

The year 2014 has a special significance that is addressed in this book by Robert Powell and Estelle Isaacson. Dr. Robert Powell is a spiritual researcher who in this short work—and in many other books—brings the results of his own research investigations. Estelle Isaacson is a contemporary seeress who is gifted with a remarkable ability to perceive new streams of revelation. Both have been blessed in an extraordinary way by virtue of accessing the realm wherein Christ is presently to be found.

Powell makes the critical point that the year 2014 not only denotes the beginning of a new 600-year cultural wave in history, but also that there is an ancient prophecy applying to this very same year, 2014, which can be interpreted as pointing to the onset of the twenty-first century incarnation of the Bodhisattva who will become the future Maitreya Buddha, the successor to Gautama Buddha. Powell also makes the crucial point that the Maitreya Buddha awaited in Buddhism is the same as the Kalki Avatar expected in Hinduism.

Powell's contribution serves as an introduction to Isaacson's offering, which comprises a series of six visions relating to the future Maitreya Buddha. These visions are highly inspirational, communicating something of the profound spirituality, peace, radiance and, above all, goodness of this Bodhisattva who is Gautama Buddha's successor. His title, Maitreya, means "bearer of the good," and in Isaacson's visions he emerges as a remarkable force for good in our time.

Also included in this book are two appendices: *A Survey of Rudolf Steiner's Indications Concerning the Maitreya Buddha and the Kalki Avatar* and *Valentin Tomberg's Indications Concerning the Coming Buddha-Avatar, Maitreya-Kalki*. A third appendix discusses the significance of Rudolf Steiner's *Foundation Stone of Love* meditation as a heralding of Christ's Second Coming.

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Starlight

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Book Announcement



Journal for Star Wisdom 2014 includes articles of interest concerning star wisdom (Astrosophy), as well as a guide to the correspondences between stellar configurations during the life of Christ and those of today. This guide comprises a complete sidereal ephemeris and aspectarian, geocentric and heliocentric, for each day throughout the year. Published yearly, new editions are available beginning in October or November for the coming new year.

According to Rudolf Steiner, every step taken by Christ during his ministry between the baptism in the Jordan and the resurrection was in harmony with—and an expression of—the cosmos. **Journal for Star Wisdom 2014** is concerned with these heavenly correspondences during the life of Christ. It is intended to help provide a foundation for cosmic Christianity, the cosmic dimension

of Christianity. It is this dimension that has been missing from Christianity in its two-thousand-year history.

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

This year's journal presents an article by Robert Powell on the ancient prophecy concerning the coming of the Kalki Avatar and an article by Estelle Isaacson about the Bodhisattva who will become the Maitreya Buddha. David Tresemer provides four articles. The first examines corporate personhood and another is part 2 of his "Finding Jerusalem" series. He also takes a look at the controversial theme of the zodiac in "Zodiacs and Calendars"; finally, with Robert Schiappcase, he wrote a short contribution on the Renaissance personalities Marsilio Ficino and Pico della Mirandola. William Bento's article "Reuniting Psyche with Astro-Logos" offers important perspectives on the integration of cosmology with transpersonal psychology / anthroposophic psychology. There is also an article by Paul Marx, which looks at the evolutionary streams accompanying Christ's descent into incarnation. Brian Gray contributed the article "Where on Earth is the Zodiac?" concerning his research into the relationship between the starry heavens and the earthly globe.

The monthly commentaries for the year 2014 by Claudia McLaren Lainson are preceded by her article on Kashyapa in the light of Pentecost. Her commentaries are supported by monthly astronomical previews provided by Sally Nurney, which offer opportunities to physically observe and experience the stellar configurations during the year of 2014. This direct interaction between the human being on earth and the heavenly beings of the stars develops the capacity to receive their wisdom-filled teachings.

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.



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*. Now, in this second issue of the year 2013, the sixth lecture: *The Seven Petitions of the Lord's Prayer and the New Law of Karma* is being published. As with the *Series A* lectures, these notes of the *Series B* lectures are published in English translation for the first time. This issue contains the notes from Tomberg's lecture held on April 24, 1940. Like 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). The last lecture in *Series B* will be published in the next issue of *Starlight*. This lecture, held on May 9, 1940, took place on the eve of the Nazi invasion of Holland.

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.

The Seven Petitions of the Lord's Prayer and the New Law of Karma

1. Old Testament karma

In the books of Moses [the maxim] "Eye for an eye, tooth for a tooth" holds—justice that is meted out exactly. Causes in the past—consequences in the future: a balance conceived of in the horizontal direction of the flow of time.

