

The Sophia image below, drawn by Estelle Isaacson, is for the cover of the book *The Mystery of Sophia* – see announcement on page 3 of this issue of *Starlight*. Herewith a quote from chapter one of the book. This quote is from the first of Estelle Isaacson’s fourteen Sophia visions comprising the first fourteen chapters of the book:

A great awakening is on the horizon for humanity as Sophia draws ever nearer to the spiritual sphere of the Sun. And through our Sun, She will ray out to the world a *new sustaining life force*. This is a life force that has been present in this world mostly within a very small number of mystics, prophets, and seers who have been able to find Sophia in the heavens; they have embodied this life force energy and rayed it out to others. With the descent of Sophia and Her entrance into the Sun sphere, this life force energy will ray out to the whole world. A great healing will occur; just as mystics ray out healing, so shall Sophia emanate healing to the *entire world* – even through the rays of the Sun.

(This is clearly a reference to the “woman clothed with the Sun” in Revelations 12:1 – “Behold a great sign appears in heaven: a woman clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve stars.”)



A New Administrator for the Sophia Foundation

Karen Rivers

Dear friends of The Sophia Foundation,

As many of you may know, our faithful and trusted administrator, Jen, has decided to retire from her position as administrator after four years of dedicated service to the Sophia Foundation. Our search for an Administrator who would be able to fill Jen's shoes and take our foundation to the next level of growth turned up several wonderful candidates. After much careful deliberation we are excited to share the news that we have hired Kim Marie for this position.

Kim comes to us with many years of participating in the Sophia Foundation and our activities, which gives her a valuable vantage point as the key contact person at the hub of the Sophia Foundation's interface with the general public. She is currently the Sophia Foundation workshop organizer for the Boulder choreocosmos workshop. Kim has very strong administrative skills and brings personal integrity and eagerness to serve our community.

Throughout the month of April Kim and Jen will be working together closely to facilitate the handover of responsibilities in a manner that is both thorough and seamless. During this time Kim will be reaching out to our community members to introduce herself and become better acquainted with the needs of our community.

If you have any questions or comments about this transition please feel free to contact us directly. We are excited about the prospects that the future holds and look forward to your continued support. See Kim's biographical introduction on the following page.

The new mailing address and phone number for the Sophia Foundation are:

Sophia Foundation
c/o Kim Marie
4500 19th Street, #369
Boulder, CO 80304
(303) 242-5388

The email address and website will remain the same.

Blessings,

Karen Rivers on behalf of the Board of Trustees
The Sophia Foundation

Dear Fellow Sophia Foundation Members,

I am so thrilled to have accepted the position as the new Sophia Foundation Administrator! I am blessed and honored to be working with the Foundation in this way.

I have been a student of the work of Robert Powell for nearly nine years, studying with Claudia McClaren Lainson and the beautiful Sophia community we have here in Boulder, Colorado. I came to this work upon enrolling my two boys, ages twelve and eight, in Waldorf Education in 2004, and meeting Claudia in 2005. The work of the Sophia Foundation has become the foundation for my life and practice. My spiritual path has led me to work with others in implementing spirituality in everyday life through my coaching and healing practice called Sophia Rising. I have enjoyed working with clients around the globe to realize their vision and bring their lives into alignment with what matters most.

I have a diverse background which supports me in my work, with a BS in Applied Mathematics (minoring in finance and economics) and a BFA in Interior and Environmental Design. Through the years, my professional work has led me to manage and administer three small businesses, and to contribute in the corporate realm of research, finance, design and management. You can find out more about me at <http://sophia-rising.com/about-kim/>. I look forward to working with all of you together in service of Christ and Sophia!

Blessings and Gratitude,
Kim



Kim Marie

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

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

Link: <http://www.sophiafoundation.org/activities/newsletter>

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Book Announcement

THE MYSTERY OF SOPHIA: *Bearer of the New Culture—the Rose of the World*

By Robert Powell and Estelle Isaacson

Contents:

Acknowledgments

Prayer to Mary-Sophia

Foreword by Karen Rivers

Preface by Robert Powell

Part 1: Fourteen Sophia Visions by Estelle Isaacson

Part 2: Four Chapters by Robert Powell on the Cosmic Dimension of
Sophia and the Rose of the World

Appendix: Sources of Sophia



Estelle Isaacson is a contemporary seeress who is gifted with a remarkable ability to perceive new streams of revelation. Dr. Robert Powell is a spiritual researcher who in this concise work – and in many other books – brings the results of his own research investigations. Both have been blessed in an extraordinary way by virtue of accessing the realm wherein Sophia is presently to be found.

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

More details concerning the publication of this new work – the sequel to *Gautama Buddha’s Successor: A Force for Good in our Time* by Robert Powell and Estelle Isaacson – will be given in the next issue of *Starlight*. Cover image of Sophia drawn by Estelle Isaacson.

Overview of Publication of Material

(Lecture Notes, etc.)

by Valentin Tomberg

translated by Robert Powell

Translator's Introduction

On account of the lack of published materials, few people are in a position to gauge the full significance of the Russian esotericist and Sophiologist Valentin Tomberg (1900-1973). The publication of these lecture notes for the first time in English is intended to help remedy this situation, to give a glimpse of the spiritual treasures living in this great spiritual individuality, who said in a private conversation in 1951 that he had held hundreds of lectures in order to forge a path through Anthroposophy to a living experience of Christ – and that he himself had traveled this path.



Valentin Tomberg

With the Pentecost 2009 issue of *Starlight* the publication of these notes began with a series of lectures given by Valentin Tomberg in Amsterdam in the fall of the year 1939 (this set of lectures is *Series A*). These lectures were delivered by Valentin Tomberg as an *introductory course*, introducing fundamental ideas of esotericism across a broad spectrum. In terms of Valentin Tomberg's biography, with hindsight it is possible to speak of these lectures as introductory to the *Lord's Prayer Course*, which he gave in Amsterdam shortly after – during the war years – from June 1940 to February 1943. *Series A* is not the only set of lectures that can be regarded as introducing the *Lord's Prayer Course*. However, before considering *Series B*, herewith some background to *Series A*.

It has to be borne in mind that these lecture notes were given to me by Valentin Tomberg's student and friend, Eva Cliteur (Amsterdam), who was present at the Tuesday evening lectures – or at least at several of them. (It is not known if she was present at all of the lectures in this series.) Her notes indicate that she was present on these Tuesdays: October 17, October 31, November 14, November 28, December 12, and December 19, 1939. World War II had begun on September 1 of that year, so in the autumn of 1939, tensions were running high, and because of war raging in much of Europe, life in the Netherlands was becoming more and more difficult. Eva Cliteur was not a stenographer; her notes from these Tuesday evening lectures are fragmentary. On this account they have been compiled together into a set of four. These four (comprising lecture notes from six lectures) were published in the four issues of *Starlight* that appeared in 2009 and 2010.

The first two lectures in *Series B* of Valentin Tomberg's lectures, held on Thursday evenings during the early months of 1940, were published in the two 2011 issues of *Starlight*. The first lecture, entitled *The Human Being as a Trinity of Body, Soul, and Spirit*, held in Amsterdam on February 15, 1940, was published in the Easter 2011 issue, and the second lecture, *Soul Life*, held in Amsterdam on February 29, 1940, was published in the Advent issue. The third lecture,

Macrocosm and Microcosm, held on March 14, 1940, was published in the Easter 2012 issue. The fourth lecture, *The Divine Plan and the Struggle between Good and Evil*, held on March 28, 1940, was published in the Advent 2012 issue. The fifth lecture in *Series B*, held on April 11, 1940, was published in the Pentecost 2013 issue of *Starlight*. The sixth lecture in *Series B*, held on April 24, 1940, was published in the Advent 2013 issue of *Starlight*. Now, in this first issue of the year 2014, Tomberg's notes from the seventh lecture, *The Law of the Narrow Way*, held on May 9, 1940, the eve of the Nazi invasion of Holland, are being published. As with the *Series A* lectures, these notes of the *Series B* lectures are published in English translation for the first time. As with the *Series A* lectures, these lecture notes belonging to *Series B* can also be regarded as comprising a further introduction to the *Lord's Prayer Course* (available as study material from the Sophia Foundation).

Note: Footnotes and words in brackets [] were added by the translator. As stated above, it needs to be borne in mind that these are notes, not a complete transcription of the lectures. And in the case of this last lecture in the series, the notes are very fragmentary. They were written down by Rie Ritsema (Amsterdam).

The Law of the Narrow Way

Valentin Tomberg

Law: Everything initially bestowed will at some time be demanded back.

The human being should create the tableau himself (or herself):

It is well known that Rudolf Steiner recommended that each evening before falling asleep one allows the events of the day to unfold backwards, in reverse. This strengthens the memory and also the *memory tableau*, the form of which emerges after death through the separation of the etheric body from the physical body. Valentin Tomberg placed great value on this exercise. Once I said that in doing it, one can be easily overwhelmed by sleep. He indicated that in this case one should do the exercise...sitting, before lying down to sleep.

The body: *will* – where “will” is not an expression of wishes, but [is consciously directed through] cognition.

[The stone is hard, not only because intermolecular attraction is strong in it, but because a constant and *rigid will* binds it together. Moreover the limbs of the human body are *rigidified will-currents* of this kind. They are the past – of which the soul, a being of the present, makes use on its way to the future, which is the spirit.]¹

The law of *metamorphosis* corresponds to the stage of crucifixion.

[To understand the stage of crucifixion...we must begin with matters that seem to be unrelated. Phenomena of, for example, the law of metamorphosis must be considered insofar as they can be observed in human existence...Speech, for example, is a

¹ Valentin Tomberg, *Studies on the Foundation Stone Meditation* (San Rafael, CA: LogoSophia, 2010), p. 8. [Italics added by RP].

transformation of the capacity for movement through an enhancement of that faculty...Similarly, the faculty of thought is a development through metamorphosis of the faculty of speech. Thinking is an enhancement of the speech faculty, which has been checked by suppression. We learnt to think in silence, and we learn to speak through limiting the urge to move. This metamorphosis can, however, be taken further...The principle of curbing the lower with the intent of transforming it into the higher is called the "narrow way" in the Gospels, in contrast to the more commonly taken "broad way...." The narrow way...describes the path on which "narrowing," or concentrating one's soul forces takes place so that they may be changed (in accordance with the law of metamorphosis) into higher forces. This "narrowing" of one's soul forces culminates with the condition called "crucifixion."]²

In learning to keep silent, one learns to think. Just as restraint with regard to speaking leads to thinking, likewise restraint of thinking leads to beholding, Imagination. This is the transformation (metamorphosis) of thinking into the power of seeing [Imagination or true clairvoyance]. Whenever a lower force is restrained, it becomes transformed into a higher power. *This is the law of the narrow way.*

The Gospels give precise formulas, not poetry. The "broad way" is the path of least resistance. Even the growth of flowers shows the law of the narrow way. The roots spread out in the earth in all directions. The stem signifies a "narrowing." Then the leaves spread out again. Then perhaps there is some further stem [and, consequently, narrowing]. And then, again, the leaves spread out until a narrowing, a concentration takes place. Where the flower forms, [again] a narrowing, a concentration takes place [at the location] where the flower grows – and [it is] similar with regard to the fruit [of the flower] and the seeds.

Another example [of the law of the narrow way] is homeopathy, where substance is "killed" in terms of its substantiality.

After the lecture [there were questions and] discussion concerning Lao Tzu, the Bhagavad Gita, the Koran, and the following passage from the Gospel of John:

Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.
(John 21:25)

[During the discussion of the four themes listed here, Valentin Tomberg pointed out that] not all religious documents are of the same value. [At the end of this discussion, he said]: "To know much is to suffer much." [Here we can hold in consciousness the impending Nazi invasion of Holland the next day, which he undoubtedly knew was coming – it is certain that it was this knowledge that was underlying his voicing of the words: "To know much is to suffer much."]

[In conclusion, Valentin Tomberg gave a brief recapitulation of the three spiritual faculties – Imagination, Inspiration, Intuition – in relation to the first three Beatitudes spoken by Christ.]

² Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006), pp. 284-285.

Recapitulation of the first three Beatitudes of the Sermon on the Mount:

Third Beatitude – schooling of the astral body: “Blessed are the meek, for they shall inherit the earth.” Meekness masters anger – [this is] an overcoming of the Luciferic [temptation] – overcoming of *the sleep of Mount Tabor* – this leads to Imagination [spiritual seeing]. The astral body is also the body of desires. Desire = sleep, impure imagination. [Thus, whereas true Imagination signifies an *awakened level of consciousness* absent of desire, in comparison desire *takes consciousness down to a level beneath normal waking consciousness*, in the direction of a sleeping condition, where impure imagination – often a consequence of the influence of Luciferic temptation – holds sway].

Second Beatitude – schooling of the etheric body: [“Blessed are those who bear suffering, for they shall be comforted”] – Inspiration ([spiritual] hearing).

First Beatitude – schooling of the physical body: [“Blessed are the seekers for the spirit, for theirs is the kingdom of heaven”] – Intuition ([spiritual tasting or touching] “having”).

[This last expression “having” in relation to Intuition contrasts with “seeing” in relation to Imagination and “hearing” in connection with Inspiration. Herewith some further insights regarding these three levels of spiritual cognition – Imagination, Inspiration, Intuition – provided by the following notes that I found in my Valentin Tomberg files, but with no indication of the context.]

Imagination (seeing):

1. Colors begin to light up and build themselves into forms (symbolic pictures)
2. Receive words in inner soul, with great clarity
3. Beings standing before inner vision

FACTS

Inspiration (hearing):

1. Secret lines and figures
2. Morally shattering tones (sounding words)
3. Direct working together with a being of the spiritual world

RELATIONSHIPS

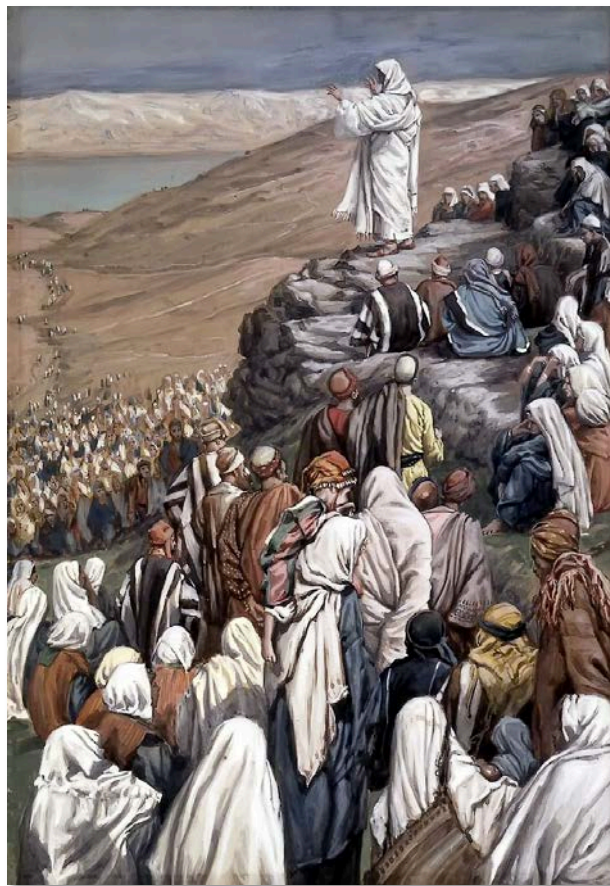
Intuition (tasting):

1. Inner warmth and cold relate to the nature of beings
2. Spiritual deeds of spiritual beings are experienced
3. Living *in* another being, in unity

DECIPHERING

Translator's footnote:

With the publication of this lecture (Amsterdam, May 9, 1940) in this issue of *Starlight*, the publication of the English translations of the *Series A* and *Series B* lectures is complete. This was the last lecture in the whole series, and it was held on the eve of the German invasion of the Netherlands. With the Nazi invasion of Holland on May 10, 1940, there were no further lectures; these public lectures were discontinued. However, a small group of people continued to meet privately with Valentin Tomberg in Amsterdam on a weekly basis during the war years to focus on the esoteric dimension of the Lord's Prayer presented as a spiritual schooling to draw ever closer to Christ. An English translation of Valentin Tomberg's esoteric *Lord's Prayer Course* is available in installments from the Sophia Foundation. Within the *Lord's Prayer Course* the deeper significance of the themes addressed in these lectures – in the *Series A* and *Series B* lectures published in *Starlight* – is explored in depth as part of the *School of Christ* for our time.



The Beatitudes by James Tissot

The Transition

Robert Powell and Keith Harris

As a prelude to the main content of the following article, we the authors wish to offer the reader some background concerning this article. The idea for this theme of “The Transition” came from Keith. It is related to, and is a continuation from, his work presented in 2005 in *The Western Shores: Christian Hermeticism, Volume 1*. Keith wrote “The Transition” and sent it to Robert for his input, knowing that Robert has long been occupied with the themes developed in this article. Our collaboration is a true cooperation. Through Robert the article has undergone a metamorphosis; however, the basic tone of Keith’s original article still shines through. The reader will recognize that the theme of “The Transition” – originally formulated by Keith – is of immense spiritual significance...and not only significance on a spiritual level, but also in terms of what is taking place on the world stage. Here in the space of this article, however, we are not able to explore the vast theme as to how the spiritual transition that is the theme of this article relates to the great transition taking place in the world at the present time; this will have to be taken up in a subsequent article.

By way of preparation for the reader, the authors also wish to draw attention to an intrinsic aspect of this article. The reader will find some statements in this article that are not made lightly but are presented here in the certainty that now is the time for these mysteries to become known to those who are seeking to know. What is being referred to here is that some esoteric communications are made in this article concerning earlier incarnations of certain great teachers of humanity, in particular pointing to the first two of the three “spiritual teachers” of the twentieth century – teachers entrusted with guiding the unfolding of the Anthroposophical movement on earth. These earlier incarnations of the three spiritual teachers of the twentieth century were previously communicated in a book of Robert’s published in the year 2000.¹ However, at that time these esoteric communications were made in a veiled way. That is, in Robert’s book it was a matter of communicating certain “open secrets” in such a way that those who have ears to hear would grasp the karmic revelations presented there by reading “between the lines.” At that time, at the very beginning of the third Christian millennium, it was important to communicate these karmic revelations in that way. Now, fourteen years later – two dramatic and so to say “apocalyptic” seven-year periods having unfolded since then – it is time for these karmic revelations to be communicated more openly, at least within the relatively protected context of this newsletter, *Starlight*, whose readers, by and large, are open and well-prepared to receive the content of the esoteric communications made in this article. It is with full consciousness on Robert’s part of the *absolute certainty of the truth of the karmic connections revealed through the esoteric communications made in this article* that this writing is offered here to readers of this newsletter of the Sophia Foundation.

Some readers of *Starlight* will, without any doubt or hesitation, immediately grasp the import of the communication of the karmic revelations given here. No doubt some other readers will question these revelations, which is understandable and is a good thing. We, the authors of this article, ask only that the reader take these earnestly-made karmic communications to heart

¹ Robert Powell, *The Most Holy Trinosophia* (Great Barrington, MA: SteinerBooks, 2000), pp. 100-131.

together with the deeper question: “Are they true?” – and live for a time with this question, offering it up to the spiritual world for help and guidance with regard to seeking the truth. And it is Robert’s perspective that by the time the reader reaches the end of the article, he or she will understand that the karmic communications revealed here are necessary in order to truly understand on a deeper level what is at stake with “The Transition,” this being the central theme which we shall come to only much later in the article. And now, after these preliminary remarks, let us begin with the article, bearing in mind that this is only an article, and not a book in which more attention would be paid to providing exact sources supporting the various statements made. The authors ask for the readers’ forgiveness with regard to any perceived omissions and/or lack of exactness. This article can be thought of as a “work in progress” that will be deepened and expanded upon in due course. It is an attempt to come to a deeper understanding of one of the central spiritual themes of our time.

Key Introductory Thought: Rudolf Steiner Lays the Foundation

Rudolf Steiner said the very purpose of spiritual science (Anthroposophy) being in the world was to prepare human beings for the new presence of Christ Jesus in the etheric realm, the supersensible sphere closest to the physical world.²

As the basis of his re-founded Anthroposophical Society, Steiner gave a set of verses appropriately called the Foundation Stone meditation.³ The fourth and final verse of this meditation deals with the Shepherds and the Kings or Magi who, as representatives of the human heart and head respectively, come to adore the birth of the Child in Bethlehem. Since this meditation is the basis of a movement whose purpose is to lead us to grasp what is known in the Gospel as the *parousia* (“presence”), usually translated as “the second coming” of Christ, this points to a similarity between our own age and that time inaugurated by the birth of Jesus, denoted historically by the *transition* from BC to AD. Through the BC millennia the celestial Christ descended from on high, from the sphere of the Sun ... to that of the Moon ... and then finally to the Earth, when we spiritually behold Him after the birth of Jesus as flowing throughout the Earth's ethereal (life) aura and gradually condensing to the point of becoming human when He enters the body of Jesus of Nazareth at the Baptism in the Jordan on September 23 AD 29, then to indwell that body as the God-Man, Christ Jesus, for three and one-half years until His death and resurrection.

² Rudolf Steiner, *The True Nature of the Second Coming* (London: Rudolf Steiner Press, 1971), lecture of January 25, 1910 – “Christ will reappear because human beings will raise themselves toward Him in etheric vision. When we grasp this, *spiritual science appears to us as the preparation of human beings for the return of Christ*, so that they will not have the misfortune to overlook this great event but will be ripe to seize the great moment that we may describe as the second coming of Christ.” [Italics added by RP].

³ Robert Powell and Estelle Isaacson, *Gautama Buddha’s Successor: A Force for Good in our Time* (Great Barrington, MA: SteinerBooks, 2013), appendix 3: *The Foundation Stone Meditation*. Rudolf Steiner re-founded the Anthroposophical Society at Christmas 1923, when he communicated the Foundation Stone Meditation on Christmas Day – this meditation being central to the re-founding.

One of Rudolf Steiner's most significant esoteric discoveries was that of the two Jesus children.⁴ Jesus in the Matthew Gospel, as shown in the genealogy, is descended from David's son Solomon, the wise and wealthy king, and thus represented the wisdom-filled stream of the three kings. Jesus in the Luke Gospel is descended from David's son Nathan, the priest, who thus represented the love-bearing stream of the shepherds. Steiner speaks of how the great initiate *Zarathustra*, the founder of the ancient Persian civilization around 6000 BC, underwent many incarnations and then eventually incarnated as the Solomon Jesus, and how in the Nathan Jesus the pure innocent Sister-Soul of Adam descended into incarnation for the very first time, having



Krishna and Arjuna

previously (most likely at some time between 3200 and 3100 BC) overlighted Arjuna as *Krishna* in ancient India (not an incarnation, but an overlighting) and otherwise not having ever incarnated as a human being on earth before.⁵ He also tells us that at the age of twelve, just prior to the onset of puberty, the individuality of the Nathan Jesus and that of Zarathustra – incarnated as the Solomon Jesus – united, the “I” of the latter individuality passing over and uniting with the “I” of the twelve-year-old Nathan Jesus, leaving the body of the Solomon Jesus behind. Having vacated this body, it – bereft of the “I”

(individuality) – underwent death a short time later. Here we see the uniting of two streams, which took place on April 3, AD 12, as a result of which the twelve-year-old Jesus taught the elders in the Temple.⁶

In his lectures on the Gospel of St. Luke, Steiner indicates that the heavenly host appearing to the Shepherds is actually a revelation of the *Nirmanakaya* – the great and purified astral body – of Gautama Buddha. This clearly suggests that the spiritual current which stands behind the preparation for the Nathan Jesus springs from the Buddha (and ultimately from the sphere of the Bodhisattvas) and flows from the first post-Atlantean epoch of Ancient India, which remains indelibly imprinted upon the subcontinent of India to the present day. The other stream, which stands behind the preparation for the Solomon Jesus and is described in Matthew's Gospel, stems from the founding initiate of Ancient Persia in the second post-Atlantean epoch. When the Bodhisattva who incarnated as Gautama ascended to Buddhahood five centuries before Christ, he passed the flame to the Bodhisattva who is to become the next Buddha. This Bodhisattva is destined to become the Maitreya Buddha around 4500 AD, and we can therefore call him the *Maitreya Bodhisattva* (*Maitreya* means “bearer of the Good”). We can envisage the Maitreya continuing to work through the Buddha stream in the last centuries prior to the Incarnation of

⁴ Robert Powell, *Chronicle of the Living Christ* (Great Barrington, MA: SteinerBooks, 1996) gives an overview of the two Jesus children, with biographies and dates, including dates of the events in the life of Christ, such as the Baptism in the River Jordan, the Feeding of the 5000, etc.

⁵ Robert Powell & Kevin Dann, *Christ and the Maya Calendar* (Great Barrington, MA: SteinerBooks, 2009), p. 29. Here the date of the *end* of Krishna's overlighting of Arjuna is dated to the start of Kali Yuga in 3102 BC, in accordance with Hindu tradition. Evidently the overlighting activity began some time earlier – the earliest possible date being shortly after 3200 BC.

⁶ *Chronicle of the Living Christ*, pp. 63-65.

Christ in Palestine and on through two more millennia into our own time, and on into the future through the next 2500 years.⁷

Rudolf Steiner also indicated that it was to have been the task of the Maitreya from the 1930s onward to communicate the new presence (*parousia*) of Christ Jesus in the etheric realm, the onset of this communication being in 1933.⁸ In 1921, Steiner even told one of his closest esoteric pupils, Friedrich Rittelmeyer, that if they lived long enough they would see the Bodhisattva begin to unfold his activity in about fifteen years time, i.e. around the mid-1930s.⁹ We can grasp why this task fell to the Maitreya if we ponder the Kings and the Shepherds. The Magi were wise; they were a very select group who studied the mysteries of the starry heavens to discover the path of the Star coming to Bethlehem. The Magi came to the Solomon Jesus and therefore can be considered as representing the Zarathustra stream – Zarathustra having reincarnated as the Solomon Jesus, whose birth is described in the Gospel of St. Matthew. This spiritual current speaks to a select group of fairly enlightened people. We will consider later in this article that Rudolf Steiner himself is deeply connected to this stream, and we see him opening the doors of esoteric Christianity to a relatively small group of people in the Anthroposophical movement in the first quarter of the twentieth century. But knowledge of Christ's new presence (*parousia*) in the etheric realm is not the domain of Anthroposophists alone; human beings around the globe need to hear the good news. The Shepherds were men of goodwill – bearers of "heart knowledge." Outwardly they lived as ordinary people. And it was to these men watching their flocks by night that the heavenly host speaking out of the Buddha stream appears. One possible conclusion is that the Buddha stream – continued in the Maitreya current – speaks to wider audiences than does that of Zarathustra.



Zarathustra

Against this background, it emerges that Steiner's Anthroposophical Society 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 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 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

⁷ Robert Powell and Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in our Time* (Great Barrington, MA: SteinerBooks, 2013) gives an overview concerning the Maitreya and his activity at the present time and on into the future.

⁸ Rudolf Steiner held a lecture in Stockholm on January 12, 1910, in which he spoke about the return of Christ in the etheric realm. No stenographer was present. However, according to Marie von Siver's notes, he said: "1933...Christ will appear in an etheric form" – *Journal for Star Wisdom 2014* (Great Barrington, MA: SteinerBooks, 2013), p. 19.

⁹ Robert Powell and Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in our Time* (Great Barrington, MA: SteinerBooks, 2013), p. 12.

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 homely 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?

It is worth noting Rudolf Steiner's use of juxtaposition in his lectures. He speaks about something, then moves on to speak about something else, and the two themes are left standing side by side. It is as though he is presenting us with an arcanum, which both reveals and hides at the same time. In connection with the reappearance of Christ, he juxtaposes the Maitreya theme. In some statements he tells us specifically that it will be the task of this Bodhisattva to speak openly about the etheric return of Christ in the twentieth century. Steiner also very significantly juxtaposes the Abraham theme with that of the second coming. In a lecture given at Karlsruhe on January 25, 1910, he says the following:

It will be of the utmost importance to grasp this event of Christ's reappearance, because other events will follow upon this. Just as other events preceded the Christ event in Palestine, so, after the period when the Christ Himself will have become visible again to humanity in His etheric body, will those who previously foretold Him become His

successors. All those who prepared the way for Him will become recognizable in a new form to those who will have experienced the Christ event. Those who dwelt on earth as Moses, Abraham and the prophets will again become recognizable to human beings. We shall realize that even as Abraham preceded the Christ, preparing His way, he has also assumed the mission of helping later with the work of Christ. The human being who is awake, who does not sleep through the greatest event of the near future, gradually enters into an association with all those who, as patriarchs, preceded the Christ event, uniting with them. Then appears once more the great host of those toward whom we shall raise ourselves. He [i.e., Abraham] who led humanity's descent into the physical plane appears again after Christ and leads human beings upward to unite them once more with the spiritual worlds.¹⁰

These words are quite specifically addressed to “the human being who is awake, who does not sleep through the greatest event of the near future.” Rudolf Steiner is speaking here to his contemporaries, indicating to them the need to be awake for Abraham in a new incarnation. This is the clearest possible indication that he, who at the dawn of Israel received the name Abraham (a higher being overshadowed the 99-year old Abram – Genesis 17:5 – giving him the name Abraham), is none other than the Bodhisattva whom Eastern wisdom tells us will become the Maitreya Buddha.¹¹ For a Bodhisattva does not incarnate as a human being from birth; he draws near and at a definite point, usually between the ages of 30 and 33, “incorporates” himself into the man or woman who will bear him.

