itself gives birth to the darkness. This would appear to be the more specifically Hermetic-alchemical view, and it *contrasts* with the more limited Gnostic view as given above where the light merely falls into the darkness and must be delivered from it. In the Gnostic view the light is to be recovered from the darkness; in the Hermetic-alchemical view it is “the light of the darkness itself” (160) that is to be released.

Enter at this point the distinctively Hermetic-alchemical figure of Mercurius who adds himself to the Sophia, to the kingly hero, and to Christ.



A measure of his extraordinary significance in this context is that Jung, who was merely relating the alchemical presentation, can describe him as “the Logos become world” (222)—this *before* Christ’s descent to the Earth. Mercurius is actually presented as “a brother to Christ and a second son of God.” (223) This strange view emerges from a particular background of understanding according to which the *lumen naturae*, or light of nature, “as originally bestowed by God upon his creatures, is not by nature ungodly” although “its essence was nevertheless felt to be abysmal.” (209) In fact, Mercurius, who *is* “the revelatory light of nature, is also hell-fire which in some

miraculous way is none other than a rearrangement of the heavenly spiritual powers in the lower, chthonic world of matter.” He is “the true energetic principle of evil” but at the same time “the manifest counterpart of the spiritual and the good, and essentially identical with it in substance.” (210) In this regard, one has to imagine Mercurius as that part of the human being who is associated with the fallen Spirit of the Earth, containing in himself all that constitutes the Earth as a fallen, material form of the spiritual, itself utterly volatile in its fallen aspects and indeed immensely destructive potentially until it shall be guided back to the original spiritual condition it emerges from.<sup>11</sup>

This work of the alchemist in fact points to a future task of man, and it is an indication of the immense value of the drama of release that Jung traces on the basis of a close exposition of the many details of the process as revealed by the alchemical texts. It is *within* the being of Mercurius that the godly human hero would have to be found, for it is only this hero who can lead Mercurius back to his true nature, this hero being in his own nature in fact *but* Mercurius restored to himself. A poem from alchemical tradition which Jung cites reveals this: Mercurius cries out: “Hero of peace come forth from me” (229), and that this hero is in fact but himself, who must be transformed from himself, is further clarified: “me they hold / In darkest dungeon languishing / That I may be reborn a king.” (228) Mercurius in this poem adds: “In deepest dust I lie.” This is to say that *he* is the *prima materia* (235) out of which the whole alchemical work of the transformation of earthly substances proceeds, this *prima materia* which is in fact not, among these substances, easily found at all, and once found becomes a great danger to the spirit and even the mental sanity of the alchemist. (170<sup>12</sup>) Mercurius, being the substance of the hero who will emerge from himself, is at the same time the *ultima materia* (235); he is also the whole process of the transmuting art that lies in between (235), and “darkness,” i.e., material and mental oppression, “shrouds [the alchemist’s] spiritual endeavours and the *labor Sophiae*.” (170) Jung’s research in this area is especially

<sup>11</sup> A terrible figure in his unrecognized and unredeemed state, Mercurius appears as the fallen Spirit of the Earth in Goethe’s *Faust*. See Jung’s presentation of this on p. 79n.61.

<sup>12</sup> “[T]he *prima materia* ... as the raw material of the opus, provides ample occasion for wearisome trials of patience ... tantalizing ... cheap as dirt ... vague and evasive as the lapis [stone] that is to be produced from it ... And the worst thing is that without it the work cannot even be begun. The task of the alchemist is ... like shooting an arrow through a thread hung up in a cloud ... The *prima materia* is “saturnine” ... malefic ... the most despised and rejected thing, “thrown out on the street,” “cast on the dung-hill,” “found in filth.” These epithets reflect not only the perplexity of the investigator but also his psychic background ... This easily demonstrable fact helps to elucidate the darkness that shrouds his spiritual endeavours and the *labor Sophiae*.”

impressive, bringing into sharp focus the whole range of suffering that an alchemist had to submit to in order to reach that point of the cleansing of the elements and of himself on which the success of his transmuting art depended.<sup>13</sup> To free Mercurius was clearly to labor, with very great difficulty, on behalf of the Sophia (*"labor Sophiae"*). But this was, in the end, a Sophia of greater scope than she whose story is narrated in the *Pistis Sophia*. Here it is a concept of the Sophia as a Being with more than one aspect, such as emerges with the revelation of the Trinosophia in our time,<sup>14</sup> that alone will account for the alchemist's full *range* of experience. According to this revelation, there is the Sophia in her aspect as Daughter, the Divine Sophia, She who is finally freed in the *Pistis Sophia*; a second aspect of the Trinosophia, the Divine Mother, is She who is *already* in the midst of the waters of chaos from the beginning and indeed creative of them—"the mother of all beings" of the *"Tractatus aureus Hermetis."* Herself is *still in need of liberation*. She has remained behind, and the release of the godly hero from himself, from the waters of the flood in which he strives, was labor on behalf of the Sophia in this *additional* sense, a release of (at least part of) the Mother from *Her* ongoing condition of imprisonment.



Here is where the Gnostic and the Hermetic-chemical views differentiate themselves. Gnostic culture sought a particular form of release of the hero along with the Sophia in her aspect as Daughter, the Hermetic-chemical culture a *further* form of release *along with* the Sophia as Divine Mother.

Jung, it is said, miscomprehended the difference between the Gnostic and the Hermetic-chemical views, wishing to treat them as merely diverse projectional expressions of one and the same process of release of the Self from the unconscious. He did not see that Gnostic culture sought the release of the spirit from a material world that it was only too ready to abandon. Hermetic-chemical culture, by contrast, wished to take the material world back up *along with* the freed spirit in a finally transformed condition.<sup>15</sup> True as this distinction is, one cannot, at the same time, deny the dynamic

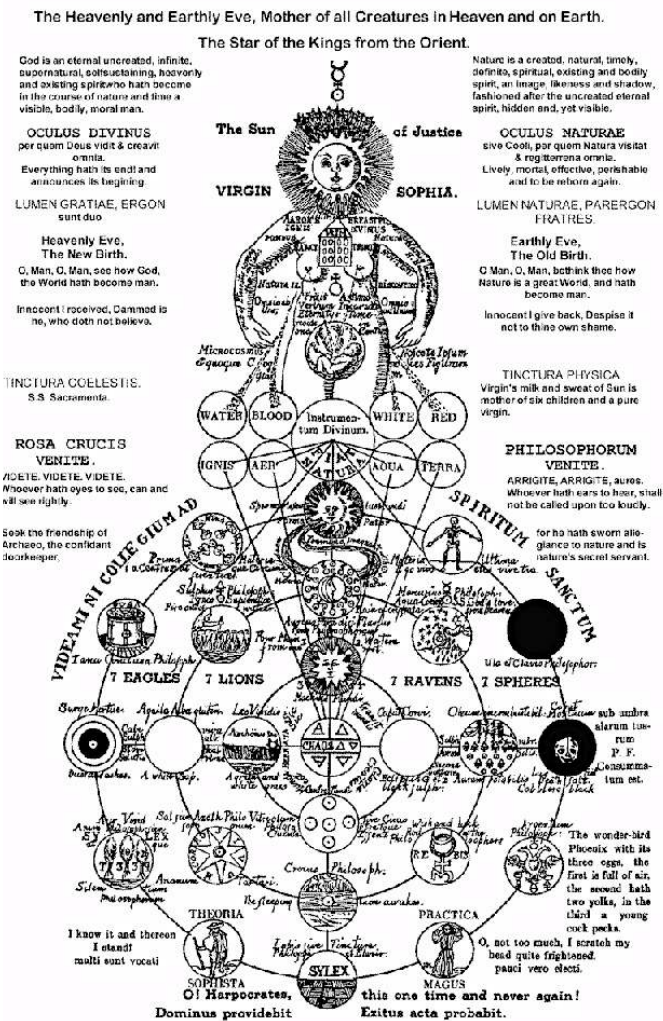
relevance of the Gnostic parallel to the alchemist's transformational experience. Here one can cite the connection that an alchemist like Michael Maier could conceive with the prototypic figure of David, and so through David, even without the full corresponding Gnostic knowledge, implicitly to the Sophia of the Gnostics. The alchemist in his work was in fact forming a connection with the Divine Sophia or Daughter *who is already freed*, in order to *further* free the Sophia as Divine Mother, i.e., Mother Earth. His purpose, to the extent that he knew this, would appear to have been to unite with the Divine Sophia in order the better to accomplish with Her the further redemption of the Mother from *Her* material imprisonment which continues. (The third aspect of the Trinosophia, described as the Holy Soul, may be seen as the substantial spiritual-material *ground* that makes this

<sup>13</sup> See especially, among other relevant sections from *Alchemical Studies*, "The Sacrificial Act" (70ff) and "The Motif of Torture" (328ff).

<sup>14</sup> See Robert Powell, *The Most Holy Trinosophia and The New Revelations of the Divine Feminine*.

<sup>15</sup> Gnostic culture was, in this respect, backward-looking: "The Gnostic goal ... is ... reversion to the incipient state of both humanity and the cosmos, not the transformation of either", as in the Hermetic-chemical culture. See Segal 25. On Jung's glossing over of the difference between the two cultures, see Segal 30ff.

union and redemption possible and that is only accessible to the cleansed or purified soul<sup>16</sup>.) In the last analysis, purification, union, and redemption would appear to have been experienced as one process, which is to say it was an experience of the one Sophia.<sup>17</sup>



From this point of view there are limitations to Jung’s otherwise exhaustive exposition, among other things also on the question of the relationship of Christ to the Sophia in Gnosticism. Strangely, since Jung knew the *Pistis Sophia*, he presents Christ as a figure who, in spite of offering to keep the Sophia at least formally together, perpetuates His distance from the Sophia’s material struggles: “But he leaves her to herself” (335) / “the original wholeness ... Sophia longs [for] more than does the Gnostic Christ.” (336) As was customary for centuries, Jung’s immediate source on the Gnostic view in this case was again one of the Church fathers (here Irenaeus). Jung strangely leaves aside the understanding that, according to the *Pistis Sophia*, the Sophia (as Daughter) was saved by Christ, and indeed lifted back by Him to Her rightful place in the heavens, whence Her own influences now proceed. Similarly, in his enthusiasm for the figure of Mercurius, Jung overstates the nature of the relationship between Mercurius and Christ, treating them as purely complementary figures without any further resolution between them, as if we did not owe to the ongoing nature of Christ’s

work of salvation the very possibility of freeing Mercurius from himself. For Jung, Christ’s part in the work of salvation is done; it remains for the Mercurius in man to complete it:

[T]he whole and complete man [i.e., Mercurius when he shall be freed] ... shall bring about what the sacrificial death of Christ obviously left unfinished, namely the deliverance of the world from evil. (296)

<sup>16</sup> Valentin Tomberg, in his *Meditations on the Tarot*, speaks of this third aspect of the Sophia as “Virgin Nature” (275), which he identifies as “the soul of non-fallen Nature.” (274)

<sup>17</sup> The one Sophia was technically referred to by the Rosicrucian alchemist as the “Virgin Sophia” who is co-extensive with Mother Nature. In this regard, see Jack Courtis (<http://www.crcsite.org/VirginSophia.htm>). See also John Lash (<http://www.metahistory.org/GRAIL/StoneWise.php>) who refers us more generally to the Renaissance alchemist and who speaks of “the Wisdom Goddess embodied in the Earth: Sophia.” However, Lash also calls for a differentiation between on the one hand “Organic Light”—his term for “the primary substance body of the Goddess Sophia (contrasted to her planetary body, consisting of the elements of the atmosphere), and on the other hand the terrestrial globe,” “Wisdom Light” or “the epiphany of Sophia.”

Besides, it is only as model psychic *symbols* that Christ or Mercurius has any substantial reality for Jung, the salvation he speaks of being in the end a purely psychological destiny. Jung's Christ, in *his* perfectly achieved rationality (244) and the remoteness of his ascension (233), has in the meantime removed himself from the material scene. As *this* model figures, he is almost made to look as if he stands outside the terms of our human struggle today.

Despite its shortcomings, Jung's *Alchemical Studies* remains a monumental achievement, with great meditative potential. It is a treasure trove of Gnostic and Hermetic-chemical lore, profusely rich in its exposition of all the astrological, metallurgic, and elemental components (relating earth and cosmos) that accompanied the great alchemical struggle. Jung's book gives us at least a dramatic idea of all that would be entailed when we speak of 1) the process of redeeming Mother Earth, and 2) the great range of challenging spiritual figures we can expect to deal with in seeking to accomplish this task. (In the work of Paracelsus for example, we encounter in addition to the darkly ambiguous figure of Mercurius, the slippery, siren-like figure of Melusina<sup>18</sup>.) Jung's *Alchemical Studies* offers an abundance of symbolic materials that help us imagine what coming to terms with the unruly forces of the Earth might be like, in the hope ultimately of transforming these. It is a matter, however, of reading back into those materials the spiritually objective reality that Jung scrupulously denies to them, taking as *he* does a strictly psychological approach to those materials. The grand symbolic figures that accompanied the alchemist's chemical work, like the Gnostic systems on which these figures partially draw, Jung saw merely as projections of the unconscious psyche, and therefore purely psychological. However, coming to Jung with additional background from Steiner, we know that there would have to have been *more* to these symbolic figures, i.e., that they represent *objective* spiritual forces, regardless of whatever names they may have been given by the alchemists.



---

<sup>18</sup> These figures from alchemy Jung regards as, respectively the shadow and the anima. In more broadly objective terms, arising from what we know from anthroposophical culture, the correspondence is, respectively, with *all* the layers of the Earth's sub-natural forces in the case of Mercurius (mineral earth, water earth, air earth etc; see Jung (207-216) for Mercurius's association with all of these spheres), and more specifically the sixth layer (fire earth) in the case of Melusina. For a comprehensive outline of the activity of the earth's sub-natural spheres, see Robert Powell, "Subnature and the Second Coming", p. 86.

## Works Cited

- Goethe, Johannes. *Faust*. Tr. Louis MacNiece. London: Faber, 1951.
- Jung, C. G. *Alchemical Studies*. Tr. R.F.C. Hull. Princeton: Princeton University Press, 1983.
- MacDermot, Violet. Tr. *The Fall of Sophia*. Great Barrington, MA: Lindisfarne Books, 2001.
- Powell, Robert. "Subnature and the Second Coming" from *The Inner Life of the Earth*.  
Ed. Paul O. O'Leary. Great Barrington, MA: Steiner Books, 2008.
- Powell, Robert. *The Most Holy Trinosophia and The New Revelations of the Divine Feminine*.  
Great Barrington, MA: Anthroposophic Press, 2000.
- Segal, Robert A. *The Gnostic Jung*. Princeton: Princeton University Press, 1992.
- Steiner, Rudolf. *Egyptian Myths and Mysteries*. Tr. Norman Macbeth. Hudson NY:  
Anthroposophic Press, 1990.
- Tomberg, Valentin. *Meditations on the Tarot: A Journey into Christian Hermeticism*. Tr. Robert Powell.  
New York: Jeremy P. Tarcher/Penguin, 2002.