Karma is best studied in the Old Testament: the individual personalities and the history of the people of Israel. There is described: plagues, wars, [negative deeds owing to] the darkening of consciousness, and also positive things. In this way one learns to behold the reality of karma—how the balance weighs exactly. This still works in this way at the present time. However, *something* has come in addition and this is increasingly growing. What has come is:

2. New Testament karma

The Sermon on the Mount, as such, has only one meaning: to proclaim the *new law*, the new karma [the new law of karma]:

In so far as you give, so much will also be given to you. In so far as you renounce the karmic account of the negative, so much will be given to you on your karmic account.

This signifies the reversal of karma. From the mathematical liquidation [of karmic debt] one comes into the realm of morality. The formulas for this are given in the *Lord's Prayer*. These contain the practice of the new karma. The formulas are seven kinds of taking in hand in the present of the *law of vertical "balancing out"* and bringing it to expression. For example, the fifth formula is: [**The fifth petition of the Lord's prayer:**] "Forgive us our trespasses as we forgive those who trespass against us." Directly after the Lord's Prayer, in the Gospel of Matthew this indication is given by way of explanation:

For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. (Matthew 6:14-15)

In the Lord's Prayer it is a matter of *justified* petitions. However, justice can also rise to the level of [becoming] a relationship of bestowing. [See Valentin Tomberg, *Christ and Sophia*, pp. 231-232: General Aspects of the Lord's Prayer.]

The first petition of the Lord's Prayer: "Hallowed be thy name" (Matthew 6:9)

[See Valentin Tomberg, *Christ and Sophia*, pp. 233-236: The Seven Petitions of the Lord's Prayer as a Path to a New Relationship with God the Father—see especially p. 235:

The principle of balance is at the foundation of the first petition of the Lord's Prayer. We might, therefore, mentally add to the petition "Hallowed be thy name" the words "as we hallow the names of one another." This shows the inner justification of the petition. By maintaining the sanctity of freedom's spiritual source in others, one is justified in speaking the prayer that, through this source of freedom, the Father can reveal himself to all human beings and sanctify them, just as his name is also kept holy. In contrast to the fifth petition of the Lord's Prayer, however, which expresses its justification, this remains unspoken in the first petition....The unspoken aspects of the Lord's Prayer will gradually sound with increasing clarity as humankind reaches the corresponding stages of spiritual evolution.

Later, Valentin Tomberg formulated the Lord's Prayer, with the "unspoken aspects" added in, as follows:

Our Father, thou who art in the heavens,
Hallowed be thy name, as by the spiritual hierarchies, so also by humanity.
Thy kingdom come, as for humanity, so also for the kingdoms of nature.
Thy will be done, as in the heights of heaven, so also in the depths of the earth.
Give us this day our daily bread, as the heavenly, so also the earthly.
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation, as we trust thee without tempting thee.
But deliver us from evil, as we fight against evil.
For thine is the kingdom and the power and the glory forever and ever. Amen.]

The second petition of the Lord's Prayer: "Thy kingdom come." (Matthew 6:10)

The harmony as conceived of in the Divine Plan—may this [harmony] also come here upon the earth.

The third petition of the Lord's Prayer: "Thy will be done, on earth as it is in heaven."

(Matthew 6:10) [May heavenly will be done on earth] also in the kingdoms of nature—to be brought to realization in the kingdoms of nature even into the moral-physical world.

[The fourth petition of the Lord's Prayer: "Give us this day our daily bread." (Matthew 6:11)

The following quote continues (*Christ and Sophia*, pp. 237-239) from the previous one:

The Father influence, which penetrates vertically through material existence, is also present in everything. The bread we eat may carry one influence or the other. On the one hand, it may carry the virtue of the sacrament, or holy communion, of the Lord's Supper, while, on the other, it may serve as a medium, for example, to darken the consciousness that unites