The Abraham, Moses, and Solomon Millennia

In this connection, let us consider here another very relevant aspect of Rudolf Steiner's work. Concerning the preparation for the mission of Christ Jesus, he speaks about how three individualities bore the essence of the three millennia before the Incarnation: Abraham characterizes the first period, Moses the second, and Solomon the third, the millennium up to the birth of Jesus:

In Spiritual Science we call the first millennium of Kali Yuga the Abraham-epoch; it was the epoch when humanity did, it is true, lose the direct vision of the spiritual worlds, but when there unfolded in the individual something like a consciousness of the Divine which gradually made its way more and more deeply into the “I,” with the result that the human being came to conceive of the Deity as related to human “I”-consciousness. In the first millennium of Kali Yuga – which at its conclusion we can call the Abraham-epoch – the Deity is revealed as the *World-“I.”* This Abraham-epoch was followed by the Moses-epoch, when the God Yahweh, the World-“I,” was no longer revealed in the form of a mysterious guidance of human destinies, as a God of a single people; in the Moses-epoch this Deity was revealed, as we know, in the burning bush, as the God of the Elements. And it was a great advance when, through the teachings of Moses, the World-

¹⁰ Rudolf Steiner, *The True Nature of the Second Coming* (London: Rudolf Steiner Press, 1971), lecture of January 25, 1910. The word “Abraham” is inserted here in brackets [], as it is clear from the context that Abraham is the one referred to (RP & KH).

¹¹ Robert Powell and Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in our Time* (Great Barrington, MA: SteinerBooks, 2013), p. 14, clarifies this statement indicating that Abraham was, long ago, an incarnation of the great individuality who will appear in 2,500 years time as the Maitreya Buddha.

“I” as the Deity was experienced in such a way that human beings realized: the Elements of manifested existence, all that is seen with physical eyes – lightning, thunder, and so on – are emanations, deeds of the World-“I,” ultimately of the one World-“I”....A further advance was made in the last millennium before the founding of Christianity, in the Solomon-epoch. Thus the three millennia before the founding of Christianity can be distinguished by calling the first millennium by the name of the individuality who appears and then works on into the second: the Abraham-epoch.... In the Moses-epoch the One God becomes the ruler of the manifestations of Nature and is sought for behind them. All this is then intensified in the Solomon-epoch, and we are led through this last epoch to that point in evolution where the same Divine Being whom the Abraham-epoch and the Moses-epoch, too, beheld in Yahweh, where the same Divine Being takes on human form.¹²

It is important to point out that these three individuals characterize what Valentin Tomberg in his *Old Testament Studies* calls the “male aspect” of the Old Testament tradition; we might even say *the element related to will and to deeds in the outer world*, as distinct from the deeply felt yet more hidden female tradition where the mother awaits the birth of her child. We can see this particularly through David's two children: Solomon who became king, and Nathan the priest. Jesus in the Matthew Gospel is descended from Solomon, and Joseph the father of Jesus is the



The Annunciation
by Bouguereau

central figure in the narrative leading up to the birth. In the Luke Gospel, on the other hand, where Jesus is descended from Nathan, Mary is central. The Archangel Gabriel appears to her, and she responds with the words, “Let it be to me according to your word” (Luke 1:38). The Nathan line in this time represents the more hidden female tradition, while that of Solomon expresses the male tradition of outer action. Our consideration is therefore that Rudolf Steiner's characterization of these three millennium periods refers to the male aspect of the preparation, to deeds undertaken in the outer world. And thus, for instance, he does not mention in this connection another truly central biblical figure, Elijah, the great prophet who reincarnated as John the Baptist, because John the Baptist, overlooking Lazarus (who in turn indwells John the disciple, the brother of James) “stands” with Mary under the cross. Thus the Johannine element – associated with John the Baptist, Lazarus (who later took on the name John), and John the disciple (and later apostle) – is deeply connected with the female tradition of Israel.¹³

¹² Rudolf Steiner, *The True Nature of the Second Coming* (London: Rudolf Steiner Press, 1971), lecture of March 6, 1910.

¹³ It might be interesting to ponder the question of whether three other significant individualities distill in themselves the preparation for the Incarnation from the female aspect of the Old Testament tradition. See Robert Powell, *The Mystery, Biography, and Destiny of Mary Magdalene* (Great Barrington, MA: SteinerBooks, 2008), chapter 3, regarding the interweaving of John the Baptist, Lazarus-John, and the Apostle John – where, in particular, the biographies of Lazarus-John and the Apostle John are explored in detail.

How can we characterize the Abraham period of Israel? Abraham is the one from whom the Jewish nation descends. He separates himself from the Mesopotamian civilization into which he was born and from the surrounding Semitic tribes. He is not the fighter but the farmer, the digger of wells, who tended to his flock of sheep and herd of cattle.



Rudolf Steiner describes how in contrast to the surrounding peoples who lived strongly in pictures, Abraham lived in thought. He withdrew from the dreamlike pictorial consciousness of the time to dwell in the element of thought. Before any other human being, Abraham was able to grasp a thinking based on sense perception and the use of the physical brain.

Rudolf Steiner also brought forth a Christian understanding of reincarnation, and he speaks of two central themes: continuity and polarity. Roughly speaking we might say that which we do in one incarnation, we further develop in another, but we tend to do this in a polar opposite way. Steiner refers to this concept of polarity in terms of the deeds of significant individuals: that someone who has done a meaningful deed in one incarnation will, in a later incarnation, undertake a polar opposite act. And he mentions specifically, in this context, how the Abraham individuality in a later life will do the polar opposite deed of rekindling for human beings the true nature of pictorial thinking on a higher level than the dreamlike consciousness of yore. Steiner informs us that the astral body is strongly related to and actually incarnates into the nerve-sense system (the nervous system and everything connected with the senses). Abraham uses this brain-based thinking, grounded in the sense perceptible world. His task is strongly related to the astral body and to the astral body's relation to the physical world.

In his inner life Abraham is far more isolated than the other people of his time who had what could be described as a *participatory pictorial consciousness*. He withdraws from the Mesopotamian civilization into which he was born, and after much wandering arrives in Palestine, where he is guided to settle. He does not allow his son Isaac to marry a woman from the surrounding tribes. Rather, he finds him a wife, Rebekah, from his own people, far away, living in the town of Abraham's brother, Nahor, the ancient city of Harran. Isaac marries Rebekah and follows in his father's footsteps, settling in the land of Palestine. Jacob, the third Patriarch, withdraws from his father Isaac's home, also to take a wife from his mother Rebekah's family, and ends up marrying Rebekah's nieces, Leah and Rachel. Later, with his wives, he breaks away from Laban, the father of Leah and Rachel, leaving the region of Harran to return to Palestine. The theme of withdrawing and remaining separate from the life of the surrounding populations runs as a leitmotif through this Abraham period. The Israelites are a kind of wandering orphan until, with the descent into Egypt, they find an adopted home. When nations intermingle, invariably intermarriage occurs, along with cultural and religious coalescence. This does not happen to the Hebrews. They do not intermarry with the Egyptians, and they retain their own language and religion.

A new time commences. The Jews are no longer able to live freely. They become enslaved. Egypt becomes the House of Bondage. Something has to happen to release the Chosen People from captivity, and this is when Moses appears and becomes the spiritual head of the Israelites.



The “Abraham tendency” to withdraw inwardly reaches such a peak within Moses (who was himself cast out by the Egyptians) that he encounters the very kernel of the human being’s inner life, the I AM. Thus, when Moses asks for the name of the Divine Being who speaks to him from the burning bush, the reply is, “Ehiyeh Asher Ehiyeh,” meaning “I am the I AM.” And the I AM instructs Moses to free His people, and He entrusts to Moses a power of sacred magic such as has never been known before in

recorded history (barring the miracles of Jesus Christ Himself). Moses leads the Hebrews safely across the threshold – the Red Sea divides for the Israelites – but the pursuing hosts of the Egyptians perish in the waters as they endeavor to follow the Israelites through the divide in the waters, which, having parted to allow the Hebrews free passage, suddenly close upon the Egyptians.

Following Moses, the Chosen People are free from the Egyptian oppression; now, however, they are in the desert. There, instead of starving to death, they are blessed from above and are able to eat manna from heaven. Yet at the same moment when Moses is given the Ten Commandments on the summit of Mount Sinai, the children of Israel rebel, and even Moses' most trusted companion, his brother Aaron, allows them to make the Golden Calf and to engage in idolatry.

Valentin Tomberg in his *Old Testament Studies* speaks of how Moses now faced a terrible choice. He could have taken the faithful few and left the rest of the Hebrews to perish, yet he begs God to forgive them. And even though a great slaughter ensues, Moses does lead the people onward. However, forty years must elapse before they are able to enter the Promised Land. And Moses himself is not allowed to enter; he is only able to climb Mount Nebo and look down upon the land of Abraham, Isaac, and Jacob from afar.

This image of Moses gazing down upon but not himself being able to experience the Land of the Promise begs us to see it symbolically. It foretells that the Moses individuality would not himself be physically present when the fulfillment of the Promise is brought to pass, but would gaze down upon the events of the Messiah’s Incarnation from the vista of heaven.



The millennium of Moses is not characterized by quiet withdrawal, but by war. The Children of Israel have to repulse the attacks of the surrounding nations in order to maintain themselves. Nowhere is this more apparent than at the very end of the millennium in the life of David. Moses and David lead the people. Through sacred magic they are able to find – and through heroism to remain – in the Promised Land. We might notice a kind of polarity between Moses and David as key, outstanding figures during this period; Moses employs sacred magic and the people follow without having to fight. David wins by the strength of his own arm; however, the Israelites must fight heroically beside him.

Rudolf Steiner also tells us that Zarathustra had two very significant pupils who in later incarnations became Moses and Hermes, each of whom fulfilled similar roles for his respective peoples. Hermes incarnated first, around the time of the building of the great pyramid, and

became the wise teacher of the Egyptian civilization. According to Rudolf Steiner, the profound wisdom of Hermes came through his astral body, which actually was that of Zarathustra, bestowed upon him by the latter. Thus Hermes, around the middle of the Abraham millennium, drew upon the forces of a highly evolved astral body. Some twelve hundred years after Hermes, during the Moses millennium, Moses incarnated and arose to become the great teacher of the Hebrews, the “giver of the Law.” Steiner explains how Moses receives the etheric body of Zarathustra, the wisdom of which he was able to draw upon. Generally speaking, the etheric body is constantly struggling with the forces of outer nature, which would otherwise destroy the physical body. Thereby the etheric body preserves the physical body day and night, until it withdraws from the physical body at the moment of death. We see, then, that the physical body begins to decay when it is no longer permeated by the etheric body. This makes us aware that just as the Abraham millennium signified a preparation on an astral level for the coming of the Messiah, the Moses millennium relates to the etheric preparation for Christ’s Incarnation.



When David's son Solomon becomes king, we enter a new period. We encounter the wisdom of Solomon, the riches of Solomon. Solomon is very much an “overripe being.”¹⁴ He has everything – wives, wealth, wisdom – and he is the inspired writer of the *Song of Songs*. Other works, too, the so-called “wisdom books” of the Old Testament, are attributed to him. And yet, notwithstanding all his attainments, he is tired of life. In reading Ecclesiastes, one of the wisdom books attributed to Solomon, one gets the sense that he has

become weary, even bored, when he writes: “What has been is what will be, what has been done is what will be done, and there is nothing new under the sun.”

The Anthroposophical writer Judith von Halle in her discussion of Zarathustra indicates that this great leader of the Ancient Persian cultural epoch can also be considered as an “overripe being,” as one whose principal, impulse-giving mission was already completed at that time (in Ancient Persia).¹⁵ And since Zarathustra himself later incarnates as the Solomon Jesus whose birth is described in the Matthew Gospel, we see that Solomon is somehow connected with the Zarathustra current, working through Israel, highlighted by the fact that the genealogy of the Solomon Jesus extends back to King Solomon.

¹⁴ Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006), pp. 114-118.

¹⁵ Judith von Halle, *Von den Geheimnissen des Kreuzweges und des Gralsblutes* (Dornach, Switzerland: Verlag am Goetheanum, 2006), p. 116-119 – Judith von Halle on page 116 uses the expression “overripe being.” In the published English translation: *Secrets of the Stations of the Cross and the Grail Blood* (Forest Row, England: Temple Lodge Publishing, 2007), p. 133 instead of “overripe being” we read: “a profoundly mature earthly I.”

Let us take note of the fact that Solomon built the Temple in Jerusalem at the exact location considered in esotericism to be the physical center of the world.¹⁶ Moreover, the Temple embodied the Divine Plan of evolution. This Divine Plan attained a first level of fulfillment with the birth of Jesus, and a still higher level of fulfillment was reached at the subsequent incarnation of Christ in Jesus at the Baptism in the River Jordan, when Jesus had reached the age of 29 years, 9½ months in his thirtieth year of life. At this time the “I” of the Solomon Jesus individuality withdrew from the vessel of the Nathan Jesus. Here we may ponder the connection of the Zarathustra individuality with King Solomon, in particular contemplating the fact that Zarathustra incarnated *physically* as the Solomon Jesus, and that then *on the level of the “I”* as an overlighting, incorporated presence, he indwelt Jesus of Nazareth (the Nathan Jesus) from his twelfth year up to the Incarnation of Christ at the Baptism in the Jordan in his thirtieth year. We are led to appreciate that this third millennium, leading up to the birth of Jesus and the Incarnation of Christ, was the period of the actual physical preparation for the coming of the Messiah.



The three pre-Christian millennia of Abraham, Moses, and Solomon characterize, respectively, the preparation for the astral, the etheric, and the physical body of Jesus. These three “bodies” provided the vessel for the Incarnation of the Christ “I.” Let us turn now to consider how Rudolf Steiner speaks of these three periods being reflected around the central evolutionary point – the Mystery of Golgotha – such that the first Christian millennium is inspired by Solomon, the second by Moses, and the third by Abraham.

A repetition of these three pre-Christian ages takes place in the Christian era, but now in reverse order. The essential and fundamental trend of the Solomon-epoch is repeated in the first thousand years after Christ, in that the spirit of Solomon lives and is active as an impulse in the most outstanding minds of the first Christian millennium. And fundamentally speaking it was the wisdom of Solomon through which human beings endeavoured to grasp the nature and essence of the Christ Event. Then, following the Solomon-epoch, came the era that can be called the revival of the Moses-epoch...The course of the evolution of humanity is such that from our time onwards a renaissance of the Abraham-epoch will take place as we pass slowly into the third millennium. In pre-Christian times the sequence is: Abraham-epoch, Moses-epoch, Solomon-epoch; in the Christian era the order is reversed: Solomon-epoch, Moses-epoch, Abraham-epoch. We are moving towards the Abraham-epoch, and this will inevitably bring momentous consequences in its train. Let us recall what was of essential significance in the pre-Christian Abraham-epoch. It was the fact that the old clairvoyance had disappeared, that there had been bestowed upon the human being a consciousness of the Divine closely bound up with human faculties. Everything that humanity could acquire from this brain-bound consciousness of the Divine had by now been gradually exhausted and there is very little left to be gained through these faculties. But on the other hand, in the new Abraham-epoch exactly the opposite path is taken – the path which leads humanity

¹⁶ Robert Powell & David Bowden, *Astrogeographia: Correspondences between Stars and Earthly Locations* (Great Barrington, MA: SteinerBooks, 2012), chapter 9.

away from vision confined to the physical and material, away from intellectual inferences based upon material data. We are moving along the path leading into the regions where human beings once dwelt in times before the Abraham-epoch. It is the path that will make states of natural clairvoyance possible for the human being, states in which natural clairvoyant forces will be in active operation.¹⁷

Let us take into consideration the development of the child through three clearly distinguishable phases, each about seven years long, and we can find a correspondence between these seven-year periods and the three historical epochs (1000-year periods) mentioned above. The physical body of the child is born first. Then, around the age of seven, with the change of teeth, the etheric body is released from its close connection with the mother, and the healthy child brings its abundance of life forces to expression. Thirdly, around the age of fourteen, at puberty, the astral body takes its place in the foreground. As the name "astral" – meaning "of the stars" – indicates, this third period of life is one in which the possibility exists for the young person to find a connection through the astral body with the starry heavens. However, in our time the forces of materialism are so strong, that the young person's awakening to heavenly reality is generally overwhelmed by all the worldly attractions foisted upon young people nowadays. If we draw a parallel with the three post-Christian millennia, we can see that the first Christian millennium is concerned with the actual physical presence of Christianity. The second millennium of the Christian Era reveals that it is the life forces of Christendom that are developing. Today, at the start of the third Christian millennium, we stand at the beginning of the astral or celestial presence of Christianity. Our own time, with the passage from the second to the third millennium, is deeply concerned with the transition between the Moses and the Abraham periods of Christianity, and thus centers upon the question as to how the Moses individuality can hand on the theme of his work so that the individuality of Abraham can take it further. We shall return to this theme of the Transition towards the end of this article.

The first three Christian millennia stand under the inspiration of Solomon, Moses, and Abraham, respectively. The consideration put forward here is that this applies not so much to culture in general as to that which springs directly from the Incarnation itself, namely Christianity. Moreover in line with the earlier suggestion, these three individualities reflect and inspire not so much the hidden esoteric aspect of the Christ Impulse but the deeds related to the Christian tradition in the world. There is yet a further aspect: the impulses of these three great initiates have themselves to receive the baptism of Christ. It was and is definitely possible for impulses from the three millennia of the Old Testament period to appear in a renewed and metamorphosed Christian way, or to come forth as an echo of the pre-Christian way and therefore to appear in an ultimately destructive guise.

Let us consider the first Christian millennium under the Solomon inspiration. Solomon received a wisdom he did not need to strive for; it came as grace from on high. It was due, therefore, to something he had already attained in earlier lives. Like unto the wisdom of Solomon, in the early

¹⁷ Rudolf Steiner, *The True Nature of the Second Coming* (London: Rudolf Steiner Press, 1971), lecture of March 6, 1910.

centuries of Christianity the wisdom of pre-Christian Gnosticism was employed in an effort to grasp the mystery of Christ's Incarnation. Solomon was the king; his brother Nathan was a priest. These two sons of King David were the progenitors of the two genealogical lines referred to at the beginning of this article: the kingly line that led to the birth of the Solomon Jesus, whose birth is described in the Gospel of Matthew, and the priestly line that led to the birth of the Nathan Jesus, whose birth is recounted in the Gospel of Luke. As a metamorphosis of this, we can see how the first Christian millennium was deeply concerned with the two posts: Emperor and Pope, corresponding to the two streams in Ancient Israel, that of king and that of priest. The relationship between the two posts came to expression in the relationship between Church and State. For example, the Roman Emperor Constantine brought Christianity forth from the catacombs to become the official religion of Rome, extending to both the Eastern and Western empires. Thus the Pope, the Bishop of Rome, was able to begin to exert an influence alongside the Emperor.



It was in the year 800 that Charlemagne, King of the Franks, went to Rome. His intention in going there was to help put the affairs of the Church in order. Then, on Christmas Day of that year, while he was on his knees praying at the altar in the Old Saint Peter's Basilica, Pope Leo III crowned him Emperor of the Romans (*Imperator Romanorum*) by placing a gold, bejeweled crown on his head. This act denotes how closely Church and State were tied, and it constituted the founding of the Holy Roman Empire. With this act, however, the Pope was effectively nullifying the legitimacy of

Empress Irene of Constantinople, and it had the effect of setting up two separate (and often opposing) Empires and two separate claims to imperial authority. For centuries to come, the Emperors of both West and East would make competing claims of sovereignty over the whole.

There are, of course, other parallels between the last millennium before Christ and the first millennium after Christ. The resignation expressed by the author of Ecclesiastes, attributed to King Solomon, has already been mentioned. Likewise, the theology of the first millennium of the Christian era was tainted with a certain resignation – witness St. Augustine with his theory of predestination.

Solomon was the architect of the great Temple in Jerusalem, constructed as a mirroring on earth of the Divine Plan of spiritual evolution. Similarly, the first millennium AD was much concerned with building – building churches and, even more significantly, monasteries. Solomon was wealthy; Solomon was wise. Similarly, the monasteries possessed lands and riches, and they were the repository of both spiritual and worldly knowledge. The Solomon millennium of the post-Christian era was focused above all upon establishing the actual presence of Christianity on earth. This parallels the first seven years of life of the child, when the focus is upon establishing itself on earth as a physical presence.

At the start of the second millennium AD something new appears. What lived uppermost in the pre-Christian Moses epoch for the Children of Israel was their exile from and return to the Promised Land. The sojourn of the Israelites in Egypt began at the time of a great famine, when Jacob and his family moved from the Promised Land to Egypt during that famine. This move was

occasioned by the high position that Jacob's son Joseph had attained under the Pharaoh. On this account the Pharaoh blessed Joseph's family with many gifts and offered to give them the best land in Egypt. Estimates of the number of years that the descendants of Jacob were there prior to the exodus of the Israelites from Egypt under the leadership of Moses vary from 215 to 430 years. As a metamorphosis of this preoccupation with the Promised Land, in the second post-Christian millennium the vision of Jerusalem and the Promised Land shone forth again in the eleventh century, when the Crusades were initiated and the conflict between Christianity and Islam became ever more pressing. Here we can see how impulses of the pre-Christian Moses epoch metamorphosed and came forth not only in Christian but also in regressive pre-Christian ways.

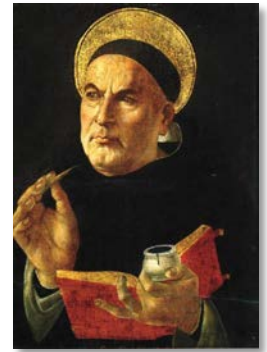
From the time of Moses' successor Joshua right up to that of King David, the Children of Israel had to fight for their survival in the Promised Land against the Egyptians, the Canaanites, the Edomites, and others. With the advent of Christianity, through Christ's sacrifice on Golgotha, on a spiritual level all human beings became the "people of Christ" – unless they themselves chose (or choose) to turn away from Him. During the second millennium AD, the outer wars against the "Infidels" and also such warring impulses as those manifested by so-called "Christians" against the Native American Indians and the Australian Aborigines, reflect to a strong degree pre-Christian "Moses impulses" which have evidently not received the baptism of Christ. The warfare which springs from a truly Christ-filled "Moses fount" is that of the spirit. The real enemies of Christianity are not human beings but, as St. Paul so clearly knew, Powers and Principalities (i.e., fallen hierarchical beings). The conflict is in the realm of ideas, ethics, and theology. It takes place in the inner life of Christianity in ways similar to the manner in which the etheric body vivifies the physical, and it reveals the parallel of this millennium with the second seven-year period of life, which focuses upon the unfolding of the etheric body, constantly engaged in protecting the boundaries of physical life.

Moses obtained the release of the Hebrews from slavery in Egypt. This in itself strongly implies that this same individual, the eternal Moses individuality in the Christian Moses millennium would perform a polar deed, a metamorphosis of that great deed of enabling the exodus of the Israelites from Egypt. What would characterize such a polar opposite act? Bearing in mind his tremendous deeds in the outer world – deeds that overcame the Egyptian Pharaoh and his people, thus facilitating the exodus – it is evident that Moses worked through very powerful "sacred magic," and all that his followers, the Israelites, had to do was to follow his leadership. Considering a metamorphosis thereof, this would suggest that in the second millennium after Christ, the activity of the reincarnated Moses would be more in the inner world, and that he would forge a spiritualized thinking which his followers would have to work hard to grasp. The arsenal of sacred magic, which the great initiate Moses wielded, would thereby be transformed into "weapons of thinking," which any human being can master if he or she earnestly strives to do so.

In the second millennium after Christ the best minds of this era are permeated by the spirit of Moses. The spirit of Moses does indeed come to life again in a new form. In the pre-Christian age the spirit of Moses had been directed towards the outer world of physical nature in order to find the Divine World-"I" as Yahweh, the World-"I" manifesting in lightning and thunder, in the great revelation from the Elements of laws

for human beings. Whereas the World-“I” streams into Moses from outside, is revealed from outside, in the second millennium after Christ the same Divine Being announces Himself *within* the soul. The experience which came to Moses as an outer happening when he withdrew from his people in order to receive the Decalogue [the Law on Mount Sinai] ... is repeated in the second Christian millennium in the form of a mighty revelation from within the human being.¹⁸

Against this background, there is one man who stands forth above all others early in the second millennium AD, namely Thomas Aquinas (1225-1274), who forged the highest level of theological thinking – a Christianised Aristotelianism – which even today remains the high theology of the Roman Catholic Church, where he is honored as *the* Doctor of the Church, i.e., the Church’s greatest theologian and philosopher. In this connection Rudolf Steiner revealed that the same individuality who incarnated as Aristotle in the fourth century BC reincarnated as Thomas Aquinas in the thirteenth century AD. Aristotle was *the* philosopher of antiquity and of the Middle Ages just as Aquinas was – and for the Church still is – *the* theologian and philosopher.



St. Thomas Aquinas
by Botticelli

Moses led the Chosen People out of the House of Bondage and had a profound spiritual experience on Mount Sinai. As a parallel, near the end of his life Thomas Aquinas had a truly significant spiritual experience after which he wrote no more. In the wake of this supernatural experience, Thomas said, “All that I have written seems like straw to me.” The thinking, which he had taken hold of in his own inner life, led him to break free from the strict limits of the sense-perceptible world. In a later incarnation this same individuality appeared on earth again in order to lead those who would choose to follow him through their own earnest efforts to the very threshold of the spiritual world. In 1861 the individual who had lived six hundred years earlier as Thomas Aquinas – and some sixteen hundred years before that as Aristotle – was reborn as Rudolf Steiner.¹⁹

Moses is considered as the author of the first five books of the Bible, even though they were written down much later. Evidently the tradition inaugurated by Moses was transmitted orally and then later written down. Moses was implicitly the “writer” of both exoteric and esoteric history, for the content of the first five books of the Bible is both exoteric and esoteric – the latter particularly in its describing of the seven days of creation. Nowhere has humanity's exoteric and esoteric history been so fully presented as in the works of Rudolf Steiner. Among his monumental achievements is his great book *Occult Science: An Outline* (also published as *An Outline of Esoteric Science*).²⁰ In this work he brings a new, modern account of the seven days of creation, thus “updating” the account of Moses in Genesis, and by no other writer has the path to true initiation – to the breaking free from the House of Bondage of the sense-perceptible world – been so clearly brought forth as by Rudolf Steiner. If we understand the ancient images from

¹⁸ Ibid. Words in brackets [] inserted by RP.

¹⁹ Erich and Margarita Kirchner-Bockholt, *Rudolf Steiner's Mission and Ita Wegman* (London: Rudolf Steiner Press, 1977). This book goes into detail concerning the incarnations of this great individuality: Aristotle, Thomas Aquinas, Rudolf Steiner, and other incarnations as well.

²⁰ Rudolf Steiner, *An Outline of Esoteric Science* (Great Barrington, MA: SteinerBooks, 1997).

Exodus 16:3 in a metamorphosed way to signify in our time the materialistic doctrine of our modern scientific era – a doctrine that excludes the spiritual dimension altogether – it can truly be said that Rudolf Steiner led his followers out from the “flesh pots” of Egypt. To his followers in the Theosophical Society (later the Anthroposophical Society), Rudolf Steiner offered “manna from heaven.” Just as Moses offered “manna from heaven” to the Israelites in the desert, so Rudolf Steiner gave the “manna” of true spiritual teachings in the contemporary “desert” of materialism.