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

Part III  
**Spiritualizing Our Knowledge of Space**

Bill Trusiewicz

Welcome O Life! *I go to encounter* for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race.

— James Joyce, *Portrait of the Artist as a Young Man*



So far in this series of articles we have addressed several imperatives that one learns to embrace as one progresses in what has been called “the school of Archangel Michael,” the Fiery Thought King. It will be helpful to briefly reiterate these important points before we begin the present study that takes up the matter of *spiritualizing our knowledge of space*. We will be seeking to penetrate Rudolf Steiner’s words in his last address given on Michaelmas Eve, 1924, wherein he encourages us to take up the Michael Power and the Michael Will to penetrate the whole of life to meet the challenges of our time.<sup>1</sup> This must be done by *spiritualizing our knowledge of space*, one of the most important imperatives that we can learn to carry out as students in the school of Michael.

Now to reiterate. In Part I we began by examining the Michaelic imperative of *questioning*. This crucial injunction is illustrated in the very name, Mi-cha-el, which translates as a question: “Who is like God?” We saw that if questioning is employed in the right way it can lead us to the spirit behind what we behold in everyday consciousness. We discussed the imperative of taking a path that is universal, that embraces the whole of humanity in a spirit of *cosmopolitanism*. We grappled with the imperative of cultivating *universal individualism*, in which we recognized how the higher “I” is highly individual but is supremely committed to advancing the cause of human spiritual evolution harmoniously in the social sphere. We explored the meaning of the Michaelic imperative of *mirroring the highest in the other* that is essential for advancement in any Michael community.

---

<sup>1</sup> Rudolf Steiner, *The Individuality of Elias, John, Raphael, Novalis*. GA 238; “And so we see in Novalis a radiant and splendid forerunner of that Michael stream which is now to lead you all, my dear friends, while you live; and then, after you have gone through the gate of death, you will find in the spiritual super-sensible worlds all those others—among them also the being of whom I have been speaking to you today—all those with whom you are to prepare the work that shall be accomplished at the end of the century, and that shall lead mankind past the great crisis in which it is involved. This work is: to let the Michael Power and the Michael Will penetrate the whole of life. The Michael Power and the Michael Will are none other than the Christ Will and the Christ Power, going before in order to implant in the right way into the Earth the Power of the Christ.”

In Part II we discussed the highly significant fact that *Archangel Michael is taciturn*: he seldom speaks to inspire us but waits for us to take initiative in spiritual matters. In addressing this fact, we sought to clarify the essential distinction between Cosmic Intelligence and Human Intelligence, the latter for which we must and can strive, thanks to the Archangel's silence. The act of fashioning Human Intelligence from Cosmic Intelligence institutes what Rudolf Steiner called "reverse ritual," based on the fact that we as human beings can return something to the sphere of the hierarchies. We can return "speech to the stars," so to speak.

In this third in a series of articles that have as their goal enabling us as spirit-seekers to better know Archangel Michael, we will explore the statement from Rudolf Steiner's last address quoted earlier, concerning the "great crisis" that humankind would pass through after the end of the twentieth century. Steiner said that it would be necessary that "the Michael Power and the Michael Will penetrate the whole of life." He said that these "are none other than the Christ Power and the Christ Will." We will explore how it is that through the Michael Power, humanity in our time can and must transform our predisposition to view the world in a materialistic way, due to our peculiar perception of space. We will address the question of how Michael can help us to spiritualize our knowledge of space and thus "penetrate the whole of life" to meet the challenges of our time.



Gurnemanz consecrating and anointing Parsifal

As we approach the subject of spiritualizing space, let us recall the famous line from the opera *Parsifal* by Richard Wagner, which opera Rudolf Steiner praised as significant, adding to a deeper understanding of the Christ Event.<sup>2</sup> In the libretto of *Parsifal* the elder Gurnemanz exclaims to the youthful Parsifal in reference to the environs of the Grail Castle, "You see, my son, here time becomes space." In saying this, Gurnemanz meant that time is *revealed* spatially through the magic of the Grail. With this picture in mind let us seek together to enter the Grail Castle by way of participation in the drama of transformation that is taking place in our time under the rulership of Archangel Michael, the zeitgeist or Time Spirit of our era. To do so we will first need to enliven our thinking by penetrating the abstractions represented in the words "space" and "time."

As we begin, it is important to realize that it is only in the last few hundred years (since the fourteenth and fifteenth centuries) that the conception of space as we understand it today came into existence as a widely held idea. It will be easy to see the transition from the earlier period of human history in which time predominated in human consciousness if we realize how art since the Renaissance differs from the art that preceded it. We know that during the Renaissance the use of *perspective* in painting and drawing came into vogue. Perspective is the way an artist represents a scene on a picture plane accurately according to what a viewer sees with his or her eyes. It is the technical way to represent how light enters the eye from a distant subject, geometrically depicted, to give the illusion of three-dimensionality. Most simply, this means that closer objects appear larger and further objects appear smaller, conforming to the natural convergence of lines toward what are called vanishing points.

<sup>2</sup> See: *Parsifal*, Notes from a lecture given by Dr. Rudolf Steiner at Landin on 29<sup>th</sup> July, 1906.



In the modern world it is generally assumed that the geometric representation of space on a picture plane or pictorially in one's consciousness is the "correct" representation. If one considers only the way light enters the eye it may indeed be called "correct." But is this the only valid means of representing the human experience of seeing? It is common in our time to view ourselves and the world we inhabit as mechanically constructed according to scientific principles that derive solely from our mechanistic view of the world. The "correctness" of such imagistic constructions is not to be disputed, as such depictions accurately represent the material world, i.e., what appears to our outer senses.

Beginning in about the fifteenth century, the system of perspective was predicated on solely materialistic grounds. In 1435, Leon Battista Alberti, one of the earliest proponents of the theory of perspective, says in his book *On Painting*,

No one would deny that the painter has nothing to do with things that are not visible. The painter is concerned solely with representing what can be seen.<sup>3</sup>

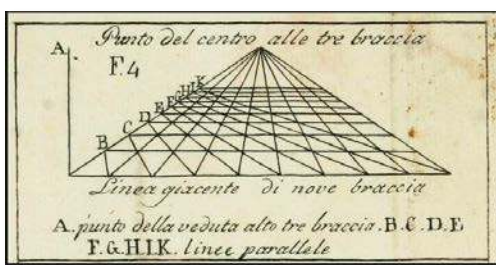


Figure from *Della Pittura* (*On Painting*) showing the vanishing point

This was a radical statement for a time in which most art depicted angelic beings and imaginative, mystical and spiritual experiences which were clearly not visible in the usual sense. The effect of adopting the theoretical basis described by Alberti and others was eventually to all but eliminate the representation of the inner dimension of seeing in art. This change led to naturalism in painting and what is called "representational art" in which the outer world is rendered according to the laws of geometry which faithfully trace the path of the reflection of light as it approaches the eye.

As we explore the transition of human consciousness that occurred during the Renaissance, we can begin to get a feeling for both the passing state of consciousness and the newly developing state. The Renaissance marks the end of a period of human developmental history in which it was customary to depict inner, spiritual experience and universal soul and spiritual memories of humanity in imaginative pictures. What these experiences were like is reasonably clear from reviewing painting and sculpture prior to the Renaissance, i.e., during the Middle Ages and earlier. Clearly in the Western World as a whole, religious/mythical/spiritual subjects predominated, with very rare instances of naturalistic art.<sup>4</sup>

What is of real interest here is not so much the subject matter of art as such, but the forces that are operating *behind* the subjects of art in the souls of human beings during the period prior to the Renaissance. What may first strike us is the fact that most art of the time harkens back to an earlier historical period—the time of Christ. We should take note that while naturalistic painting, depicting nature "faithfully as the eye sees it," represents a moment in time—the moment when the artist is

<sup>3</sup> Alberti, Leon Battista. *On Painting*. (Circa 1435-36) Translated with Introduction and Notes by John R. Spencer. New Haven: Yale University Press. 1970 [First printed 1956].

<sup>4</sup> Taking up the art of the Far East would be very interesting to contrast with the Western perspective but is a completely different matter that will not be addressed here.

painting, art prior to the Renaissance almost invariably (aside from standard portraits of notable personalities and the like) depicts past events re-capitulated, re-imagined. If we call this earlier art “timeless” (which it certainly was), we really mean that it depicted something that is “good for all time,” or that by virtue of its universality endures for long spans of time. We mean that in a sense it contained or consisted of a *breadth* of time. Indeed, if we survey the record of human history going back into the distant past, we find little that brings our attention to *space* in comparison with *time* in the sense we have just established. Even the earliest portraiture (before the Renaissance) was more symbolic than representative, in most cases striving little for likenesses. Symbolic art that disregards external appearances highlights *time* rather than *space*; it places little emphasis on what appears to the senses in space in the moment, favoring collective qualities over sensible individual attributes, choosing the universal and typical (time-concentrating qualities) over the personal and distinctive (space-conserving qualities).

The general tendencies referred to here in relation to art before the Renaissance can be seen universally in the broad spectrum of the cultures of the world, in literature, and indeed in all of life. One can draw the same parallels when reviewing the pre-Christian art of Europe and the Near and Middle East with their rich mythologies and depictions of their pantheons of gods. Generally speaking, little regard is given to space during the pre-Christian times. During these periods, compared with the era following the Renaissance, not much attention is given to the material world that occupies space. The ability to focus on the material world, making the physical world of space come into clear, precise view as the outer eye sees it, shifting the focus from the inner eye, was a monumental accomplishment for humanity. It may be seen as a step towards the fulfillment of the biblical dictum given by God to Adam, to “have dominion...over the earth,”<sup>5</sup> a dominion that would bring human moral order and beauty to the natural world, elevating the laws of nature.

To have a proper dominion over the outer world, the human being must internalize and understand the laws of the physical world of nature in a scientific manner. What is meant by dominion here is difficult for modern humanity to grasp, since the sort of dominion we are used to seeing is very different from the noble dominion meant to be carried into the world order by God’s children. And it is especially difficult to envision this form of dominion given that many of those who claim to be God’s children care little for the earth and the natural world, considering it inferior to and less important than “heaven,” which defines for them in a simplistic way the whole spiritual world. Nevertheless, humanity needs to acquire this new focus because the intention of the gods is to penetrate our whole planet to its dark core with the good, the true, and the beautiful to make it radiant with heavenly light. This focus obviously will not be possible without the greatest love for the planet and all of its inhabitants. We are describing here the path to the Christian ideal of the New Jerusalem, the city of peace, a city transparent and permeated by spirit light, which is the goal of humanity. The Garden of Eden, having fallen into the hands of an errant humanity, in the end is resurrected by a redeemed humanity and becomes a beautiful city in which the darkened, physical aspect of nature has become transparent—spiritualized: nature is ennobled through the evolved nobility of the human being. This is the meaning of the culminating events of the Biblical narrative.<sup>6</sup>

---

<sup>5</sup> *Holy Bible*, Genesis 1:26

<sup>6</sup> See: *Holy Bible*, Revelations, Chapter 21

We can keep this picture in mind as we seek to fulfill Rudolf Steiner's vision that "the Michael Power and the Michael Will penetrate the whole of life."

At the present stage of human development we have only just begun to truly understand the material world. This is why it is so significant that humanity has adopted the new "perspective" of the material world that artists since the Renaissance have envisioned. This new perspective has allowed human understanding to penetrate material reality, yielding tremendous advances in technology—a process that is only just getting under way. But penetrating the material world is a spiritual matter, not just a physical one, with spiritual consequences equivalent to the traditional esoteric journey into the underworld. Modern humanity has not yet grasped this fact. What we face as a result of this penetration of the material world are the powers that live in the underworld—dark powers that emerge as human beings encroach on their world. Behind these dark guardians are the benevolent maternal forces that have been preserved from the Fall, which will also emerge as we penetrate the earth with wisdom and love. But we will need to face the guardians of the underworld and master them before we can unite with the Mother forces of Shambhala.

We can be thankful for the tremendous advances in technology from which we all derive benefit in the modern world. But with the coming of these advances, the untransformed forces of the underworld have taken hold of our thinking. They have allowed us to see new vistas of reality, but as a consequence they have left the modern soul hanging over an abyss, having lost the pictorial language of the inner life that used to nourish the human soul and spirit. As humanity crosses this abyss in our time (which began with the Age of Archangel Michael in 1879), we see another monumental shift in focus, which artists have faithfully mirrored, as they have mirrored changes in consciousness in all ages. Twentieth century art (often called simply modern art, distinct from contemporary art, which usually is considered post-modern) has broken away from the conventions established during the Renaissance, shattering the idea of perspective and of the superiority of naturalistic, representational, or what might be called "photo-graphic" art—art that depicts nature as a representation of how light bounces off objects in space.



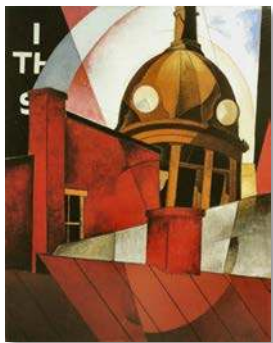
*Indian Fantasy*  
Marzden Hartley

Modern art has offered back to humanity the "language of the inner life." The language has come back, *but not as a given*, such as in earlier times when artists depicted important spiritual events of the past, or as they did later simply by apprehending what is given by outer nature, as in landscape painting and all representative art. In keeping with the *inner* pictorial view to which modern artists have adhered and which rejects the ideal of realism, the works of these modern artists have been called "in-scapes" rather than landscapes, indicating the *inner* point of view. The fragmentation of the picture plane and the depiction of dream-like and fantastic, abstract, imaginative

constructions such as have become cliché in our time (begun by the pioneers of Modernism) was a human invention—*not given*, but created to explore and express the reality of the inner life. These pioneers included Picasso, Juan Gris, Matisse, Toulouse Lautrec, Braque,



*Red Sun*  
Arthur Dove



*Bienvenue dans notre ville*  
(Welcome to our city)  
Charles Demuth

Cezanne, van Gogh, Wassily Kandinsky, and in America, Marzden Hartley, Arthur Dove, Georgia O'Keefe, John Marin, and Charles Demuth, to name a few. Rudolf Steiner's very significant contribution to art in the twentieth century is of another order and cannot be compared with that of these artists. It is no accident that these epochal early twentieth century viewpoints developed coincident with the regency of Archangel Michael.