millions of people, whose banner bears the motto “daily bread,” in a community of hatred. Indeed there are few crimes in the world that have not been committed in the name of “daily bread,” while there is nothing in the physical world more holy and more healing—in the deepest sense—than the bread of communion service. This dual significance of bread was the fundamental reason for the two meanings of the fourth petition of the Lord’s Prayer. During the early centuries of the Christian era, there were two interpretations of this: “Give us this day our substantial bread.” It is not, however, a matter of different readings; the important point is that we should understand the fact that two areas of influence converge in the bread. And this is especially important, since it depends on human beings themselves to determine the kingdom through which they enter communion by means of the bread. The meaning of the fourth petition *as a prayer* is precisely that we can receive “today” our bread from the hands of the Father. This petition is thus concerned with the attitude of human consciousness toward the Father influence in the bread as a physical substance; here, it is not a matter of bread as a mere symbol, nor is it merely physical food. Food is needed to sustain life in the physical body on Earth; it is needed so that human beings can live and, moreover, live as human. The physical body is not just a combination of material elements, but also a product of cosmic moral forces of will. As such, it needs material elements, on the one hand, and on the other, moral forces to persist not just as a strictly physical product, but also as an organism concerned with the soul and spiritual nature of being human. The body, as that of a human being, literally “shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matthew 4 : 4). The word of God sounds in the deepest depths of the subconscious, forming and preserving the body, just as food is assimilated and builds up the physical body in the depths of the metabolic system. In fact, both are equally essential to the life and maintenance of the body. In the present age (“today”), these two bodily necessities must be in balance. In the temptation in the wilderness, the need for such equilibrium was expressed by Jesus Christ: “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”

Thus the fourth petition of the Lord’s Prayer expresses the need and a petition for this equilibrium. According to its inner sense, this petition is a human prayer for the power that Jesus Christ revealed by resisting the temptation to turn stones into bread. Thus the thought expressed in its meaning is approximately: Give us, in the present age, earthly bread permeated by your influence, even as the heavenly Word, for which we hunger and long, is imbued with your being.

While the fourth petition refers to the will processes of the metabolic system in the physical body, the fifth petition refers to the corresponding inner realm of activity in the ether body....The essence of the petition is the hope of blotting out the negative past, which made humanity ill. The obliteration of the past as conscious, moral “forgetting” is the meaning of forgiveness. There can be no forgiveness on the part of the Father, however, unless a counterweight has been laid on the lower, human side of the balance. Thus the condition for forgiving our trespasses is that we forgive those who have trespassed against us. When we learn in a moral sense (in our astral nature, where it is in our power to alter the content) to

forget the negative in others, what is negative in us will be blotted out in the ether body, where we are powerless to change anything. When we obliterate astrally the guilt of others in our own astral body (as antipathy), then the essence of our own guilt will be correspondingly obliterated *etherically* in their ether body (as the deep-seated cause of disease).

As we have said, however, the fifth petition does not deal just with individual matters but with the concerns of humanity, which include all that is individual. Thus, it is not one or another particular trespass that is intended when one prays for forgiveness, but the human guilt from which individual guilt arises. This is the human guilt that was encountered as a possibility by Jesus Christ in the temptation in the wilderness—the temptation to take possession of the kingdom of the Earth at the cost of worshipping the lord of this world. Jesus Christ rejected that temptation; humankind, however, had succumbed to it long ago during the temptation in Paradise. So-called original sin is the consequence of the primeval guilt of humankind, when humanity became the ruler of the Earth, on the one hand, while falling into a relationship of dependence on the lord of this world, on the other. Thus forgiving the individual trespasses of others may annul the consequences of the universal guilt. Each time this is done, the petition unites with the voice of the Son to bring before the Father the intercessory plea: “Forgive them, for they know not what they do.” The fifth petition of the Lord’s Prayer is a petition, spoken by Jesus Christ on behalf of humanity, for healing from the consequence of original sin: “And forgive us our trespasses, as we forgive those that trespass against us.”]

The sixth petition of the Lord’s Prayer: “And lead us not into temptation.” (Matthew 6:13)
In the temptation scene Christ speaks: “Thou shalt not tempt the Lord thy God,” (Matthew 4:7). The making dependent of faith [belief] upon external expressions of power—this is to “tempt God.” One wants [to experience] miracle-working power, experiments. One wants to hold to the good if it is stronger than evil, if it is the stronger force.

Faith is [the condition of] the penetration of the human will by the *being itself* of the good. [However] there is a temptation to want to have God as an external principle of power. [It is] in this sense that [the words] are prayed: “Lead us not into temptation, as we [trust thee] without tempting thee.” Mutual trust: just as the human being trusts God, may God trust the human being—without trials.

The seventh petition of the Lord’s Prayer: “But deliver us from evil.” (Matthew 6:13)
[This petition] does not contain the wish to be freed from evil. For, [simply] “being freed” would lead one to place one’s hands in one’s lap [and give up]. God would do everything. Why [then] is the human being here? What is meant with this petition is: “Deliver us from evil, as *we* fight against [evil].” [This entails] a striving for an *alliance* in the fight against evil—a working together of human beings in freedom in this fight, a working together with the Godhead.