On at least one occasion Rudolf Steiner indicated that his true task was to unveil the mystery of reincarnation by revealing the facts of repeated earthly lives of *actual historical individuals*.²¹ He also indicated how in earlier times (before Christ Jesus took over this post) Moses was the *Lord of Karma*. This meant that at the time of death, or shortly thereafter, each and every human being met with Moses to review his or her karmic destiny and burdens. Moses saw into the karmic connections of every individual human being. Who else but the Moses individuality, in the Moses millennium of Christianity, would be in a position to bring forth for humankind actual instances of reincarnations of historical individuals – not just a few, but a large number of reincarnation examples?!²²

Now, however, in our time it is Christ Jesus who, increasingly, is met with after death as the Lord of Karma. Steiner writes:

Moses presents human beings in the hour of death with the record of their sins, and at the same time points to the “stern law” [of destiny]. Thus human beings can recognize how much they have departed from this stern law which they ought to have followed. In the course of our time – and this is the significant point – this office passes over [from Moses] to Christ Jesus, and human beings will ever more and more meet Christ Jesus as their Judge, their karmic Judge.²³

There is also another delicate suggestion which Judith von Halle notes in her book about Steiner. One of Rudolf Steiner's esoteric pupils asked him who he really was, and his reply was that his karmic biography was like a golden thread running through the whole evolution of the earth.²⁴ But the history of the earth is that of the deeds, misdeeds, and sufferings of human beings. To liken himself – throughout the sequence of all his earthly incarnations – to a golden thread running through the whole development of the earth is to indicate that, like Moses, who was the *Lord of Karma* from antiquity up to a certain point in time in the twentieth century, he has a deep connection to every human individual's destiny.

²¹ T.H. Mayer, *Rudolf Steiner's Core Mission: The Birth and Development of Spiritual-Scientific Karma Research* (London: Temple Lodge Press, 2010).

²² Rudolf Steiner, *Karmic Relationships*, volumes 1-8 (London: Rudolf Steiner Press, 1971-2013).

²³ Rudolf Steiner, *From Jesus to Christ* (London: Rudolf Steiner Press, 1973), lecture 3—words in brackets [] added by RP.

²⁴ Judith von Halle, *Rudolf Steiner: Meister der Weissen Loge ("Rudolf Steiner: Master of the White Lodge")*, (Dornach, Switzerland: Verlag für Anthroposophie, 2011), p. 142. The quote attributed to Rudolf Steiner, but formulated by Steiner in the third person, reads: "His individuality runs like a golden thread through the whole of the evolution of the earth and he was already there at its beginning." Note that the English expression "common thread" is the equivalent of the German "roter Faden." However, "common thread" is inappropriate in this context, so I have used "golden thread" (RP).

Great masters like Zarathustra, Christian Rosenkreutz, and the Maitreya are destined to leave us at certain points in the earth's development – ascending, like Gautama Buddha, to higher realms of existence, never to reincarnate upon the earth again, but to work from spiritual realms for the benefit of the evolution of the earth and humanity. However, could it be that the Moses individuality – he who appeared at the right hand of Christ in the scene of Christ's transfiguration – is *always connected to the earth's evolution*, since Christ needs him as His “right-hand man” to intervene again and again on His behalf from age to age?



The Transfiguration
by Titian

Let us consider how human thinking is in the process of developing. Abraham, said to be the first human being to think, was still cognizant of the unity of the physical world with spiritual realms. By the time of Jesus Christ, however, in terms of the development of consciousness of thinking human beings, humanity had “come down to earth,” and there was a sense of earthly connectedness that did not predispose the human being to seek to return to heavenly realms. This is brought to expression by the saying from Homer's *Odyssey*: “Better a beggar on earth than a prince in the realm of shades,” meaning that compared to the Egyptians who were preoccupied with the afterlife, the Greeks considered earthly existence, however mean, superior to other-worldly aspirations.

At this juncture in the evolution of humanity, the Word had to take on flesh in order to be present among human beings, and in order that men and women could learn to love Him. Christ came to the earth so that through the very force of Divine Love, the seed of redemption could be sowed in human beings, thereby re-opening a path leading us back to our spiritual home – the realm of the Father, the creator, whence we originated.

As indicated earlier, we can think of the Christian Moses millennium as being related to the realm of the etheric, the realm of life forces. In order to come to the hidden ethereal regions we need to become aware that something vital is missing in our normal sense-perceptible experience of the world. In Thomas Aquinas' philosophical thought, an incipient discovery of the ethereal over and above the physical is present, because, in contrast to Abraham, Aquinas confronts a duality: the natural world, which we can learn to understand through our own activity, and the spiritual or heavenly presence, which – as far as Christian theology is concerned – can only be known through faith in the Christian revelation. This was the situation in the early part of the post-Christian Moses millennium. Near its end, Rudolf Steiner in his fundamental work *Philosophy of Freedom* revealed how our fundamental grasp of life comes about through a radical dualizing: human cognition splits the world apart into the percept, which we encounter through our senses, and the concept, which we can only come to grips with through our own inner activity. Only in our own thinking can we reintegrate the unity of the world. The spiritual activity, that of thinking, which Rudolf Steiner speaks about in his *Philosophy of Freedom*, is not based merely upon the use of the physical brain; rather, it springs from our ability to release and to employ etheric forces freed from the bondage of the “nerve-sense system” – meaning here our nervous system in conjunction with our organs of sense perception. Other than the reincarnated Moses himself, who else at the very culmination of the Christian Moses millennium could bring to humanity the path by which we can

free ourselves from the “bondage” of the sense-perceptible world? And who else but the reincarnated Moses was destined to bring to humanity a new art form related to the redeemed etheric forces – this art form being eurythmy?

We see that the Moses individuality incarnated near the beginning of the post-Christian Moses millennium as Thomas Aquinas, the great teacher, philosopher, and theologian of Christianity, and near the end of that millennium as Rudolf Steiner, the initiate-pioneer of the New Age of Christ’s Second Coming. Thus the powerful and vibrant spirit of the Moses individuality, one of the twelve Bodhisattvas surrounding Christ, shone brightly both at the beginning and at the end of the post-Christian Moses millennium.²⁵

²⁵ Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkretz* (London: Rudolf Steiner Press, 2001), lecture of November 5, 1911 – *Jeshu ben Pandira*, lecture 2 – “The greatest of such transformations that ever occurred took place at the baptism 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.” [Words italicized by RP]. These italicized words 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 concerning Jeshu ben Pandira as one of the incarnations of this Bodhisattva, who will become the Maitreya Buddha around 4500 AD. Those readers who know the content of my book, *The Most Holy Trinosophia* (see footnote 1), 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 *exactly* in the *unusual* sequence that he names them! – noting the important fact of this peculiar order, as 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”

At this juncture it is important to look at a reincarnation statement that has been circulating in the Anthroposophical movement indicating that Moses reincarnated as Goethe. The identification of Goethe with Moses is false. It is one of those apocryphal stories, introduced by Anthroposophist Rudolf Meyer, claiming that this identification goes back to Rudolf Steiner. Let us consider this indication more closely.

On April 19, 1984, Rudolf Meyer stated:

It was not me whom Rudolf Steiner addressed with this statement, but I heard it from Mr. Schröder, the then branch head in Bremen – where I held a lecture on Goethe – around 1920, that in an esoteric lesson Dr. Steiner had spoken of Goethe having been Moses in his Egyptian incarnation. Yet I have not heard it from anyone else since; that is why I am hesitant to talk about it.

This account does not make much sense. Rudolf Steiner disbanded the Esoteric School in 1914. In the meantime, all the extant notes made by those who attended these lectures have been published (3 volumes, in German, which have now also been published in English as *Esoteric Lessons* by Steiner Books). Surely something as sensational as the statement that Goethe was the reincarnated Moses would have been written down by at least one person! Given that Rudolf Meyer was eighty-seven or eighty-eight years old when he provided this indication, it seems likely that either he was getting things mixed up, or that Mr. Schröder had confused things, and therefore this second-hand account cannot be taken as a secure indication. Think of how the lecture in the Esoteric School in Berlin – held on March 22, 1912 (CW 266, vol. 2) on “Moses and the Golden Calf” – was written down in great detail, and how, in this lecture, Rudolf Steiner addressed his most faithful and dedicated esoteric disciples with these words: “*Imagine to yourself Moses as your teacher and master....*” How could it be that the statement that Moses reincarnated as Goethe was not also written down (in which case it would have been published in one of the aforementioned three volumes of the *Esoteric Lessons* (lectures))?²⁶ Goethe was the incarnation of a great individuality; there can be no doubt about this. However, can anyone seriously maintain that Goethe was the Bodhisattva who is at the “right-hand” of Christ, the bearer of the Archangel Michael, and the Lord of Karma? It was this being who brought the great teaching of the seven days of creation which was the backbone of Western civilization, providing a conception of the creation of the world and the origin of the human being from the time of Moses until Darwin’s *Origin of the Species* was published in 1859.

Now it is important that we bring Jesus Christ Himself to consciousness, over and above the periods of preparation for and the continuation of the Christ impulse on earth through the millennia under discussion, viz., the Solomon, Moses, and Abraham millennia. After His death and resurrection, Christ ascended to the Father in heaven and then descended again – on his path of return – to that supersensible sphere closest to the physical, i.e., the etheric realm, from which His great work of guiding humankind is now unfolding in like manner to how He manifested

shepherding the unfolding of the Anthroposophical movement. Lastly, regarding the Elijah Bodhisattva, see Robert Powell, *Elijah Come Again* (Great Barrington, MA: SteinerBooks, 2009), afterword, pp. 194-196, where the current incarnation of this Bodhisattva as the “third teacher” is discussed, whose work is now unfolding as a blessing for humanity and the earth.

²⁶ Rudolf Steiner, *Esoteric Lessons*, volumes 1-3 (Great Barrington, MA: SteinerBooks, 2006, 2011, 2013).

Himself between the Resurrection and the Ascension two thousand years ago. Steiner indicated that this etheric manifestation would commence in the early 1930s (more specifically, on at least two occasions he mentioned 1933 – see footnote 8) and that it was not intrinsically his own task to present this theme to humanity at large, but that this was the unique task of someone coming after him.²⁷

The Moses individuality, who incarnated in Rudolf Steiner and began to unfold his sublime spiritual activity in the first quarter of the twentieth century in service to Christ, has been engaged in the process of fulfilling – of veritably bringing to a spiritual crescendo – the second millennium of the Christian tradition, i.e. the Moses millennium, with a view to then passing his work on to another. This is the meaning of the title of this article, “The Transition.” It is a matter of the transition between the Moses and the Abraham millennia, between the Moses and the Abraham individualities. And Rudolf Steiner was implicitly indicating to his followers – in view of the approaching Abraham millennium – to watch for the Abraham individuality soon to appear among them and to speak about Christ in His new presence.²⁸ 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: The Moses individuality present in 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.²⁹

Alas, however, Tomberg was heard by only a few, one of whom was mathematician and astronomer Elisabeth Vreede (see footnote 37). Vreede was appointed by Rudolf Steiner to the

²⁷ Robert Powell and Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in our Time* (Great Barrington, MA: SteinerBooks, 2013), appendix 1.

²⁸ Ibid, pp. 15-20.

²⁹ Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006). In this book are found his studies of the Old Testament, the New Testament, the Book of Revelation, and 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 in this article “The Transition,” especially holding in consciousness that the words one is reading have been spiritually lived through and experienced by one of the highest of Christ initiates.

first board (“executive committee”) of the re-founded Anthroposophical Society (the re-founding took place at Christmas 1923), and she was nominated by Steiner as the head of the Mathematical-Astronomical Section of the University (“Freie Hochschule”) of Spiritual Science that he founded at the Goetheanum in Dornach, Switzerland, in 1924. It was with Elisabeth Vreede’s help and organizational skill that Valentin Tomberg held the profound lectures “The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric” in Rotterdam in December, 1938 and January, 1939.³⁰

Did Valentin Tomberg also attempt – *as Rudolf Steiner had indicated in connection with the reincarnated Abraham* – to return pictorial symbolic thinking to humankind? Yes, he did! He wrote the book *Meditations on the Tarot*, as meditations upon the twenty-two pictorial images of the so-called Major Arcana of the Tarot, and he sought to incarnate this work into the Christian tradition. This is also a perfect polar deed to that of the historical Abraham, who withdrew from the surrounding nations. Moreover, it appears that Valentin Tomberg sought (and from spiritual realms still seeks) to bring the Christian esoteric tradition as a re-enlivening influence back into the Church so as to be able to open up millions of Christians to the possibility of encountering Christ Jesus in the etheric realm.

Why was Tomberg not able to speak more about the Second Coming, if we understand that this was his task? Very simply, because those who had been prepared by Rudolf Steiner to be in a position to understand – viz., those in the Anthroposophical movement – did not open themselves to listen. Only relatively few Anthroposophists opened themselves to hear what Valentin Tomberg had to say.

Let us note that Abraham voluntarily separated himself from the religious customs and culture of his contemporaries. Likewise, Valentin Tomberg was ostracized and edged out of the Anthroposophical Society. Moreover, he did not find room for his work in the Christian Community, which Rudolf Steiner also helped to bring into existence as a new religious congregation founded on the spirit of Anthroposophy. Perhaps all of these setbacks that Valentin Tomberg experienced were somehow karmic necessities. Nevertheless it is tragic that so few people remained in close communication with him after he was obliged to withdraw from the Anthroposophical Society in Holland in 1940, and as Europe was moving deeper and deeper into the darkness of the Second World War.

Abraham prayed that the three angels or initiates who met with him before they embarked upon their journey to Sodom and Gomorrah would not destroy either of these cities, even if only “ten righteous men” could be found in them. However, Sodom and Gomorrah were not spared. And not even ten Anthroposophists were there to listen to Valentin Tomberg’s new and profound Christ revelation (*The Lord’s Prayer Course* – Amsterdam, 1940-1943) at that dark hour in world history in



Lot Fleeing Sodom by Benjamin West

³⁰ Ibid, appendix—comprising Valentin Tomberg’s seven lectures “The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric,” where he began to proclaim in a most profound way the renewed presence of Christ in the etheric realm.

Nazi-occupied Holland during World War II.³¹ War raged, and humanity at large had not heard anything about the Second Presence of Christ Jesus; nor, for the most part, have they heard anything about this mystery since then, even to the present day. For it is an undeniable fact that the vast majority of people have next to no knowledge of the Second Presence of Christ Jesus encompassing his return to the earth's etheric aura, the onset of which began in 1933.

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 33.³² In the case of Valentin Tomberg, born in 1900, he was 32 to 33 years old when the Bodhisattva manifestation began, i.e. in 1932/1933.³³ 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. 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.³⁴

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.³⁵ This was precisely at the time Rudolf Steiner indicated with regard to the Bodhisattva when he said to Rittelmeyer in relation to the 1930s that then “we shall notice his activity.”³⁶ At that time in the 1930s

³¹ 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.

³² Robert Powell and Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in our Time* (Great Barrington, MA: SteinerBooks, 2013). Appendix 1 gives a useful summary of many of Rudolf Steiner's statements regarding the individual who will become the Maitreya Buddha.

³³ Valentin Tomberg, *Lord's Prayer Course* (correspondence course available from the Sophia Foundation). See the section *Our Mother Course*, week 21, where he states that “the Maitreya Buddha...began to work in 1932/1933.”

³⁴ Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006), p. xxi.

³⁵ *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*.

³⁶ 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 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. Rudolf Steiner thought that this activity would become

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. Yet Tomberg was ostracized by all but one of the Anthroposophical Society leaders both in Dornach and later in Holland.³⁷ When he was finally edged out of the Anthroposophical Society in Holland, he 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 the evolution of humankind to progress. 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.³⁸

These words of Steiner were 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.³⁹

Much more can be written on the themes we are addressing, but this is only an article and not a book. However, there are a few points which we still ought to address. A leitmotif seems to accompany the Aristotle-Thomas Aquinas-Rudolf Steiner individuality throughout history. His followers tend to see him as greater than anyone else, estimating his writings to be, respectively, the crown jewel of philosophy, the summit of theology, the last word in esoteric knowledge. In the case of the earlier Moses incarnation of this individuality, it seems that on account of the high esteem in which Moses was held, most of the scribes and Pharisees at the time of Christ preferred Moses to the living Messiah, Jesus Christ, who was teaching and healing and raising people from the dead in their midst. Quotes from Moses, i.e. from the first five books of the Bible, as well as other Biblical quotes, were pitted by the scribes and Pharisees against the teachings of the

noticeable by about 1936. The foregoing 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.

³⁷ Two leaders of the Anthroposophical Society had a close connection with Valentin Tomberg. One was Marie Steiner, who, having come from Russia, initially felt a close connection with the young Russian Valentin Tomberg, but then subsequently turned against him. The other leader was the Dutch mathematician and astronomer Elisabeth Vreede, who greatly encouraged and supported Valentin Tomberg. She wrote the foreword to the English edition of the *Old Testament Studies*. She organized lectures and seminars for him. And she was the contact person in Europe from whom his serially produced *Old Testament Studies*, *New Testament Studies*, *Apocalypse Studies*, and *Foundation Stone Studies* could be ordered, i.e. she was the distributor from her home in Dornach of Valentin Tomberg’s works – or rather, at that time she lived in neighboring Arlesheim in a house architecturally designed by Rudolf Steiner.

³⁸ Rudolf Steiner, *According to Matthew* (Great Barrington, MA: SteinerBooks, 2003), lecture 10.

³⁹ Rudolf Steiner, *The Temple Legend and the Golden Legend* (London: Rudolf Steiner Press, 1985), p. 120.

Messiah. The irony of this situation was that the life of Moses – who was referred to by Rudolf Steiner as an initiate of the Archangel Michael, at that time the Archangel (Folk Spirit) of the Israelites⁴⁰ – was totally dedicated to preparing the Jewish people for the coming of the Messiah!

We see how some of the followers of this individuality throughout history have had a tendency to elevate their master above all others, in effect placing him on a pedestal, so that an idolized figure is created who appears infallible to his followers long after he has died. Some followers then seem to be prompted to mercilessly attack anyone who might be considered to be in any way comparable with the master. Clearly, one of the main reasons that some Anthroposophists have attacked Valentin Tomberg is because he spoke with an esoteric depth and authority comparable to that which emanated from Rudolf Steiner himself. Instead of being seen as someone with a mission complementary to that of Rudolf Steiner, Valentin Tomberg was considered a competitor to the master, and consequently some Anthroposophists felt called to ruthlessly wage war against him; indeed some are still waging war against him to this day. This kind of hostility is reminiscent of some of the attitudes that prevailed during the pre-Christian Moses period. A kind of hardening, arising through the adoption of a sclerotic and dogmatic adherence to what their master once gave, seems sometimes to attach itself to some followers of the work of this truly great individuality. For example, many Jewish rabbis continue to hold dogmatically to the works of Moses, instead of endeavoring to spiritually penetrate the teachings of this great initiate. Also, there are a number of Roman Catholic theologians who seem incapable of reaching out to any theology extending beyond the strictures of Thomism (the teachings of Thomas Aquinas), although Rudolf Steiner spoke of these teachings as being eminently suited to prepare the way for the spiritual path of Anthroposophy.⁴¹ And perhaps in three hundred years there will still be some Anthroposophists who will remain content to elaborate solely upon what Rudolf Steiner brought forth in his books, lectures, and creative achievements, while ignoring everything else of spiritual note that has happened since Steiner's death in 1925. The irony here is that Rudolf Steiner himself categorically rejected fundamentalism and dogmatism of any kind!

In the temporal sense we have now entered the third Christian millennium, the millennium whose guiding and inspiring spirit is that of Abraham. This does not mean that Moses is of less value than Abraham. It means, to use a musical analogy, that the main theme is in the process of passing from the individuality of Moses to that of Abraham. Unfortunately, there are many in the Anthroposophical Society who continue to adhere to Rudolf Steiner alone, ignoring the fact that Rudolf Steiner himself spoke of other teachers of esotericism who would come. And sadly there has been a lack of success with regard to fructifying the sciences with an understanding of the nature and importance of the etheric life forces, a necessary prerequisite for humanity to enter into the mystery of Christ's presence in the etheric realm (this being an important task for the Anthroposophical movement vis-à-vis the world at large). As with the Thomist theologians in the

⁴⁰ Rudolf Steiner, *Concerning the History and Content of the Higher Degree of the Esoteric School 1904-1914*, Complete Works volume 265 (Tobermory, Isle of Mull, Scotland: Etheric Dimensions Press, 2005), p. 443: "The Folk Spirit which united with Moses at his initiation and then dwelt in him was Michael." See also Dionysius the Areopagite, *Mystical Theology and the Celestial Hierarchies* (Fintry, England: Shrine of Wisdom, 1965), p. 47: "Michael is called the Lord of the people of Judah."

⁴¹ Rudolf Steiner, *The Philosophy of Thomas Aquinas* (Whitefish, MT: Kessinger Publishing, 2010).

Catholic Church, a tendency toward self-preoccupation is observable here.⁴² This was understandable during the pioneer phase of the Anthroposophical movement, yet now it is time to enter into dialogue with other spiritual groups, as Rudolf Steiner indicated:

Only when a spirituality, such as is seeking to flow through the Anthroposophical movement on earth, unites with other spiritual streams, will Michael find the impulses which will unite him once more with the [Cosmic] Intelligence that has grown earthly but in truth belongs to him.⁴³

And given the karmic background of Rudolf Steiner's previous incarnation as Thomas Aquinas, would it not be important for there to be a dialogue between Anthroposophists and Catholics – at least, with those in the Catholic Church who would be open to taking in the truths of esoteric Christianity?

Humanity, by and large, has not heard of the second coming of Christ in the etheric realm. This message, which should have been heard from the 1930s on, still remains to be given. And this is a profound tragedy for the individuality of Rudolf Steiner, who was not able to pass his mission on to the Abraham individuality – at least, not outwardly, although perhaps he could have done so if he had lived the full seventy-two years that he spoke of as an archetype for the span of human life (in 1933 Steiner would have been seventy-two years old). And between the years 1925 and 1933, it is more than likely that Steiner would have met Valentin Tomberg, who during that time met and became friends with Marie Steiner.



Marie Steiner

What conclusions can be drawn from these observations? It would seem that some leading members of the Anthroposophical Society cared little for the living spirit of their founder as an eternal individuality. Rather, their attention is focused only upon what the historical person, Dr. Rudolf Steiner, did, wrote, and said. However, our focus should not be upon the past alone but also upon the future (though of course we need to learn from the past so as to try to make up for mistakes).

At the very heart of the Transition, whereby the Moses individuality seeks to pass on the central impulse of his work to the Abraham individuality, lies knowledge of the Second Coming of Christ in the etheric. In this respect it is evident – at least to the authors – that we need to work not only with what Rudolf Steiner brought but also with what has been given by Valentin Tomberg. And if we do this, we can perhaps more easily become aware of when others speak from genuine insight.

⁴² We (RP & KH) would like to stress that this is simply a tendency on the part of some, and at the same time we certainly also want to highlight the wonderful and beautiful achievements in the world of many sincerely striving Anthroposophists who have accomplished extraordinarily positive things on behalf of the evolution of humanity and the earth. That there are many great accomplishments by Anthroposophists in the world is most laudable and commendable as exemplary of the intrinsic power of Truth, Beauty, and Goodness in Rudolf Steiner's Anthroposophy.

⁴³ Rudolf Steiner, *Karmic Relationships*, volume 3 (London: Rudolf Steiner Press, 1957), lecture 7. Word in brackets [] inserted by RP.

The Aristotelian and Platonic Streams

The Transition also needs to be seen in a wider context than just these two individuals. Near the end of his life Rudolf Steiner spoke about two groups of people who through their ability to cooperate would be able to further humanity's positive development. These two groups he called the *Aristotelians* and the *Platonists*, and noted that their ways of taking hold of life were different yet complementary. Through their cooperation, much more good could be brought into the world than through what either group might achieve alone.



Plato and Aristotle
detail –The School of Athens
by Raphael

Clearly most of the Anthroposophists living at the time of Rudolf Steiner were connected with him – he who had lived on earth as Aristotle – and were therefore Aristotelians. On the other hand, as indicated in the article *Valentin Tomberg: A Platonic Soul*,⁴⁴ Valentin Tomberg was a Platonist.⁴⁵ Steiner envisaged large numbers of both Platonists and Aristotelians incarnating during the latter part of the twentieth century, their incarnations extending into our own time. His great hope was that they would work together and complement each other. Setting Steiner's hope in the context of the present article, according to the knowledge and observations of the authors there is an obvious tendency for Aristotelians to focus their attention solely upon the Aristotle (Moses) individuality, while Platonists tend to turn their attention predominantly to the Abraham (Maitreya) individuality. The Transition relates, as it were, to two orchestras – one accompanying the Moses and the other the Abraham individuality. Further, it is apparent that recognition of the Platonists by the Aristotelians, especially those Aristotelians whose life orientation is centered in and around the Anthroposophical Society, is intimately connected with the question of the identity of the Abraham individuality in his twentieth-century incarnation. The identification of the reincarnated Abraham, of whom Rudolf Steiner spoke in connection with the Abraham individuality's role in the coming post-Christian Abraham epoch, is an important key with which to inwardly, spiritually accomplish the Transition from the Moses to the Abraham epoch, which we have already entered on the purely temporal level. Just as spiritually there is no discord between the Moses and the Abraham individualities, likewise any tendency toward discord between Aristotelians and Platonists needs to be overcome. This is how Valentin Tomberg expresses it:

Rudolf Steiner speaks of two streams within the anthroposophic movement: the Platonists and the Aristotelians. The Platonists are those in whom the new clairvoyance will appear in the form of karmic seership. The Aristotelians will have a clairvoyance with regard to the secrets of nature... These two groups must work together; there is no other way for it to be. They will *have* to work together... The men and women of Sophia [Platonists], [human beings] of revelation, will walk the path together with the men and

⁴⁴ Robert Powell, *Valentin Tomberg: A Platonic Soul* can be downloaded as a PDF from the *Articles* section of the website of the Sophia Foundation – www.sophiafoundation.org.

⁴⁵ I (RP) heard personally from Eva Cliteur, who was befriended by Valentin and Marie Tomberg, that Valentin Tomberg, who almost never spoke about the theme of reincarnation in terms of concrete examples of reincarnations, one day read Eva Cliteur's mind as she was holding the question inwardly as to whether Valentin Tomberg was an Aristotelian or a Platonist. Without any prompting, he said: "I am a Platonist."

women of knowledge [Aristotelians oriented toward Michael]. The Platonists [Sophia] will stand guard with the Aristotelians [Michael] at the threshold of the spiritual world... This community was begun through Rudolf Steiner, through the founding of the anthroposophic movement, through the revelation of the mission of Michael, and through the misfortune that we later experienced. We are summoned by the voice of Rudolf Steiner; we are tested by the misfortune now coming to us [1938]. What we must awaken in the depths of our souls is *earnestness* in regard to the spiritual and outer worlds, and *fidelity* to the spirit, each one according to his or her position in life. We can conduct ourselves in every way, in speech and action, according to the demands of everyday life. But let us keep one province free from compromise; let us remain *true to the spirit*, independent of all teachings and teachers, of all organizations in the world. Let us remain faithful to the inner voice of truth and conscience! Then we are in the school that is preparing for the future Michael Community – the community that will bear the motto: *Michael-Sophia in nomine Christi* (“Michael [and] Sophia in the name of Christ”).⁴⁶

This passage describes the spiritual talents and faculties of the two groups and how they complement one another. A complete characterization of Aristotelians and Platonists can and must be done on many levels, and such a task is far beyond the scope of this article. However, in drawing the article to a close, we would like to characterize one central difference between the groups, viz., the quality of thinking.

Abraham took hold of the physical brain and partially “extinguished,” as it were, the earlier dreamlike pictorial consciousness that prevailed in all the cultures of antiquity. With this “extinction,” a strict division was brought about between the sense-perceptual *percept* and the underlying, spiritually present *concept* of that which meets us in the world in which we live. Rudolf Steiner – most especially in his foundational work *Philosophy of Freedom* – shows us how through inner spiritual activity we can develop an etheric thinking, a thinking which not only takes hold of the physical brain but which dynamically releases and allows us to use its etheric counterpart. Here we are dealing with an intimate relation between the physical and the etheric bodies of the human being.

Rudolf Steiner also explained how the pictorial dream consciousness of our life of dreams arises. As we begin to fall asleep, our astral body releases itself from the physical body (and especially from the nerve-sense system it normally takes hold of) but still retains a connection to the etheric body. Dream pictures arise when the astral body imprints itself onto the etheric body. One of the deeds which Steiner indicated that the Abraham individuality would accomplish for humanity in the post-Christian Abraham epoch is to help bring this symbolic pictorial consciousness to a higher and more conscious level. Valentin Tomberg has already helped us with this task in a most significant way. He has given us a truly profound description of a well-known set of symbols depicting the archetypal symbolism which lives in the ancient images of the cards of the Tarot deck, which in turn derive from the ancient Egyptian Book of Thoth, the book which contains the wisdom of the world. Rudolf Steiner said of this book:

⁴⁶ Valentin Tomberg, *Inner Development* (Great Barrington, MA: Anthroposophic Press, 1992), pp. 31-32. Words in brackets [] added by RP.