We could easily point to parallel developments in every sphere of human culture, including the sciences, in which the traditional, the classical, and nearly all the long-standing conventions representing "reality" were overturned. In every case there has been a movement *away from* the merely visible world and the time-bound, space-bound ways of understanding ourselves and our world. A door has been opened to exploring the unknown: the unconscious, sub-conscious and super-conscious—in a word, the invisible. Modern artists, as an avant-garde of culture in the Western world, have rejected the old idea of reality. Their vision has not yet permeated the whole of society, but since the coming of modern art, and as a result of this evolution of consciousness, the mores which were defined by the church and secular culture have lost their power over us. The moral imperative of our time and of the future lies in our power to re-define reality, to live true to what we know as soul and spiritual beings, out of our own inner resources—no longer beholden to the knowledge "experts" of the past. Of course, the denizens of the past are all around us, serving as a counter-balance to the avant-garde that would otherwise fly off into the future too quickly.

In confronting the invisible world (that we as students of spiritual science know can be represented through imagination, inspiration and intuition), humanity has been plunged into a void. We are left with a world whose foundations we can no longer claim to understand or readily define as previously, in spite of a "rear guard" that continues to pretend to have the answers. Several modern schools of thought have arisen which underscore this fact, e.g. systems theory, complexity science, integral studies, futures studies, post structuralism, post formalism, and open systems biology, to name a few.<sup>7</sup> But more importantly, a moral void has opened up. To say this is *not* to say we are confronted with an *immoral* void. A moral void creates an opportunity, an imperative. It has become imperative to create something, to envision something. Modern artists would never go back to merely representational painting of the outer world—that would be considered meaningless and even immoral in a certain sense (or at least backward), when so much more potential for creation is now recognized to exist within humanity. Nor would modern artists allow the creation of anything that is not authentic and unique to the individual artist. Artists and art aficionados absolutely reject all such work as "derivative" and therefore "not creative" by their standards. This rejection indicates a rebirth of ideas championed by the Romantic Movement of a century earlier, which held "creative imagination" to be the "Holy Grail" of the artist.

---

<sup>7</sup> I credit Jennifer Gidley for help with this list of modern schools of thought. Read *Evolution of Consciousness and Paradigm Change*, available on Academia.edu.

To a large degree, as a result of the developments I am describing, the visible world, the world of space, has lost its power over us. The invisible now becomes our guide into the future, and the act of spiritualizing space is intimately connected with our newly-found ability to re-define the old notions of reality and the old understanding of morality through the power of our inner life.

If we consider the above discussion, we will realize that the world does not merely stand before the threshold of the spiritual world, but rather it is being pushed *over* the threshold. It is no longer enough to define ourselves by outer perceptions; humanity is now being required to *cross* the threshold. The difficulties of modern times are the result of what we confront on the front lines as we find ourselves in the throes of the moral void that is encountered at the threshold. It is not a metaphor to say that when viewing modern art, one is looking into the abyss of human consciousness, across the threshold, where one might witness chthonic, under-worldly powers, or perhaps catch a glimpse of the dawning light of Shambhala.

This situation is due to the work of spiritual evolution, the result of the retreat of Archangel Michael—of his becoming taciturn. As the focus of human attention on superficial, outer reality is shifting and yielding to unexplored inner depths, so too Michael no longer works from the outside, but seeks to work *within* humanity. How is it that Archangel Michael will now work *within us* to “penetrate the whole of life to meet the challenges of our time?” We will answer that question once we have addressed how we can develop the Michaelic courage that enables us to gain intimacy with him.

We have discussed the abyss, the negative side of the challenges we face in the modern world—things that have to do with Michael’s retreat, we might say. Surely Archangel Michael works in a positive way as well—moving forward. Yes, much is said of the iron courage of those who join the ranks of his companions in the struggle for human freedom. If we know Michael, when we speak of this courage we are clearly not speaking of ordinary human courage. We refer here not to something that comes naturally, but to a quality that we acquire only as we tread the arduous path of spiritual development and face its guardians. It is something that is planted in us by the spiritual world and becomes iron courage in us through our exercise of it. What is the nature of this seed that is planted in us, and how do we foster it? The answer to both these questions is the same: an intimate relationship with Archangel Michael.

As we approach the subject of intimacy with a sublime, hierarchical being, we tread on sacred ground, a turf that requires that we remove our shoes—not just as a sign of reverence or to prevent damage as we tread, but to make a vital connection with the earth beneath our feet. Here we enter the environs of the Grail Castle where the mystery of the union of the divine feminine and masculine is celebrated in the chalice and the sword. Here, as spiritual beings, we feel the earth beneath our feet again after millennia of incarnations, but as never before. We meet our ancient wisdom, but it has been renewed. And we can dimly hear the words of the ancient dictum, remembering how it sounded to students of the mysteries striving for initiation, who beheld the vision of the Divine Sophia saying: “I am the All, I am the Past, the Present and the Future; no mortal has yet lifted my veil.” But the dictum has changed. She now says: “I am the Human Being, I am the Past, the Present, and the Future. Every mortal should lift my veil.” And we notice in this

saying that the new imperative for initiation is to penetrate beyond *space* (the medium of materialistic thinking) to *time*—lifting the veil of the past, present and future.

Perhaps we can sense the grandeur of the above words, but what do they really mean? How might these words be fleshed out in real life? How might we experience the depths again after more than a millennium of being schooled in superficiality? As we stand at the gate of this realm, let us further penetrate the question of space and time, where we began; but let us now attempt to cross the desert of conceptual abstractions and enter the land of experience, the land of pure, living, water and pulsing blood.

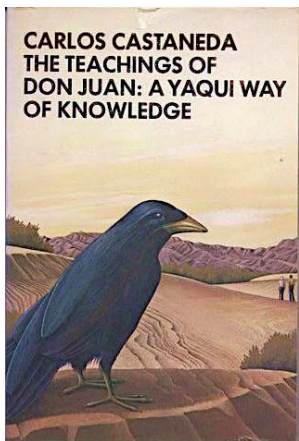
We will begin by characterizing this new territory as a place *not* built on the former foundations of thinking in which outer vision rules, and it is assumed that everything is contained within the skin of itself. In moving into this new territory, let us leave the straitjacket ideation of mechanistic, materialistic thought. In this new land, in the act of spiritualizing our knowledge of space we would move from ordinary space “as the eye sees it” into *time*, with the help of the Time Spirit.

What does it mean to move beyond the experience of space, the three-dimensional world, into the world of time, the fourth dimension? We have already given a few clues as to what the experience of time might be. We have mentioned the “timeless” or symbolic nature of seeing that was represented by artists before the advent of perspective. It was easy and natural in earlier times to experience the permanence of the timeless or to have what we might call a *time-condensed* experience. Humanity was embedded in a myth-and-symbol-rich world, a culture that was thick with ritual and festival intended to keep the ancient memory alive and coursing through the blood. The outer world has become such a distraction for us today precisely because our focus is on space, and our concern is with objects in space, viz., the material world. The abyss we have fallen into or have been pushed into is a void of time. We are dimly aware of this void; references to it slip out in our language. We are perpetually trying to “save time” because we “don’t have enough time.” So modern technology provides us with “time-saving” devices that will give us more time, quality time—with those we love, for instance. Or we can “buy time” to make more money because we know that “time is money.” As a culture, we are dimly aware that we are running out of time; we even acknowledge the “end of time” with expectations based on prophecies regarding the “end times.” We feel the void of time, sometimes acutely, but we don’t really know what it means. We may say that time is precious, but most of us don’t comprehend the depth of truth in that statement. Or we simply don’t know how to escape the imprisonment of the time void, which is simply the shadow or underside of un-spiritualized space.

If we truly understood our predicament we would stop and listen. We would enter into the silence until we could hear the voice of silence, calling us back to ourselves. We would hear: “Every mortal should lift my veil...I am the human being...I am the Past, the Present and the Future.” We would stop the incessant internal dialog; we would stop our obsession with doing; we would stop our “wise and prudent” fascination with the past and the future, and we would simply *be present*. We would realize once and for all that the future and past have no existence outside of the present moment, that they exist only in the present moment. All else is imaginary; all else is fantasy. One of the paradoxes of this path is that we can receive the gifts of the past and the future only in the

present. Time is *now*. The eternal lives in the present moment. We only own ourselves truly in the *now*. We can only act *now*. When we draw all of our forces of thinking and feeling into the present, we can awaken and we can act. We mistake outer movement, busyness, for action. Real action, spirit-action, comes from within; it is not outer movement.

What does it mean that the future and the past lie only in the present moment? The answer to this question is intimated in Gurnemanz' words to Parsifal: "Here time becomes space." One of the first steps on the path of initiation is seeing the panorama, the tableaux of our life spread out before us. We must cross this threshold. This happens with every near-death experience. It happens at death. It happens when the etheric body separates from the physical body. It happens with initiation. We see this tableau—our life spread out before us, the past, the present, and the future lying before our eyes as if in space. Here time becomes space. We perceive the etheric world. This is the meaning of the words of Gurnemanz—the Grail Castle and its grounds can only be found through initiation—through etheric vision, which is the vision of time as space. Let us further clarify this enigmatic saying. *Here time becomes space* means that space is our way of translating things; it is our way of comprehending time. At this point in our evolution we relate most clearly to the spatial. So when we say "time becomes space" we mean that we are able to comprehend time, we are able to "see" time *in spatial terms*. When we see the tableaux we *see* time, whereas before it eluded us; time becomes visible in spatial terms.



Now that we have begun to enter into the mood of time, let us take a step farther away from the abstract, toward the real. What do we see in the moment when we have stilled our thoughts and drawn together our soul forces? When we say that we see time spread out before us we mean to say that we see our human life and its trajectory from beginning to end. As with all spiritual matters we can talk about these things, but it is a very different thing to experience them. We have either experienced the tableaux or we have not. Perhaps we have experienced the tableaux but don't remember it; this is so often the case. We get distracted. We don't know what is important, what to focus on, so we let valuable experiences go, and we lose them. Living the spiritual life has a lot to do with what Don Juan (the nagual (teacher) and the man of knowledge in Carlos Castaneda's stories) called "recollecting." It also has much to do with what he called "stalking." Stalking is what we do to find the spirit. We watch intently, quietly. We bring all of our forces of attention to the task—that is "stalking." Perhaps we have experienced the tableaux but we need to recollect it. To recollect is just to *re-collect* an experience, to re-live it, to resurrect it. Stalking and recollecting work together, helping us to bring the past back into the present in order to *see it*. As we do this we will be building our spiritual hut, and we will understand the spirit of the Hebrew "feast of tabernacles," during which huts were built to celebrate the bounty of having a spiritual house of one's own. This feast was the predecessor of Michaelmas, celebrated at harvest time at the end of September. It was a time to commemorate and celebrate God, the provider in the past, present, and future, by building small "houses" with tree branches.

Seeing ourselves in our past, present, and future states is not an abstract exercise; it is a moral tour de force. It involves us in the death process that usually lives in us without our knowledge. We see the tableaux as death in us, our mortal nature, makes itself known to us in a monumental way. It is a colossal achievement to see this tableaux. Have we seen it? Are we willing to see it? The tableaux we see reaches from the past into the future with a center point, the *now* point, at which we can choose death or life in a moment of spirit-decision. Our old self and new self stand before us at this juncture; we choose to stand with one or the other. We can choose death or life, but either way we die. If we choose spirit, our old self separates from us (dies) and we are resurrected; if we choose death we remain dead in our old self—forgoing the possibility of spirit vision. As Goethe said, *we die and become*. His actual words were “[a]nd as long as thou art without this dying and becoming thou art but an uneasy guest on the dark earth.”<sup>8</sup> Through dying and becoming we enter the Grail Castle and partake of the feast. This is where the sword and the chalice come together; where we celebrate a solemn and bounteous festival of meaning; where our blood is spilt but is captured in the Grail cup to be etherized. This dying and becoming becomes an organ in us to see dying and becoming around us—to see the mortal and the immortal. It becomes our “ticket” into the etheric world. Having seen this in ourselves, having taken proper account of it, we can now see it in others. We can see the tableaux of a person’s life. We can see the human being—the past, the present and the future. We can see *time*. “Here time becomes space.”



Johann Wolfgang von Goethe  
Joseph Karl Stieler

These are just clues. We must do our own “stalking” and “recollecting.” To become Michael’s companions, to become companions of the Time Spirit, we must be courageous and do the work or we will not be able to spiritualize space, we will not be able to engage “the Michael Power and the Michael Will [to] penetrate the whole of life,” as Rudolf Steiner entreats us.

We have examined this facet of spiritual experience that is one key to seeing into the etheric world. Through this experience we begin to know how our new organ of seeing *time* can allow us to see the tableaux, the panorama of a person’s life, and allow us to engage with our fellow humans on a deeper level than might otherwise be possible. Let us elaborate this scenario a bit more before we attempt to globalize the idea of seeing *time*, or having etheric vision.

What does it mean to see another person’s humanity, his or her past, present, and future? First, it means to understand that death works in all of us, that we all are chained to the rock like Prometheus—the rock of our material nature. Seeing our “tableaux” coincides with having a face-to-face meeting with the being of our earthly nature, the being of death that works in us, because the reason for that meeting is to penetrate and spiritualize our earthly nature. If we are fully conscious during our meeting with the guardian, we will recognize this being as ourselves, our double. We will see our weaknesses and our failings face-to-face. If we have been prepared to meet the guardian, we will walk away as a different person. This new person is resolved to take the path of spirit, no matter what the circumstances, no matter what little power we might deem ourselves to

<sup>8</sup> Taken from: *The Mysteries (Die Geheimnisse)* A Christmas and Easter Poem by Goethe



have to do so—to take the risks and to press on despite all obstacles that present themselves. The future opens to our inner vision the moment we take this challenge. If we fail to take the challenge we are condemned to see only dimly, to see a dark future lived without the spark of *life*, without the flame of the etheric burning in it. The new resolve we make at this point is not the same as our earthly resolve, our earthly determination, which does not afford us the clarity and depth of vision to see what the real obstacle is to spirit vision. It is only in seeing the real hindrance, how our earthly nature stubbornly opposes the spirit, that we can develop Michaelic courage. Everything that comes otherwise is a filmy shadow, a weak excuse for the spiritual iron that is imparted to us in this encounter with *time*, at this meeting with the Time Spirit.

This is how spiritual intimacy with Archangel Michael is born in us. He is the one who holds up the being of death for our vision. He stands behind this being that we call the Guardian of the Threshold until we can confront it as we should. He stands preeminently, of all the archangelic beings, as one who has faith in the human being. The radiant sun spirit shines upon our future, opens up our spiritual future, once we have taken in and digested the moon of our karmic debt, our karmic bonds in the double. This is what we become aware of: that without our determined participation in the face of the double we have no power; there will be no sun of the future; we are condemned to the darkness, to nothing more than the light of the moon. Without this experience, all of what we usually call courage is mingled with motives of our lower nature and cannot be called courage in the highest sense. But once we take a step forward and face our double, the presence of the light of Archangel Michael is there to guide us to truth, and real courage is then born in us.