Thus the Lord’s Prayer consists of [petitions that are] partly spoken out and in part silent [unspoken words]. The key [to this] is the fifth petition. The spiritual world speaks the other part

[the silent, unspoken words]. [Here again with the Lord's Prayer formulated by Valentin Tomberg, with the *silent part italicized*.

Our Father, thou who art in the heavens,
Hallowed be thy name, *as by the spiritual hierarchies, so also by humanity.*
Thy kingdom come, *as for humanity, so also for the kingdoms of nature.*
Thy will be done, *as in the heights of heaven, so also in the depths of the earth.*
Give us this day our daily bread, *as the heavenly, so also the earthly.*
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation, *as we trust thee without tempting thee.*
But deliver us from evil, *as we fight against evil.*
For thine is the kingdom and the power and the glory forever and ever. Amen.]

Many human beings know very little [about all this], because they do not trust, [and] thus also do not enjoy the trust of the spiritual world.

Everything is revelation [in the higher realms]. It is solely the principle of revelation that holds in the higher worlds. The human being cannot penetrate there, unlike in psychology [where one can penetrate into the realm of the subconscious] and unlike in a court of law [where the endeavor is to penetrate to the hidden circumstances underlying a crime]. One cannot force one's way [into higher realms]. All [higher] knowledge is then [by virtue of] grace, an act of trust. To know [in the sense of gnosis*] is to fully understand. The human being can attain this, but he cannot reach it by forcing his way as in science.

[* *Meditations on the Tarot*, chapter 2, is devoted to the theme of gnosis.]

To pray = to be active; to be so active that the prayer resounds in the spiritual world. Expressed in words: this is the Lord's Prayer.

All work = to pray for the daily bread
Truth = Name
(true) Beauty = Kingdom
Goodness = Will

The seven petitions of the Lord's Prayer are also seven initiatives for the karma of the future.

Translator's footnote: The next lecture belonging to Series B, held on May 9, 1940, will be published in English translation in the next issue of *Starlight*. This was the last lecture in this series. 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. 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 is explored in depth as part of the *School of Christ* for our time.

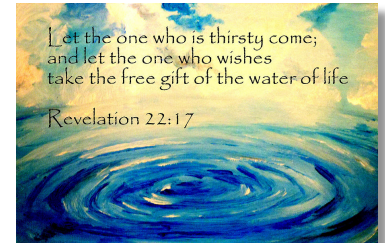
Christ's Healing Water: Bathing in Love-Permeated Water

Some background to the healing water at Collevallenza, Italy

Robert Powell

Introduction

In many ancient writings the Water of Life is referred to as an elixir capable of extending human life. This gave rise to the endeavor, undertaken numerous times in antiquity, of searching for the source of such water. Kings and lords sent out their representatives to look for the “mystical well of life.”



In the Book of Revelation, Christ is referred to as the “king of kings and lord of lords” (Revelation 19:16). Is it conceivable that in the twentieth century, not long after the onset of his second coming, he sent out a loyal and devoted servant to find water that he had blessed two thousand years ago, in order—through this water—to now continue his healing ministry on earth? This short article is offered in response to this question, in relation to the healing water of Collevallenza, Italy. First, though, some background is necessary in order to follow the considerations raised here.

Bovis scale for measuring the energy level of water

The unit of measurement used by water researcher and medical doctor Klaus Wilde in the charts that he designed for measuring life energy is *bovis*. The following excerpt from Wikipedia discusses the Bovis scale:

The *Bovis scale*, named after French radiesthesist André Bovis (1871–1947; also referred to as either Antoine or Alfred by some authors), is a concept used by dowsers and adherents of geomancy to quantify the strength of a postulated “cosmo-telluric energy” inherent in a location....The unit of the Bovis scale is the ångström ($1 \text{ Å} = 0,1 \text{ nm}$ or 10^{-10}m). The measurement consists of the operator placing a detecting device on or near the Bovis scale diagram and noting the Bovis number. A number of 6,500 (fresh, raw, vegetable foods) is considered "sufficient" (to keep the energetic balance); lower figures negatively affect human life and body functioning, higher numbers (as detected in fresh, ripe fruit and freshly pressed juices, seeds and sprouts, which score 8,000-10,000 on the Bovis scale) have positive effects aiding physiological functions.

Klaus Wilde's research has concentrated primarily on the energy level of water.¹ Connecting onto his research method, this is what I have found, using his chart (see Table 1):

¹ Klaus Wilde is an anthroposophical medical doctor, who has now retired from his medical practice (Pforzheim, Germany) and is currently living in Berlin. Together with Friedrich Benesch, he is co-author of the book *Kiesel-Kalk-Ton* (“Silica-Chalk-Clay”—Stuttgart, Germany: Urachhaus Verlag, 1988). He pioneered research into the energy of water and made a number of important discoveries.