The Book of Thoth by the Egyptians consisted of 78 cards, which contained the world secrets. This was well known in the initiation rituals of Egypt... Those who were initiated in the Egyptian mysteries were able to read the symbol for Tarot. They could also read the Book of Thoth, which comprised 78 cards in which all world events were depicted from the beginning to the end, from Alpha to Omega, which one could decipher if [the cards] were arranged in their proper order. The book contained pictures of life, leading to death, and arising again to new life. Whoever could combine the correct numbers with the correct pictures could read what was written.⁴⁷

From this brief characterization of the Tarot (an understanding of which – as Valentin Tomberg elucidates in his book⁴⁸ – depends upon inwardly bringing to realization the ancient Egyptian saying attributed to Hermes: “As above, so below”) it is evident that this Platonic mode of thought, based on correspondences, relates to the astral body (“above”) and the conscious carrying over of impressions from the astral body into the etheric body (“below”), as occurs on a more subconscious level during the dream state. Recognition of the parallel with dreaming, but now brought to consciousness, is a key to penetrating the mysteries expressed in the Tarot images. On the other hand, as already described, the point of departure of Aristotelian thought is from the physical brain level of thinking to the living thinking weaving in the etheric body.

Platonic thinking – we could also say *hermetic thinking* (going back to the Egyptian initiate Hermes) – is based on analogy between “above” and “below.” For example, Newton’s discovery of gravity underlying planetary motion (“above”) was grasped by way of analogy with his perception of an apple falling from a tree (“below”). Another example of the application of the principle of analogy is the recognition of the correspondence between the cycle of the year (“above”) – spring, summer, autumn, winter – and the cycle of the day (“below”) – morning, afternoon, evening, night. On the other hand, Aristotelian thinking is based on the principle of metamorphosis. For example, in observing the growth of a plant, we see that it begins as a seed, then through metamorphosis the seed develops a root, extending down, and a stem, extending up; the stem, through metamorphosis, starts to branch out and, through further metamorphosis, develops leaves; through yet a further metamorphosis, flowering takes place.



Hermes Trismegistus

In a nutshell, the Aristotelian mode of thinking can be thought of as living in the interplay between the physical and the etheric bodies as this interplay comes to expression through metamorphosis, while Platonic thinking relates more to the interplay between the astral and the etheric bodies as it comes to expression by way of grasping through analogy the correspondences between “above” and “below.” We see here the complementary nature of Aristotelian and Platonic ways of thinking. Their point of contact is the etheric body and the etheric world in which it lives. The great task, therefore, which confronts the Platonists and the Aristotelians, is to bring to humanity a clear awareness of the etheric – the etheric in nature and the etheric body in the human being. For if we do not understand the etheric level of existence, how can we begin to grasp the second coming of Christ Jesus in the etheric realm?

⁴⁷ Rudolf Steiner, *The Misraim Service* (Great Barrington, MA: SteinerBooks, 2006), p. 375.

⁴⁸ Anonymous, *Meditations on the Tarot* (New York: Tarcher-Penguin, 2002), chapter 1.

Against this background, one significant purpose of the Anthroposophical movement in the world is evident, viz., to help make the second coming comprehensible for human beings by way of opening up an understanding of the etheric realm in the world and the etheric body in the human being. This understanding can occur if men and women of both the Platonic and Aristotelian streams are able to work harmoniously together. And in light of the Transition discussed in this article, it is contingent upon us to be able to hold gratefully in our hearts the twentieth-century incarnations of the Moses and the Abraham individualities – Rudolf Steiner and Valentin Tomberg, respectively.

Since the Bodhisattva who will become the Maitreya Buddha incarnates once every century, and since Rudolf Steiner spoke of himself as incarnating again near the end of the twentieth century,⁴⁹ perhaps we will be given a second chance to witness the Moses individuality attempt to pass his work on 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.

I (RP) will be deepening into this and related themes – some of which are discussed in this article – during my 2014 lectures and workshop presentations.



Maitreya Buddha

⁴⁹ Robert Powell and Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in our Time* (Great Barrington, MA: SteinerBooks, 2013), p. 87 – regarding the incarnation of the Bodhisattva once in every century. For the statement regarding Rudolf Steiner's reincarnation around the beginning of the twenty-first century, see Stephen E. Usher's article "Remarks on the Culmination at the End of the 20th Century" in the periodical publication *Jupiter* (Dornach, Switzerland: Verlag am Goetheanum), vol. 6 (2011), pp. 71-92, available as a free download (PDF) from: http://www.anthroposophy.org/uploads/media/SEUsher-Remarks_on_the_Culmination.pdf where on page 75 Stephen E. Usher remarks: "In the little book *Rudolf Steiner's Millennium Prophecies* by Heinz Herbert Schoeffler, which is the text of a lecture he delivered in 1995, there it is reported that in 1922, in response to a question asked by W. J. Stein, Rudolf Steiner stated that he would return in 80 years and in America. The text speculates whether this meant Steiner would be born in 2002 or be active by that year. After much reflection I decided that the better interpretation is that Rudolf Steiner was active in 2002, in other words, an adult capable of independent action and not an infant or child. The basis for this interpretation is that Rudolf Steiner states to his 1924 *Karmic Relationships* lectures audience that there were less than 100 years to the end of the 20th Century when very significant things would be determined for the future evolution of the earth, and that members of his audience were called upon to participate in these happenings after a relatively short interval between death and rebirth."

A Vision of Christ's Ascension

Estelle Isaacson

Jerusalem/The Ascension

Saturday, February 15th 2014

Israel! The land that I love! On February 14, 2013, I arrived in Jerusalem with a small group of friends. Throughout this trip I experienced visions, of which the following occurred at the Chapel of the Ascension on the Mount of Olives. The Chapel of the Ascension is a place holy to both Christians and Muslims, and is currently under the care of Muslim authorities. Inside the small edifice is a stone imprinted with what many believe to be a footprint of Jesus. I had already seen this imprinted stone in a prior vision.¹ Anne Catherine Emmerich saw it in vision also. Previously I had never heard of such a thing – that Jesus left his footprint on a stone at the Mount of Olives just before ascending to heaven! Now here I was, at the highest point on the Mount, and nothing could hold back my heart from going to that very moment! Thus do I bring you this vision, which was scribed the same evening.



Dome of the Ascension

I saw the upper levels of the living Akashic Record as though hovering over Jerusalem. The Akashic record is *eternal*. And there are portals to this record in the etheric body of Jerusalem. The records contained therein are like a spiritual “library” overseen by angelic beings, and also by some saintly souls that able to perform a kind of service there as record keepers.

Then I saw in vision the Ascension:



The Ascension
by James Tissot

In the room of the Last Supper, Jesus had appeared to his community for the last time. He told them it was time for him to ascend to his Father’s house. The disciples had known this had to be, but even so, they were not prepared for what would come when Jesus left them. He led them forth from the Cenacle, and together they ascended the Mount of Olives. Higher and higher they went, treading with heavy step, their eyes fixed upon the luminous figure before them. Jesus was growing brighter and brighter, his body growing ever more radiant. When finally they reached the top, he stood in the center and all gathered around him. His mother Mary, Magdalene, John, and Peter stood closest by him. He told them that he would leave his Peace with them – that he would send to them the Second Comforter. Magdalene in particular, having realized that he was truly leaving, was in a state of overwhelming grief. She knew she could not ask him to stay, but he wished she could go with him. As Jesus held her gaze for the last time on Earth, she felt his love streaming to her.

¹This vision will appear in the third book of the trilogy, *Through the Eyes of Mary Magdalene*.

To those foregathered there, the heavens appeared to open: they saw veils of light drawing apart, like a great curtain, and lustrous clouds gathering and swelling. Every level of heaven was beginning to open! If Jacob had been there to watch the Ascension (and I am sure that in some form he was!), he surely would have again seen the “ladder” going into heaven, upon which the angels ascend and descend. This ladder is symbolic of the various levels of heaven that one must attain and surpass as one ascends to heaven. Christ was to ascend through the hierarchies as he went to the Father, and at each stage of his Ascension there was an important work to be done.²



Jacob's Ladder
by Blake

And so, there Christ Jesus stood upon the highest point of the Mount of Olives, overlooking the great city. After speaking briefly to his friends and disciples, he began to ascend, as angels also descended, passing by him as they drew near to the Earth. Magdalene was nearly beside herself with grief as she watched him go, never letting him out of her sight. He was effulgent beyond measure, yet as he rose ever higher, still she could make out his eyes and the radiance of his wounds.

Two angels alighted upon the ground and gave comfort and hope to the struggling, bereaved apostles, holy women, and disciples. They announced the Second Coming: *Just as you have seen him taken up into the clouds, so shall you see him in like manner come again.* For the Ascension is forever linked to the Second Coming – even as Christ left, so shall he return. So shall he return to those hearts prepared to receive him. He has come again to dwell in the etheric realm of the Earth. He appears there now to those who need his assistance, and to those ready to know him and accept him. Yet a mystery remains to be revealed – that of the connection between the Resurrection and the Ascension, for the two are indeed connected.

The hearts of all who witnessed the Ascension have become the potential hearts that may welcome Christ at his Second Coming – for this mystery was indelibly inscribed in their hearts at that time. Yes, the words of the two angels, *Just as you have seen him taken up into the clouds, so shall you see him come again in like manner,* were imprinted in their hearts, and every heart that has ever truly been imprinted with these sayings is also prepared to welcome Christ's return. These individuals are at the forefront; each will be called in a particular way to prepare for the Second Coming. New talents and gifts will open to them as their time draws near. They will bear in their hearts also an impulse for community – true, loving community – for they were among those able to abide in Christ's Love, and to form a community where love was the highest principle at the time of the Ascension. Now, at this time of the Second Coming, they are even now preparing the way for him, assisting in the work of awakening others to his presence within the Earth.



The Empty Tomb
by Mikhail Nesterov

² See the two visions in the previous issue of *Starlight* (Vol. 13, No. 2, Advent 2013), pp. 25-29.

The Most Holy Name of Christ was inscribed in the hearts of those present at the Ascension. For this was the final thing they heard: his Holy Name streaming toward them, filling the full measure of their being! Yes, each will awaken to an awareness of this; each will hear their Name, resounding in their heart, even at the time of the Second Coming. And the mystery of his coming into the etheric realm – and how this has happened through the collaboration of the hierarchies – will also be revealed in due season. It is a truth that the way by which Christ left is the way he comes again. He has descended through the hierarchies and resides even now in the etheric realm of our Earth.

Yes, the apostles and disciples and holy women – and all others who were closest to Christ – experienced the deepest grief and sorrow at his Ascension. Most did not understand that he could still touch their hearts and greet them through the power of the Holy Spirit. This deep grief, however, becomes now the impulse to find him again. Indeed, in every subsequent lifetime, those present at the Ascension have looked for Christ to come again, and have worked to prepare the world for his coming. They will be – they are – among the apostles of the Second Coming. For they shall be witnesses thereof.

And these same shall again come to know one another. They shall find each other, for the bond that unites them is the Messiah, the Promise of Redemption. This bond is nothing other than *victory over death*. And so do they await Redemption.

As Christ passed through the gates during his ascent to heaven, a great throng of souls and angels greeted him, encircled him, and rejoiced. They received him into their kingdom. And some of those present at that time on the Mount of Olives saw this in vision also.

The Entombment

Now I want to say something about what I was shown regarding *entombment*. The manner in which the Jews entombed their people is like unto what the Risen One has done for all humanity. I will try to explain this.

The Jews buried their dead in tombs. Then, after decomposition was complete, the bones would be removed, and the tomb made available for another family member. Just so was Christ's body prepared for burial and then laid in the tomb. But then an unfathomable, mysterious change took place: the Earth took the physical elements of the body into herself, rendering the tomb empty. Essentially, Christ vacated the tomb when the great transformation took place.

Symbolically, Christ offers his tomb to all humanity, to all his brothers and sisters. We may all be laid to rest in his tomb, which has been set apart for us. His tomb has been consecrated as the vessel of transformation, to take us from death into life. Christ shows us that we are not to remain in death, trapped in an underground chamber; no, we are to move to a higher station. Indeed, we will in future be able to shorten our time in death – by which I mean our time in the process of decomposition and all else that death entails. We will be able to shorten the time we spend in dying and death. We will be able to die consciously, even to choose our death, as Christ also chose his. And so shall we also shorten our time of entombment.

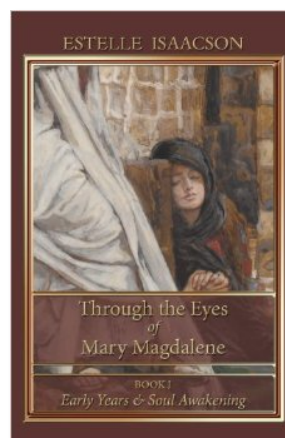
Of course, there are many types of death. Yet we are nonetheless destined to reclaim ourselves from the tomb. All that is eternal in us, all that lasts forever, will breathe into our new life. This process we take up in each lifetime, working to transform the part of us that is subject to death. The *Entombment* is a mystery that has not yet been penetrated to the depths. This is because, after the pain of the *Crucifixion*, most wish to pass immediately on to the joy of the *Resurrection*. But to understand the mysteries of entombment, we must first meditate upon it deeply. Entombment is an important part of the process of resurrection. And we each of us must leave our tomb and take on new life. In manifold ways this helps also the generations coming after us. More may be said about this at a future time.

After the Ascension, those present went through another kind of death – a “resurrection” that came about in the spiritual fire of the Pentecost. This was indeed for them like a resurrection, for just as the Death and Entombment of Christ was *spirit going out*, and the Resurrection *spirit returning*, so was the Ascension *spirit going out* and the Pentecost a *returning* – but with this difference: that at Pentecost, the resurrection of the spirit happened in the hearts of those present.



* * * * *

Estelle Isaacson is a contemporary mystic and seeress whose first two books were published in 2012. In the first book *Through the Eyes of Mary Magdalene: Early Years & Soul Awakening* Estelle Isaacson presents her visions of the life of “the Apostle to the Apostles” as seen through Magdalene’s own eyes. The second book *Through the Eyes of Mary Magdalene: From Initiation to the Passion* enters into the profound mysteries of Christ’s Passion, culminating in the Resurrection. See also Estelle Isaacson’s visions in previous issues of *Starlight*.



The Seven Chakras and the Seven *I am*'s:
Valentin Tomberg, Rudolf Steiner, and Novalis
A Comparative View
John O'Meara

In the Ninth Letter from his *Meditations on the Tarot*, a Meditation devoted to the arcanum of the Hermit, Valentin Tomberg confirms an elaborate association between the seven chakric centers, on the one hand, and on the other, the seven "I am" revelations of Christ Jesus, as related in the Gospel of St. John. Towards the end of this Letter, Tomberg offers the following table as a guide:

I am the resurrection and the life	the eight-petalled lotus
I am the light of the world	the two-petalled lotus
I am the good shepherd	the sixteen-petalled lotus
I am the bread of life	the twelve-petalled lotus
I am the door	the ten-petalled lotus
I am the way, the truth, and the life	the six-petalled lotus
I am the true vine	the four-petalled lotus

In this Letter, Tomberg involves us in a view of the Hermit as one in possession of an especially developed relationship to the heart-forces that are centered in the twelve-petalled lotus. This relationship the Hermit achieves from a special capacity for linking up to the heart as *the* "organism of synthesis" (221) *par excellence*. As Tomberg's presentation demonstrates, it is out of this organism that the power is created to resolve all antinomies of experience at every level, this being the true "peace-making" (223) power, which is based "at a deeper level of consciousness" in "the whole truth" (221). Tomberg would appear to assume in his *Meditations* a capacity for direct access to this "whole truth," which the Hermit has achieved.

There is, in this respect, something in the Hermit's achievement of the inherent influence of the Magician who is the subject of the First Letter in Tomberg's work, and who likewise bears in himself the ability to work his way to this source of truth by means of "concentration without effort" (8ff). Needless to say, more than a simple case of access is implied, as evidenced in the fact also that several other figures intervene between the Magician and the Hermit in the sequence of Tarot arcana that serve as the efficient cause of Tomberg's *Meditations*. One can assume that all of the previous figures on which Tomberg has elaborated, each in its own way, lend directly to the Hermit's supreme achievement, which suggest that he embodies all of their respective powers in himself. Thus the Magician, the High Priestess, the Empress, the Emperor, The Pope, The Lover, The Charioteer, even the figure of Justice Herself – all are contained as inherent influences in the special access Hermit has achieved with respect to the heart and its connection with the twelve-petalled lotus.

Tomberg speaks of it further as access to the "all-embracing" (221) power of "love" (226-227). It is precisely the function of the heart, as set in the twelve-petalled lotus, to effect the further transformation (228) of all the other six chakric centers, on either side of it, as it were looking both upwards and downwards, so that these too are able to function "by love and for love"

(227). This development Tomberg sees as the process of the further Christianization (228) of the chakric centers. In this way there emerges from the eight-petalled lotus a “wisdom” that is not just “transcendental” but also “full of warmth” as with “the fire of Pentecost” (227); from the two-petalled lotus, from its natural association with “intellectual initiative,” the further power of a “compassion-filled insight” (227); from the sixteen-petalled lotus a “creative word” that becomes, more dynamically, “illuminating, consoling, and healing” (227); from the ten-petalled lotus a “science” that has become “conscience;” from the six-petalled lotus “health” become “holiness;” from the four-petalled lotus a “creative force” become “inexhaustible creative *élan*.”

Further light is thrown on this extensive process of transformation when we refer this chakric scene to the seven “I am” revelations of Christ Jesus, *especially in the order in which these appear* in the Gospel of St. John: I am the bread of life; I am the light of the world; I am the door; I am the good shepherd; I am the resurrection and the life; I am the way, the truth, and the life; I am the true vine. The order of Christ Jesus’s revelations about Himself thus prompts the following re-composition of Tomberg’s table:

I am the bread of life	the twelve-petalled lotus
I am the light of the world	the two-petalled lotus
I am the door	the ten-petalled lotus
I am the good shepherd	the sixteen-petalled lotus
I am the resurrection and the life	the eight-petalled lotus
I am the way, the truth, and the life	the six-petalled lotus
I am the true vine	the four-petalled lotus

This primordial order, stemming from the process by which Christ Jesus reveals Himself more fully, suggests that the development of the chakric centers falls into a particular sequence and takes a particular direction, beginning from a progression from the twelve-petalled lotus to the two-petalled lotus, and so on. Behind this re-composition of the chakric scene, it would appear, lies another profound understanding of how the process of chakric development may be pursued.

Tomberg’s presentation, at least in his Ninth Letter, appears to suggest that all of the chakric centers are capable of being developed at the same time, which no doubt they must be to a greater or less extent, inasmuch as one is centered, to begin with, in that “all-embracing” process of Christianization of which Tomberg speaks that stems directly from the twelve-petalled lotus initially, and extends simultaneously to all the other chakras. Here, one might say, all is centered in the primordial influence of that aspect of Christ Jesus that reveals itself in the “I am the bread of life” revelation, the revelation that presents itself, in the Gospel of John, in association with the miracle of the feeding of the five thousand. If one may speak thus, we are all of us – the Hermit being most especially evolved in this experience – being continually fed by the “bread of life” which makes its way to us throughout the system of chakras all at once, in varying degrees, and to a varying extent, depending on the individual’s power first to receive this “bread of life” and then to mediate this influence to the rest of the chakras that, all together, constitute us. The order of the revelations in St. John, however, suggests that the further development of the chakras takes place in a *sequence*, which is also worth looking into as

a form of “path.” That sequence implies a different form of *interweaving* influence that works, more particularly, first through the two-petalled lotus, on the upper side as it were of the chakric scene, corresponding to a development of powers of thought, then through the ten-petalled lotus on the other side, corresponding to a development of the powers of will. We note about this sequence (among other things) that acts of “opening” or development, after these have taken place in the heart, are created first largely among the chakras that evolve our powers of thought, before the same acts of “opening” are extended, beyond the ten-petalled lotus, to the other chakras that evolve our powers of will. At the same time, we note that an “opening” in the ten-petalled lotus comes very early on in this sequence, as if some initial effect on the will was also of crucial significance in the first stages of this differently patterned “path.”

From one point of view, in speaking of the sequence of the “I am” revelations, we are, of course, referring to the way in which Christ progressively manifested his redeeming powers in the world in the person of Jesus. This is, from one point of view, an historical sequence, and it is a sequence that we can suppose has a bearing on how the world itself had first to be opened up to Christ’s newly-informing influence as Redeemer. Much, much more could be said about this historical-cosmological sequence and its still larger effects in the constitution and development of our whole universe. But for the moment we may, surely, deduce from this process an understanding also of the pattern by which our chakric centers “open” in a form of initiation that imitates, as it were, that of Christ Jesus. As it happens, this sequence turns out to correspond exactly to the sequence of the Tarot on the basis of which Tomberg develops his Meditations, which further fills out our table of associations:

I am the bread of life	the Magician	the twelve-petalled lotus
I am the light of the world	the High Priestess	the two-petalled lotus
I am the door	The Empress	the ten-petalled lotus
I am the good shepherd	The Emperor	the sixteen-petalled lotus
I am the resurrection and the life	The Pope	the eight-petalled lotus
I am the way, the truth, and the life	The Lover	the six-petalled lotus
I am the true vine	The Charioteer	the four-petalled lotus

The association of the sequence of the “I am” revelations with the sequence of the Tarot arcana becomes more obvious when we review the full characterizations that are made by Tomberg of the arcana themselves, which may be summarized as follows:

- 1) mystical union
- 2) gnosis
- 3) magic
- 4) comprehensive philosophy (founded on mystical union, gnosis and magic)
- 5) the action of grace (the power to bind and to loose)
- 6) fulfillment of the three vows (obedience, poverty, chastity)
- 7) perfect humility

Then there are Tomberg's characterizations of the powers of thought and will associated with the seven chakras, as we have seen:

love
compassion-filled insight
conscience
the illumining and healing creative word
Pentecostal wisdom
holiness, or "the harmony of spirit, soul and body" (227)
inexhaustible creative *élan*

Tomberg's presentation of our spiritual evolution, which may otherwise be said to be wholistic, vast, and seemingly infinitely variegated in its detail is thus, at bottom, "sequential" in its fundamental principles. His presentation is based, in fact, on a specific *path* of development, and it derives, in fact, directly from the Gospel of St. John, in association with the Tarot that is clearly based in developments from that Gospel, the initial sequence of the Tarot, as we have seen, being grounded in the way Christ's revelation of His all-embracing powers proceeds systematically in the person of Jesus. To work through the Tarot in its initial sequence is thus to participate in the sequence of events as narrated in the Gospel of John, and such work can be said to constitute a practice in association with that Gospel, so that in meditating on one, one is invariably meditating on the other. Tomberg's association with the Evangelist John, as a self-declared Hermeticist or mystic in that strict sense, is strongly indicated at the very outset of his *Meditations* and is all of a piece in this respect. "Hermeticists", Tomberg says, "listen to...the beating of the heart of the spiritual life of humanity...inspired by John – the beloved disciple who listened to the beating of the Master's heart" (6-7). Thus in this meditational approach, as Robert Powell has concluded and as we have seen, "the heart becomes the center of consciousness" (3). No less is this the case, as we shall now see, with the approach to spiritual life made by Rudolf Steiner, whose own considerations we may now proceed to compare with those of Tomberg. However, it is of some significance to note of Steiner's account a different sequence of approach to the heart as the center of consciousness, at least as Steiner presents the matter in his famous handbook on meditation, *Knowledge of the Higher Worlds*.

Here one notes, significantly, an approach to the development of the chakric centers that begins with a focus on the sixteen-petalled lotus, in its association with the eightfold path that brings this center to fruition (91ff). Only then does Steiner shift his attention to the twelve-petalled lotus (97ff) and its own conglomerate association with the development of the six "attributes" or "qualities" that bring *this* center to maturity. From here, Steiner's focus turns to the ten-petalled lotus, thence the six-petalled lotus (102-107), but with significant remarks as to the special "difficulty" (105) when it come to developing these centers, especially the latter. Steiner adds the comprehensive proviso that direct work on these latter two centers is not advised until there has been much significant consideration given first to a parallel development of spiritual "etheric" organs that should accompany the work on our "astral" or soul-organs. Steiner puts it in this way, with the six-petalled lotus especially in mind:

The development of this lotus flower, however, is not recommended in esoteric training before the pupil has made considerable progress on the path that enables him to raise his *spirit* into a still higher world. This entry into the spiritual world proper must always run parallel with the development of the lotus flowers, or the pupil will fall into confusion and insecurity....The development of the lotus flowers alone does not ensure for him sufficient security in these higher worlds... (106-107)

The sixteen-petalled lotus is brought to fruition in time on the basis of work on the eightfold path: right ideas, right judgments, right speech, right action, right habits, right vocation, right mindfulness, right contemplation (92-95). The twelve-petalled lotus is brought to fruition on the basis of work on the six attributes: control of thoughts, control of actions, endurance, tolerance, impartiality, and equanimity through fortune or misfortune (98-100). However, such work must in turn be based on a prior engagement with forms of application and practice that ensure the proper *development* of the lotus flowers as these are in the process of maturing; “[o]therwise”, Steiner notes, “[the pupil] would become a plaything of external forces and powers” (107). These forms of application and practice involve all that Steiner presents for much of the first part of his book, by way of indispensable preliminary work before the maturing process of the lotus-flowers is addressed. This includes the well-known “exercises” Steiner describes that concentrate the soul and the spirit of the pupil, e.g., on the processes of growth and decay in the plant world, the differences in essential being among stone, animal and plant, how the plant emerges from the seed and the seed from the plant, how desire emerges in man and how this desire appears when satisfied. *At the root of* such elaborate exercises are the two most basic principles of application, the recognition of which informs every aspect of Steiner’s presentation on the exercises, and which may be described as, first, reverence towards the world or *wonder* on the one hand, and self-forgetfulness or *detachment* on the other. Steiner begins his account of spiritual development in his book with an elaborate consideration specifically of these principles, for they *are* the means by which a proper spiritual development is ensured.

One begins, then, from an experience of wonder about all that the world can reveal of good in itself, silencing all criticism in ourselves; this approach is in turn inter-associated with the practice of detachment from our own individual interests, which clearly paves the way for wonder. Such an application of ourselves and practice along these lines are at the basis of the exercise-work on the life of plants, animals, and even stones, as well as man, which Steiner describes as a matter of “sinking oneself” into the “foreign element” or “what is going on in the being” (35) of each – experiences which cannot take place without our simultaneously separating ourselves from egoistic self-absorption. The ability to look at and to listen to the being of others for its own sake becomes a paradigm of experience in this respect. Tomberg himself acknowledges these same rudimentary principles, where he speaks early on in his *Meditations* about the “silenced will” (9) and “willed silence” (8), corresponding respectively to Steiner’s emphasis on detachment and his emphasis on wonder.

Such wonder, combining with detachment, opens up a sphere of “inner tranquility,” as Steiner describes it (19), which is what allows the spiritual world to manifest progressively to the meditative soul. Tomberg and Steiner meet in this practice of silence. This is how Steiner (26-27) describes the experience:

He [the pupil] listens to the voices which speak to him in the moments of inner tranquility; in his inner life he cultivates intercourse with the spiritual world....To begin with he is completely absorbed in a world of thought, and he must develop a living feeling for this silent thought-activity. He must learn to love the inflow of the spirit that comes to him from it....He discovers that life expresses itself in this thought-world. He realizes that thoughts are not mere shadow-pictures, but that hidden beings speak to him through them. Out of the silence something begins to speak....This life of the soul in thought, which widens more and more into a life in the spiritual reality of being, is called by the gnosis and by spiritual science meditation (contemplative reflection). *Meditation of this order is the means by which supersensible knowledge is attained.*

Tomberg (10-11) describes the matter as follows:

One may say that the entire being becomes like the surface of calm water, reflecting the immense presence of the starry sky and its indescribable harmony. And the waters are deep, they are so deep! And the silence grows, ever increasing...what silence! Its growth takes place through regular waves which pass, one after the other, through your being: one wave of silence followed by another wave of more profound silence, then again a wave of still more profound silence....With time, the silence or concentration without effort becomes a fundamental element always present in the life of the soul....a perpetual service of silence...[a] zone of silence...there is contact with the heavenly or spiritual world...[such] silence is the sign of real contact with the spiritual world and this contact, in turn, always engenders the influx of forces. This is the *foundation* of all mysticism, all gnosis, all magic and all practical esotericism in general.

Such meditative practice, combining with the more specific exercises Steiner gives with plants, stones, animals and man, is what cumulatively ensures a proper development of the etheric organs with which he is particularly concerned. They are the means by which a fundamental stability is created in the process of greater and greater soul-development. In this way an etheric or spiritual organ is first established, Steiner points out, in the head, which is only then “transferred lower down to the region of the larynx” until the time comes “to give the whole system of currents and movements a center in the region of the heart” (110-111). It is just because this etheric system is eventually centered in the heart, Steiner notes, that particular care must be given to the development of the twelve-petalled lotus in that region (109), since it is from this center that its influences are subsequently portioned out, as it were, “on the one side to the sixteen- and the two-petalled lotus flowers, and on the other, the lower side, to the ten-, six-, and four-petalled flowers” (110). From here Steiner’s account turns not to all of the aforementioned flowers and the influence of the etheric currents on each and what accompanies this process as soul-perception in each case, but rather to a further description of what he calls “the four habits” (113), which incorporate a *combination* of etheric and astral developing forces. These habits include 1) work on the etheric brain, represented here as “the faculty to discriminate in thought between truth and appearance” (112), 2) the eightfold path, 3) the six qualities, and 4) “the love of inner freedom” (112), also characterized by Steiner as the “longing for liberation” (114) – this last being the distinctive effect produced by the development of the etheric heart that will now infuse its influences into the whole soul-system of developing chakras. We may deduce from this presentation of the four habits an implicit account of how the *eight*-petalled

lotus is at last developed, by analogy with the association of the eightfold-path with the sixteen-petalled lotus and the six qualities with the twelve-petalled lotus.