The significance of this meeting arranged by the Time Spirit, in which we behold his radiance, is that we are henceforth filled with unspeakable appreciation for this presence of light, this etheric vision that we have acquired from him, and filled with gratitude to the spiritual world. We recognize that without the knowledge of his presence as the light that fills our world, we were condemned to darkness, to a vision of the world that does not glow with the good, the true, and the beautiful, but with only a pale and distorted reflection of these. And without the faith that Archangel Michael has in the human being, the faith to lead us to Christ, the Greater Guardian of the Threshold, we would be condemned to living on the surface of things, to seeing only the outer shell of the world, the hard skin of things that is reflected by the physical light that meets our eye. Through this experience we acquire the proper appreciation for Michael/Christ and the humility that does not condemn others, but understands the human predicament. This humility allows a sort of spirit-beholding of the etheric world of time in humanity, and enables us to carry out the Michaelic mission of believing in our fellow humans, against all odds, shining the light of spirit vision to irradiate the past, the present, and the future in the *now* of being human.

In these few pages we have concentrated our attention on the seed point of *time*, the gestative moment that opens the doors of perception to etheric vision, and we have begun to elaborate that sort of vision as it applies to the human being and to our seeing of one another. Of course we need to globalize this vision to “penetrate the whole of life,” as we have set out to explain in this article. The work of globalizing will be left mostly to my readers, but we should at least indicate, in broad strokes, a picture that may be extended without limits by the devoted student in the school of Michael.

The most fertile image I can present is that of the *new human being* who is born in this “dying and becoming” we have been discussing—a human being who is a child again, recalling the Master’s words to his disciples, *Whosoever will enter the Kingdom of Heaven must become as one of these* (as he held a child in his arms). And we must place this new human being who is a child in us squarely before the challenge of elevating human culture above the divisions of science, art, and religion—“to penetrate the whole of life.”

We have all become old; even the young have become old. We are old in our thinking. The only way to rebirth culture is to see how our old ways of thinking have created this division of culture. We know that the old way is rooted in the material aspect of our human nature as it stands at the present point in world evolution; it is the old rock of Prometheus that must be penetrated by etheric vision. The rock stands as a symbol of the inertia, the immovability, the impenetrability of thinking. It represents the tendency to think of the material world as the starting point for everything, the vanishing point from which our vision is organized, so to speak. Human thinking has, by and large, followed this “rock nature.” Children and the spirit of childhood are not subject to this powerful influence; they are protected from it. Children have soft bodies, they have soft heads, and their thinking is mobile, not strongly influenced by the torpor of the old and sclerotic. Children are strangers to anything resembling fixed ideas, as evidenced clearly in their art which is so full of *time*, of etheric presence, as we have been describing it, and so devoid of the character of straitjacket, materialistic thinking.

One of the hallmarks of intimacy with Michael is this childlike nature as seen, for instance, in the German poet, philosopher and scientist Novalis, a truly childlike figure to whom the divisions of culture were completely transparent. For him, science, art, and religion were like a child’s comrades on a human journey of discovery, and so must it become for us. Anything that is not born out of this youthful spirit is doomed to failure, just as the sclerotic, impotent culture we have created is doomed to failure. The childlike figure we are seeking to envision here is actually our newborn selves, the selves we become in our “dying and becoming.” And it is none other than the child whose nativity we celebrate every year at Christmas who is born in us. Rudolf Steiner was clear that “the Michael power and the Michael will are none other than the Christ power and the Christ will.”



An elaboration and a meditation upon the childlike nature with its characteristic love, awe, spirit of discovery, purity of perception, and indefatigable predisposition to wonder would go well here, but we must leave that exploration for another time. Suffice it to say that we must engage ourselves in “recollecting” and in “stalking” the spirit to lay hold of the experience of the Michael power and the Michael will, which is born in us as a child and, incidentally, is tended and guarded by another archangelic being by the name of Ramael.<sup>9</sup> Intimacy with Michael as we have elaborated it will eventually lead us to the knowledge of this other sublime being who will play a greater and greater role in the coming times, as the skin of the old paradigm is cast off and the new community of the Grail envisioned by Rudolf Steiner as leading humanity into the future becomes a reality.

---

We began this paper with a quote from James Joyce’s *Portrait of the Artist as a Young Man* because it captures, from this most characteristic artist of the early twentieth century, the thought I have sought to elaborate in these pages.

Welcome O Life! *I go to encounter* for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race.

This is the speech of a newborn spirit, a spirit radiant with hope for the future, an artist with vision for the moral future of humanity. It is the speech of one who has “eradicated from his soul all fear and terror of what comes out of the future,” to paraphrase Rudolf Steiner’s meditation “For this Michael Age.” It is the speech of a spirit that has confronted its shadow, what it fears the most, and is willing to face it again and again “in the smithy of his soul” for the sake of the future of humanity. It is the voice of a soul liberated from the nets of language, of nationality and of religion.<sup>10</sup> It is the voice of a child: “Welcome O Life!” May this same voice resonate within us? May it resound as a clarion call to all who would become Michael’s companions in the task of “forging in the smithy of our souls the uncreated conscience of our race?” For this is the spirit that will empower us with “the Christ will and the Christ power” “to penetrate the whole of life” and to spiritualize our knowledge of space to meet the challenges of our time.



---

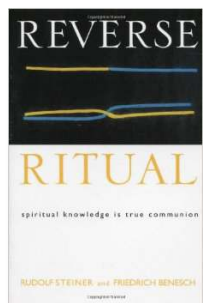
<sup>9</sup> See: Adriana Koulias: *The Trinity of Nathan Soul, Vidar, and Michael: In the Past, Present and Future Sacrifices of Christ, Part II*, for an explanation of this being and his name.

<sup>10</sup> These words (language, nationality, religion) are taken from James Joyce, *Portrait of the Artist as a Young Man*, Chapter 5, p. 203, Penguin Books, 1976

## Taking Action: Cultivating “Spiritual Communion”

Lesley King

This is a short outline of my quest to discover what I may *do* to help our world. Much more time would be needed to develop the root, leaves and flower of this theme.



As I am always looking for a way to contribute and help in some way, the work called *Reverse Ritual: Spiritual Knowledge is True Communion*<sup>1</sup> caught my attention because it points to ways an individual or group of people can work for the benefit of the world. What is at the heart of the idea of “reverse ritual”? Simply put, it’s the reverse of what occurs in sacramental communion in the Act of the Consecration of Man conducted by a priest through the reading of the gospel, the offering, transubstantiation, and communion where the Divine is drawn down into the congregation. The “reverse” is called “spiritual communion,” or “cosmic ritual,” which relates to individuals awakening to the soul spiritual element in the world or in others, which raises ordinary experience to the spiritual<sup>2</sup>.

The community of the cultus seeks to draw the angels of heaven down to the place where the cultus is being celebrated, so that they may be present in the congregation, whereas the anthroposophical community seeks to lift human souls into supersensible realms so that they may enter the company of angels. In both cases that is what creates community<sup>3</sup>.

The communal aspect of “spiritual communion” can take place in anthroposophical groups where people “should feel so linked with one another that human soul wakes up in the encounter with human soul and all are lifted into the spiritual world, into the company of spiritual beings, though it need not be a question of beholding them<sup>4</sup>”.

While emphasis lies in community work, and striving for a dialogue with Spirit in group work, it appears that there are also various paths for “spiritual communion” in individual spiritual work. A simple practice is seeking to encounter the Divine in the other, meeting them with the best possible goodwill and presence, and listening intently to both the content and the person. In such practice it is possible to experience the archetype of the other<sup>5</sup>.

Art provides a pathway for the artist, who can raise matter to the Divine by creating in such a way that matter reveals the spirit it contains, and this reality can be experienced as nourishing and enriching<sup>6</sup>. Surely this would also be the case when and where individuals perform eurythmy together, and through that artistic activity, the human soul is lifted into the supersensible realms.

---

<sup>1</sup> Rudolf Steiner & Friedrich Benesch, *Reverse Ritual: Spiritual Knowledge is True Communion* (Great Barrington, MA: SteinerBooks, 2001).

<sup>2</sup> Rudolf Steiner & Friedrich Benesch, *Ibid*, p. 225.

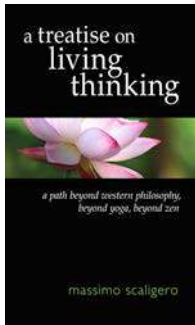
<sup>3</sup> Rudolf Steiner, *Awakening to Community* (Great Barrington, MA: Anthroposophic Press, 1974), p. 157.

<sup>4</sup> Rudolf Steiner, *Ibid*.

<sup>5</sup> Rudolf Steiner & Friedrich Benesch, *Ibid*, p. 124.

<sup>6</sup> Rudolf Steiner & Friedrich Benesch, *Ibid*, p. xi.

Rudolf Steiner also points to spiritual communion through the practice of “living thinking.” In his introduction to the second volume of Goethe’s scientific works, Steiner says “Becoming aware of the idea in the world of reality is the true communion of man<sup>7</sup>.” How may we conceive of this? A picture of how the being within an object is released and how living thinking is a meeting with the Logos, a healing and a resurrection, is provided by Massimo Scaligero in his *Treatise on Living Thinking*:



Turning attentively toward an object by way of spiritual practice, thought, at a given moment, becomes activated, appearing as the being of the object. Thought, by thinking an object, regardless [of] what it is, with conscious intensity begins to be the thinking of the “I” .... Only this thinking can actualise the radical communion with the world’s objects and become the form of contents that can be experienced as archetypal weaving... The light of thinking becomes the love of the world ... The ultimate purpose of thought’s transcendence ... is to reveal its power to resolve instincts, to transform evil into good, to dissolve the darkness of the human psyche, so as to again become light... It is the power of love which can be recognised in the incarnating of thought’s transcendence, as the Logos incarnating... Thinking... is the virtue that heals the human being and the world... Thought actualizes the power of Resurrection. Such thinking truly overcomes death. Dead thought can rise up again. Within it we can receive the Logos<sup>8</sup>.

The theme of service as a healing for the world is highlighted by Rudolf Steiner in his *Theosophy of the Rosicrucian* where he indicates the task of the Rosicrucian as the spiritualising of the physical world: The human being “must rise to the highest regions of spiritual life and with the knowledge there obtained, labour actively in the physical world, especially in the world of humanity.”<sup>9</sup>

Steiner warns that by continuing to give ourselves up to our mirror thoughts about external nature, we do nothing but repeat the past and live in corpses of the divine. However, by enlivening our thoughts, we commune and receive communion through our own being and unite ourselves with the Divine Spirit that permeates the world and assures its future. He says: “Spiritual knowledge is a real communion, the beginning of a cosmic ritual that is suitable for human beings today, who then can grow because they begin to realize how they permeate their physical and etheric organism with their astral and ego organism, and how as they quicken the spirit in themselves, they lay it also into the dead and dying matter that surrounds them.”<sup>10</sup>

By undertaking spiritual work:

[h]uman beings transform [the world] through their own spirit when they share their spirit with the world by quickening their thoughts to Imagination, Inspiration, and Intuition, thus fulfilling the spiritual communion of humanity. We must first become

<sup>7</sup> Rudolf Steiner & Friedrich Benesch, *Ibid.*

<sup>8</sup> Massimo Scaligero, *A Treatise on Living Thinking* (Great Barrington, MA: Lindisfarne Books, 2014), pp. 47, 68, 79, 81, 86-87.

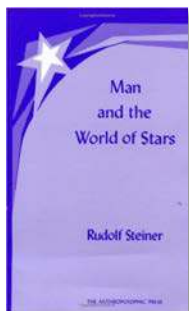
<sup>9</sup> Rudolf Steiner, *Theosophy of the Rosicrucian* (London: Rudolf Steiner Press, 1981).

<sup>10</sup> Rudolf Steiner, “Spiritual Knowledge is True Communion: The Beginning of a Cosmic Ritual Suitable for the Present Age, 1922-1923,” in Rudolf Steiner & Friedrich Benesch, *Reverse Ritual: Spiritual Knowledge is True Communion* (Great Barrington, MA: SteinerBooks, 2001).

conscious of this ... [t]hen more and more we find the way to this spiritual communion.... We, as human beings, in our will, in our love-permeated will, transform what has become matter back into spirit again. In this manner we perform a real act of transubstantiation when we become aware of our own part in the world so that the spiritual thought-life is quickened within us.<sup>11</sup>

Steiner provides the following verse for cultivating a consciousness of spiritual communion. By working with the verse, he says it is possible for human beings to feel linked to the starry heavens and to change the world by allowing soul and spirit to flow into their physical organism.

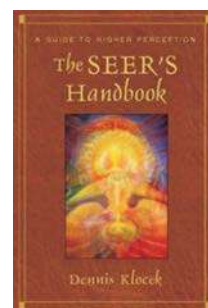
In Earth-activity draws near to me,  
Given to me in substance-imaged form,  
The Heavenly Being of the Stars:  
In Willing I see them transformed with Love!  
In Watery life stream into me,  
Forming me through with power of substance-force,  
The Heavenly Deeds of the Stars:  
In Feeling I see them transformed with Wisdom!



[Note from Robert Powell: This meditation was given by Rudolf Steiner in his lecture of New Year's Eve 1922/1923. It is a help to read this lecture in order to be able to understand the sense and meaning of this profound meditation. The lecture—the last in the book—is to be found in: Rudolf Steiner, *Man and the World of Stars: The Spiritual Communion of Mankind* (Great Barrington, MA: SteinerBooks, 1982). Around the time that his lecture ended, or shortly thereafter, the fire commenced which burnt down the First Goetheanum in Dornach, Switzerland, the building in which Steiner held his lecture that evening. That lecture turned out to be the last one he ever held in this magnificent architectural creation,

which makes it a very special lecture. Steiner had spent almost ten years creating the building, which he considered his life work. The First Goetheanum was the most beautifully shaped, artistically imbued, architecturally profound building on the earth. It was built with the help of people from many different countries, who worked together harmoniously to construct this extraordinary work of art during the time when World War I was raging across Europe, engulfing the world in hatred. These contrasts highlight the peace-bringing aspect of Rudolf Steiner's life work, which was able to unite people in harmony, inspiring them to take on such monumental projects as that of building the First Goetheanum as an edifice testifying to the reality of the spirit—a work which was under Steiner's immediate direction and guidance, albeit in a spirit of complete freedom for all involved in this enormous undertaking.]