Table 1

Water	Bovis scale
Regular tap water	6,000 – 10,000
Good spring water	30,000 or more
Pure rain water	45,000
Lourdes water (Pyrenees)	23,000,000
Dew drops	23,000,000
Thomas water	500,000,000
Gangotri water	500,000,000,000,000
Collevaenza water	2,000,000,000,000,000

From this tabulation it can be seen that the Thomas water, Gangotri water, and Collevaenza water are of a completely different order, in terms of energy level, than Lourdes water, which, in turn, has an energy level about five hundred times that of pure rain water. Klaus Wilde went on to discover that most of the sacred water associated with the Virgin Mary, including the water from Ephesus, where Mary lived the last seven years of her life,² has an energy level of twenty-three million. He also discovered that every dewdrop also has this same energy level. Perhaps one can view the morning and evening dew as God's blessing each day for nature?

The discovery by Klaus Wilde of the same level of energy in the case of Lourdes water (and Marian water in general) as with dew drops points to the nature of the healing water at Lourdes revealed by the Virgin Mary to Bernadette. As discussed later in this article, dew drops can be thought of as the paradisiacal water of wisdom. Sophia, in Greek, means wisdom, and there is a connection between the Virgin Mary and Sophia.³

The Thomas water is over twenty times more potent than Lourdes water, and it still remains to be discovered, what the Thomas water is connected with. To what does it owe its extraordinary level of energy?

The Gangotri water has a staggering one million times more energy than the Thomas water. In turn, the Collevaenza water is four times more powerful than the Gangotri water.

² The discovery of the ruins of the house of the Virgin Mary at Ephesus by two priests in 1891, after reading the detailed account of this house given by the stigmatized nun Anne Catherine Emmerich, is described in Robert Powell's *Chronicle of the Living Christ* (Great Barrington, Massachusetts: SteinerBooks, 1996), p. 135.

³ Thomas Schipflinger, *Sophia-Maria: A Holistic Vision of Creation* (York Beach, ME: Samuel Weiser, 1998) explores the deep relationship between the Virgin Mary and Sophia (Wisdom).

Lourdes water, Thomas water, Gangotri water, and Collevallenza water

Lourdes water flows from a spring in the Grotto of Massabielle in the Sanctuary of Our Lady of Lourdes, France, in the Pyrenees. The location of the spring was described to 14-year old Bernadette Soubirous by an apparition on Thursday, February 25, 1858, when the Virgin Mary appeared to her and said: "Go and drink at the spring and *wash yourself* there." Note the twofold application of the healing water: through drinking and bathing in it. As we shall see later in this article, the same applies to the water at Collevallenza, Italy, where also, as at Lourdes, the holy sacrament of the Mass celebrated in conjunction with the sacred ritual of bathing in the water plays an important role in the healing process.



Lourdes

The water of Lourdes has become popular because of the healing miracles linked to the use of this water, no matter whether it has been drunk or used as a bath for bodily immersion ("wash yourself"). Human beings have created the fountains, the baths, and the pipes for the flow of water. The healing takes place as an act of divine grace through the natural element of water, with the help of the Virgin Mary and our prayers. Bernadette Soubirous said: "This water is considered as miraculous, but you have to keep the faith and pray. This water could not do anything without faith!" The water of Lourdes is also a sign of the renewal of baptism in the sense that making the gesture of the cross on one's forehead with this special water recalls—for those who have been baptized—the baptism one received earlier, and can thus restore anew deeper meaning to one's life, whereby through this simple act the heart can be purified and one can attain a new sense of freedom. Since the apparitions of the Virgin Mary to Bernadette in 1858, about 7000 cases of unexplained cures have been medically documented, of which 69 cases have been recognized as miraculous by the Catholic Church.⁴

On a pilgrimage of the Sophia Foundation to India in the year 2008, *Thomas water* was collected by Kathy Wilde, the wife of Klaus Wilde, from an underground source of water flowing beneath the cave of St. Thomas at Chennai (Madras), where St. Thomas used to pray and meditate during the time he was living there during the last part of his life, prior to being assassinated at a nearby location in Chennai (Madras). This "Thomas water" was for us, at that time, the most powerful water on the planet earth—until, shortly after, I was given some water from Gangotri.