From here, in elaborating on the effects of the etheric heart, Steiner subsequently focuses once again on the sixteen-petalled lotus flower and the kind of perceptions that are created out of it, leading to an encounter with – to a great extent frightening – spiritual images of our lower self (115-119). These are countered in the next development (119) by the transcendent images of our higher self, which help us to deal with the images of our lower self – images of the higher self that proceed at this point from the now activated perceptions of the two-petalled lotus. It seems highly significant that Steiner should thus take his own direction with his presentation, elaborating on a different form of path of spiritual development. Here the principal order of focus, in the case of the development of the lotus flowers, is from the sixteen-petalled lotus to the twelve-petalled lotus, which is then compounded by a parallel emphasis, in tracing the etheric development, again from the twelve-petalled lotus this time to the eight-petalled lotus, thence again to the sixteen-petalled lotus, and only now, as a first climax to this whole development, to the two-petalled lotus flower:

sixteen-petalled lotus
twelve-petalled lotus
eight-petalled lotus
[sixteen-petalled lotus]
two-petalled lotus

We note for the most part, then, an emphasis on what we may designate as the upper lotus flowers seen in their crucial conjunction with the twelve-petalled lotus – the lower flowers, which include the ten-petalled flower, the six- and the four-petalled flowers, not coming in for nearly the same kind of attention as the others.

Apart from a mention of the existence of the four-petalled flower, Steiner otherwise says nothing whatever about this flower in his book. After his initial presentation on the sixteen-petalled flower and the twelve-petalled flower, Steiner does address the characteristic powers conferred by the ten- and the six-petalled flowers (102-107); Steiner also gives elaborate indications as to what stage one has to have reached with oneself to be able to exercise such powers. But his presentation in this regard is strongly hedged, as we have seen, with the warning that an application to these flowers especially cannot be rushed. His account of the stages of self-development involved in the use of these flowers leaves no doubt that here something very like, or very close to, perfection in the self has first to be reached, which is not so easily attained. A brief glance back to the powers represented by the corresponding arcana: fulfillment of the three vows (the emphasis here being on “fulfillment”), also the practice of a perfect humility, will help to clarify the extreme nature of the achievement associated with the deployment of these lower chakras. Similarly, after Steiner elaborates on the crucial necessity of developing our etheric organs before our astral organs are to emerge in *their* full activity, and after indicating how the etheric currents move outwards from the twelve-petalled lotus both to the upper and to the lower chakras, it is to the eight- and to the sixteen-petalled lotus that he once again turns his focus, and from there to the two-petalled lotus, without giving any further

attention to the ten-and the six-petalled flowers. These are also clearly affected or influenced by the distribution of etheric influences that takes place out of the twelve-petalled lotus, but it is still significant that Steiner does not at this point extend his attention to these lower chakras. This silence is structurally consistent with his previous advice that considerable progress must first be made with one's etheric development as it affects the upper chakras before one should think of proceeding to activate the lower chakras more fully.

The first task, according to Steiner's presentation here, is to extend command over the upper chakras. Clearly a crucial value is given here, apart from the central value bestowed upon the twelve-petalled lotus, to the leading operation of the sixteen-petalled lotus in the whole system of the distribution of both astral and etheric forces, both initially as well as in the later development. With Steiner's presentation now the focus, we may thus reconfigure our original table, bringing back all the further associations: with the "I am" revelations, with the powers of the corresponding arcana, and with the psychological correlatives of these:

I am the good shepherd	The Emperor	the sixteen-petalled lotus
I am the bread of life	The Magician	the twelve-petalled lotus
I am the resurrection and the life	The Pope	the eight-petalled lotus
[I am the good shepherd]	[The Emperor]	[the sixteen-petalled lotus]
I am the light of the world	The High Priestess	the two-petalled lotus

comprehensive philosophy
 mystical union
 the action of grace
 [comprehensive philosophy]
 gnosis

the illumining and healing creative word
 love
 Pentecostal wisdom
 [the illumining and healing creative word]
 compassion-filled insight

More or less left out, or rather deliberately subordinated, in Steiner's own presentation, are the lower chakras and their corresponding realities:

I am the door	The Empress	the ten-petalled lotus
I am the way, the truth, and the life	The Lover	the six-petalled lotus
I am the true vine	The Charioteer	the four-petalled lotus

magic

fulfillment of the three vows (obedience, poverty, chastity)
 perfect humility

conscience
holiness (“the harmony of spirit, soul and body”)
inexhaustible creative élan

Needless to say, Steiner has no intention in his book of slighting the powers associated with the lower chakras. Quite the contrary, his reticence about these chakras implicitly acknowledges the outstanding difficulties that attend on their development, which he clearly feels should be put off. We can begin to appreciate the basis of this tactical approach when we consider exactly what powers are involved, having in each case to do with nothing less than a form of moral-spiritual perfection: perfect humility; the harmony of spirit, soul, and body (which Steiner describes as a case where one no longer even has to think of the possible revolt of the latter two); perfect conscience. The conscience concerned (as one can see from our table of associations) is of the type that would make magic itself possible, as a sacred or divine practice. Steiner, it would appear, would put off the availability of magic for his pupils until a greater evolution is first achieved in the powers associated with thinking. By contrast, Tomberg is more ready in his *Meditations* to embrace the principle of magic and to address the powers of will associated with it. Magic for him can, in any case, only be properly *based in* gnosis and mystical union with the spiritual world, and necessarily proceeds from these. Both Tomberg and Steiner are otherwise primarily focused on the primordial influence from which all must proceed, which is centered in the heart or the realm of feeling, and consists at the deepest level in the all-governing power of the “bread of life.”

Steiner’s approach in his book is even more associated than is Tomberg’s with the aspect of comprehensive philosophy. This feature is also reflected in Steiner’s *Occult Science*, where emphasis is explicitly put first on a comprehensive understanding of the whole scene of our cosmic evolution, before the actual path of development is accounted for. Tomberg’s own range of attention in his *Meditations* likewise makes much of a comprehensive understanding of the whole esoteric scene (a feature that is more or less imposed by the material content of the Tarot sequence). He is in the meantime, however, more open than is Steiner to an immediate consideration of the practice and influence of magic, which for him proceeds, in fact, from any sincere extension of gnosis and mystical union with the spiritual world, such as one already finds in the well-proven liturgical and sacramental practices of the Catholic Church. One will note at the same time the exact concurrence in Tomberg’s procedure with the sequence of the “I am” revelations as given in the Gospel of John. Steiner, contrastingly, has divagated from this sequence, given his somewhat different concerns, which would appear, in *Knowledge* at least, to be more centered in the immediate conditions of his pupils who, separated from the forms of Church tradition and more or less on their own, Steiner assumes have first to bring their thinking powers into proper focus if spiritual development is to proceed harmoniously in them.

Tomberg may be said in his *Meditations* to involve us, without deviation from the Gospel sequence, in a primarily *wholistic* picture of spiritual development and spiritual understanding, invoking as he proceeds, the powers of feeling, thinking, and will, more or less as simultaneous powers. Given his *pedagogical* context, Steiner’s focus in *Knowledge of the Higher Worlds* is more

specifically on the development first of our thinking powers in association with feeling, consideration of the powers of will being here put off.

It will help to round out our picture of the various possibilities of spiritual development to consider now by comparison the way taken by Novalis, whose sequence of work on himself took the direction, as with Steiner, of a development in thinking first, followed only then by a development in feeling, and then the will, until a form of harmonious perfection was at last achieved in him. According to Robert Powell¹, Steiner, Tomberg, and Novalis are the three great teachers of our modern age of spirituality, the influence of Novalis today taking clearly a somewhat more mysterious form, although evidenced in the great resurgence of interest in him that has more recently taken place.² Novalis himself proceeds in what we may call a *prophetic* context: he comes into the whole development, as Steiner once noted of him, by a fundamental act of grace.³ What's more, he appears in an age that had not quite yet turned its attention to the East sufficiently to think of spiritual development in terms of the chakras, nor shall we find in Novalis's work very much reference even to the Bible or to the Gospel texts, as we might have expected.



Novalis

Given also the overriding nature of Novalis's *literary* reputation (especially since his death), focused most popularly on his *Hymns to the Night* and his *Henry von Ofterdingen*, it is not generally appreciated that he was first and foremost a philosopher, having begun as one and continuing in this vocation right through to the moment of his death. In fact, one finds many points of contact in Novalis's philosophical work with both Tomberg's presentation and Steiner's. For example, corresponding to Tomberg's emphasis on the development of a comprehensive Hermetic philosophy based on the associative experience of mystical union and gnosis, Novalis notes that

[r]eflection [cf. gnosis] finds the need of philosophy, or of an assumed systematic connection between thinking [gnosis] and feeling [or, mystical union]The connection between thinking and feeling must always be there...but how do we find it systematically?⁴

The emphasis on the central value of reflection in Novalis is itself contingent for us on the all-determining nature of the I:

¹ See *The Most Holy Trinosophia*. Great Barrington, MA: Anthroposophic Press, 2000.

² Of recent note are titles that make available material not previously translated into English. See Bruce Donehower, tr. and ed. *The Birth of Novalis: Friedrich von Hardenberg's Journal of 1797, with Selected Letters and Documents*. Albany, NY: State University of New York Press, 2007, and Jane Kneller, tr. and ed. *Novalis, Fichte Studies*. Cambridge: Cambridge University Press, 2003. To these may be added the equally original translations of Margaret Mahony Stoljar: *Novalis, Philosophical Writings*. Albany, NY: State University of New York Press, 1998. Mention must also be made here of Robert Powell's book on Novalis: *Elijah Come Again: A Prophet for Our Time*. Great Barrington MA: Lindisfarne Books, 2009.

³ Steiner speaks of "The Initiation conferred upon him as it were through Grace." See, from the Rudolf Steiner Archive, "The Christmas Mystery: Novalis the Seer." Trans. D.S. Osmond. Lecture presented in Berlin. December 22, 1908. <http://www.rsarchive.org/Lectures/index.php>.

⁴ See Kneller 14-15.

The sphere of the I must encompass everything for us...[as] the ground of its own determination....[And] [b]ecause the I is a thoroughly determined thing, it can only cognize the universal content in itself.⁵

In his early philosophical disquisitions Steiner voices the same view. In his account merging the I with reflection, of the concept of the “idea,” he says:

When we speak of the essential being of a thing or of the world altogether, we cannot therefore mean anything else at all than the grasping of reality as thought, as idea....In the idea we recognize that from which we must derive everything else: the principle of things.⁶

At the same time one could become too fully engrossed in the thoughtful understanding of such relationships, going the way of philosophy at the expense of that primordial experience of mystical union that ultimately binds philosophy to *its* purposes. This is what Novalis came to realize about himself with the suffering and eventual death of his beloved, Sophie – she who had been the efficient cause of his mystical experience while she was yet alive. His separation from her by her death made him realize that in his philosophical ambition he had come to neglect the all-centering experience of the heart:

Soft and impressionable by nature, nonetheless my reasoning ability expanded more and more and without my noticing pushed the heart aside. Sophie [by her death] has given the heart its lost throne once again.⁷

In the terms of Tomberg’s Tarot studies, it was a matter of the Emperor seeking, as it were, to make it on his own, separating from the primordial influences of the Magician, or Novalis taking up Christ’s words about His being the Good Shepherd while forgetting that He is only so by virtue of conferring Himself upon us as the power of the “Bread of Life.” Through the course of Sophie’s excruciating suffering (which was all the harder to observe given that she was of the tender age of fourteen and such “a heavenly being”) and finally by her tormented death⁸, Novalis would come to link Sophie directly in his experience with Christ in His Passion. There are Novalis’s famous words linking “Christ and Sophie.”⁹ However, it would be more than a full year beyond this associative linking before Novalis could fully *establish* this link in himself, and then again decisively only as a result of a serious illness that forced him into dependence on a cure-treatment in which he had become merely a patient among other patients.

This treatment brought Novalis the necessary attention of loving nurses and a whole new experience of our inter-dependence one on the other – being, as we are, saved and brought harmoniously together only in Christ. Novalis’s efforts to develop his personal love of Sophie to the point of a worthy union with her in death (which had brought on his illness) now merged into an experience of the love of Christ for all of humankind:

⁵ Kneller 4.

⁶ See *The Thinking Spirit: Rudolf Steiner and Romantic Theory, A Collection of Texts with Notes*. Ed. John O’Meara. Lincoln, NB: iUniverse, 2007, 17.

⁷ Donehower 74.

⁸ See Donehower 67. Novalis alludes in a letter to “the horrid struggles of a blossoming young life laid so low, the appalling anxieties of that heavenly being.”

⁹ Donehower 96.

The heart is the key to the world and to life. One lives in this helpless condition in order to love – and to be beholden to others. Through imperfection one becomes open to the influence of others – and this influence of others is the purpose. In illnesses only others ought and can help us. Thus Christ, from this point of view, is indeed the key to the world. (Novalis 107)

Eating together, as at the spa where Novalis was recuperating, itself becomes “symbolic of union,” and from here his thoughts turn to the “commemorative meal,” alluding to the symbolic eating of bread and drinking of wine as a partaking in the body and blood of Christ (Novalis 102-103). In the meantime a consciousness of his *imperfection* had become a new measure by which Novalis would come to understand his own determined effort to reach perfection:

An absolute drive towards perfection and completeness is an illness, as soon as it shows itself to be destructive and averse toward the imperfect, the incomplete. (Novalis 131)

Novalis had now come to see that, morally-speaking, the perfect can only be grasped in a necessary relation to the *imperfect*, the moral power lying in the whole mystery of that incontrovertible dialectic. Only because of what he had grasped about his own imperfection was Novalis able from here to properly harness the drive to perfection. It was a matter of seeing that the “whole related world” *includes* the imperfect:

Everything perfect not only expresses itself – it also expresses a whole related world.

And “that is why” or how, as he had discovered for himself, and as the *Hymns* would demonstrate this

the veil of the eternal virgin floats around perfection of every kind – which the lightest touch dissolves in magical fragrance, which becomes the cloud-carriage of the prophet. (Novalis 133)

From being, thus, an Emperor who had lost his link to the informing grace of the Magician, on recovering this link Novalis transforms himself in time as far as the Charioteer, of whom Tomberg says that *he* is at last “perfected in humility.” Only on this basis is Novalis able, as it were, to ride *his* chariot or “cloud-carriage” through the spiritual worlds, in that complete and certain way that allows him also to return to help give birth to redemptive experience here. In moving from Novalis’s *Hymns* to *Christendom and Europe*, we see indeed how at the center of Novalis’s achievement lies the co-opted will of the Virgin Sophia Herself, with Whom by now his beloved Sophie had become united – this Virgin Sophia (or High Priestess) Who, as spiritual Mother, bears in Herself the further redemptive action of Christ. This action is as yet, Novalis implies, only in its infancy:

Who does not feel the sweet shame of being with child? The newborn will be the image of his father, a new golden age with dark infinite eyes, a prophetic consoling time, working miracles and healing wounds, and sparking the flame of eternal life – a great time of reconciliation... (Novalis 147)

This prospect of great hope, as the *Hymns* especially clarifies, is itself an expression of the power of Christ’s Resurrection from death. To this power Novalis had himself become a first-hand witness, to be counted among those chosen ones who originally saw Him resurrect. One might

say that Christ's action, as expressed at that time, lived again in Novalis's own experience, which now saw *him*, in his triumph over death, "weeping" with Christ on "the blessed bosom of the Mother," walking "in thoughtful communion" with his friends, "uttering words plucked from the tree of life":

they see thee rise again, and themselves with thee; behold thee weep with soft fervour on the blessed bosom of thy mother, walk in thoughtful communion with thy friends, uttering words plucked from the tree of life.

Beyond this point, the Resurrected Christ is described as "hastening" back "to his father's arms," but "bearing...youthful Humanity" with Him, a sign that the revelations of the higher world had now been, Pentecostally, opened to us.¹⁰

Having transformed himself into the ennobled Charioteer of Tomberg's description, Novalis had also re-made himself along the lines of the archetype of the Lover, having in the meantime also achieved that complete "harmonization of spirit, soul, and body" that Tomberg shows especially characterizes the Lover. "I am the way, the truth, and the life" is the revelation by Christ that corresponds to this level of individual achievement. Over this time Novalis's work in thinking had continued strongly¹¹, this work in thinking having submitted, at Teplitz, to the very depths of feeling, a link-up that had at the same time freed up the will by perfecting it in humility. It was on this threefold basis that Novalis could at last affirm that "[i]t is a true trope to substitute the body for the spirit" (Novalis 103), an affirmation that expresses the very essence of the "harmonization of spirit, soul, and body." Novalis's advanced work in thinking was by this time an expression also of his advanced conscience, the faculty which, as Tomberg himself insists, alone properly opens the door to the will to magic. Here one must conceive of an activity of conscience that is itself complete and explains the fundamentally unproblematic nature of Novalis's progression in spiritual experience. This experience at some point opens out fully on magical capacity, the capacity as Novalis describes it of "the magical idealist" (Novalis 126) who, in expanding in visionary power by his conscientious thinking, applies himself further to redeeming experience here. We have noted the confidence with which Tomberg in his *Meditations* invokes the exercise of a sacred magic *based* in conscience, highly qualified as his confidence is, since it presupposes for Tomberg also the central and indissoluble link to Christ: for "the Holy Blood is then united to the vital essence of the human blood and the mystery of the God-Man repeated" (60). In the context of his Tarot studies, Tomberg sees this power of sacred magic symbolized in the Empress and in her sceptre in which "the Holy Blood from above concentrates itself and becomes [down below] a "drop" of human blood" (60).

It is thus that the path of spiritual development that we have brought into focus in these pages – this whole that is implicit in all that Tomberg unfolds in his *Meditations*, and in Steiner's extensive work over a life-time – is found strongly outlined also in Novalis's developing life and work. Clearly in referring to Steiner's *Knowledge*, only one aspect of his work – the initial aspect – is

¹⁰ See the *Hymns to the Night* from *Hymns to the Night and Spiritual Songs*. Ed. Carol Appleby, Tr. George Macdonald. Maidstone, Kent: Crescent Moon Publishing, 2010, 49.

¹¹ In two directions: the self or I working into the spirit (i.e., inwardly, or in relation to the upper chakras): as in his *Logological Fragments*; the self or I working into nature (outwardly, or in relation to the lower chakras) as in *The Novices of Sais*.

invoked, which nevertheless may be a starting point for us and can continue as a main focus of work, just as extensive thinking and work on Tomberg's *Meditations* in relation to each arcanum of the Tarot can be a significant starting point and focus. Within the whole picture I have alluded to, we have, as it were, various reference points that include also Novalis's life and work as yet another form of *path*. Thus, after an initial false start, Novalis later finds his sure way. Mired at first in a form of thinking that had divorced him from the primal sources of feeling and the will, Novalis subsequently re-applies himself in a new and complete way to those sources particularly, himself taking the path of feeling and of the will, with a prodigious determination, and *by that route* re-establishes his powers of thinking where they properly belong. Much could be made and has been made of substantial differences among these three teachers, but these may well be ultimately harmonized by a deeper appreciation of their contexts of work. I have attempted to cast light on these contexts by distinguishing first a primarily *pedagogical* purpose in the case of Steiner, as compared with Tomberg's *wholistic* or all-referencing intention. One could make the case that Tomberg seemed bent, at the time, on offering a unifying picture for all concerned, reaching out also to the many who did not seem to be necessarily addressed by Steiner in his own special mission. For his part, Novalis in his life and in his work exercises, as we have seen, a decidedly *prophetic* role. His prophetic projections of the coming in of a new spiritual age point to historical possibilities that, in fact, have barely begun to manifest in the socially extensive visionary forms he anticipated. This is true in spite of the numerous instances that have been cited over the last half-century of visionary experiences that begin to suggest the one that in the end totally absorbed him. And here we are in the meantime, still working as best we can at an understanding and experience of what we can assume is becoming more and more readily available by way of spiritual possibilities, happily inspired, as we have been, by the three most significant spiritual teachers of our time.

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John O'Meara received his Ph.D from the University of East Anglia in 1986. His dissertation was on Shakespearean Tragedy. In 1989 he became a member of the General Anthroposophical Society and in 1996 a member of the First Class. He wrote several articles for the (now defunct) *Journal of the Anthroposophical Society in Canada*, on anthroposophical history as reflected in some major works of western art. He is the author of *On Nature and the Goddess in Romantic and post-Romantic Literature*, and most recently, *The Way of Novalis*.

Review of John O'Meara's book
The Way of Novalis:
An Exposition on the Process of His Achievement

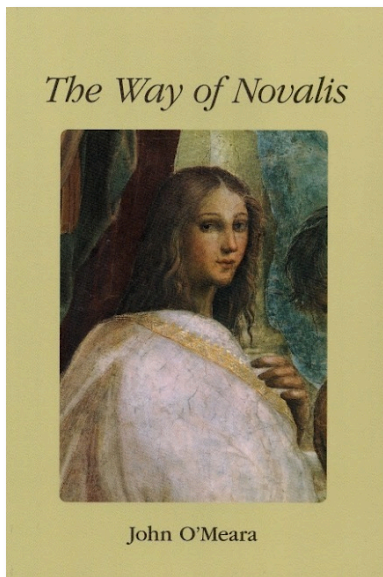
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Also available through Amazon.com (use the full title with subtitle when typing in the name of the book).



Text from the back cover of the book:

Recent translations of Novalis's work into English should occasion fresh endeavors in the field of Novalis studies, aimed at English readers who are without German. In this book John O'Meara presents his own understanding of what Novalis offers to these readers, who have been given firmer access to his life and to his philosophical works than ever before.

O'Meara traces Novalis's philosophical development meticulously, finishing up with an in-depth analysis of his *Hymns to the Night*, the *Spiritual Songs*, and his main and unfinished novel, *Henry von Ofterdingen*. Emphasis is on the process by which Novalis's literary works manifest as direct expressions of his philosophical explorations, which bear fruit, eventually, in visions of sweeping majesty and annunciatory grandeur.

Text by John O'Meara from the preface of the book – *Novalis the Man, Philosopher, and Associate*:

To the extent that he has been read in the English-speaking world, Novalis has for the most part been approached directly through his literary works, which has made him appear to many to be the quintessential romantic artist divinely inspired to incomparable raptures of otherworldly intensity and beauty. He has in this way been made also into a rather incomprehensible and evanescent creature, somewhat unhinged as it were, without much grounding in, or indeed any desired connection to, any specially involved thinking about the real world as we know it. However, anyone who undertakes to read the greater part, even if not all, of Novalis's intellectual production will soon realize that he was a philosopher or a philosophical thinker first and foremost and that he only subsequently *made* himself into an artist to illustrate what he was already saying was philosophically the world's actual and established state, which he had fully penetrated in himself.

This is to put a rather different spin on how his literary productions come across to us, most notably his *Hymns to the Night*, the *Spiritual Songs*, and his main and unfinished novelistic offering, *Henry von Ofterdingen*. All of these works reach down to elaborate philosophical depths that are intently and persistently plumbed by Novalis through much of the period of his life that concerns us, in what have been discretely called his “philosophical writings.” Among other things, my purpose in this book has been to bring forward the long process by which Novalis’s literary works manifest, in time, as direct expressions of his philosophical development. I do not pretend in this effort to any specially advanced philosophical training, nor does a serious reading of these writings necessitate such training in order to follow the main thrust of Novalis’s thinking through. However, the astonishingly dense extent of his speculations in these writings does demand some clearing of the ground, according to his own method, and it has been my aim to help the reader *identify* those main developmental lines that would eventually find expression also in his great literary achievements.

At one level Novalis was very much alone in this endeavor, a man of sorrow through most of the period of this production, because of the sudden early loss of his beloved, Sophie. In a significantly large section of this book I have narrated this story for itself, bringing out the depth of the tragedy for Novalis in a way that I believe has not been done before. In doing so, my intention has been to counter the prevailing, if not universal, view that, very soon after, Novalis made a grand and happy thing of this death, having been blessed one day with an extraordinary vision of greater possibilities arising from the death, while mourning the loss of Sophie at her grave....

Especially do we need to see that Novalis came into his extraordinary creative production, in time, as the result of a long process of work on himself, which one might call his “way.” Chief among the creative powers he sought, driven as he was by an idea of making himself worthy of the death of Sophie, was a form of moral life higher even than the one he began to know when Sophie was alive, from the immediate effect she had upon him. That original effect continued, but the demands from her were greater on him still now that she had passed beyond. A highly complex and sustained effort to fully develop his thought, his imagination, and above all his moral will is what principally characterizes Novalis’s life-struggle after Sophie’s death, the whole, what is more, pursued in relation to all that he might be offering the world *out* of this experience.

Novalis’s “way” cannot in this respect be separated from the impressive, ongoing efforts of his numerous associates in *their* common quest for a new philosophical and cultural wholeness deemed worthy of a freer and more comprehensive age. Novalis passes through his age, if tragically burdened, himself dynamically committed to this prospect, as it were still very much among his fellow-workers. But his was the struggle of a man who had also much to deal within himself, and to a significant extent also with many of the people around him who could not divine the deeper purpose associated with his “way,” to which he was bound....

Certainly in the English-speaking world, we have only just begun to get to know the real Novalis, he who saw himself as *the one who would clear ground* (as his chosen name denotes) – ground for the coming in of a new, more philosophically open-minded and creatively capable age. To trace the whole of Novalis’s philosophical production, though, demands a Herculean

devotion to his foremost intentions and purposes, and one must applaud the efforts in recent years of those who have made both his philosophical and autobiographical writings available to us in English for the first time...The translations of Novalis's philosophical work especially are of very recent development, in some cases going back only ten to fifteen years. It is a sign no doubt that Novalis has, in a new way for English readers, more fully and at last "arrived," with what consequences for our cultural scene we have yet to see. But there is as great a need today for a revised view of Novalis as there ever was, from almost every conceivable angle, and [my] book is its own attempt to clear the ground for a new reevaluation of him and for his more effective and abiding presence among us today.

* * *

John O'Meara taught at the University of Toronto and the University of Ottawa. He is the author of a study in three parts collected under the title *On Nature and the Goddess in Romantic and post-Romantic Literature*. He is also the editor of *The Thinking Spirit: Rudolf Steiner and Romantic Theory*. Much of his work on Shakespeare appeared in *Shakespeare, the Goddess, and Modernity*.

Comments from Robert Powell

John O'Meara's endeavor to bring a more "holistic" and complete perspective on Novalis to English-speaking readers is to be highly commended, and the following remarks are to be understood as a whole-hearted affirmation of John O'Meara's book by way of highlighting the deep and profound significance of Novalis in terms of the spiritual mission of this great individuality. The following remarks are to be considered as *supplementary supporting material* to the wonderful work of John O'Meara in describing the "way" of Novalis.

As indicated in the article *The Transition* by Keith Harris and myself in this issue of *Starlight*, Novalis was the previous incarnation of the individuality who is identified in my book *The Most Holy Trinosophia* as the "third teacher" of the three spiritual teachers of the twentieth century – see also John O'Meara's article in this issue of *Starlight*. Against this background, Novalis emerges as a creative individual of immense spiritual significance, whose earlier incarnations are explored in my book *Elijah Come Again*. And regarding the appropriateness, esoterically, of the title of John O'Meara's book, *The Way of Novalis*, it is interesting to consider these words of Rudolf Steiner:

The Transfiguration...Jesus went up onto the mountain with the three disciples, Peter, James, and John. There...the disciples were caught up out of themselves; then Moses and Elijah appeared on either side of Jesus. For a moment space and time were extinguished and the disciples found themselves with their consciousness on the mental plane. Those who were no longer physically present, Moses and Elijah, appeared. In direct revelation they [the three disciples] had before them: "I am the Way, the Truth and the Life." **The Way = Elijah**, Moses = the Truth, Christ = the Life. (Lecture of October 3, 1905 – *Foundations of Esotericism*, lecture 8, Complete Works, volume 93a)

As further elucidation concerning the Old Testament prophet Elijah who reincarnated as John the Baptist and later as Novalis, herewith a quote from the afterword of the book *Elijah Come Again*:

Let us recall Rudolf Steiner's words concerning the individuality of Novalis from his last lecture in 1924:

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 suprasensory 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 lead humankind past the great crisis in which it is involved.*

With these words, addressed in 1924 to those around him, Rudolf Steiner made it clear that at that time the individuality of Elijah–John–Raphael–Novalis (“the being of whom I have been speaking to you today”) was in spiritual realms, i.e., not in earthly incarnation. Careful study of the whole context of Rudolf Steiner's *Last Address*, quoted here, reveals a prediction concerning the reincarnation of Novalis toward the end of the twentieth century, since Steiner made it clear that all of those to whom he was speaking would – after death – join the Novalis individuality in the spiritual world and would then, under the leadership of the Novalis individuality, which implies “together with this individuality,” reincarnate in the latter part of the twentieth century to “lead humankind past the great crisis in which it is involved.” Keeping this in mind, here it is appropriate to draw attention to the indication referred to in my book *The Most Holy Trinosophia* of the prophecy of the reincarnation of the Novalis individuality, the third teacher, in feminine form during the latter part of the twentieth century:

It has been predicted (*The Most Holy Trinosophia*, chapter 3: The Holy Soul) that the third spiritual teacher of the twentieth century, who represents Sophia, would incarnate in female form.... This individuality is working especially strongly now...inspiring love and community among spiritually striving human beings.... It is the impulse of the Holy Soul that lives most strongly through the third teacher of the twentieth century.