The work of Dennis Klocek,<sup>12</sup> who offers practical guidance for spiritual work following the alchemical or Rosicrucian tradition as developed by Steiner, is very helpful in this work of “spiritualising the physical world.” It is a path of studying the Book of Nature with an emphasis on moving symbols to penetrate through

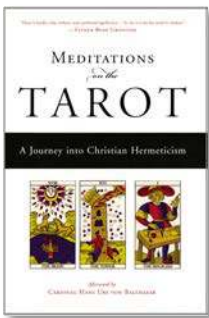


<sup>11</sup> Rudolf Steiner & Friedrich Benesch, *Ibid*, pp. 72-73.

<sup>12</sup> Dennis Klocek, *The Seer's Handbook* (Great Barrington, MA: SteinerBooks, 2005).

abstraction to the living idea within. By working with symbols, pictures are taken first into the astral body and, through repetition, impressed into the etheric body.

Symbol work is also to be found in the way of Christian Hermeticism, which is also a path of service. "Practical Hermeticism is alchemy."<sup>13</sup> Symbolism is held to be *the language of depth*, which is necessary to be able to attain experience and knowledge of profound things. Along these lines, the Major Arcana of the Tarot are "expressed as symbols which are both the means and aims of spiritual exercises."<sup>14</sup> Other symbols for meditative work are to be found in the Gospels, Apocalypse, and some parts of the Old Testament.



It is interesting that these various pathways to "spiritual communion" all have a common methodological approach for the "doing" of spiritual practices which leads to union with the Divine. Although presented and described in unique ways by various authors, the essence of all the methods consists of three elements: concentration, meditation, and contemplation. Explanations of these various methods and how to apply them can be found in *How to Know Higher Worlds*<sup>15</sup>, *Meditations on the Tarot*, and other works such as the previously cited *The Seer's Handbook*.

In a way, these methods may be likened to the stages of the Consecration of Man in Sacramental Communion. The study of spiritual works is like a "reading of the Gospel." The practice of concentration and meditation is like "the offering" Contemplation (listening in silence where the consciousness becomes a mirror which reflects that which is above<sup>16</sup>) is like the process of "transubstantiation." And then the union of Divine and human will<sup>17</sup> is like "holy communion." In studying spiritual works, the individual commits to serve the Divine by actively applying his or her thinking, feeling, and willing in spiritual works with the intention of working towards the spiritualisation of the world. Instead of going to church, the individual becomes a temple, and a co-creation with the Divine is executed through the free will of the individual.

Doing *something* seems to me to be so urgently needed. Those blessed to be close to communities can undertake group work leading to this transformation of materialism. Those of us who find ourselves far from community centers can undertake individual work. Whether we work in community or alone, we are performing deeds of service for the Divine, and they all count towards the future of the world. As Rudolf Steiner says:

The whole purpose of spiritual science is to prepare ... for the sixth epoch of culture. We try to cultivate spiritual science in order to overcome materialism, to prepare the kind of science that must exist in that epoch....Forces streaming upward from the work of human beings below—in preparation for the next epoch—are received and nurtured by the spiritual world above. So it must be in every epoch of culture.<sup>18</sup>

<sup>13</sup> Anonymous, *Meditations on the Tarot* (New York: Tarcher/Putnam, 2002), p. 96.

<sup>14</sup> Anonymous, *Meditations on the Tarot*, Ibid, p. 92.

<sup>15</sup> Rudolf Steiner, *How to Know Higher Worlds* (Great Barrington, MA: Anthroposophic Press, 2010).

<sup>16</sup> Anonymous, *Meditations on the Tarot*, Ibid, p. 44.

<sup>17</sup> Anonymous, *Meditations on the Tarot*, Ibid, p. 73.

<sup>18</sup> Rudolf Steiner, *Preparing for the Sixth Epoch*, a lecture given in Düsseldorf on June 15, 1915.

## Stories from the North to Add to the Constellation of Light Being Woven Around the Earth

Ingrid Fraser

On January 7th, following Epiphany Day and the festival of the Three Kings on January 6th, Nature revealed a miraculous wonder to me. The ferry across the Oslo harbor passed through mist swirling up from the sea in a freezing, cloudy atmosphere. I retreated inside to open Robert's book *Cultivating Inner Radiance and the Body of Immortality*, and chanced to read from Chapter 6, "The Cosmic Nature of Christ in Light of the Hermetic Tradition," about Manu, the Holy Grail, and Zarathustra, with his mission to proclaim the great being that Manu and the seven Holy Rishis called VISHVAKARMA and whom Zarathustra called *Ahura Mazda*—"the aura of the sun." Stepping outside on arrival, I caught sight of an amazing golden sheen filling the cloud cover in the east. The magnitude of this luminous display intensified and expanded into the heights and widths of the seascape. A radiant pillar of light arose above the pulsating globe of the emerging sun. To the right of this dawning stood the silhouette of three masts upon a ship like the three crosses at Golgotha. I beheld the sun pass in a rising arc first behind the left cross to the middle one, where it shimmered in waves of color, like the beating and blessing sacred heart of Christ. For a moment the Grail mystery came alive. There was a sense of the pouring forth of Christ's divine blood. As the sun moved on behind the right cross, I recalled the criminals who hung on either side of Jesus Christ: the one on his left (from our perspective) asked for his mercy and received it; the one on his right cynically reproached him.



Today in the Norwegian society there are many who, like the criminal to Christ's right, are skeptical about the reality of God, and challenge Christian traditions in schools and in other institutions. It can be helpful to remember that Parzival himself fell into bitterness and even hatred for God during his arduous quest to return to the Grail castle—this is according to the account by Wolfram von Eschenbach. One Good Friday he was shown compassion by a pilgrim family who warmed his heart such that he was able reconsider the possibility for God's help. He opened for divine intervention and was then led to the holy hermit Trevrizent, who advised Parzival such that after many trials he eventually returned to the Grail castle—this time as Grail king! This

encourages me to believe that our warm thoughts and prayers for even the most hardened criminals can have a profound effect and may be able to help them return to the heart of God.

The portals to the *Spirit in Nature* may open at festival times when we are focused in our contemplation of the Divine. Ancient mysteries may then metamorphose into the present and merge together with our own personal processes of healing and transformation. Another example of such an experience took place for me on an ancient sacred island on the west coast of Norway. At Ascension sunrise last spring, I stood on a dock at the foot of a dazzling path of light extending across the sea to the brilliant sun. While moving the *Our Mother* prayer in eurythmy, I sensed the approach of a presence to my left. To my astonishment a large white swan





blazed in the light, peacefully paddling at my feet. With its slightly opened wings, it appeared as a great Archangel! Extending my hand I received a nip, drawing a little blood. Joyfully I leapt to fetch some oatmeal for fodder.

Later I was to read that for the Druids, animals were *messengers from the gods*, especially swans and ducks, as those birds dwell in the elements of both air and water. How appropriate for Ascension!—recalling that at the original Ascension, Jesus Christ ascended into the clouds as described in the book of Acts 1: 9-11:

He was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two angels appeared to them in white apparel, saying, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw him go into heaven.”



*The Ascension*  
James Tissot

Now, at his second coming, he is with us in the biosphere of the earth or the etheric realm, symbolized by the clouds. It is here that he can lead us into glimpses of Shambhala to experience “the breath of the Mother’s awakening kingdom”—as it is expressed in the second petition of the *Our Mother* prayer: “May the breath of thy awakening kingdom warm the hearts of all who wander homeless.”

The swan awakened the memory of the peoples populating that island some three thousand years before Christ—peoples who left standing stones at ritual sites. The Vikings also navigated the island’s surrounding waters, and Old Norse names for sacred hills and holy lakes are still used there to this day. The island’s name, *Tysnes*, means “dwelling of the warrior god Tyr.” Like Mars, who rules the French weekday *Mardi*, Tyr rules our English weekday Tuesday, meaning “the day of Tyr (Tiw).”

The revelations of the Norse gods and goddesses were at the same time revelations of Nature (see Rudolf Steiner, *The Northern People between East and West*, lecture three, December 4, 1921). Nature-oriented Celtic Christianity was able to settle alongside the Viking culture, at least from the ninth century onward. Large Celtic stone crosses embellished with rune script stood along the west coast of Norway. And upon the many rune stones with their tributes to the dead, marking burial mounds and holy sites, are interwoven simple prayers such as:

God help his soul and spirit and God’s mother.

Michael protect his spirit.

God help her soul and God’s mother and all God’s angels.

Christ ease his spirit.

The cult of communication between the living and their deceased ancestors was especially prevalent here in the north. Coming to our own day, in connection with the 2011 shootings by a 32-year old Norwegian man against the Workers’ Party Youth League-run summer camp on the island of Utøya in Norway, I recall a front-page newspaper photo some time after that tragic day

of July 22nd. There was a picture of a young leader of the Workers' Youth League sitting on the peak of a stone hill in a forest on the island. "I feel the presence of those who have died," was the quote (approximate English translation) below the picture. The paradise-like island was stained with the innocent blood of those 69 idealistic young people who had been killed in the attack (another 55 were seriously injured). The assassin performed his twisted crusade as a "knight" dedicated to stemming the tide of Muslim immigration into Europe. Interestingly, July 22nd is the festival day dedicated to Mary Magdalene. Was the spirit of Magdalene—she who knelt at the foot of the cross of Christ—present for those souls who crossed the threshold on that day? Are they to be knights for the future?



The memorial ceremonies for the dead brought Moslems and Christians together. Compassion was the only way through this tragedy for Norway. In this connection we can again look back historically to the Grail story. It was after Parzival was united with his Moslem half-brother Feirefiz that the heavenly script appeared on the Grail summoning Parzival as the new Grail king. After engaging in battle with his half-brother, not realizing that they had the same father, Feirefiz says to Parzival:

Our father, you, and I were one... You strove against yourself and I against myself when we battled against each other.

The Grail quest is a path of self-knowledge which also leads to an awakening—through compassion—for the other. Moreover, we can extend our self-knowledge to a quest for knowledge of our people's Folk Soul. When we seek to understand the nature of a people, learn about their biography, language, culture, geography, spiritual life, and so on, then we empower the Folk Spirit with our love and interest. Thereby we may become instrumental in the fulfillment of the mission of a people.

In June of 1910, Rudolf Steiner held eleven lectures in Oslo titled: *Die Mission einzelner Volksseelen im Zusammenhange mit der germanisch-nordischen Mythologie*, published in English translation with the title: *The Mission of the Folk Souls*. In the first lecture he says (paraphrasing):

... humanity's approaching destiny will unite people in a common human mission.... Those who belong to the different peoples will be able to contribute freely and concretely to this mission only when they understand their own people's nature. One can call this self-knowledge of the Folk Soul.

According to Rudolf Steiner, one quality of the Norwegian constitution deriving from the inspiration of the Folk Soul allows them to have an intimate but unconscious experience of Nature's inner being. During sleep they wander through the landscape and learn to know the spiritual nature of plants, stones, the sea, and trees. Then after death they have the possibility of teaching the earth's secrets to the other souls of the deceased. They are able to do this through a healthy relationship with the Guardian Angel.

As we may help another individual by asking our Guardian Angel, with Christ's light and love in our hearts, to support the Angel of another, so do I believe that through our Angel we may reach the realm of the Archangels, where the Folk Souls (or Folk Spirits) abide, and we may ask that they support the Folk Spirit of another people—a people in need. For example, I imagine that the Folk Soul can help the people of Syria, who are evidently in need of a lot of light at this time.



Angelic beings communicate to us through Nature's guises; the "gods" still walk among us. For example, on Christmas Day some five years ago, Northern dolphins visited Oslo's inner harbor. This little miracle made news in the media. The dolphins played and circled in the sunset's dappled fire upon the waves. I was the last of a group of witnesses to stand in the icy purple twilight. I bade my farewell: "Thank you. I will remember the depths from whence you come. Christmas Peace." Suddenly one dolphin surfaced and rolled closer than before. Then they were gone. The mystery of their visit still lives with me. The dolphin was sacred to Apollo, the Greek god of light, truth, healing of disease, and music. He spent his winters in Hyperborea, the land beyond the north wind, where the sun shines 24 hours a day and magical swans swim in its waters.

On Christmas Day the following year I returned to the same place. After seeing no signs from my dolphin friends, I walked to a park and sat on a bench overlooking the king's farm fields. Because it was a milder winter that year I could meditatively observe some green shrubs in the lonely dusk. But while I was sitting in silence, there came a visitor. Out of the mist emerged a doe, gingerly stepping across the field before me. She stopped and stared my way before proceeding to the area of the plants I had been observing. She even nibbled around them. How delightful! This was unusual, for it is the only time I have ever seen a deer in that park. The deer is sacred to Artemis, the Greek goddess of virginity, childbirth, hunting, and Nature, and she is the twin sister to Apollo!

Our simple observations of Nature nourish the Earth Mother. She feels appreciated and can reveal herself. These efforts in perception in turn work upon our own organs of seeing. May the spirit of Artemis guard the souls of the millions of children now "hunting" on the Internet in the shadowy realm of cyberspace. Instead, may they be led into the wonderful realms of Nature, nourished by Nature's revelations, a few experiences of which I felt called to share with you in this article.



## Choreocosmos Considerations

Easter 2016

Robert Powell

*Note: This letter was previously sent by the Sophia Foundation to a number of people by email, and appears here in a slightly modified form.*

---

Dear Friends of *Choreocosmos*,

Underlying the following considerations relating to *Choreocosmos* and the *Choreocosmos School* is the approach of my seventieth birthday in January 2017. With this—the end of ten 7-year periods—I know already now that there will be a new direction in my life. From 2017 onward a primary focus will be upon completing the research that I need to accomplish before I leave our beautiful and blessed planet Earth. This year (2016), which is my seventieth, is intended to be a year of taking leave of the intense traveling schedule I have previously undertaken each year for the last twenty or more years, teaching *Choreocosmos* / Eurythmy in various countries on different continents. Thereby, regrettably, this means that with regard to the many friends whom I am accustomed to seeing each year, I will no longer be able to greet them and enjoy their company.

### Destiny Considerations

[A] Up to the age of seventy: Beginning with the first U.S. workshops in California and Hawaii in 1986, having just four years previously, in 1982, graduated from the Lea van der Pals Eurythmy School in Dornach, Switzerland, I have had for some thirty years—most intensively during the last sixteen years, since the founding of the *Choreocosmos School* in the year 2000—a predominantly outwardly directed life in service of Sophia and her coming world culture, the *Rose of the World*.<sup>1</sup> This very intensive time in my life has led me to be active in seeding Sophia communities and teaching *Choreocosmos (cosmic and sacred dance)*<sup>2</sup> on three continents: Europe, North America, and Australia. During this time of traveling and teaching, more and more I have come to experience that *Choreocosmos* has been inspired from its inception as an expression of the cosmic and sacred dimension of Eurythmy.