Cross carved by Saint Thomas on the entrance of the cave



Bhagirathi River at Gangotri

Gangotri, the place, is the source of the Ganga (River Ganges) as the Bhagirathi river. The town of Gangotri is in Uttarkashi district in the state of Uttarakhand, India. It is a Hindu pilgrim town on the banks of the River Bhagirathi. It is on the Greater Himalayan Range, at a height of 3,048 meters (10,000 feet). *Gangotri* is also the name of the water collected at this location from the source of the River Ganges in the Himalayas. Hindus regard this as sacred water and many undertake a

⁴ <http://en.lourdes-france.org/deepen/the-signs-of-lourdes/the-water>

pilgrimage in the hinterlands of the Himalayas to this most sacred spot where they believe that Ganga, the stream of life, touches earth for the first time. According to Hindu mythology, Goddess Ganga, the daughter of heaven, manifested herself in the form of a river to absolve the sins of King Bhagirath's predecessors, following his severe penance lasting 5,500 years. The river itself begins at Gangotri, which literally means *Ganga Uttari* or *Ganga descending*. The Goddess Ganga came to be called “Bhagirathi” at her legendary source.

There is a shrine, the temple at Gangotri, dedicated to the Goddess Ganga, which stands on the banks of the River Bhagirathi that flows into and becomes the River Ganga (Ganges). Thus, Ganga is the sacred river of India, which originates from Gangotri in the Himalayas. The River Ganges has had a deep association with Indian history since the time of the Mahabharata and the Ramayana. Hindus consider the Ganga water as holy and believe that the River Ganges is the river from heaven to earth. For them Ganga is the river of the gods and anyone who bathes in the river will be released from the eternal cycle of rebirth. The pure and holy water of Ganga is used in the sacred ceremonies of the Hindus. They believe that drinking *Gangotri* and bathing in Ganga water cleanses all impurities. Drinking the holy water and bathing in it: this is similar to the beliefs and practices relating to Lourdes water and also to the water at Collevallenza.



Temple at Gangotri

Collevallenza is the “Italian Lourdes.” Whereas the healing water of Lourdes in the Pyrenees was revealed to 14-year old Bernadette on February 25, 1858, by the Virgin Mary, the healing water of Collevallenza was discovered through the spiritual guidance that Madre Speranza (“Mother Hope”) received from Christ. She arrived in Collevallenza on August 18, 1951.

The discovery of the healing water of Collevallenza

Let us now focus upon the Collevallenza water. The following is quoted from *Collevallenza: The Sanctuary of Merciful Love*, which is a booklet available at the Collevallenza sanctuary:

About 120 kilometers (75 miles) north of Rome, a signpost invites the passer-by to take a pilgrimage to Collevallenza, to the Sanctuary of Merciful Love...situated about 350 meters (1150 feet) above sea level on a hill that gently slopes down into a valley. It was here on the 18th August 1951, by a special dispensation of Divine providence, Mother Speranza, with some of her sisters...came to settle.... [Collevallenza is] meant to become a center of spirituality from whence radiates in all directions the call to Merciful Love....

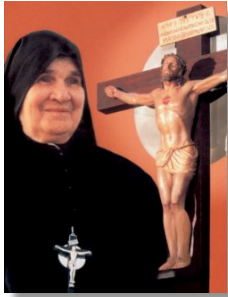


Collevallenza

Collevallenza is located near the geographical center of Italy.⁵ Unlike Lourdes, it is not very well known. It is located about 60 kilometers (37 miles) south of Assisi, the town associated with St.

⁵ The ancient hill town and commune of Narni in Umbria is claimed to be at or very near the exact geographical center of Italy. Collevallenza lies 40 kilometers (25 miles) north of Narni.

Francis. And whereas Lourdes has been a place of healing water since 1858, pilgrims have been coming to bathe in the healing water of Collevaenza only since 1979. Moreover, unlike Lourdes, where there are a vast number of shops and hotels, etc., catering to the flow of some six million visitors each year, the focus at Collevaenza is on the essential nature of the Sanctuary of Merciful Love—with hardly any publicity regarding its existence. The essence of Collevaenza is the healing water that arises from a well. Mother Speranza had a clear spiritual inspiration concerning the healing water.



Mother Esperanza was a woman of exceptional character. She was born in Santomera (Murcia, Spain) on September 30, 1893. Her inner connection with Christ Jesus began when she was nine years old and lasted until the end of her life—receiving guidance, for example, to go to Collevaenza, Italy, in 1951 and found the Sanctuary of Merciful Love there. Her journey to Italy began when in 1936 the civil war broke out in Spain. She left Spain and went as an apostle of Merciful Love to Rome.