The prediction referred to here expands upon Rudolf Steiner's 1924 prediction in that it identifies the reincarnated Elijah–John–Raphael–Novalis individuality as the third teacher of the twentieth (extending into the twenty-first) century, and also indicates the incarnation of this third teacher *in female form*. The incarnation of the third teacher as a woman signifies the fulfillment of a prophecy made in 1933. The identity of the Novalis individuality as the third teacher was published in *The Most Holy Trinosophia* in the year 2000, where also the timing of this incarnation is indicated. As I wrote at that time:

The third teacher will almost certainly remain hidden, working behind the scenes as a source of inspiration, a vessel for Sophia, to strengthen wills in the trials of faith now coming upon the whole world.

In *The Most Holy Trinosophia*, I indicated “around the year 1975” for the rebirth of Novalis in female form. It is a matter of the fulfillment of the prophecy implicit in the title of the book *Elijah Come Again*, which has been written to help the reader find an inner

connection with this reincarnated Elijah individuality, whose work is now unfolding as a blessing for humanity and the earth.

As described in my book *Christ and the Maya Calendar* (co-author: Kevin Dann), the reincarnated Elijah–John–Raphael–Novalis individuality is the third of three spiritual teachers, whose mission is to serve as teachers and guides of the community of those seeking Christ in his second coming, appearing one after the other in the course of time. “The work of the three teachers may be seen as bearing a direct relation to the stages of incarnation of the Etheric Christ, with the teachers acting as ‘ambassadors of Christ’ in the New Age.” After the first two Christ teachers of the twentieth century, whose spiritual work centered around proclaiming (or even facilitating) Christ’s return in the etheric realm, the third spiritual teacher is now unfolding her activity, while remaining hidden behind the scenes. In this respect, the way of the third teacher is a fulfillment of that of the two teachers before her, bringing the work of the Etheric Christ a stage further at this crucial time in the twenty-first century. To those who align themselves with her, she represents to the world the triumph of the Etheric Christ. Her presence on earth points toward the fulfillment of the prophecy implicit in the title of this book, *Elijah Come Again*.

Following on now from these words from the afterword to *Elijah Come Again*, to a certain extent the foregoing quote indicates the *raison d’être* of the Sophia Foundation: to serve as a vessel for the three teachers, in particular for the third teacher, whose task is especially related to preparing the way for Sophia. The connection of Novalis with Sophia comes through in many ways, and here in John O’Meara’s book it is Novalis’s “love of Sophia” (Greek: philo-Sophia, i.e. philosophy) that is explored in a worthy and penetrating way, although without entering directly into the theme of Divine Sophia, but more indirectly. As John O’Meara indicated to me in a private communication: “It was an extraordinary privilege to have had the time and the occasion to devote myself to work on Novalis, and of course the link through Sophie to the Mother, as he calls Her, is a climactic experience in the spiritual progress he was able to make.”

As indicated in these words of John O’Meara, in the life of Novalis the connection to Sophia is through his beloved Sophie, especially after her death. Given the generally prevailing lack of spiritual awareness in our time, it is understandable that Divine Sophia is missing in most of the Novalis literature, that the connection of Novalis to Sophia is rarely referred to. However, there is one book in which the relationship of Novalis to Divine Sophia is explored at length. This is in the 955-page biography by Florian Roder, *Novalis: The Transformation of the Human Being*. Alas, this book – *Novalis: Die Verwandlung des Menschen* (Stuttgart, Germany: Verlag Urachhaus, 1992) – is not yet translated from the German. In the chapter on pages 233-282 (the chapter is called “Durchbruch zum Übersinnlichen: Der Tod Sophies,” i.e. “Breakthrough to the Supersensible: The Death of Sophie”) he places Novalis in a direct line between two individuals who were very much dedicated to Sophia: Jakob Böhme and Vladimir Soloviev. However, whereas Boehme and Soloviev refer explicitly to Divine Sophia, Florian Roder points out that Novalis does not do so explicitly, but rather that his devotion to Sophia comes to expression implicitly in his life and work. Florian Roder, who is an Anthroposophist, points out that for Novalis, Sophie was a kind

of representative on earth of Sophia: “Novalis experienced *in* the bride – and *through* her – the being of Sophia, and this – as a uniting of himself with a supersensible power – he can only call *religion*.” This quote from Florian Roder is followed in his book by a quote from Novalis: “To Sophie I have religion – not love. Absolute love, independent of the heart, founded upon faith, is religion.” (Quoted by Florian Roder from volume 2, p. 395, of the German edition of the *Complete Works of Novalis* edited by Paul Kuckhohn and Richard Samuel). There is much more along these lines in this chapter of Florian Roder’s book. Hopefully, the book will be translated into English one day.

Returning again to John O’Meara’s book, at its conclusion he quotes two passages from Novalis’s unfinished work *Henry von Ofterdingen* in which the truth of Florian Roder’s thesis that for Novalis “Sophie was a kind of representative on earth of Sophia” can be seen – and felt – to be true:

[Words of Sophie]:

Mother is among us, her presence will bless us forever.
Follow us into our dwelling; in the temple there we shall
dwell forever and guard the secret of the world.

[Sophie’s words are now echoed, sung by Fable]:

The kingdom of eternity is founded,
By love and peace all strife has been impounded,
The dreams of pain are gone, to plague us never,
Sophie is priestess of all hearts forever.

Referring here to Sophie in this way seems to indicate that – whether consciously or perhaps not so consciously – Novalis is indeed referring to Divine Sophia as the great “priestess of all hearts forever” into whom his beloved Sophie has been subsumed. It seems appropriate to conclude here – as John O’Meara does in his profound book on the “way” of Novalis – with these beautiful poetic words of Novalis, which are clearly “Sophia inspired” and which represent something of the culmination of the way, the life path, of this great individuality: “Sophie is priestess of all hearts forever.”

Comment from Lacquanna Paul, a reader

In warm gratitude to John O’Meara for his studied, intellectually probing, soulfully queried endeavor to reveal for our time – through a new look into the life and works and poetic writings of the German Romantic poet, Novalis – a way forward toward that which serves the spiritual development of humankind – toward a living “religion” – toward attaining a reconnection with the spiritual world.

John O’Meara names his book – the “way,” *The Way of Novalis* – and already at the outset presents the reader with a “telling” icon on the cover of the book – an image painted by the Renaissance painter Raphael, appearing in the foreground on the left side of his monumental fresco *The School of Athens*, as can be viewed in the Apostolic Palace of the Vatican in Rome.

In this portrait we encounter the peripheral gaze of the artist – offering the traditional viewpoint of the “icon” as a “way,” through a widening of one’s perspective, to envisioning circumstances within the integrity of their “time” in the unfolding of world consciousness. As readers we recognize then at the outset an invitation to accompany the author in a “hermetic” endeavor toward resolving the great dilemma of finding one’s way – the pilgrim’s way toward the beholding of the “as above, so below” perspectives central to the theme of *The School of Athens*, wherein the central figures, Plato and Aristotle, indicate their individual perspectives – Plato, depicted on the left is pointing up toward heaven, while Aristotle, depicted on the right, points down toward the earth.

Raphael’s gaze reveals Plato striding forward, indicating an active, ongoing “walking,” the way of the pilgrim, while Aristotle stands firmly grounded in the realities of his “time” on earth. These two great streams, the Platonic and the Aristotelian, are in conversation. The two great schools of thought are seen walking together as brothers: “Man cannot achieve anything higher than realizing *which knowledge* is just right for his time” (*The Way of Novalis*, p. 99).

In this way, John O’Meara introduces his work. He opens the “curtains” on a modern-day consideration of the life and works of Novalis, seen as a pilgrim’s walk, a striving for purity and truth, toward a noble questing, amid the tapestry of his “time” on earth. We are introduced to his circle of friends and contemporaries, his chosen profession as an inspector of mines, which took him into the bowels of the earth, and to the intense awakening through the opening of his heart to his beloved Sophie, which through the circumstances of his beloved’s early death, required of him to reach beyond the earth and reconnect with the eternal presence of the spiritual world.

John O’Meara presents the man, Novalis, as a human being who through the circumstances of his life birthed the profound questions which bore fruit in his writings. In this telling we become aware that this outcome was not a “given,” but rather a result of the fervent questing of a noble soul to become pure and to do the good work. And that it was through this daily striving that this great being served once more – as in the time of John the Baptist – to demonstrate a “call,” a way toward preparing for a reconnection with the coming of Christ in the etheric, through a reconnection with the realms of Nature. Through his ardent striving, he becomes Novalis, the “ground breaker” poet who writes of Christ: “This brother is the heartbeat of the new age...” (*The Way of Novalis*, p. 119). “He has made a new veil for the Holy Virgin...” (ibid).

Thus, through the unique circumstances of his life and his call for deep and profound reflection toward knowing the truth, the man becomes the poet, Novalis, and as “ground breaker,” once again parts the veil to reveal the mystery. Novalis demonstrates that the way of redemption for the human soul is through the opening of the heart. As poet he writes – indeed, records – his answer to the inscription “I am all that has been, and is, and shall be; and no mortal has raised my veil” – the inscription reported to have been above the entrance to the Temple of the goddess Neith (identified by Plutarch with Isis) in Sais, Lower Egypt: “If according to the inscription, no mortal can lift this veil, then we must seek to become immortal...” (*The Way of Novalis*, p. 77).

A letter from Lorraine Forbes
Founder of the Sophia Foundation of South Africa

As the end of the year (2013) approaches my thoughts reflect on the year that is almost past and those who have played a significant role in the formation of the Sophia Foundation. This has been very much an exploratory year for the Foundation, and I am happy with the progress we have made. It has enabled the formalization of policies and procedures and an operating model going forward. All the structures are now in place including the Constitution. We have also explored funding options for different organizations and have a clearer idea of the relationship we would like to have with recipients of funds. I feel next year is going to be very interesting as we build on the groundwork done this year. You have played a significant role in the background and I am so grateful to you for your encouragement and support.

Our involvement with the rhino crisis has continued and we have become a partner with a well-established conservation foundation in a pilot study aimed at devaluing the horn and making it useless for human consumption by injecting it with a dye and poison. They have very good contacts and are in addition becoming involved in the broader issues of working collaboratively with related organizations and governments in a multi-pronged approach to tackle the crisis. For the first time I am beginning to feel there may be some light at the end of the tunnel, but much is dependent on successful prosecution and political will at all levels – where there are inherent weaknesses. One of the rhinos on the farm in which my family has a share has just been poached, so it continues to be a very personal matter for me. I have reflected much on the crisis of our wildlife and the planet, and a part of me wonders if human beings are approaching the end of a cycle of life on planet earth – if we will destroy ourselves with our natural environment only to allow it to regenerate for a renewed cycle....?

After the last days of mourning for and celebration of Madiba's life (Nelson Mandela, 1918-2013), I feel such a sense of hope that the national unity that has been reignited will lead to a renewal of the values he stood and fought for.



With my warmest wishes that this Christmas festival will be filled with peace and goodwill,

Lorraine

**Call for Participation
in the Sophia Foundation
Cultural Competency Committee**

Eileen Sullivan



One aspect of the mission of the Sophia foundation is to bridge diverse cultures and traditions toward a vision of uniting humanity as one world community. This unification of the human family is a central reflection of Sophia's evolutionary work in the world. To deepen and further the work of the Sophia Foundation in this regard, we could benefit by a group of individuals penetrating issues of cultural relevance, diversity, inclusion, and youth outreach.

If you are interested in forming an inquiry group to understand the cultural facets of the Sophia Foundation's operation and mission, please email Eileen Sullivan at emjsullivan@gmail.com.





Exploring the Sacred Sites & Mysteries of Peru August 29 – September 13, 2014

*When the Eagle of the North and Condor of the South fly together,
the Earth will Awaken*

CONTACT PHONE NUMBER IS INCORRECT

The **Sophia Foundation** invites you to join Robert Powell, Karen Rivers and Jorge Luis Delgado on our **2014 pilgrimage** to sacred sites in Peru and Bolivia. Here we unite the North and the South as we explore the land of *Pachamama*, the goddess revered as the Earth Mother or World Mother by the indigenous people of the Andes. Long ago it was believed that we are born from Her and will, at death, return to Her.

Our sacred journey is lovingly guided by:



- ❑ **Robert Powell** - author, lecturer and scholar of astronomy – with an enduring passion for the stars, teaches us to dance with the cosmos in the endeavor to create harmony between the heavens, the earth, humanity and nature. He connects us to the star wisdom of ‘As above, so below’ as described in *Astrogeographia* (co-authored by Robert Powell & David Bowden).
- ❑ **Karen Rivers** - teacher, consultant, and writer – dedicated to the mysteries of the Divine Feminine and the Evolution of Human Consciousness facilitates us to re-establish our inherent harmony with the cosmos, the Earth, and with the deepest core of our being.

- ❑ **Jorge Luis Delgado** - a great Peruvian spiritual teacher, author and chacaruna (‘bridge person’) - living his life in accordance with the three Incan principles of Love, Service and Wisdom, expertly guides us to walk between and unite the physical and spiritual worlds in the energetic portals of his Peruvian homeland.

Traveling as ambassadors of healing and good will, we unite our prayers and heart forces with the breath of the awakening of Mother Earth. We bring our songs and sacred dances to contribute to the awakening of the Earth’s chakras as we hold in consciousness the great spiritual sacrifice now taking place on Mother Earth. Together we become ‘bridge people’ connecting the North and the South; the Heavens and the Earth; “As above, so below”.



Join us **August 29-September 13, 2014** (16 days/15 nights), as we journey to many sacred sites in Peru and Bolivia including:

- ❑ Sacred Valley of the Incas: Cusco, Tapon, Ollantaytambo, Moray
- ❑ Magical, Mystical ‘Crystal City’: Machu Picchu
- ❑ Lake Titicaca in Peru: Sillustani, Uros, Amantani Island, Aramu Muru Portal
- ❑ Lake Titicaca in Bolivia: Isla del Sol (Sun Island), Isla de la Luna (Moon Island), Tiwanaku
- ❑ Land of the Condors: Colca Canyon, Arequipa

(Detailed itinerary: http://www.sophiafoundation.org/images/stories/Documents/Peru_Pilgrimage.pdf)

Sophia Foundation

**Register TODAY!
415-522-1150**

sophia@sophiafoundation.org

REGISTRATION FEES & EXPENSES

August 29 - September 13, 2014

The cost per person for the 2014 Sacred Sites of Peru Tour includes lodging, food, excursions, entry fees and transfers, as delineated below, and does not include international airfare.

TOUR COST ESTIMATE – Rates are quoted in Dollars for your convenience, based upon the current exchange rate between the dollar and the Peruvian Sol (PEN), calculated at 1 USD = 2.73697 PEN.

Land Price with National Flights Double Occupancy: US \$5,500*

Single Supplement: US \$720

Price includes:

- A fully guided tour featuring spiritual guide and author Jorge Luis Delgado in Peru and other specialized, spiritual guides in Bolivia
- Accompanied by group leader, Junia Imel
- 14 nights of lodging at hotels/lodges with 1 night in the home of islanders
- Group transportation to and from airports
- All land transportation within Peru (bus, train, boat)
- 15 breakfasts, 10 lunches and 12 dinners
- Guided ceremonies and spiritual processes
- All entrance fees for group excursions listed in itinerary
- Basic gratuities for group travel (i.e. drivers, bellboys, tips for group dinners, Peruvian/Bolivian guides. If receive exceptional service, travelers may want to personally tip in addition to these basic gratuities)

Price does NOT include:

- All International airfare - International airfare to and from home city to Lima
- Bolivian Visa (Cost depends upon Nationality)
- Airport departure taxes
- Individual transportation to and from airports if travel at times outside the group travel
- Other meals not noted & all beverages
- Additional gratuities beyond group travel (personal expenses i.e. room maids, meals not included, personal travel)
- Additional gratuities for exceptional service
- Miscellaneous expenses (i.e. phone calls, laundry, personal expenses, shopping)
- Travel and Trip Cancellation Insurance (HIGHLY recommended) Be sure it covers the program as well as your flights.

Please advise any dietary requirements so that we can make the necessary arrangements.

FLIGHTS

Each individual is responsible for booking his or her own international air travel and travel insurance, and need to arrive at Lima International Airport **NO LATER** than 22:00 (10 PM) on August 29. Return flights from Lima **NO EARLIER** than 23:00 (11 PM) on September 13. We request you send your planned flight itinerary to Junia Imel of Divine Adventures at Junia@DivineAdventures.org for review before booking your flight to assure workable arrival and departure times. If you plan on arriving earlier or staying later than the scheduled program, Junia can assist with your arrangements.

Payment/Cancellation/Refund policy for Individual Travelers

1. \$1,500 non-refundable deposit due upon registration.
2. Final payment of \$4,000 due by June 1, 2014.
3. Cancellation before 60 days prior to departure – half of final payment refunded
4. Cancellation less than 60 days prior to departure – NO REFUND of tour cost

*NOTE:

- 1) Itinerary is subject to change
- 2) National air is booked by Divine Adventures to ensure group is traveling together. If the price of the National air goes up more than 5% above estimate, there may be an additional charge.
- 3) International air is booked by traveler. Divine Adventures can assist in booking international air.
- 4) We recommend Traveler's Insurance. Please be sure your insurance covers the program as well as your flights.

See the previous issue of *Starlight* for the full itinerary of the pilgrimage to Peru, or go to the home page of the Sophia Foundation to download a PDF of the full itinerary.]

Sophia Micha-el Remedies
a new website

Sophia Micha-el Remedies.com — <http://sophiamicha-elremedies.com/>
Your Online Wisdom Medicine Source

Sophia Micha-el Remedies is an online library of information on Anthroposophic healthcare for the public. The name describes our hope to reach the earth's people with the understanding and wise healing options available in our time.

It is organized in three sections:

- Concepts in Anthroposophic medicine (spirit)
- Symptoms and treatments (body)
- Community (soul)

Each article is brief, practical, and can be printed. There are live links for obtaining the remedies and references discussed.

In the Community section we invite your initiative to list a 250-word description of its work so we get to know one another better.

Please sign up for our newsletter, like us on Facebook, and advertise with us by contacting info@SophiaMR.com. We are new, and welcome your suggestions and comments.

Warmly,

M. Kelly Sutton M.D. drsutton@raphaelmedicine.com



European Foreign Correspondent

Lacquanna Paul

IFA – Institute for Astrosophy in Germany

A healthy social life arises when the whole community finds its reflection in the mirror of each person's soul, and when the virtue of each person lives in the whole community.

(Rudolf Steiner)

This year's report reflects a new initiative that has grown out of an impulse taken up by the members of the board of IFA in response to conversations regarding the importance and significance of connecting the growing number of Sophia community impulses spawned by Robert's books, lectures and Choreocosmos workshops in various countries. The board is thinking of these initiatives as "budding roses," creating a garland of roses that receives refreshing, enlivening encouragement through the sharing of each community's unique endeavors.

The initiative will entail creating a web of informing connection between the coordinators of the various incentives, so as to enable the possibility that we can carry one another's efforts in our hearts, and thereby perhaps spawn a "cross-pollination" process of creativity.

It is our hope that the chalice of each reader's heart will be warmed by the promise inherent in all these efforts and will come to feel the effulgence of Sophia connections weaving within this circle of inspiration that is gradually taking shape as an etheric reality in the world.

IFA – Institute for Astrosophy – Report – 2013

As the U.S. representative serving on the board of IFA in Europe, I write this report to inform our readers concerning the efforts of IFA in Europe. This year we extend a grateful welcome to René Bastien from Luxembourg, who has accepted the position of director of IFA beginning in 2013. René will be taking on the leadership responsibilities previously held by Bernt Rossiwall, who has served loyally over the past ten years in this post since IFA's inception. On behalf of the board of IFA, we express our gratitude to Bernt Rossiwall for all his years of carrying this responsibility. His creativity and dynamic deeds have been very fruitful over the years, and he is looking forward now to serving on the board in a more shepherding capacity, with a view to encouraging what may come forth from IFA in the coming years.

Heidi Langen, our senior board member (88 years of age), is resigning this year from the board of IFA, but will remain active in her caring support of IFA. Some of you may recall that Heidi is the translator into German of many of Robert's books, and more recently has been translating the two *Through the Eyes of Mary Magdalene* books of Estelle Isaacson. Most recently she translated the book *Gautama Buddha's Successor* by Robert and Estelle.

Both Heidi and Arnold Langen (although Arnold is not officially a board member) have been of immeasurable support toward the foundation and guidance of IFA since its inception. On behalf of the board of IFA, we extend much gratitude to each one of them, Bernt Rossiwall, Heidi and Arnold Langen. May the years of their caring and support seed a strong future for IFA's further endeavors in Europe.



Photo taken in Roncegno, Italy. From left to right: Arnold, Robert, Heidi

These are the words that Robert spoke at our annual IFA meeting in Roncegno, Italy on October 29, 2013:

Dear Heidi, we would like to express our heartfelt thanks to you for your selfless and conscientious engagement on behalf of IFA from the founding until the present. You have given much of yourself, your heart and soul, into IFA, and you have always been such a support in our endeavor to bring IFA's goals to realization. Even though you are now leaving the board, you will continue to remain united with us and will help us, as best you can, with the bookkeeping and the communication with our CPA. For me personally, I experience how you devotedly and resolutely pour yourself into helping in the spiritual work we are doing. It is thanks to you that so many of my books are now available in German translation. And we are also deeply grateful to you, Arnold, as Heidi's wise counselor, that you have so generously offered and continue to offer your counsel to IFA. We know that you will continue to help us, as long as you are able to, with your good and constructive thoughts. Lastly, I would also like to extend heartfelt thanks to you, Bernt, for your selfless engagement and endeavor as IFA's director up until the present time. Now you are handing over to René as your successor. Your sense of order has been most helpful in relation to managing IFA. And it is our great good fortune that you, René, are taking Bernt's place at the helm, now that he is retiring from this position. I am very happy that you have said "yes."



Institute for Astrosophy board members, October 2013 meeting in Roncegno, Italy
From left to right: Back row – René, Gisela, Bernt. Front row – Kathy, Robert, Lucky

Developing Rosebuds

Last year we opened our hearts to two newly developing “rosebuds:” the Sophia Foundation of South Africa, founded through the efforts and leadership of Lorraine Forbes, whose brief report we include in this issue, and the Heavenly Sofia Foundation of Hungary, founded by László Lesti and Krisztina Cseri in Budapest. Krisztina is happily expecting their first child and is working on the translation of Robert’s book *Astrogeographia* into Hungarian.

This year there has been a definite sense that a sustaining impulse has now been seeded in Helsinki, Finland, and Barcelona, Spain.

Note: The following descriptions are not given in chronological order, but rather according to regions, i.e. Spain, Scandinavia, Italy, Germany, and Australia.

Spain

Barcelona – September 20-22, 2013

In early fall, through the tremendous effort of Montserrat Fonts-Salas, a native of Barcelona, but currently living near Trier in Germany, we made our second venture to Barcelona. This year there was a receptivity and a self-sustaining force on the part of the participants and the local community that supported Montserrat’s effort – a receptivity that might well indicate the hope of a beginning impulse in Spain, a new “rosebud,” so to speak, at least in reference to the region of Catalonia, of which Barcelona is the capital.

It is interesting to note that according to Robert's research in *Astrogeographia*, Catalonia falls under the influence of Taurus, while the rest of Spain falls under the influence of Aries. Apparently, on the weekend prior to our arrival, the Catalonian peoples had joined hands all along the Catalonian regional border within Spain, forming a human chain of united voices speaking out for the secession of Catalonia from union with Spain. Flags with a single star filling the color field of the flag were seen in the neighboring shops around *La Sagrada Familia* Basilica, the masterpiece of the uniquely Sophianic Catalonian architect, Antoni Gaudi (1852-1926).

It seemed both timely and revelatory when Robert explained that Catalonia, like the rest of the European Union, which is suffering under so much financial stress at the present time, comes under the influence of Taurus, whereas the rest of Spain falls under the influence of Aries. This revelation was quite meaningful to our Catalonian companions and brought clarification to the mystery of the different ways of thinking held by the two cultures. Catalonia is financially solvent and, of course, does not want to be pulled under, due to union with Spain.

La Sagrada Familia Basilica

As in our first visit to Barcelona six years ago, Monserrat planned excursions to the sacred mountains of Montserrat, located about an hour's drive from the city, and also a visit to Gaudi's masterpiece, *La Sagrada Familia* ("Holy Family") Basilica in the heart of Barcelona.

In the six years since our last visit, Gaudi's masterpiece has become more fully realized interiorly. The Basilica, under construction since 1882, is a masterpiece of vision, uniting the spiraling wisdom forms of Mother Nature with the soaring heights of ecclesiastic stories from the life of Christ together with the mysteries of color and reflected light that so lift the spirit. One can only bask in the wonder of devotion and gratitude for God's creation, and as a viewer representing humanity, become the artist beholding God.



Our friends from Barcelona shared with us how during World War I, in order to keep the building process for the Cathedral moving forward, people went from door to door requesting donations to feed the workmen and to buy building supplies. Gaudi's workshop was bombed and many of his scaled mock-ups were destroyed. It is a miracle that the visionary's drawings and plans, his dream for the rendering of a house proper for God have been honored and brought to realization, a work in progress now for over one hundred years. Like the great cathedrals of Europe and antiquity, this monument to the creator continues to be realized and to spiritually nourish all who behold it.

What is unique to *La Sagrada Familia* Basilica is that it is orientated toward the south, whereas most cathedrals are orientated to the east, and also the honor given to Mother Nature's wisdom-filled forms which have been glorified and raised up within the structure of the Basilica, in a song of praise and gratitude to the wisdom and glory of the creator.

Robert expressed that *La Sagrada Familia* Basilica, Gaudi's tribute to the creator, is a Sophia Temple coming perhaps from the inspiration of the Etheric Christ, and thus is standing in

orientation to the south “as waves of love are proceeding from him across the earth” – referring here to Valentin Tomberg’s “Aumeyn” meditation on the Etheric Christ published in Robert’s *Inner Radianance* book.

The Black Madonna of Montserrat

Our Barcelona journey included revisiting the mountain Basilica of Monserrat, nestled stalwartly against the backdrop of the uniquely elongated mountain formations which appear as sentinels surrounding the valley below. We counted twenty-four of them and thought of the twenty-four elders referred to in the Book of Revelations. The Basilica was built to house a magnificent Black Madonna figure as its central holy of holies. Down through the centuries many miracles have been



La Sagrada Familia interior

reported through the intercession of the Virgin Mary at Montserrat. According to Catholic tradition, the Black Virgin of Montserrat was carved by St. Luke around AD 50 and brought to Spain, where it was discovered by some shepherd children in AD 880 after having been hidden from the Moors in a nearby cave (the Holy Grotto). It was uncanny to recognize that these same themes, reflecting the dark secrets of the Mother and the elongated mountainous forms of Montserrat are remembered in the structure of *La Sagrada Familia* Basilica, whose interior rises up like a dark forest, renewed and refreshed by the softly diffused light filtering from above through the colors of the stained glass windows.

Thousands of pilgrims visit the mountain Basilica of Montserrat, which also is home to a famous boys’ choir, L’Escolania de Montserrat, who sing Gregorian chants and other kinds of choral music for the Sunday mass and also daily at 1 p.m. and 7 p.m. The choir also travels to other countries giving performances. One of our hosts, Francesc Fígols, is the proud father of two sons who have attended the music school at Montserrat, and through his son Gerard we were privileged to visit the interior of the boarding facilities and classrooms of the school. The boys (the choir is usually about fifty-strong) are selected mostly from the local area and thereby are able to spend weekends at home with their families. There was of course a certain soul refinement, which could be perceived in the comportment of our young host, Gerard, whose older brother had also attended the school and been part of the boys’ choir. Approximately forty-five percent of the students coming out of this unique educational experience continue on with a career in music.