---

<sup>1</sup> See the Russian poet and author Daniel Andreev's *magnum opus: The Rose of the World* (Great Barrington, MA: Lindisfarne Books, 1997) and also the book *Christ and the Maya Calendar* by Robert Powell & Kevin Dann (Great Barrington, MA: SteinerBooks, 2009), Chapter 9—"The Rose of the World."

<sup>2</sup> The word "dance" was used by Rudolf Steiner on several occasions in relation to Eurythmy. Usually it was for him a matter of clearly distinguishing between Eurythmy and dance as the latter is traditionally and currently understood and practiced. It was another matter, though, in relation to the cosmic verses that he created for Eurythmy—the two most significant being the *Dance of the Planets* and the *Twelve Moods* ("The Dance of the Universe"). It is noteworthy that he used the expression *Macrocosmic Dance* in relation to the *Dance of the Planets*—Rudolf Steiner, *Eurythmy: Its Birth and Development* (transl. A. Stott; Weobly, England: Anastasi, 2002), p. 72. Instead of *Macrocosmic Dance*, one could also say *Cosmic Dance*—that is *Choreocosmos* (in Greek). It is in this higher sense, as the word "dance" was understood and used by Rudolf Steiner here in this context, that in the *Choreocosmos School*, the expressions *cosmic dance* and *sacred dance* are used.

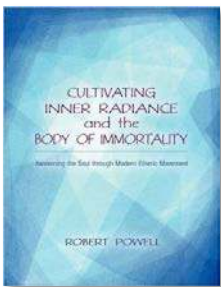
As the founder of Eurythmy, Rudolf Steiner, said to the Russian eurythmist Tatiana Kisseleff: “You will give [Eurythmy] its cosmic-sacral background...”<sup>3</sup> This statement gives *Choreocosmos* and the *Choreocosmos School of Cosmic and Sacred Dance* an historical background as something that was intended by Rudolf Steiner to unfold in the future. My experience is that in *Choreocosmos* we are indeed cultivating the cosmic-sacral aspects of Eurythmy, which—given the whole context of his statement to Tatiana Kisseleff—Rudolf Steiner evidently regarded as being of special significance for the whole impulse of Eurythmy with regard to its future development.<sup>4</sup>

[B] From the age of seventy onward: Looking ahead to January 2017, it is now already evident to me that the focus of my life is increasingly being called, through inspiration, to be focused upon Christ in the etheric realm—the Etheric Christ—and the path he is opening for humanity to Shambhala, the golden realm of the Earth Mother at the heart of our planet Earth. This call, in connection with the inspiration flowing in, is leading to the further development of *Choreocosmos* / Eurythmy in service of this opening through Christ of a path for humanity to connect with Shambhala, the realm (“kingdom”) of the Earth Mother. This development of new *Choreocosmos* / Eurythmy exercises and practices can be thought of—within the context of *Choreocosmos* / Eurythmy—as the *Shambhala path*.<sup>5</sup>

Considering that Sophia is the Bride of the Lamb, who is Christ, there is naturally a deep inner connection between the two directions/impulses within *Choreocosmos* / Eurythmy referred to in [A] and [B]. This inner relationship is indicated in the following words of Rudolf Steiner:

*We have lost Isis, the Mother of the Savior, the Divine Wisdom, Sophia... Human beings today must realize that for Christ to appear to them, they must seek Isis first... We must learn to look again to the New Isis, Holy Sophia... Christ will appear in spiritual form in [our time]... to the extent we find the power represented by Holy Sophia.*

These words of Rudolf Steiner were—and continue to be—key in the founding of the Sophia Foundation by Karen Rivers and myself and others twenty-one years ago.



For many years there has been an interweaving in my life of these two motifs—[A] and [B]—as exemplified in the book *Cultivating Inner Radiance and the Body of Immortality*, outlining a path through various *Choreocosmos* / Eurythmy exercises / meditations / prayers for connecting with Christ in the etheric realm. This book was published in 2012 to honor the one hundred year anniversary of the birth of Eurythmy through Rudolf Steiner in 1912.<sup>6</sup> Now, holding the vision of continuing this work [B] more intensively in the future, during the last period of my life beginning with turning seventy, my hope is that it will be possible to

<sup>3</sup> Tatjana Kisseleff: *Ein Leben für die Eurythmie – Autobiographisches ergänzt von Brigitte Schreckenbach* (Borchen, Germany: Verlag Ch. Möllmann, 2007), p. 114.

<sup>4</sup> Ibid.

<sup>5</sup> Anyone interested in attending a course on the Shambhala path in *Choreocosmos* can contact Kim Marie, administrator of the Sophia Foundation— ([sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org)). Kim can then add your name to a list of interested people, so that you can be notified, with details, concerning the course.

<sup>6</sup> Robert Powell, *Cultivating Inner Radiance and the Body of Immortality: Celebrating a Century of Eurythmy* (Great Barrington, MA: SteinerBooks, 2012).

live fairly continuously at one specific location, where the presence of Shambhala, the golden realm at the heart of Mother Earth, may still be naturally experienced, and where, hopefully—as well as further developing the *Shambhala path* referred to above—I can focus upon completing my life research: the task of karma research<sup>7</sup> indicated to me by Rudolf Steiner when I had a spiritual encounter with him in 1972.

### **The Legacy of the Past and the Promise of the Present**

This year, 2016, I had hoped to be able to travel around North America to the various locations where *Choreocosmos* workshops generally take place. However, on account of health considerations I have had to scale back my travel schedule, and in 2016 I shall be attending only the *Choreocosmos* workshops taking place in California. The California—and all the other—*Choreocosmos* workshops are announced on the Sophia Foundation website under “Courses and Events.”

*Choreocosmos*, from the founding on New Year’s Eve 1994/1995 of the Sophia Foundation in San Rafael, California, twenty-one years ago, has been central in the development of various curriculums—courses of study—even though the name *Choreocosmos* at that time had not yet been given for this activity dedicated to the cosmic-sacral dimension of Eurythmy. The name *Choreocosmos* did not emerge until the founding of the *Choreocosmos School* in the year 2000.

Also central to the founding purpose of the Sophia Foundation was, and continues to be, the shepherding of the deeply esoteric *Lord’s Prayer Course* study material of Valentin Tomberg translated from German into English—as well as the distribution of other Sophia-related study materials.

Later, the *Sophia Grail Circle Facilitators Training* and the affiliated *Grail Knights Training* have come to be of central importance at the heart of the work of the Sophia Foundation. Also central is the *Rosamira Circle*, which serves families—parents and their children—through celebrating Sunday morning services. In these services the focus is especially upon the children, upon leading them into an experience of “Sophia’s world” and preparing them for connecting with her future culture, the Rose of the World, by introducing them to the different world religions. The *Rosamira Circle*, which in the meantime has touched the hearts and lives of a great many people, came into being through an inspiration received by Karen Rivers in 2002, seeding the founding of the *Sophia Grail Circle Facilitators Training* in 2006. *Rosamira* in Russian means “the Rose of the World.”



Very important to the work of the Sophia Foundation are the various artistic activities which have been intensively cultivated from the Foundation’s beginning—primarily spiritually inspired movement and drama, and also music and singing, especially choral singing—all in service of Sophia as the Patroness of the arts. It is largely thanks to Karen Rivers that choral singing and drama / community theatre, including performances over the years of some magnificent spiritually-oriented plays, have been made possible among the

---

<sup>7</sup> Rudolf Steiner, *Karmic Relationships: Esoteric Studies, Volume IV* (London: Rudolf Steiner Press, 1997), Lecture VII (September 18, 1924)—“The true approach to the wisdom of the stars, which we need to penetrate the facts of karma, is only possible in the light of a true insight into [the Archangel] Michael’s dominion.”

artistic achievements that have taken place under the auspices of the Sophia Foundation. Regarding the beginning of this activity, poet and author Daniel Polikoff writes:

Soon after moving to the San Francisco Bay Area in 1997, I had the good fortune to meet Karen Rivers. At that time, Karen was recruiting interested persons for a community theatre production of *Parzival*. The script in her possession consisted of excerpts of nine scenes from *Der Gral* ("The Grail") by Arthur Maximilian Miller, a little known German author. This excerpted script was originally employed by the Stuttgart eurythmy group for their performance of *Parzival*.<sup>8</sup>

Daniel translated from German into English Arthur Maximilian Miller's remarkable dramatic rendition of the story of Parzival becoming Grail king, and this was then performed by the Sophia Foundation theatre group founded by Karen. Also, this was the beginning of our collaboration with pianist Marcia Burchard, who began her calling as a composer by composing, at Karen's request, some wonderful music/songs that were integrated into the dramatic performance of the Parzival play. Memorable performances of the play took place that began a whole cycle of performances of plays rehearsed and presented by the Sophia Foundation theatre group under Karen's guidance and direction. And moreover, very many people have wonderful memories and experiences of singing great choral works conducted by Karen, usually with Marcia accompanying on the piano. Karen is also a graduate of the *Choreocosmos School* and teaches *Choreocosmos*.



Classical music, especially that which came into the world through the inspired and creative activity of the great composers, is an essential and integral part of *Choreocosmos*.<sup>9</sup> We are blessed in North America with the dedicated, exquisitely sensitive, and deeply heartfelt contribution made by California pianist and composer Marcia Burchard, without whom the development and evolution of *Choreocosmos*—and also the *Sophia Grail Circle*—would not have been possible.<sup>10</sup> As well as to Marcia, we can also express our gratitude to other musicians—pianists and violinists—

---

<sup>8</sup> From Daniel Polikoff's Preface to his translation of *Der Gral* ("The Grail") by Arthur Maximilian Miller: *Parzival—Gawain, 2 plays from The Grail by A.M. Miller* (Fair Oaks, CA: Rudolf Steiner College Press, 2003), p. iii.

<sup>9</sup> As to why it is essentially *classical music* that is intrinsic to *Choreocosmos*, see these two books by Robert Powell & Lacquanna Paul: *Cosmic Dances of the Zodiac* (San Rafael, CA: Sophia Foundation Press, 2007), pp. 107-108, and *Cosmic Dances of the Planets* (San Rafael, CA: Sophia Foundation Press, 2007), p. 3. For a fuller exploration regarding the role of classical music in *Choreocosmos*, see my Preface "Choreocosmos—An Introductory Overview" to the booklet *Dances of the Starry Spheres: An Introduction to Choreocosmos*, accompanying Marcia Burchard's four CD-set (see next footnote).

<sup>10</sup> Marcia's recording of her playing of the piano music for the series of eighty-four cosmic dances central to *Choreocosmos* bears the title: *Harmonies of the Starry Spheres; Music for the Seven Planets in the Twelve Signs of the Zodiac—To Accompany the 84 Choreocosmos Dances Created by Dr. Robert Powell*. As indicated by this title, the series of eighty-four cosmic dances expresses the seven planets in the twelve signs of the zodiac—corresponding to the eighty-four lines of Rudolf Steiner's cosmic poem *Twelve Moods*. This recording is available in a four-CD set through the Sophia Foundation (May 2016). Another of Marcia's recordings is *In the Beginning was Sophia*. This is a recording, with Marcia accompanying on the piano, of a quartet singing her beautiful *Prayer Sequence* compositions for 4-part choir. The *Prayer Sequence* is central to *Choreocosmos* sacred dance. The CD *In the Beginning was Sophia* (2003) is also available from the Sophia Foundation.

elsewhere in other locations outside of North America, whose masterful and sensitive musical accompaniment has been, and continues to be, of importance for the activity of *Choreocosmos* and the *Sophia Grail Circle*.<sup>11</sup>

The long-term spiritual aim and goal of the Sophia Foundation is to support the arising of the future Sophia culture known as the *Rose of the World*, referred to by Rudolf Steiner as the *sixth cultural epoch*, in which on the one hand human beings will experience Christ *within* as the transformer of the Earth into the *New Earth*, and on the other hand will receive the inspiration of Sophia *from heavenly realms above* as the bearer of the *New Heaven*—with Sophia from higher realms above, in harmonious unison with Christ in the realm of the Earth Mother below, together inspiring the *unity of humankind* and also *the union of humanity with Mother Earth and with her heart*, the golden realm of Shambhala at the center of the Earth.



Paradise: left panel of  
*The Last Judgment*  
triptych  
Fra Angelico

What lies at the heart of the endeavor of all *Choreocosmos* activity is to serve the unfolding of the future Sophia culture, the *Rose of the World*, that will blossom in the approaching Age of Aquarius as a culture based on Love (Christ), Wisdom (Sophia), and Truth—the Guardian of which for humanity is the Archangel Michael. *Choreocosmos* embodies—through the inspiration and guidance of Christ, Sophia, and the Archangel Michael—a universal language of movement and gesture that is nurtured through a globally shared connection of human beings with the starry heavens and with Mother Earth in a cosmic language common to humanity in the East and West and also in the Northern and Southern hemispheres of the Earth. The combination of the music and the cosmic and sacred dances, each with their choreographies (Eurythmy forms) and appropriate Eurythmy gestures,<sup>12</sup> helps to bring about for human beings experiences of the formative, sounding forces of the starry firmament, representing Sophia’s wisdom-permeated mantle of ever-unfolding life streaming from above, as well as the emergence for humankind of an inner schooling under Christ’s loving guidance in opening a path to Shambhala—whereby this Sophia-oriented and Christ-focused spiritual path of *Choreocosmos* is nurtured and protected through the impulse of the Archangel Michael—treading the “dragon” underfoot—thus upholding righteousness upon our blessed planet Earth.

### **The Future of Choreocosmos and the Choreocosmos School**

Regarding the future of *Choreocosmos* and the training of *Choreocosmos* students—and the postgraduate training of *Choreocosmos* graduates/teachers—the following thoughts are offered as guidelines:

<sup>11</sup> In the space of this letter, it is not possible to go into the vast breadth and depth of the *Sophia Grail Circle* and the corresponding *Sophia Grail Circle Facilitators Training* and the affiliated *Grail Knights Training*. For further information, see the Sophia Foundation website under “Activities > Sophia Grail Circle.”

<sup>12</sup> The universality of the cosmic language of *Choreocosmos*/Eurythmy, combined with divinely inspired classical music reflecting the *harmonies of the spheres*, transcends the bounds of earthly language and thus, in a beautiful and powerful way, unites participants, regardless of their language and country of origin, in a profound “universal human community” while participating in the cosmic dances of *Choreocosmos*.