While she was in Rome, the Second World War broke out. Under the hail of bombs and in face of the threats of the Nazi menace, with her Sisters of Merciful Love, she took care of orphaned children. Without any ideological considerations, she also took fugitives into hiding. She cared for and cured many people who had been wounded in the bombings. She fed thousands of workers and the poor and needy with improvised meals. And she consoled everyone. Her charitable activity in Rome reached incredible dimensions. Enormous quantities of food were miraculously provided for the poor. When the alarm announced the approaching bombers, thousands of people came to be protected by Mother Esperanza and her Sisters of Merciful Love. For the wounded, this extraordinary Spanish nun would often take out her needle and thread and, after cleaning and washing innards, sew up the wounds, restoring mutilated bodies to health, while vigorously proclaiming that all would survive and recuperate. She consecrated and devoted her entire life to serving Christ Jesus in order to bring to practical realization his Merciful Love. She founded two Congregations: the Handmaidens of Merciful Love, and the Sons of Merciful Love.

Arriving in Collevaenza on August 18, 1951, this is where Mother Esperanza spent the last thirty years of her life, amidst the construction of the Sanctuary of Merciful Love and the adjoining buildings. Her arms were always open to receive the many people who came to meet her, seeking the Merciful Love of Christ. She would listen to each person attentively, gazing at them with her penetrating look, raising their spirits, encouraging them to pray to Christ as Merciful Love, promising that she would do the same. And she did so. Sometimes she spent a great part of the night praying before the crucifix for each of those who during the day had come to speak with her. At the end of her life dedicated to the service to God and to caring for the sick and needy, she died in Collevaenza, on February 8, 1983.

Guided by her spiritual inspiration from Christ, she held firmly to the realization of the well. This was a major undertaking, begun in 1960, which entailed drilling a deep hole to a depth of 92 meters (300 feet), where the first layer of water was found. Other layers were found at 114 meters

(374 feet), 120 meters (394 feet), and 122 meters (400 feet). Thanks to the spiritual inspiration guiding her, Mother Speranza was able to indicate the exact location where the drilling should take place. Around the same time the bathing tubs for the immersion of the sick were built, as part of the spiritual guidance that Mother Speranza received. She assured everyone that through this, miraculous water healings would take place, whereby sick people would recover from serious illnesses—even from otherwise incurable illnesses. Among the illnesses from which those afflicted with such illnesses might possibly be healed—illnesses that science, hitherto, has been unable to treat with much success—Mother Speranza mentioned explicitly paralysis, cancer, and leukemia. She indicated that the Sanctuary's water should be considered as an expression of divine grace and as an instrument of the merciful love of Christ as the divine healer. According to Mother Speranza, at Collevaenza the Lord would cure people of incurable diseases, thereby revealing that his mercy is capable of healing every kind of illness, including those venial sins that bring about a kind of paralysis, stopping and preventing the afflicted person from walking the path of the Good. Christ added, in another message to Mother Esperanza, that his work is to heal every kind of mortal sin.

It was not until March 1979 that the Church granted authorization for the carrying out of the healing dispensation of the Sanctuary's water. This had to do with the extremely cautious attitude of the Roman Catholic Church towards anything new. As she died in 1983, it was only during the last four years of her life that Mother Speranza witnessed the healing activity occasioned by bathing in the "Christ water" of Collevaenza.

It is worth remembering that Christ carried out some healing miracles by way of water. For example, water was instrumental in the healing of the man born blind. Jesus spat on the ground and made clay of the spittle. He then anointed the man's eyes with the clay and said to him, "Go, wash in the pool of Siloam." The man washed the clay from his eyes using water from the pool of Siloam and he was healed (John 9:6-7).

There is a special significance to the healing through bathing in the water of the Sanctuary of Collevaenza, which I shall go into later. The healing of the man born blind is just one example of a healing miracle performed by Christ using the medium of water. Another example is the changing of water into wine at the wedding at Cana (John 2:1-11).

What is special about the water of Collevaenza?

What is it about the water of Collevaenza that makes it so special? As noted in Table 1, it is extraordinarily potent, more powerful than any other water found on planet earth so far. In order to make it easier to refer to the Bovis levels in Table 1, let us now consider Table 2.