Choreocosmos and Sacred Dance – Barcelona, 2013

The weekend course was well received. The participants had traveled from far and wide to attend the course, and the subject of Sophia seemed to really touch them. They loved the prayer eurythmy and the introduction to cosmic dance; even the men seemed delighted. There was a nice balance of male and female participants, comprising several young couples in the mix.

We danced outside in the ocean breeze and could recognize in the exotic flora swaying in the periphery of the surrounding landscape and gardens the forms that had so inspired the young

Gaudi, who due to a painful arthritic condition in his feet as a young child had spent the magical years of his childhood sitting on the ground observing nature's wondrous forms.

In the miraculous way which I have so often witnessed, the group, for whom the content of the workshop was entirely new, created a communal evening together with a beautiful celebration and meditation honoring Sophia with icons and prayer eurythmy performed in the candlelight between the inspiring readings honoring the Etheric Christ. Francesc Fígols had translated the readings into the rich tones and rhythms of the Spanish language, which were beautiful to experience and deeply meaningful to the participants.

Francesc is the author of the book *Cosmos Y Gea* ("Cosmos and Gaia"), and is also the president of the Agricultura Biodinámica in Spain. He published the prayers for the Prayer Sequence in Spanish in a lovely, artistic booklet for the participants.

In the Sunday closing session the participants said they would definitely like to have us return in 2014. We will see if that will be possible, as our organizer, Montserrat, would need a dedicated group of locals to help in the outreach and planning of a future visit.

Scandinavia

Finland – September 28-29, 2013

The second *Rosa Sophia* rosebud that seems to be taking seed in Europe's *Rosa Sophia* garland is with the Finns through the efforts of Markku and Natalia, who were introduced to you last year in *Starlight*.

This year in Finland Robert presented the "Inner Radiance" sequence to well over forty participants, and we were told of an inspiring Sophianic story illustrating the wisdom of communities and the sharing of cultures toward love and peace in the world.

Just prior to our visit to Finland, while the world at large shivered at the news of the U.S. threat of a "shock and awe" style of attack upon Damascus and other locations in Syria, the foreign ministers from each of the Scandinavian countries came together with the question, "What can we do to help save the situation?" It was from within their midst that the idea was born to contact Vladimir Putin to introduce the peacemaking diplomatic idea to dismantle the storehouses of chemical weapons in Syria, thereby destroying the threat of further harm to the Syrian people. It was decided that the foreign minister of Finland would be the most likely person to present the peacemaking idea to Putin. And so world history, at least for the moment, was shaped through the meeting of minds and hearts coming from the community of countries comprising Scandinavia.

Sweden, Järna – August 30-September 1, 2013

Through our friends and Choreocosmos graduates Maria Linden and Per Thell, we were again invited to Sweden, albeit this time the invitation came officially from the Anthroposophic Society in Sweden. How did this come about?

Maria, Per, and their friend Lisbet – like Maria, a eurythmist and Choreocosmos graduate – had spearheaded a celebration in Stockholm commemorating the December 21, 2012 date Robert had written about in his books *Christ and the Maya Calendar* (co-author Kevin Dann) and *Prophecy-Phenomena-Hope*. At that celebration Maria led the large group of participants through the cosmic dances of each of the planets in the constellation of the day. She said that to her amazement, everyone participated right through to the end! This event sparked the interest of the Anthroposophical branch in sponsoring further star wisdom workshops and enabling further exposure to the work of Choreocosmos.

Now with the publication of *Astrogeographia* there is a growing impulse in Sweden for a Choreocosmos event to take place in the megalithic monument Ales Stenar (“Ale’s Stones”) in Southern Sweden within an ancient stone circle said to be the Swedish equivalent of Stonehenge. The Swedish stone circle dates back to Nordic times, in connection with which we think of the sacred mysteries of the ancient runes. The idea would be for Robert to lead the group in sacred dance around and within the stone circle, which emanates an enhanced quality streaming from within Mother Earth to the entire coastal region of Sweden.



Of course, the astrogeographical relationship of the ancient site to the stars might be of interest to others in terms of participating in this event. As there is such a strong desire and interest, this sounds promising as an inspiring consideration for 2015.

Germany

Überlingen, Lake Constance – September 13-15, 2013

Our friend Gudrun Gunderson – eurythmist and Choreocosmos graduate – organized a well-attended weekend in Überlingen, which took place as in years past in the Waldorf school where Robert’s two sons Daniel and Valentin attended school. Valentin, the younger son, began his first year as a eurythmy teacher in September, 2013 at the same school.

Valentin’s second child, a daughter, had been born a week earlier, and so of course our visit there was memorable and quite precious. Aurelia, the two-year old daughter of the happy couple, is delighted with the new arrival.

See the fall issue of *Starlight* 2012 for a description of the location and delightfully unique anthroposophical ambiance which characterizes the Überlingen/Lake Constance region.

Pforzheim, Germany – October 11-13, 2013

Our Choreocosmos weekend though well-attended was less robust than in recent years. One could feel both the spiritual presence and the untimely loss of our beloved friend, Heinrich Sandkühler – anthroposophical medical doctor, Choreocosmos graduate and father of twelve children, together with his beautiful wife Ingrid. Ingrid says she gains strength in persevering

with her ongoing Choreocosmos teaching activities two days a week in Pforzheim, once a month in Stuttgart, and weekly in a nearby anthroposophical educational center.

We stayed over the weekend in Ingrid's home. It was comforting to experience her in the home atmosphere, surrounded by children and burgeoning family life. Heinrich and Ingrid's daughter and son-in-law, a homeopathic medical doctor, have returned from Lima, Peru with their three children, all speaking perfect German! The son-in-law has taken over Heinrich's medical practice in Pforzheim, and so again Ingrid, the mother originally of twelve children, is now surrounded with three grandchildren from Peru and also four of her own children that are still living at home.

Ingrid says that her carrying of the Choreocosmos work has been an important stabilizing and grounding element in her life since Heinrich's passing – something she feels a moral responsibility to build up and to continue to carry in her area.

We include this description in this issue because we are aware that many of you have had the good fortune to meet Heinrich and Ingrid and would want to join us in our prayers for the two of them.

Our Italian Choreocosmos family, Anna Comunale, Uberta Sebregondi, Mariella and Maurizio Misurala from Rome, Bruna Alfano from Naples, Sally-Ellis Jones from Caldonazzo, Marko Condlar and Dina Gremes from the Trento area, Bernie Genolet from Switzerland, Tiziano Freschi from Bergamo, and Daniela Rossi, our violinist from Perugia, organized a special service in Assisi to commemorate their love and gratitude to our dear and irreplaceable friend, Heinrich Sandkühler.

Trier, Germany – November 8-10, 2013

The Choreocosmos workshop in Trier is sponsored by Gisela Storto-Lanfer, a Choreocosmos graduate, and her husband, Johannes, an anthroposophical medical doctor, both of whom have followed Robert's work for many years. Gisela recently retired from her work as a Waldorf teacher in the school where the workshop takes place. Their daughter, Marianna, whom many of you have met, is now a performing eurythmist from the Stuttgart Eurythmy Stage Group, having been influenced by attending Choreocosmos workshops throughout her youth. Much to our delight, Marianna became our youngest Choreocosmos graduate in the fall of 2012. Her graduation presentation and talk afterward were an inspiration to us all.

Trier is a beautiful historical city located on the banks of the Moselle River, near the border of Luxembourg. There is an enthusiastic group of participants from Luxembourg, who attend the Trier Choreocosmos weekends, as well as other Choreocosmos workshops in various locations. They bring much joy and laughter, which is wonderful, and because they are from Luxembourg, many of them are multi-lingual – some speaking English, French, Italian, German, and their own inimitable Luxembourgian language.





Dating back long before the fifth century, Trier, said to be the oldest cathedral city in Germany, is home to the “Holy Tunic” of Jesus, which was brought or sent there by Helena, the mother of Emperor Constantine. On one of her pilgrimages to the Holy Land, the tunic came into the hands of Helena along with several other holy relics, which ended up in other places; however, as a crowning tribute, she sent the “Holy

Tunic” to the Cathedral in Trier, the city in which her son had once lived and had his Palace. This is the “seamless robe” for which lots were cast at the Crucifixion. Some say it is a medieval forgery; however the German mystic and stigmatist Therese von Konnersreuth has vouched for its authenticity. The Tunic has been on view only rarely – 2012, 1996, 1959 and 1933. Unfortunately, we missed the viewing in 2012. The Trier Cathedral, which houses the “Holy Tunic” has a very special atmosphere and is renowned for the musical quality inherent in its architecture.

As a point of interest, Karl Marx was born in Trier in 1818 on the day of a solar eclipse, and the house of his birth is still there, clearly sign-posted for visitors to ponder.

Rudolf Steiner House in Berlin – November 16-17, 2013

This is a long drive for us, over six hours, but the entry into the city is well worth the effort. Driving along the grand “Potsdamer Chaussee” lined with linden trees, one has the feeling of a welcoming grace. Trees adorned in fall colors frame the elegant old architecture along the way, and side streets bearing names like “Onkel-Tom-Strasse” recall the benevolence of an earlier American presence. Outside the old Tempelhof Airport, a memorial sculpture of a giant fork commemorates the Berlin airlift which helped ease the hunger and lack of medical supplies at the end of World War II. These conditions resulted from the Soviet blockade of the city from June, 1948 to May, 1949. In response to the blockade, the Western Allies organized an airlift which in just one year made some 200,000 flights and delivered around 4,700 tons of food and supplies to the people of Western Berlin.

The Tiergarten, two square miles of rather dense forest, has been saved to provide parks and walkways in central Berlin – a place for nature to be free and for people to enjoy a silent retreat from the fast pace of city life. The Rudolf Steiner House is located in an elegant, tree-lined part of the city.



Rudolf Steiner House

This was the seventh year of the Valentin Tomberg Symposium in Berlin. These meetings, which take place each year in the Rudolf Steiner House, have come about through the initiative of Trygve-Olaf Lindvig, a Norwegian naturapathic medical doctor, and Dr. Michael Frensch, former editor of Novalis Magazine and the director of the Novalis Publishing House in Germany.

There is a symbolic significance to the location of this conference, honoring the contributions to spiritual thought nascent in the works of Valentin Tomberg. Berlin bears the hard-earned wisdom gained through the pain of separation borne by its citizens who were separated from family and friends by the Berlin Wall, a wall standing between two belief systems, between freedom and oppression, abundance and lack – a wall which has now come down.

Over the years we have established a friendship with Carl-August von Halle, retired professor of architecture and husband to Judith von Halle. This year we enjoyed a visit with the two of them in their Berlin home. Judith has read the first volume of the German edition of Estelle Isaacson's trilogy on the life of Jesus Christ, *Through the Eyes of Mary Magdalene*. Judith sends her greetings to Estelle with best warm regards, and says that she finds in these accounts something completely new and important.

Heroldsbach, Germany – November 18, 2013

It was cold and drizzling lightly when we arrived at the sacred site at Heroldsbach, a small rather unremarkable town some two hundred miles southwest of Berlin. One of the participants at the Überlingen workshop had told us about a life-changing encounter she had with Mary Sophia here at Heroldsbach, and she told us she recognized a familiar resonance in Robert's Sophia teachings. Hearing her stories was the inspiration behind our visit to Heroldsbach.

We parked beside a life-sized statue of the Virgin Mary, which was standing in the midst of a circle of birch trees. Obviously this was the "Birkenwald," the place of the birch trees where the apparitions had taken place. There was an elementary school across the way, and running alongside the grounds of the school was a pathway leading up a small hill. We made our way up the path, commenting on the strong telluric force emanating from the ground and a sense of blessedness in the surrounding atmosphere.



At the top of the hill we met a parishioner who was tending the garden outside a chapel built in honor of the Marian apparitions which had taken place there. The woman recounted that she had been a young girl at the time of the appearances – fourteen years of age – almost the same age as the young seers



Four of the seven "young seers"

who witnessed all of the events. One day her father took her to Heroldsbach to observe the spectacle of the people who had begun to gather there each day to watch the seer girls as they interacted with the Virgin. As the procession of the seer girls accompanying Mary

passed by, she was invited to touch the mantle of the Virgin. As she could not see the Virgin, one of the seer girls guided her hand to touch what she described as the "velvety texture" of the Virgin's mantle. She said that in touching the mantle a strong and powerful surge of love came into her, and the fiery flames of love that infused her whole being have never left her after all these years.

The story of the events she had witnessed at Heroldsbach tumbled out of her as if she were beholding them for the first time. The appearances began in 1949 and continued with increasing intensity, accompanied by almost unimaginable supernatural events. They lasted for a period of three years and three months, coming to a close in 1952. The miracles are too vast to recount in this article. Robert will illumine more of the remarkable and inspiring story of the Marian apparitions at Heroldsbach in his spring and summer workshops.

Stuttgart, Germany – November 22-23, 2013

This was Robert's fifth invitation to present his work at Forum 3, an anthroposophical social center in the heart of Stuttgart. The center has come about through the initiative of Sigfried Woitinas, who has appreciated Robert's work over the years and feels it is important that the city understand the significance of the year 2012 and the challenges ahead in the light of Rudolf Steiner's indications regarding the future.

The city has gone through a four-year debate and peaceful public demonstrations of social unrest against "Stuttgart 21" protesting the building of a new railroad center, which will endanger the confluence of streams beneath the city center, each stream bearing a unique quality of healing mineral waters that have given the city renown as a healing center.

Forum 3 has served as an important meeting center for dialogues between opposing points of view on this issue, representing the varying social strata of the city. This has been an important social movement, hosted by Gabi and Ulrich Morgenthaler, the managing directors of the center, wherein conversations were held affording the opportunity for the different factions to listen to one another's concerns and perspectives. At one point there were over 50,000 demonstrators marching through the streets of Stuttgart. In the end, the politicians and commercial enterprises won. However, just as the geological studies had clearly indicated beforehand, the building project has been a complete fiasco, already way over budget, costing billions of euros to the tax-paying public.

Robert's opening lecture on Friday evenings at Forum 3 usually fills the hall with over one hundred people. This year the theme was the Holy Grail and the new resurgence of the Grail impulse anticipated to begin in the year 2014. The following day he presented his research on Astrogeographia, which reveals Stuttgart's alignment in earlier times with the constellation of Perseus, indicating an inspiring influence from the stars toward freeing the soul from illusion and unbridled emotion, opening the path for the integrity of the human "I" toward pursuing freedom and the perception of truth. It was fascinating to witness these themes finding expression in this modern-day struggle in which corporate power has usurped the wisdom of the human "I" in political decision-making.

Italy

Assisi – August 11-18 – and the Stargazing Workshop – Titignano – August 18-23, 2013

Our mid-August drive to Assisi through the winding landscapes of Austria and the Tyrolian Alps in northern Italy is almost fairytale beautiful. We can feel our skin relax as we enter Italy, anticipating the familiar warmth of our Italian friends.

These two workshops are quite popular due to their inspiring locations and the scheduling for Assisi, which coincides with the week in which the festival of the Assumption of the Virgin Mary takes place on August the 15th. We celebrate the Foundation Stone of Love each year in Assisi with the violin accompaniment of Daniela Rossi. We often have visitors from afar, and this year we enjoyed the presence of two beautiful young “Rachels.” Rachel Kearl is from San Clemente, California. She had come to deepen her spiritual connection with the painter Raphael who was born in Urbino, a town directly north of Assisi. Rachel seemed to enjoy moving to the Foundation Stone of Love in the three languages: Italian, German, and English. In addition, Rahel von Hagenow, the beautiful young granddaughter of Heidi and Arnold Langen also attended, and after our “Abschluss” (final celebration) on Saturday morning, dancing to the accompaniment of Daniela on violin with her friend Fabio on piano, Rahel said with stars in her eyes, “It just does not get better than this!”



Assisi, in Late Summer
by Dan Bartges

Titignano August 18-23, 2013

The star gazing workshop in Titignano, which follows directly after Assisi, is located on the panoramic plateau between the hills of Orvieto and Todi. This year we made an unplanned excursion to the nearby sacred healing waters of Collevaleza. See Robert’s article in the last *Starlight* concerning the significance of these waters.

A mass dedicated to the blessing of the waters of the earth is celebrated in the cathedral at Collevaleza each Monday, Thursday and Saturday with at least one thousand people in attendance. This experience, followed by our immersion in the Collevaleza water afterwards, was so healing and enlivening that we will include this visit in the scheduling of future workshops in Titignano.

Roncegno – International Choreocosmos Week – October 26-November 1, 2013



Casa di Saluti Raphael Hotel

Roncegno, a tiny village nestled in the foothills of the Dolomite mountains in northern Italy near Trient/Trento is home to the Casa di Saluti Raphael Hotel, an anthroposophical spa hotel and healing center inspired by the curative qualities of a special mountain stream of water hidden deep in the rock of the Favort mountain at the southern end of the Dolomite mountains, not far from Lake Levico and the nearby town of Levico. Steiner indicated that Levico water is particularly potent for healing various health issues, bearing high levels of zinc, calcium, magnesium, arsenic, copper and iron.

This year we celebrated our twelfth International Choreocosmos week with the graduation of Claudia Gehrke, a music teacher from Augsburg. Claudia, a performing singer and pianist, has participated in the Choreocosmos work for the last fifteen years. We welcome Claudia to our family of Choreocosmos graduates. May her work with music provide an abundance of opportunities to share her love of Choreocosmos.

This year's International Choreocosmos week included participants from thirteen countries. Together we danced the language of the cosmos, the language which we all share, accompanied by the music of the great classical composers Bach, Mozart, Beethoven, and other great composers, exquisitely rendered by Ludmila, our Russian concert pianist.

Our dancing takes place in the vintage grand ballroom of the hotel with its grand high ceiling in the style of the era, and murals depicting Dionysian scenes surrounding the upper walls. Beautiful arched windows look out onto giant chestnut trees, which line the curving stone pathways and outer grounds. Thus our view as we dance unites our consciousness of the cosmos reaching to the heights with our awareness of Mother Nature's lovely fall ambiance, ever changing in the outer landscape viewed through the windows and French doors which open onto the promenades beyond.

The golden leaves of the chestnut trees which dance in the fall breeze are often accompanied by rainfall and thunder in the afternoons, or even the poetry of softly falling snow. This changing seasonal ambiance enhances the living quality of our communal dance, and opens our hearts to the experience of our dance as a conscious deed of gratitude and devotion.

Choreocosmos Graduate Weekend – Roncegno – November 1-3, 2013

In the two days that followed the International Choreocosmos week, eleven graduates gathered to share their individual teaching endeavors and to receive fresh inspiration from Robert. Together we danced the current constellation of our days together, which culminated on the last day with the conjunction of Sun and Moon, together with Mercury and Saturn, all in the sign of Libra, the sign of cosmic justice.

We discovered that inspired insights reveal themselves during the experience of moving these more complicated interweaving patterns in eurythmy, bringing to awareness the constancy of co-operation and devotion maintained by the different hierarchies. For example, in the configuration described above, the steady day-and-night rhythm of the angels working from the realm of the Moon contrast with the lightening-like enlivening influence of the archangels working in the Mercury sphere, each in service to the second hierarchy in the Sun sphere – the spirits of wisdom, movement and form (Kyiotetes, Dynameis and Excusiai/Elohim). Beyond the Sun in the Saturn sphere, the spirits of love (Seraphim) all join their forces in the starry region of Libra on this glorious fall day with the first hierarchy (Seraphim, Cherubim, and Thrones), upholding the "Scales of Cosmic Justice."

It took a lot of concentration, but we managed it! One could actually experience being inside the tones and gestures, which opened from within as though informed by the unique consciousness and/or quality of the cosmic conversation which was resounding at the moment. One could say that we *were danced* by the etheric forces, which resonated within the consciousness of each dancer in connection with the cosmic forces.

Bergamo, Italy—December 6-8, 2013

Our Peruvian friend Rosa Letelier has been leading this group of striving Grail seekers for some two years now in exploring the depths of the Parzival story. In light of the challenges of the modern world, and specifically of life in Italy, rife with economic stress and political graft, what does it mean to seek to serve the Holy Grail?

This was to be the final session of the year 2013, and so as a grand finale Rosa had invited Robert to bring the macrocosmic considerations toward the further unveiling of the illusive mysteries and cosmic aspects inherent in the Grail story. We were greeted by the hearty voices of the Italian participants singing with full “Sun” force the lyrics to the song “The Impossible Dream,” from the *Man of La Mancha* Broadway musical. We added our voices to the chorus, rejoicing in the singing of those familiar lyrics in the beautiful Spanish language. We felt ourselves united in the brother-/sisterhood of singing our knightly vows. We’ve included the inspiring words to this knightly song at the end of this report.

Daniela Rossi, the Italian violinist who accompanies our Assisi/Titignano workshops, provided the musical accompaniment for the prayers and cosmic dances that we celebrated together. Tiziano Freschi, our dear friend and Choreocosmos graduate, has been working with the group for several years, so the movements were not new to many of them. Participants described how their experience of the etheric was enhanced through the privilege of moving to the violin music and how the movements felt quite integrative and healing.

Rosa Letelier is a retired banking executive who now and for many years has worked as a consultant with anthroposophical groups in bringing depth to the understanding of Steiner’s inspirations toward the working of the Threefold Social Order. Her group is a mix of striving and established young professionals from the realms of medicine, healing, education, art, and entrepreneurial biodynamic endeavors. The group has been researching the major themes and challenges of our modern world so that they can become wakeful and conscious of the implications of right deed and responsible/creative action toward problem solving and seeding for a sustainable future for humanity and the earth.

It was inspiring to meet and work with this group and to observe Rosa’s dynamic, good-natured probing, nudging style of guiding her groups through the practice of developing and asking questions. These questions plumb the depths of the subjects being explored and require of each participant an intensity of intent and participation and a willingness to bring their own unique gifts and insights to the process of inquiry.

As you know, it is an intrinsic part of the work of the Threefold Social Order to engage in facilitating useful projects in the world. Toward this goal, Rosa’s group in Peru participates in various projects concerning education, medicine, and biodynamic farming.

Australia

Melbourne, Australia – January 2, 2014

Should you ever yearn to visit Australia, this meeting of the Sophia Community in Australia, founded in 2010, would be a heartwarming way to begin your journey.

The group there has now completed their four-year journey through the cycle of 84 dances relating to the seven planets in the twelve zodiacal constellations. In addition, they have taken up the Foundation Stone of Love and the Cosmic Dances of the Four Elements, the Prayer Sequence, and the entire Inner Radiance work.

Jean-Michel David, Waldorf administrator and teacher, avid hermeticist, and author of quite a fine book on the Tarot, together with Lynn Klugman, teacher at the Michael Center, the Waldorf teacher training center where our workshops take place, lead a regular, active course of study on the book *Meditations on the Tarot*, an ongoing activity which has existed for many years now.



The Michael Centre

This year the Melbourne group celebrated their first official Choreocosmos graduation with Merilyn Rankins, a eurythmy graduate from the Melbourne eurythmy school. Merilyn has been guiding the group with regular Choreocosmos sessions throughout the four-year process, so the group moves very well together. It is heartwarming to experience the shared communal devotion to the work and to hear from many of the people just how much they revere the work and have deepened into their connection with their brothers and sisters in the stars.

Due to health considerations, our friend Lynn Klugman, whom many of you have met (the original inspirer of Robert's visits to Australia) has decided to pull back from her leadership role in organizing and presenting these yearly visits. However, the group has taken up this responsibility as a shared endeavor. It is inspiring to experience the communal effort wherein each one serves an important role.

Kinsau, Germany – January 17-21, 2014

Shortly after our return from Australia we welcomed thirty-three guests to our home in Kinsau for our annual Kinsau Choreocosmos event. This year we had participants not only from Germany and Italy, but also from Switzerland and Luxembourg. We had a seated dinner for twenty-four here at the house (nine participants dined at a local hotel where they were boarding). An exquisite concert followed, upstairs in the eurythmy hall – an evening with Schubert, played by the Schwabinger Klavier Trio (piano, violin and cello).

We were delighted also with the turnout from the local community; we had a full house to celebrate the twenty-year Jubilee of the Schwabinger Klavier Trio. This was their seventeenth performance in Kinsau, and this year, as in some prior years, the concert took place in correspondence with the eve of Robert's birthday. The group played the two beautiful Schubert piano trios that we all love. Because they are performed in such an intimate setting, these

concerts always remind us of accounts of the young Schubert joyously entertaining his friends in their homes, playing his compositions and even sounding them in song.

This year we were missing our “chef” extraordinaire, our friend Tiziano Freschi, who was with Rosa in Peru working on a project. We survived through the help of our Swiss friend, Bernie Genolet, who managed, together with myself and several of the participants, to provide breakfast, lunch, and dinner for twenty-four people, while fully attending the workshop.

Bernie came through with flying colors, providing us with a delightful medley of soups and fine cuisine, and even managed to have extraordinary moments of grace during the Choreocosmos, which are reported in this issue of *Starlight*. Many thanks also to Heidi and Arnold Langen, who each year so generously bring the fresh produce from their biodynamic farm in Bollheim, near Bonn in the west of Germany. We celebrate what Heidi calls the “heavenly silence of dessert,” when she makes her specialty dessert with fresh quark and crème from the farm, together with her homemade preserves. Ludmila, our much loved and appreciated Russian pianist, accompanied the Choreocosmos and evening celebrations. She played so tenderly, rendering moments of grace for us all.

As with intervals in music, it is in the interval and intimacy of exchange and sharing of conversations during these gatherings that our lives are enriched on a soul level. Of these conversations, there is an account from Ingrid Sandkühler that stands out as important to share, because it holds the potential to inspire further work in the direction of utilizing biodynamic wisdom toward the transformation and revitalization of water.

Ingrid Sandkühler – A Three Kings Preparation Miracle

For many years on Easter Sunday morning, Ingrid and Heinrich Sandkühler arose at sunrise and set out in silence to collect “Easter water” from a natural water source that streamed from the side of a nearby mountain. Heinrich used the Easter water to make medicines for his anthroposophical medical practice. There were many jugs remaining in storage which had not been used. Perhaps they were waiting to take part in the following miracle.

On January 6th of this year, the day traditionally celebrated as Three Kings Day in the Christian calendar, Ingrid and several of her friends gathered at the home of an anthroposophical medical doctor to make the Three Kings preparation with gold, frankincense and myrrh. They followed the procedures indicated by Dr. Steiner, sharing in the stirring of the solution for the prescribed duration of one hour, and afterwards divided the solution amongst themselves for use in their respective gardens.

Ingrid has a very full family life and did not immediately get around to spreading the preparation, and so she had the intuition to bring the preparation to her monthly Choreocosmos class in Stuttgart on the following Sunday. In addition, she took five of the jugs of old Easter water she and Heinrich had gathered over the years. She noticed that one jug was from 2003. Nevertheless, she took them, thinking to instill in them the vibrations of the communal blessing from the group activity.

In Stuttgart, Ingrid placed the five jugs in the middle of the group's dancing circle to be blessed by the movements and gestures of the communal prayers and cosmic dances they performed, celebrating the particular constellation of the day, which was very special. On this day the Sun was conjunct Venus in Sagittarius, and also with Pluto in the Archer, sojourning in the region of the Sun at the birth of the Nathan Jesus, all in the constellation of Sagittarius, the Archer, whose starry arrow points directly toward the Galactic center, the divine heart of the Galaxy.

The group of fourteen participants first danced the four elements followed by the Sun and Venus in Sagittarius; then they did eurythmy to prayers. And finally, in honor of the planetary alignment in Sagittarius and to honor the Galactic Center, they danced the fourth verse of the Foundation Stone of Love. In conclusion, they sat down around the circle and silently watched as Ingrid opened the sealed bottles, which she said "stank" terribly. She poured the water from the five jugs into a bucket, adding the Three Kings preparation to the mix, and then passed the bucket around the circle. One by one, the dancers stirred the mixture, first clockwise and then counter-clockwise, as the others watched in silence, listening in devotion to the sounds of the water as it was being stirred. When the stirring was complete, they poured the mixture into bottles that Ingrid had provided for each of them to take home.

Upon returning home, Ingrid blessed her garden with the mixture, although it "stunk awfully." There lingered the question: where to take the portion of blessed water that remained after the anointing of her garden? A friend suggested it would be meaningful to return the water to its original mountain source, and so three and a half days later, Ingrid, together with her friend, returned to the place where the waters had been originally gathered. Lo and behold, when Ingrid opened the bottle, the water smelled completely fresh and even fragrant with renewed resurrection forces!