- (1) It is my hope that in the long-term *Choreocosmos* will eventually be shared throughout the world.
- (2) Graduation from the *Choreocosmos School* under the auspices of the Sophia Foundation is intended to help facilitate the unfolding of *Choreocosmos* in the world.
- (3) Each graduate of the *Choreocosmos School* is awarded a diploma acknowledging that he or she has successfully demonstrated the ability to teach *Choreocosmos*.
- (4) Graduates, according to their calling, can offer *Choreocosmos* courses in their local communities and/or travel to communities in other localities that request *Choreocosmos*. Through the Sophia Foundation such courses may be listed with contact information on the Foundation's website.
- (5) Since 2002 there has been—and there will continue to be— an international *Choreocosmos* gathering each year at the anthroposophical spa hotel *Casa di Salute Raphael* in Roncengno, Italy, at which *Choreocosmos* dancers celebrate their joy in cosmic and sacred dance together and also teachers/ graduates of *Choreocosmos*/ Eurythmy are able to share their experiences and learn from one another. This is also the place and the occasion when *Choreocosmos* graduations generally take place, although many graduations have taken place in other locations.
- (6) Underlying all *Choreocosmos* activity, the following prayer can be held by all: *May this work be carried into the world as a joyful breath of freedom; and through it may individual creativity be activated and enhanced.*
- (7) Herewith some guidelines that are helpful in protecting the sacred aspects of the *Choreocosmos* experience as a living conversation on the one hand between the starry heavens and the developing human being, and on the other hand between the human heart and the heart of Mother Earth, the realm of Shambhala—guidelines which can serve toward the cultivation of a path of inner development leading toward self-observation, compassion, and community-building, whereby trust in the guidance of Christ and Sophia helps to foster the fructifying forces needed to counter hardening tendencies that may be encountered on the way—for example, to name just three such tendencies: competitiveness, criticism, and stultifying regimentation—that can occur in group dynamics.

It is my hope and prayer that the “mother-daughter” relationship between the Sophia Foundation and the *Choreocosmos School* will continue. At the same time, though, in terms of individual freedom, *Choreocosmos* graduates are encouraged to take their own initiative and to weave their creativity into their sharing of *Choreocosmos* in whatever circumstances they may choose to do so. My hope—in drawing attention to the prayer for the continuation of the “mother-daughter” relationship referred to above—is that a *unified and united impulse* may offer strength to the activity of *Choreocosmos* in the various groups around the world.

In the foregoing, that which is brought to expression is with regard to what has been my life work especially intensively during the last twenty years (1996-2016), when in 1996 I was suddenly “catapulted” into the world through numerous requests that came to me to give *Choreocosmos* workshops in various countries. Since then I have come to understand and experience ever more deeply—expressed in terms of Rudolf Steiner's words quoted above—that *Choreocosmos* encompasses the “cosmic-sacral background” of Eurythmy. Moreover, Eurythmy can be looked

upon as a *gift to humanity* that came into the world through Rudolf Steiner in the first quarter of the twentieth century. Viewed in this historical context, *Choreocosmos*, embracing *cosmic dance* and *sacred dance*, can also be looked upon as a gift to humanity, whereby *cosmic dance* may be understood as an expression of the cosmic dimension of Eurythmy and *sacred dance* may be comprehended as an expression of the sacral dimension of Eurythmy.

### **Planting Seeds for the Future: Choreocosmos Considerations**

My hope is that the precious gift of *Choreocosmos* may live on as an integral part of the arising of the future Sophia culture, the Rose of the World, which will be sustained and supported by the beating heart of humanity, beating in a spirit of service to Christ and Sophia, the Lamb and his Bride. In this connection, we may ask concerning that which will be important in terms of planting seeds for the future through the activity of *Choreocosmos*...that there may grow within the minds, hearts, and souls of all friends of *Choreocosmos* these and other, similar kinds of realizations as expressed in the following considerations:

(a) that we are participating, through the cosmic and sacred dances of *Choreocosmos*, by way of their communal gestures and movements/choreographies/forms, in planting seeds in the etheric body of the Earth, in harmony with the process of transforming the Earth into the New Earth of the future;

(b) that through the choreographies (Eurythmy forms) and Eurythmy gestures, which in cosmic and sacred dance, each *Choreocosmos* participant is engaged in, the heavenly bodies of the planets, stars, and constellations of stars are able to pollinate the Earth's etheric forces;

(c) that when we participate together in our communal *Choreocosmos* endeavor, this may be likened to the tending on an etheric level of a *garden*, cultivating the *healing plants* that are helpful to the development of humanity and the Earth, whereby the *garden* and *healing plants* may be seen and understood literally/analogically on the etheric level;

(d) that the ideal in the practice of cosmic and sacred dance is to look upon the circle of *Choreocosmos* dancers, a *community-in-dynamic-movement* aligned with the heavens above and the Earth below, as if beholding the blossoming of an ethereal *flower*, whereby—through the various *Choreocosmos* groups around the world—an ethereal *garden/temple* is coming into being that holds the potential of eventually yielding a wonderful *harvest* in the etheric realm<sup>13</sup>;

(e) in relation to (d): that in the course of time we can become ever more aware of the spiritual/celestial/angelic beings pouring forth their forces and blessings upon each *Choreocosmos* group in support of the cultivation of this ethereal garden that serves to connect heaven and Earth;

---

<sup>13</sup> In the space of this letter, it is scarcely possible to go into this sacred and holy mystery, other than to indicate that this "wonderful *harvest* in the etheric realm" is connected with the creation of an etheric temple for Holy Mary Sophia within the etheric realm—a temple in which she can dwell when she descends during the Age of Aquarius into the Earth's etheric aura as the bearer of the new world culture: the Rose of the World, a culture based on Love, Wisdom, and Truth. Concerning the stages of Sophia's descent, see the article "Sophia and the Rose of the World" on the Sophia Foundation website under "Articles."

(f) in relation to (d) and (e): that on a spiritual level the wonderful *harvest* in the etheric realm will comprise the *deeds in the world* of teachers/students/friends of *Choreocosmos* aligning themselves in service of higher (spiritual/celestial/angelic) beings active in bringing about the destined future culture of humanity and the Earth: the Rose of the World;

(g) that our *beholding* (that of our externally directed gaze) is potent, especially when we are beholding through the enlivened etheric substance that is “stirred”—activated within our *Choreocosmos* circle—through the cosmic and sacred dances in which we are engaged. From a spiritual perspective, therefore, it is beneficial when our gaze is accompanied with warmth of heart, so that the *Sun forces of the heart* stream out through our gaze towards others in our movement circle (or circles) engaged in the *Choreocosmos* dances. In this connection we can inwardly turn to Christ as the *spiritual Sun*, whose love, mercy, and compassion continually pour from the *Sun center of his being*, from *his sacred heart* into our hearts, thereby offering us the possibility of beholding the world through his eyes;

(h) in relation to (g), it is helpful, if and when appropriate, to hold the question: *What is lacking?* from a heart-centered perspective regarding others engaged in the cosmic and sacred dances in our *Choreocosmos* circle.<sup>14</sup> This question helps to awaken insights and forces within to enable us to serve others with compassion and, correspondingly, to follow through with right action, which encourages the well-being of the individual and also supports the spiritual growth of the whole *Choreocosmos* community;

(i) that from the standpoint of the spiritual world *Choreocosmos*/Eurythmy can be looked upon as an experiential path, an “experiment” in which human beings can gradually learn to participate in conversation with the beings of the spiritual hierarchies indwelling the various planetary realms and stars or groupings (constellations) of stars within the overarching reality of our galaxy. For human beings to open up to such conversation, it is important to know that *Choreocosmos* has been noticed by the spiritual/celestial/angelic hierarchies, and if this fact is held in consciousness by participants, a co-creative activity can begin to take place, which allows the enlivening impulses of higher beings from celestial realms to stream through us into earthly life;

(j) that it is no small matter for *Choreocosmos* to have arisen in the world at this time of Christ’s coming in the etheric realm—his Second Coming. And when this etheric reality is taken into consciousness and firmly planted within the context of our spiritual intentions, *Choreocosmos* will be able to live on into the future in service of Christ and Sophia;

(k) that from the perspective briefly indicated in (i) and (j), one can understand that *Choreocosmos* is essentially a participation in a spiritual schooling—a schooling which has no bounds: it is infinite;

(l) that through *Choreocosmos* one can begin to enter into the “annals of time”—gradually accessing the mysteries of the *Akasha Chronicle*—which affects one’s thinking, feeling, and will in a dynamic and fruitful way;

---

<sup>14</sup> This question: *What is lacking?* applies on a moral level not only in our relationship to all human beings, but also with regard to our relationship to the beings of the spiritual/celestial/angelic hierarchies and also to the multitude of beings—including the so-called *elemental beings*—in service of the Earth Mother.

(m) that one is not simply participating in cosmic and sacred dance for oneself, but for all of humanity and for all the beings of the spiritual/ celestial/ angelic hierarchies and for all the beings in service of Mother Nature.<sup>15</sup> For example, in working with the Lord's Prayer in sacred dance, which is an important *Choreocosmos* activity, we can come to the inner experience that it is Christ's will that we work with this prayer (if possible every day) on behalf of humanity and the whole world, and that if we do so through trust in him—such a degree of trust that we can connect with him on the level of the heart—we are able in the course of time to behold the world through his eyes and thereby begin to contribute to the healing of our fellow human beings on a deeper level through the help and guidance of Christ in the etheric realm working through us into the earthly world;

(n) that—in view of the foregoing: see (m)—one is called upon to take control of one's lower self through self mastery, in order to serve the higher self aligned with the Good unfolding into the future, leading to the future Sophia culture of the Rose of the World;

(o) that, in relation to (i), through *Choreocosmos* we begin to expand our consciousness to become aware that we have galactic "brothers and sisters"—the higher beings of the spiritual/ celestial/ angelic hierarchies—who have traveled ahead of us on the path of spiritual evolution. We are part of a much larger family, one of galactic extent;

(p) that we continually endeavor to grow in our understanding of the *truth* and of that which is inextricably interwoven with the truth: *justice*. For example, in relation to (o), that we strive to act righteously on behalf of our greater family extending between heaven and Earth—including the Earth Mother and all the beings in her service. We may ask for—and expect—help from on high toward the development of greater capacities enabling us to better serve the mission of the arising of the future culture of the Rose of the World;

(q) that by way of participating in this mission through *Choreocosmos*, this path will lead to further schooling when we cross death's threshold to the spiritual world. We will be *known* to angelic beings, who will shepherd us toward the appropriate schooling for our further spiritual development. In other words, through our participation in *Choreocosmos*/Eurythmy we are creating a *strengthening force* that, after death, will lift us into a further schooling when we cross the threshold. This is one way to understand what happens to souls after death, how they are guided into different realities according to what they have participated in during earthly life;

(r) that, against this background, we can understand that spiritual/ celestial/ angelic beings in higher realms take great interest in us during earthly life—not just in us of course, but in all human beings, whether incarnated or not—and the higher beings endeavor to help us through their interest in shepherding our further spiritual development both in earthly life and in the subsequent life beyond the threshold of death;

(s) that through *Choreocosmos* there ensues a real exchange—a growing will to converse—with higher beings of the spiritual/ celestial/ angelic hierarchies. This experience also brings with it an awareness (I) of those departed human souls who lost their way in terms of not having found their true destiny in earthly life, and (II) of those human beings who truly lived out and fulfilled

---

<sup>15</sup> Ibid.

their destiny in earth existence—saints, for example. One task is to offer help and guidance to those souls in group (I). In turn, we may receive help and guidance from souls in group (II), whereby there is a whole “community of souls” spectrum in between and embracing these two groups—in other words, (I) and (II) denote the “lower range” and the “upper range” of a vast spectrum of departed human souls (noting that “lower” and “upper” are used here not in an absolute sense, but only as an abstract aid in picturing the spectrum linearly as a gradation).

### Concluding Words

The foregoing indications are intended as a stimulus that may lead to help and guidance for all who have been touched by—or through cosmic and sacred dance feel a connection with—the impulse of *Choreocosmos* outlined here in this letter and in the brochure of the *Choreocosmos School*. For those who do not already have the brochure of the *Choreocosmos School*, it can be requested to be sent by mail from the office of the Sophia Foundation, or it can be downloaded directly from the Sophia Foundation. The direct link to download the brochure is:

<http://sophiafoundation.org/images/stories/choreocosmosbrochure2011.pdf>

In this connection I would like to mention the twice yearly journal/newsletter of the Sophia Foundation, *Starlight*, which is available as a free downloadable PDF from the Sophia Foundation website, where also all previous issues of *Starlight* are available to be read or downloaded. The reason for mentioning *Starlight* here is that there is often a *Choreocosmos* section in it, sometimes with most interesting *Choreocosmos* articles or reports—with heartfelt gratitude to Sandra Eastburn Weil for her voluntary endeavor as assistant editor which enables *Starlight* to appear twice a year:

[www.sophiafoundation.org](http://www.sophiafoundation.org) > Activities > *Starlight* Journal.

The direct link to download *Starlight* is:

<http://www.sophiafoundation.org/activities/starlight-journal>

Lastly, in having written this letter, it is a heartfelt concern of mine that because of space considerations I have not highlighted—apart from Karen Rivers and Marcia Burchard—the names of people dedicated to *Choreocosmos*, such as the graduates of the *Choreocosmos School* and those who are teachers of *Choreocosmos* at various locations around the world, or who are devoted students and supporters of the activity of *Choreocosmos*. I am deeply grateful to all of you—too many to list here—and extend my heartfelt gratitude to you all for carrying the impulse of *Choreocosmos* in the world. Over the last twenty-one years we have grown to become a world community, and as I am sure you all know, we are greatly blessed from on high for nurturing cosmic and sacred dance here on Earth in service of Christ and Sophia, serving to connect heaven and Earth—the heights and the depths. There are no words sufficient to convey my love, gratitude, and appreciation to all of you, to all who have been touched by and care for *Choreocosmos*—to all friends of *Choreocosmos*.

With Easter greetings,

Robert Powell  
(Easter 2016)

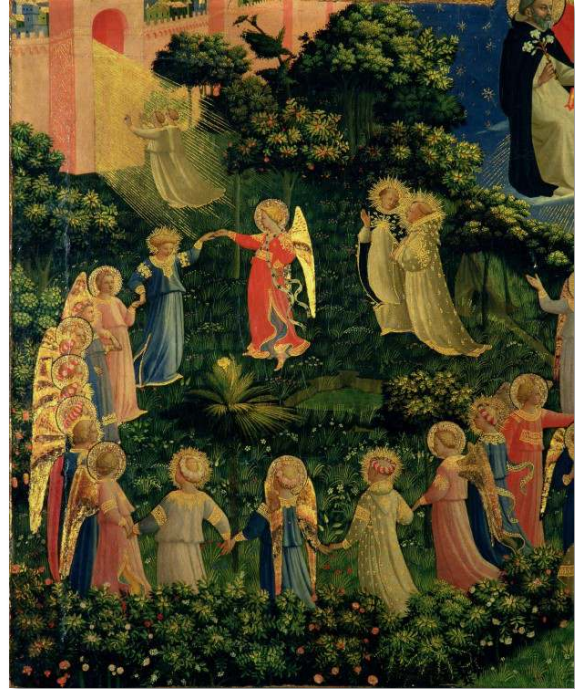


*Una rota si fa in cielo  
De tutti i Santi in quel zardino,  
Là ove sta l'amor divino  
Che s'infiamma de l'amore.*

*In quella rota vano i Santi  
Et li Angioli tutti quanti;  
A quello Sposo van davanti:  
Tutti danzan per amore.*

In Paradise that garden lies  
Where love divine eternal shines,  
And holy Saints carolas weave,  
Their souls inflamed with sacred love.