Thank you Ingrid, for your work and for your account of this miracle that took place when the Sun was conjunct Venus and Pluto was in Sagittarius, the sign connected to the striving to know the truth. Your experience speaks of a miracle that is ripe with symbolic significance. With the participation of the fourteen cosmic dancers, one is reminded of the constancy of the work of Isis/Sophia to restore her spouse and brother Osiris/Christ to wholeness. In the pre-Christian, Egyptian Isis/Osiris mystery story, Osiris had been murdered and cut into fourteen pieces by his wicked brother Seth. These five jugs of sacred waters, which had been gathered on Easter Sunday morning, had been entombed in bottles for several years in wait of the "moving" waters of heartfelt prayers, communal devotion, and the "stirring" wisdom of sacred deeds (Three King's preparation), in order to demonstrate the promise of revitalization and resurrection in three and a half days. What a miracle!

The Impossible Dream (The Quest)

(from the 1965 Broadway musical *Man of La Mancha*)

To dream the impossible dream
To fight the unbeatable foe
To bear with unbearable sorrow
To run where the brave dare not go
To right the unrightable wrong
To love pure and chaste from afar
To try when your arms are too weary
To reach the unreachable star
This is my quest, to follow that star
No matter how hopeless, no matter how far
To be willing to give when there's no more to give
To be willing to die so that honor and justice may live
And I know if I'll only be true to this glorious quest
That my heart will lie peaceful and calm when I'm laid to my rest
And the world will be better for this
That one man scorned and covered with scars
Still strove with his last ounce of courage
To reach the unreachable star



Choreocosmos Experiences at the Kinsau (Germany) Workshop

January 17-21, 2014

Bernie Genolet

Saturday, January 18, 2014: During choreocosmos, in doing the Moon, I had the impression of a feminine presence. The image was not very defined. I was astonished by the sensation of this presence. I was in my thoughts whilst doing the movement of the Moon and I asked inwardly the question: Who are you? I felt the answer: Mary/Sophia.

Sunday, January 19, 2014: During the Sophia celebration, at the end when we were doing the *Ave Maria* prayer in eurythmy, I saw gold flakes coming down upon all of us. I also saw some birds of gold and light flying very fast; they were small and seemed almost weightless. Then I saw and felt the glittering gold turning into golden threads. The one over my head descended down my spine. This happened not only to me, as I heard (more as a feeling): "This is for all who are present."

Monday, January 20, 2014: During choreocosmos, doing Moon in Leo, when I was in the inner circle doing the Moon, I saw the following sequence of images: First I saw a very beautiful great crown of gold. Then I saw very dark, very beautiful long hair. Then I saw blue eyes that were incredibly beautiful; they were very gentle and sweet. The blue eyes were deep and shining in an intense way like stars full of light. For a long time I gazed upon this face, which was composed only of hair, eyes, and crown.

Tuesday, January 21, 2014: During the final celebration of the "Journey of the Soul into Incarnation," I dimly felt a presence far away, and at one point I had the impression of beholding feet above us. During the *Ave Maria Sophia* prayer at the end of the celebration, I again saw a crown. This time it was not gold, but transparent. Beneath the crown I again beheld black hair and blue eyes. Everything about this face was resplendent and very beautiful. Whilst beholding the transparent crown, I understood that it was not visible to all, which is why it was transparent – living in the etheric. I also felt that this beautiful face wanted to blend with us, which is why it was less resplendent than I had seen it on the previous day. Again, while praying the *Ave Maria Sophia* prayer at the end of the final celebration of the "Journey of the Soul into Incarnation," when it came to making the gesture of Jesus Christ (eight times), I felt each time as if a "lightning strike" of joy ran through my body and soul. The sensation was quick and radiated through my body like lightning and it happened again whenever my arm made the gesture of Christ, with the left arm extended up and the right arm down. Also, while still praying the *Ave Maria Sophia* prayer, right after making the Christ gesture, first Sophia is addressed, and then a moment later, we bring our hands together in the prayer gesture. Each time (eight times) in forming the prayer gesture, I saw a golden tear run down the left cheek of the beautiful face with black hair that I saw, which I have described above.

All in all, what I experienced at the Kinsau workshop was very beautiful. It seemed to be outside of space and time, yet for me it was very real. THANK YOU again for all your teaching and for your patience.

Choreocosmos Experience

F.S. (Germany)

The following choreocosmos experience was written by someone who practices choreocosmos sacred dance on a daily basis.

On the night of January 28/29, 2014, I was deeply moved as I read the last part of the German translation of the first volume of the sacred book *Through the Eyes of Mary Magdalene* by Estelle Isaacson. On Friday, January 30, I took a nap from 1:00 to 2:00 pm. Upon awaking I experienced that I was enveloped in a wonderful warmth and I saw a white rose in front of me, which then gradually sank into my heart chakra. I was astonished to behold this, and I focused my attention upon the white rose.

Whenever I have the possibility to do so, on Fridays between 2:30 and 3:30 pm I do the sacred dances of the Foundation Stone meditation and the Prayer Sequence in memory of Christ's deed on Golgotha. In so doing, I send loving thoughts to Judith von Halle and Estelle Isaacson.

On this Friday, January 30, when I had finished speaking the Prayer Sequence around 3:00 pm, I experienced a deep resonance with the sacred book *Through the Eyes of Mary Magdalene*. It was as if I had eaten this sacred book. Then I saw a small, round, golden temple of Light in the distance. I saw myself in the temple. I was also Light. Everything was Light, extending many feet up, all around. I felt a deep peace in my heart, and I prayed that this peace might be in my heart eternally, as it is such a precious gift.

In gratitude to Estelle Isaacson for the grace that she received to be able to report to us the content of the sacred book *Through the Eyes of Mary Magdalene* about the life of Jesus Christ on earth, and I am looking forward to the publication of the German translation of volume two of this work.

**Project Information:
a letter**

Kelly Calegar

Dear Community,

A very warm 2014 “hello” to you from beautiful North Carolina! Herewith updates regarding Robert’s lectures and Choreocosmos music CDs.

NEW: MP3 Downloads

A selection of Robert’s lectures are now available to download as MP3 files directly from the internet.

Lectures on CDs

To date, 117 of Robert’s lectures are available on audio CD.

To receive the CDs or downloads visit the following website:

http://www.sophiaschoolofmovement.org/Lectures_for_Purchase.html

Special Note: While listening from lecture to lecture, I feel like a steady and faithful little bee gathering the nectar of love, the courage for truth, and light of wisdom, so it is with great joy that I am able to help make these *wisdom teachings* as available as possible. The CDs and MP3s offer us an opportunity to deepen into Sophia’s Wisdom which has come through the courage and loyalty of true Knights of the Word. I extend a sincere *thank you* to you, Robert, for your faithful service and for making these treasures available.

Music CDs have been restocked and are again available.

The enlivening music of the Great Composers that Robert has chosen to accompany the Cosmic and Sacred Dances has been made available via the generosity and artistry of two fine pianists, Ludmilla Lohbrunner-Gricenko and Sylvia Karpe, who have made recordings of this music. These music CDs are available via the website above.

The Transcription Project continues.

To date, 110 lectures have been transcribed. Given the extensive lecturing activity of our beloved teachers, there is a backlog of lectures to be transcribed, so I am reaching out for more transcribers to join the team. If you are familiar with Robert’s lectures, are a relatively fast typist, and are willing to enter into this labor of love (at this point there is no remuneration for this effort) please let me know.

With deep gratitude for our global Sophia community that is striving to co-create the Heavenly Jerusalem, through dedication and sacrifice, in the Light and Love of Sophia and Christ,

Kelly Calegar



CHOREOCOSMOS
SCHOOL OF COSMIC AND SACRED DANCE
NORTH AMERICAN SCHEDULE 2014

May 2-4, 2014 "Liturgy to the Earth – In Honor of Earth Day 2014." *At the culmination of this workshop at 11:00 a.m. on Sunday morning, there is an open invitation to participate in the Liturgy to the Earth, followed by a pot luck lunch. A weekend workshop with Robert Powell.*

Choreocosmos: "The Four Elements & the Transformation of the Earth" with Overview of Stars & Planets 2014. Musical accompaniment with pianist and composer Marcia Burchard. Location: Summerfield Waldorf School and Farm, 655 Willowside Road, Santa Rosa, CA 95401. For information and registration please contact Tracy Saucier: Tel: 707-575-7194 x 100. Email: tracy@summerfieldwaldorf.org

May 16-18, 2014 "2014 and the Coming of the Kalki Avatar." A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2014.** Musical accompaniment with pianist and composer Marcia Burchard. Location: the Waldorf School of the Peninsula, 11311 Mora Drive, Los Altos, CA 94024. For directions, see waldorfpenninsula.org Information and registration: contact Cecille Greenleaf: Tel: 650-533-0074. Email: caogreenleaf@gmail.com

May 23-27, 2014 "Sophia Grail Circle Training for Facilitators" starting on May 23 at 7:00 p.m. A 4-day training at Sophia's Sanctuary, Sebastopol, California www.sophiassanctuary.org/ Starting 7 p.m., Friday evening, May 23, ending 12:30 p.m., Tuesday, May 27. Musical accompaniment with pianist and composer Marcia Burchard. Registration: contact the Sophia Foundation: Tel: 303-242-5388 Email: sophia@sophiafoundation.org Information: Karen Rivers: Tel: 919-942-2465 Email: karen@karenrivers.info

May 27, 2014 "Grail Knights Training." Tuesday afternoon and evening. A 1-day training at Sophia's Sanctuary, Sebastopol, California www.sophiassanctuary.org/ Starting Tuesday, May 27, 2:00 p.m., and ending at 9:30 p.m. on Tuesday evening. Registration: contact the Sophia Foundation. Information: Karen Rivers: Tel: 919-942-2465 Email: karen@karenrivers.info

June 1, 2014, 3:00-6:00 PM (Sunday) "Meditations on the Tarot" (Christian Hermeticism meeting) — "As above, so below"— in relation to the path of initiation indicated by the 4th, 5th, and 9th arcana/chapters of the book. Meeting and lecture with Robert Powell, at Sophia's Sanctuary, Sebastopol, California. Contact: John Hipsley, Tel: 408-744-9004. Email: jhipsley@igc.org For directions: www.sophiassanctuary.org/

June 9-13, 2014 "Journey of the Soul into Incarnation." A 5-day workshop with Robert Powell. **Choreocosmos and Star Mysteries —"As above, so below."** At Kelly's Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Cheryl Mulholland. Tel: 303-516-0606 Email: kinterra@gmail.com

June 13-15, 2014 "2014 and the Coming of the Kalki Avatar." A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2014.** At Kelly's Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Cheryl Mulholland. Tel: 303-516-0606 Email: kinterra@gmail.com

June 21-25, 2014 “St. Francis – Buddhism – Christ’s Nine Beatitudes” – also including a celebration of the Midsummer festival and the festival of St. John. Sophia’s Sanctuary, Sebastopol, California – www.sophiassanctuary.org 20th Annual Conference of the Sophia Foundation. With Robert Powell & Karen Rivers. Musical accompaniment with pianist and composer Marcia Burchard, with singing led by Karen Rivers. Registration: contact the Sophia Foundation: Tel: 303-242-5388 Email: sophia@sophiafoundation.org Information: Karen Rivers: Tel: 919-942-2465 Email: karen@karenrivers.info

June 27-29, 2014 “2014 and the Coming of the Kalki Avatar.” A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2014.** At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard. Contact: Randall Scott, 256-1641 Lonsdale Ave, North Vancouver, B.C., Canada V7M 2J5 Tel: 604-988-4600 Email: RosaMundi@shaw.ca

June 30-July 4, 2014 “Journey of the Soul into Incarnation.” A 5-day workshop with Robert Powell. **Choreocosmos and Star Mysteries — “As above, so below.”** At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard. Contact: Randall Scott, 256-1641 Lonsdale Ave, North Vancouver, B.C., Canada V7M 2J5 Tel: 604-988-4600 Email: RosaMundi@shaw.ca

July 5-6, 2014 “The Dawn of a New Cultural Wave: 2014 and the Emergence of the Buddha-Avatar” (Sophia Grail Circle – Foundation Stone of Love). A weekend workshop with Robert Powell. **Choreocosmos: Sacred Dance – Foundation Stone of Love.** Musical accompaniment with pianist and composer Marcia Burchard. Eugene, Oregon – location to be announced. Contact: Deborah Aikens: Tel: [541-485-2951](tel:541-485-2951) Email: deborah@renewinglife.com

July 14-18, 2014 “2014 and the Coming of the Kalki Avatar: Journey of the Soul into Incarnation.” A 5-day workshop with Robert Powell **Choreocosmos and Star Mysteries — “As above, so below”** At Sophia’s Sanctuary, Sebastopol, California – www.sophiassanctuary.org/ Musical accompaniment with pianist and composer Marcia Burchard, with singing led by Karen Rivers. Registration: contact the Sophia Foundation. Tel: 303-242-5388. Email: sophia@sophiafoundation.org Information: Karen Rivers: Tel: 919-942-2465 Email: karen@karenrivers.info

July 21-25, 2014 “Journey of the Soul into Incarnation.” A 5-day workshop with Robert Powell. **Choreocosmos and Star Mysteries — “As above, so below.”** Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: kcalegar@earthlink.net

July 26-29, 2014 “2014 and the Coming of the Kalki Avatar.” A 3½-day beach retreat with Robert Powell. **The central focus of this retreat will be the epic work *Meditations on the Tarot* and the renewed activity of the author in our time.** Holden Beach, North Carolina. Starts at 6:00 p.m. on July 26 and ends at 12:30 p.m. on July 29. Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: kcalegar@earthlink.net

July 29, 2014 “Grail Knight Training.” This half-day training will follow the Holden Beach retreat and will be at the same location as the Holden Beach retreat. Starts at 2:00 p.m. on July 29th and ends at 10:00 p.m. the same night. Departure Wednesday morning July 30. Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: kcalegar@earthlink.net

August 10-17, 2014 “The Holy Grail” (with Foundation Stone Meditation) One week workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2014.** Musical accompaniment by violinist Daniela Rossi. One week Sophia workshop at Sant’ Antonio – accommodation at the Casa Santa Elisabetta d’Ungheria in Assisi, Italy. Arrival on August 10 for dinner; departure on August 17 after breakfast. (English/German with Italian translation) Information: Uberta Sebregondi Tel: +39-06-86904627 / +39-335-6749935 Email: usebregondi@gmail.com

August 17-22, 2014 “Attuning to the Stars: Star Gazing as a Spiritual Path.” 4½-day workshop with Robert Powell. **Choreocosmos and Star Mysteries —“As above, so below.”** Musical accompaniment by violinist Daniela Rossi. One week Sophia workshop at Castle Titignano, south of Assisi – accommodation at the retreat center. Arrival on August 17 for dinner; departure on August 22 after breakfast. (English/German with Italian translation) Information: Francesca Miandro Tel: +39-331-6231064 Email: francescamiandro@yahoo.it

August 29-September 13: Pilgrimage to Peru. Arrival in Lima on August 29 and departure from Lima airport late afternoon on September 13, with Robert Powell & Karen Rivers of the Sophia Foundation, and with Junia Imel as organizer & Jorge Luis Delgade as our Peruvian guide. **A detailed brochure describing the pilgrimage to Peru can be downloaded from the home page of the Sophia Foundation website:** www.sophiafoundation.org/

Visit the following website for further information:

www.sophiafoundation.org/courses-and-events

Sophia Foundation Email: sophia@sophiafoundation.org

2014 European Choreocosmos Schedule—Special Event: a 5-day Workshop: Journey of the Soul Into Incarnation

We are delighted to announce that the 2014 International Choreocosmos Week in Roncegno, Italy, October 25-31, will be the European première of the cosmic dances celebrating **The Journey of the Soul into Incarnation**, along with the full musical indications spiritually revealed to Robert Powell as best suited to express the profound significance of this sacred journey.



Marcia Burchard

This week will feature the musical accompaniment of Californian pianist and composer, Marcia Burchard, who has exquisitely formulated the piano arrangements of several of Beethoven's master works, including some movements from his 4th and 5th piano concertos, his choral fantasy, and his violin sonata—works written originally for a full orchestra and solo piano or solo violin. She is looking forward to bringing the results of her creative endeavor to an international gathering of Choreocosmos participants in Europe for the first time.

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

Details:

Saturday, October 25 – Friday, October 31, 2014 “Choreocosmos: International Week” in Roncegno near Trient/Trento, Italy. “Cosmic Dances of the Journey of the Soul into Incarnation—the Descent through the Planetary Spheres” in the anthroposophical spa hotel “Casa di Salute - Raphael” with Californian pianist Marcia Burchard. Thirteenth graduation of the Choreocosmos School (English/German with Italian translation). Arrival on October 25 for dinner; departure on October 31 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251 Email: sellisjones@yahoo.com

For Choreocosmos graduates, this event follows directly after the foregoing one:

October 31-November 2, 2014 “Choreocosmos Graduates Meeting” in Roncegno near Trient/Trento, Italy. “Foundations of Choreocosmos: A Spiritual Path Arising from Eurythmy” in the anthroposophical spa hotel “Casa di Salute - Raphael” with Californian pianist Marcia Burchard. (English/German with Italian translation). For those attending Choreocosmos Week, the week finishes on October 30 at 10 p.m. and the graduates meeting starts the next morning on October 31 at 9:00 a.m. For those not attending Choreocosmos Week: Arrival on October 30 for dinner or on October 31 for breakfast, ready for the start of the meeting at 9:00 AM. The graduates meeting closes on November 1 at 10 PM. Departure on November 2 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251 Email: sellisjones@yahoo.com

Visit www.sophiafoundation.org/courses-and-events **further information**

Sophia Foundation—Email: sophia@sophiafoundation.org

Musing on a French Sonnet

C. Lawrie

November 11, 2013

In 1795, the year when Schiller published Goethe's *Story of the Green Snake & the Beautiful Lily*, a remarkable sonnet appeared among *Poèmes Philosophiques sur l'Homme*, published by Mercier in Paris and attributed to "le fameux (the famous) Comte de Saint-Germain." Manley Palmer Hall, who published a Phoenix Press USA version in 1933, wrote that "the rare original" is to be found "in the British Museum." In French, this sonnet reads:

Curieux scrutateur de la Nature entière,
J'ai connu du grand tout le principe et la fin.
J'ai vu l'or en puissance au fond de sa rivière
J'ai saisi sa matière et surpris son levain.

J'expliquai par quel art l'âme aux flancs d'une mère
Fait sa maison, l'emporte, et comment un pèpin
Mis contre un grain de blé, sous l'humide poussière;
L'un plante et l'autre cep, sont le pain et le vin.

Rien n'était, Dieu voulant, rien devint quelque chose,
J'en doutais, je cherchai sur quoi l'univers pose.
Rien gardait l'équilibre et servait de soutien.

Enfin avec le poids de l'éloge et du blâme
Je pesai l'éternel; il appella mon âme:
Je mourrai, j'adorai, je ne savais plus rien.

The artful composition of this sonnet, with its rhyming Alexandrines in two quatrains and two tercets, reminds us what a fine musician the Comte de Saint-Germain was. But can its content lead us to a closer understanding with its author? A literal version in English might read:

Curious investigator of the whole of Nature,
I have known of the great All, the principle and the goal.
I have seen gold in power at the base of its river
I have seized its material and surprised its leaven.

I explained by what art the soul in the flanks of a mother
Makes its house, carries it off and how a grape-pip
Set by a grain of wheat, the moist dust under;
One plant, the other, vine, are the bread and the wine.

Nothing was, God willing, nothing became some thing,
I doubted of it, I sought on what the universe poised.
Nothing kept the equilibrium and served as support.

At last with the weight of praise and of blame
I weighed the eternal; it called to my soul:
I died, I adored, I no longer knew anything.

Musing on these lines, we discern the attitudes of a conscientious scientist, who describes experiences of knowing and not knowing. "Curious investigator of the whole of Nature," (lit: "the entire Nature") sets us firmly in the age of the spiritual soul, when natural philosophy gravitates towards natural science. But this scientist expresses a rare comprehension of the totality: "I have known of the great All, the principle and the goal." We are put in mind of the cosmosophy of the Johannine stream, and the declaration to John on Patmos (Revelation 1:8): "I am Alpha and Omega, the first and the last, the beginning and the end...."

"I have seen gold in power at the base of its river" takes us beyond the silty shallows of a river in which we pan for flecks of gold washed out in the rainwater from underground seams. It suggests rather the fluid nature of sun-gold itself. So we look deeper into Mother Earth, towards her core, where present science sites 99% of the earth's gold. From a spiritual-scientific point of view, we learn how since the Mystery of Golgotha, a new sun-power shines out from within the earth, consistent with the prevision, the Omega-view, shared in Heinrich Kunrath's Plate XI from his *Amphitheatre of Eternal Wisdom* (Hanover, 1609), entitled: "The Ultimate Goal."¹ This plate may also help us with the following line, which indicates the relation of the author to this sun-nature and its power of transformation and uplift: "I have seized its material and surprised its leaven." "Surprendre" meaning "to surprise," "to catch out," can also mean "to overhear." Do we catch an echo here of that sublime turning-point in human history, crucial for the foundation of the Rosicrucian stream, when the Living Word spoke (John 12:43): "Lazarus, come forth!"?

With the second quatrain, we approach a new domain of knowing: "I explained by what art the soul at the flanks of a mother/Makes its house, carries it off..." We recognize what Aristotle really meant when he described the soul as the "form" of the body. We follow the building of a microcosm from the macrocosm. Embryogenesis, by which a human soul incarnates (and re-incarnates) ... growing down from the planetary spheres, and gradually growing up to be an independent person on earth, is compared to the metamorphoses by which germ-cells of wheat and vine become the sacramental nutriments of the Christian communion. Bread and wine may remain the favoured staples of most French households, but here we are led to wonder more deeply at their mysteries of life: "... and how a grape-pip/Set by a grain of wheat, the moist dust under/One plant, the other, vine, are the bread and the wine." Could we be listening here to the voice of the one who is described in the Elogium quoted in the Rosicrucian manifesto *Fama Fraternitatis* published in the year 1614: "Granum pectori Jesu insitum" ("A Grain Buried in the Breast of Jesus")? We look back to the Coenaculum in Jerusalem on Thursday the 2nd of April, 33 A.D., when Jesus Christ dipped a sop of bread in wine and handed it to Judas, following a question from John the Beloved, who leant on Jesus' breast (John 14:25-26). With the first of the concluding tercets, we are called beyond the worlds of life and of the soul to the very foundations of the spirit. We are called on to fathom the true origin of nothing. Our author links it, directly, to the willing of God: "Nothing was, God willing..." Leonardo da Vinci once noted: "Among the great things which are found among us the existence of Nothing is

¹ Reproduced in Paul M. Allen, *A Christian Rosenkreutz Anthology* (Rudolf Steiner Publications: New York, 2nd ed., 1974), p. 340.

the greatest.” He added, in a way that challenges the premise of the NASA vacuum = nothing experiment:

... whenever there exists a vacuum there will also be the space which surrounds it, but nothingness exists apart from the occupation of space; it follows that nothingness and a vacuum are not the same, for the one is divisible to infinity, and nothingness cannot be divided because nothing can be less than it is.²

The wonderful purity of Leonardo’s conception can lead us to the way in which nothing as absolute absence of being is made possible, just as being is made possible, by an initial act of self-renunciation on the part of the Origin, the Originator.

If then we ask with Leibniz: “Why is there something rather than nothing, for nothing is easier than something?,” we may yet wonder whether nothing is not unlike that condition described at the conclusion of T.S. Eliot’s Fourth Quartet: “Costing not less than everything” – in other words, not easy. For what if the act of originating involved first the creation of Nothing by the Originator, in a deed of self-limiting, self-contracting, so profound as to underlie all sacrificial suffering in creation? Nothing becomes then a condition for and companion to the presence of being and beings, which allows for our free willing, rather as silence becomes a continuous context for the sounding of musical tone. “Nothing becomes some thing.”

Again, Paul Allen’s *Christian Rosenkreutz Anthology* provides us with an incisive vision – see, for example: “The Creation of the World” from Robert Fludd’s *De Macroscopii Historia* (Oppenheim, 1617).³ But our author continues to question in the spirit of true science, which calls itself into question continually: “I doubted of it, I sought on what the universe poised.” And here, linking up with his opening two lines, he unfolds to us the full significance of the nature of Nothing: “Nothing kept the equilibrium, and served as support.”

We are challenged to plumb the depths of this, beyond all insult to our intelligence which Fred Hoyle desired to voice with his term “Big Bang” (in a 1949 BBC broadcast), for the laws of detonation have nothing to do with the originating of this universe, in which, as the mathematician Michael Green has modestly suggested, at the starting-point ... “the smallest could also be the whole universe.”

We are finding a way to the underlying equilibrium, where the balance becomes a moral question concerning the wills of beings, and of the consequences of action and inaction, as provided for in the God-willed universal laws of human relationships or KARMA (which derives from the Sanskrit root KRI, to do, meaning “deed” or “action”). Our author brings us faithfully into this domain in his closing tercet ... at whose threshold we may humbly concede our ignorance. For here the whole immortal devotion of his being is brought to an expression

² Vol. 1 of *The Notebooks of Leonardo da Vinci* (Reprint Society, 1954), p. 63, presented by Edward MacCurdy.

³ Reproduced in Paul M. Allen, *A Christian Rosenkreutz Anthology* (Rudolf Steiner Publications: New York, 2nd ed., 1974), p. 634.

which links us not least to one of the Latin inscriptions that conclude Johann Valentin Andreae's rendering of *The Chemical Wedding of Christian Rosenkreutz* (of which Goethe's "Fairy Tale" was in some measure a metamorphosis), which was published eventually in Strassburg (where Herder introduced Goethe to it) in 1616:

SUMMA SCIENTIA NIHIL SCIRE: HIGHEST SCIENCE TO KNOW NOTHING

Fr. CHRISTIAN ROSENCREUTS

Eques Aurei Lapidis

Anno 1459

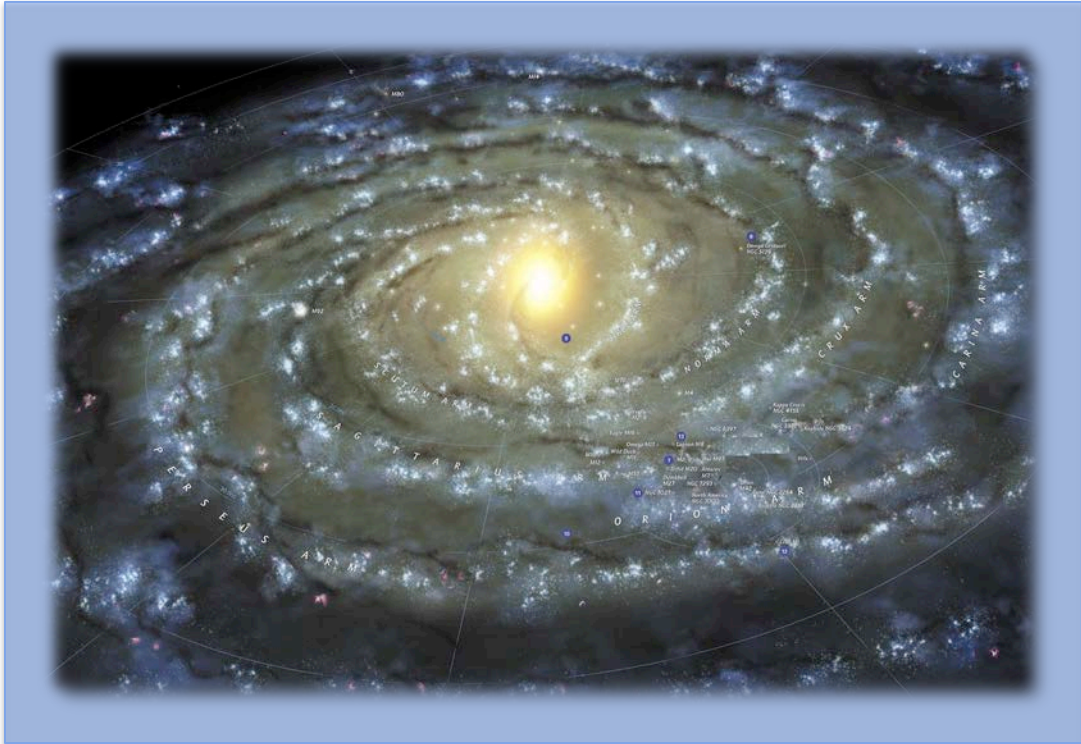
"At last with the weight of praise and of blame
I weighed the eternal; it called my soul:
I died, I adored, I no longer knew anything."

* * *



"A Man in Armor" by Rembrandt

Steiner allegedly identified this painting as a portrait of Christian Rosenkreuz as he appeared in the Netherlands in the 17th century.



The Love which moves the sun and the other stars . . .

Dante



Starlight, the newsletter of the Sophia Foundation, appears twice a year, in the spring and in the autumn. If you are intending to send a contribution to the next issue, please do so by September 1, 2014. Now that the newsletter is in an online version, it is possible to include numerous images, photos, etc. accompanying the text of articles and other contributions to *Starlight*. Let us know what you think about the online version of the newsletter and whether you have any suggestions for it.

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