The Saints in that bright joyous ring,  
With Angels fair of all degrees,  
Before the Bridegroom graceful move  
And weave the dance of sacred love.



*Coròla of the Saints:  
detail from *The Last Judgment*  
Fra Angelico*

[The *caròla* was a kind of sacred dance, in which the dancers holding hands move in a circle, singing as they go. It was supposed to be the dance of Paradise.]

**CHOREOCOSMOS**  
**School of Cosmic and Sacred Dance**

**SCHEDULE 2016**  
**North America & Italy**

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

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

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

**May 27-29, 2016 — “The Seven Planets”** — with **Sophia Grail Circle** on Saturday evening. A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2016**. Includes a public lecture from 8:00 to 9:30 pm on Friday, May 27th entitled **“Lifting the Veil: When the Unknown is Revealed, How Will We Respond? Exploring the New Mysteries.”** Lecture is \$10 at the door; free to those attending the workshop. Musical accompaniment at the workshop with pianist and composer Marcia Burchard. At the Waldorf School of the Peninsula, 11311 Mora Drive, Los Altos, CA 94024. Directions: [www.waldorfpenninsula.org](http://www.waldorfpenninsula.org). Information and registration: contact Cecille Greenleaf: Tel: 650-533-0074. Email: [caogreenleaf@gmail.com](mailto:caogreenleaf@gmail.com).

**June 6-10, 2016 — “Lifting the Veil: When the Unknown is Revealed, How Will We Respond? Exploring the New Mysteries”** A 5-day workshop with **Choreocosmos and Star Mysteries** — with Claudia McLaren Lainson, Audrey Wiebe, and Estelle Isaacson. At Kelly’s Barn, Boulder, CO. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Kim Marie: Tel: 303-242-5388. Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org).

**June 17-20, 2016 — “The Black Madonna”** — including a celebration of the Cosmic Festival of Pentecost on **June 18**. At Sophia’s Sanctuary, Sebastopol, CA — <http://www.sophiassanctuary.org/>. Twenty-second Annual Conference of the Sophia Foundation. Musical accompaniment with pianist and composer Marcia Burchard; singing led by Karen Rivers, who will also be a presenter at the conference. Registration: contact the Sophia Foundation: Tel: 303-242-5388. Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org). Information: Karen Rivers: Tel: 919-942-2465. Email: [karen@karenrivers.info](mailto:karen@karenrivers.info).

**June 24-26, 2016 — “Connecting with the Spiritual Guides of Our Time — Archangel Michael, Christ and Sophia”** — with **Sophia Grail Circle** on Saturday evening at 7:30 pm. A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2016** with Randall Scott and Cheryl Mulholland. Includes a public lecture on Friday, June 24 at 8 pm — **“Building the Temple of Humanity.”** Lecture is \$10 at the door; free to those attending the workshop. At Vancouver Waldorf School, 2725 St Christophers Road, North Vancouver, B.C. Musical accompaniment with pianist Marcia Burchard. Contact: Randall Scott, 256-1641 Lonsdale Ave, North Vancouver, B.C., Canada V7M 2J5. Tel: 604-988-4600. Email: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca).

**June 27-July 1, 2016 — “Proclamation through the Foundation Stone Meditation of the Coming Presence (*Parousia*) of Christ in Connection with the Descent of Sophia as Bearer of the Coming Spiritual Culture: *The Rose of the World.*”** A 5-day workshop with **Choreocosmos and Star Mysteries — “As above, so below”** with Randall Scott and Cheryl Mulholland. Cosmic Dance: We shall work with the music for the *Rose of the World* for the celebration of the *Rose of the World* on **July 1**, and we shall also work with the music for the *Foundation Stone Meditation* for the celebration of the *Foundation Stone Meditation* on the evening of **June 30 — with Sophia Grail Circle**. At Vancouver Waldorf School, 2725 St Christophers Road, North Vancouver, B.C. Musical accompaniment with pianist Marcia Burchard. Contact: Randall Scott, 256-1641 Lonsdale Ave, North Vancouver, B.C., Canada V7M 2J5 Tel: 604-988-4600. Email: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca).

**July 11-15, 2016 — “The Dawn of the *Rose of the World.*”** A 5-day workshop with **Choreocosmos and Star Mysteries — “As above, so below.”** Cosmic Dance: We shall work with the music for the *Rose of the World* for the celebration of the *Rose of the World* on **July 15**, and we shall also work with the music for the *Foundation Stone Meditation* for the celebration of the *Foundation Stone Meditation* on the evening of **July 14 — with Sophia Grail Circle**. At Sophia’s Sanctuary, Sebastopol, CA — <http://www.sophiassanctuary.org/>. Musical accompaniment with pianist and composer Marcia Burchard; singing led by Karen Rivers. Registration: contact the Sophia Foundation. Tel: 303-242-5388. Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org). Information: Karen Rivers: Tel: 919-942-2465. Email: [karen@karenrivers.info](mailto:karen@karenrivers.info).



**July 25-29, 2016 — “Entering the Temple of the Human Heart — with Cosmic Dance, Sacred Drama, and Singing”** A 5-day workshop with **Choreocosmos and Star Mysteries—“Awakening a New Stellar Consciousness.”** At Eno River Unitarian Universalist Fellowship, 4907 Garrett Road, Durham, NC 27707. Musical accompaniment with pianist and composer Marcia Burchard, with cosmic dance, sacred drama, and singing led by Karen Rivers. Registration: contact the Sophia Foundation. Tel: 303-242-5388. Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org). Information: Karen Rivers: Tel: 919-942-2465. Email: [karen@karenrivers.info](mailto:karen@karenrivers.info).

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

**August 19-26, 2016: “The Hebrew Alphabet & the Tree of Life—The 10 Sephiroth and the 22 Paths of Wisdom corresponding to the 22 Major Arcana of the Tarot — the School of Sophia.”** One-week **Choreocosmos workshop with the Foundation Stone meditation and Overview of Stars & Planets in 2016.** Musical accompaniment by concert pianist. At Sant’Antonio — accommodation at the Casa Santa Elisabetta d’Ungheria in Assisi, Italy. Arrival on August 19 for dinner at 7:00 pm; departure on August 26 after breakfast. (English/German with Italian translation.) Information: Uberta Sebregondi, Tel: +39-06-86904627. / Mobile: +39-335-6749935. Email: [usebregondi@gmail.com](mailto:usebregondi@gmail.com).

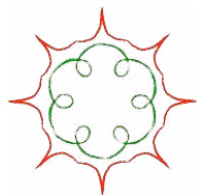
**October 22-28, 2016: “Choreocosmos: International Week”** in Roncegno near Trient/Trento, Italy. **“Archangel Michael, Christ, and Sophia — The Spiritual Guidance of Humanity in Our Time”** in the anthroposophical spa hotel “Casa di Salute-Raphael” with concert pianist Alla Fastovskaja. The fifteenth graduation of the Choreocosmos School. (English/German with Italian translation.) Arrival on October 22 for dinner at 7:00 PM; departure on October 28 after breakfast. Info: Sally Ellis-Jones, Tel: +39-0461-724893. / +39-3482-106251. Email: [sally.ellis.jones@yahoo.com](mailto:sally.ellis.jones@yahoo.com).

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

For detailed fliers on many of these courses, visit  
<http://www.sophiafoundation.org/courses-and-events>

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

## CD Announcement



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

**Recorded by pianist and composer Marcia Burchard**

Beginning in the keys of C major/a minor for Aries, and ending in the keys of F major/d minor for Pisces, this CD set of over four hours of classical music to accompany the 84 Choreocosmos dances of the seven planets in the twelve signs of the zodiac contains the music of the great composers—including Bach, Haydn, Mozart, Beethoven, Schubert, Chopin, Liszt, and Scriabin—that has been carefully selected by Robert Powell in order to fit the correct planetary mood with the corresponding zodiacal keys. The music also corresponds to the eighty-four lines of Rudolf Steiner’s cosmic poem *Twelve Moods*.

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.

Marcia Burchard’s recording of these 84 cosmic dances central to *Choreocosmos* bears the title: *Harmonies of the Starry Spheres: Music for the Seven Planets in the Twelve Signs of the Zodiac—To Accompany the 84 Choreocosmos Dances Created by Dr. Robert Powell*. 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, and so on).

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 recording will be available in a four CD-set through the Sophia Foundation in May, 2016.

## Prefatory remarks to "Goethe's poem In Epilogue to Schiller's 'Bell' "

Robert Powell, editor of *Starlight*

The title of the original poem by Friedrich Schiller is "The Song of the Bell." Johann Wolfgang von Goethe, Schiller's friend, was inspired by Schiller's poem to write an epilogue: In Epilogue to Schiller's "Bell" (Schiller had died on May 9, 1805).

The dates on which Goethe composed his "Epilogue" poem were August, 10, 1805 and renewed on May 10, 1815.

---

### Goethe's poem In Epilogue to Schiller's "Bell"

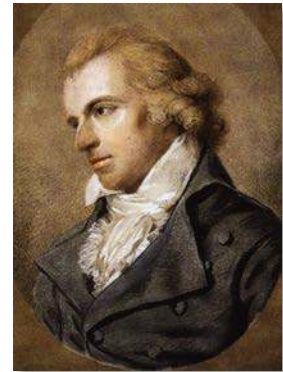
transl. C.L.

*Freude dieses Stadt bedeute, / Joy be meaning of this town,  
Friede sei ihr erst Geläute: / Peace its foremost ringing chime!*

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.

Then heard I tolling of the midnight bell,  
Terrible, its tocsin-tongue lamenting –  
Can it be true? Can it be he of whom it tells,  
Our friend to whom our fondest wishes cling?  
Shall one so worthy of life, to death, fall?  
Ach! such a loss the world would be subverting!  
How such a rift his very own be hurting!  
Now weeps the world, and should we not be weeping?

For he was ours! Amiable, amenable,  
This lofty man has shown to each good day  
How quick his earnest, and companionable,  
To mutual conversation opening way –  
How swift in uptake, wise, and standing sure,  
Whose deeper plans for life were well-conceived,  
Fruitful in word and deed himself to pour:  
Such have we all experienced and received.



Friedrich Schiller  
Ludovike Simanowiz

For he was ours! O may this word of pride  
Ring out beyond all pain's disturbing tone!  
He who would stand with us, in port abide,  
Safe from the wildest raging of the storm ...  
While powerfully his spirit sought to stride  
Towards Eternal Beauty, Truth and Good ...  
Leaving behind, as inessential shown,  
What hems us in with all that's merely common.

How graces he the lovely garden-tower  
Where he the starry word took heedful in  
By sense eternal or by living power,  
Its deepest mysteries coming clear to him.  
There, for himself and us, engaged each hour,  
He wonderfully hauled his treasure in,  
Not stinting, when on worthiest task intent,  
Twilight, then night came by, who steal our strength.

Flowed history through him, wave upon wave,  
Washing away what's censured and what's praised,  
Wild armies of earth's master-rulers rave,  
Which in this world so grim and gruesome craze,  
In basest horrors, or, in highest virtue raised,  
According to their nature, soundly proved.  
Now sank the moon, in splendour new-begun  
Climbed o'er the mountain-brim the radiant Sun.

Now glowed his cheeks an ever rosier rod,  
from youth, which never from us need depart,  
From that which vanquishes this heavy world  
Sooner or later: courage of the heart;  
From faithfulness, in him to new heights led,  
Boldly assertive, or in patience, quiet,  
That so the Good grow, work, bring hearts to home,  
And finally, for the noble, new Day dawn.

One so prepared and practised, full of content,  
to tread the wooden boards no way disdained,  
But showed us there the power by which we're destined,  
Which turns the earth upon her daily round –  
And many a work profound, by him well-fashioned,  
The artist's worth, the worth of Art, sustained.  
The flower of highest endeavour he applied,  
And Life itself shone, in these scenes of life.  
How the ring of willing and fulfillment,

With giant steps he measured, well you know –  
Through time and place, and how the nations tended,  
Lit for his genial gaze, their traits could show;  
But how, for breath, he struggled in our midst,  
In anguish feared, though wretched yet improved,  
That have we suffered with him in the fine long years,  
And kept him company, in sorrow; for he was ours.

When he, from shattering convulsions  
Of bitter suffering, at last looked up,  
The heavy feeling with which we were laden  
Held back, which in the present had seemed stuck.  
In wonted playfulness, with high art, then,  
The new-enlivened noble mind gained pace,  
And still the eve before the last suns set,  
A lovely smile lit up his generous face.

Early on, he had read the daunting word  
That he would suffer, and to death be doomed –  
So passed he on, who so oft had recovered;  
And we, afraid, of what so long had loomed.  
Yet already, his transfigured being,  
Transforming here, on gazing down below,  
Saw what this local world had held against him,  
Though it had death and his own time ennobled.

And many a spirit, who with him had wrestled,  
Unwillingly his service countenanced,  
Have felt themselves for his force now a vessel,  
Within his circle willingly entranced;  
Up to the very heights he swung with all  
which we must deeply cherish, close akin –  
So celebrate him! What this man gave Life  
For only half, shall wholly bless the coming generation.

\*

So he abides with us, who left us then  
So many years ago – already ten!  
What we've experienced as full of blessing  
The world now thanks him for: his lesson.  
Long now spreads his work in widening spheres  
The very essence of what to him inheres –  
And like a comet, vanishing from sight,  
Unending light unites with his own light.



The Holy Land—Jerusalem, the Heart Chakra of the Earth  
A pilgrimage with Robert Powell, Karen Rivers, & Estelle Isaacson  
April 14 – May 2, 2016

The 2016 Fall issue of the *Starlight Journal* will contain articles and reports about the Sophia Foundation's recent pilgrimage to the Holy Land. This will depend, of course, upon pilgrimage participants sending in their articles and reports and photos. In addition, there will be articles on other themes—again, depending upon your contributions, dear *Starlight* Readers. Deadline for submitting your contributions to the Fall issue is September 1, 2016. We look forward to hearing from you.

Robert Powell & Sandra Eastburn Weil