Table 2

Water	Bovis Scale	U.S.A.	Germany and many other countries
Regular tap water	6,000—10,000	6 to 10 thousand	6 to 10 thousand
Good spring water	30,000 or more	30 thousand or more	30 thousand or more
Pure rain water	45,000	45 thousand	45 thousand
Lourdes water (Pyrenees)	23,000,000	23 million	23 million
Dew drops	23,000,000	23 million	23 million
Thomas water	500,000,000	500 million	500 million
Gangotri water	500,000,000,000,000	500 trillion	500 billion
Collevaenza water	2,000,000,000,000,000	2 quadrillion	2 billiarden

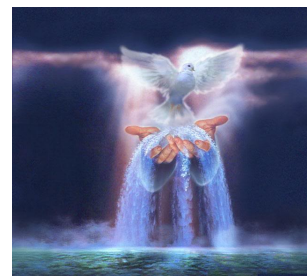
Here it can be seen that there are at least two different ways of relating to these large numbers. In the USA the counting relates to the multiplication of the number by one thousand: million, billion, trillion, quadrillion, etc. In Germany, as one example of a land that employs the other frequently used large number system, the same numerical increments are: million, milliarden, billion, billiarden, etc. For the sake of simplicity, in this article the designation for large numbers employed in the USA will be used.

In terms of the healing properties of water, Lourdes, Gangotri (extending to the upper reaches of the Ganges in general), and Collevaenza are well known, to a greater or lesser extent. Collevaenza is the least-known of the three, probably because the healing baths there have been in use only since 1979, and also the nuns at Collevaenza do not seem to place much value in advertising the healing power of the water there. Where does this healing power come from?

In the first place, the energy level of the water—two quadrillion—is extraordinary. Moreover, it was Christ who guided Mother Speranza to this water, which took a considerable effort in order to gain access to, because of the great depth of the drilling operation to discover the water. In other words, over and above the value of the water on account of its extraordinary energy level, which (as described below) cannot help but be healing, the supersensible presence of Christ, who is Love, is also tangible in this water. To bathe in this water: it is as if one were to bathe in divine love.

And to drink this water, it is as if one were to drink of the Fountain of Life, as expressed in this prayer formulated by Mother Speranza:

My Jesus, you are the Fountain of Life. Let me drink the living water which flows from you, so that, having tasted you, I may thirst only for you. Immerse me completely in the abyss of your love and mercy, and renew me with your Precious Blood with which you have redeemed me. With water from your sacred site, wash away all the stains with which I have soiled the beautiful robe of innocence which you gave me in Baptism. My Jesus, fill me with your Holy Spirit and make me pure in body and soul.⁶



Water is the bearer of the life forces of the etheric

In order to be able to understand these words on a deeper level, there is something that has to be grasped first—that water, as such, is the bearer of life forces. In order to understand this more fully, it is necessary to draw upon esoteric teachings such as those expounded in various books that I have written⁷ as well in the works of Rudolf Steiner and many other esoteric authors. In these writings attention is drawn to the realm of life forces that envelops and interpenetrates the physical level of existence. This realm of life forces is called the *etheric realm*.⁸ In many of the works of Rudolf Steiner, and also in several of my books, attention is drawn to the “greatest mystery of our time,”⁹ which is Christ’s second coming, his advent in the etheric aura of the earth in the course of the twentieth century, beginning around 1933.

Before exploring this great mystery, which is the subject of the two books already referred to,¹⁰ let us consider the reality of the human being’s etheric body, which envelops and interpenetrates the physical body. The reality of this body of life forces is revealed when we consider the difference between a sleeping human being and a corpse. The etheric body, generally speaking, begins to be formed around the time of conception, at the same time the formation of the physical body, the embryo, commences. A first level of completion of the parallel formation of the physical and etheric bodies occurs at birth. However, it is obvious that the physical body continues to grow and develop for many more years, into adulthood. Similarly, the etheric body also continues its development for many years after birth.

The development of the etheric body is visible to clairvoyant perception. However, the results of this development reveal themselves to physical (sense) perception as well. The etheric body is of a

⁶ This prayer is from the *Novena to the Merciful Love* by Mother Speranza of Jesus (Collevalenza, Italy: Edizioni Amore Misericordioso, 2005), p. 15.

⁷ See, for example, *The Christ Mystery: Reflections on the Second Coming* (Fair Oaks, California: Rudolf Steiner College Press, 1999) and *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012).

⁸ The word *etheric* is used above all in western esotericism. In the Hindu tradition one speaks of *prana*, and in the Taoist (Daoist) tradition the word *chi* is used.

⁹ Rudolf Steiner, *The Reappearance of Christ in the Etheric* (Great Barrington, MA: SteinerBooks, 2003), p. 19—“The greatest mystery of our time concerns the second coming of Christ...”

¹⁰ Robert Powell, *The Christ Mystery: Reflections on the Second Coming* (Fair Oaks, California: Rudolf Steiner College Press, 1999) and *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012). Through simple exercises based on sacred gestures and employing the words of Christ, such as the seven I AM sayings from the Gospel of St. John, the latter book offers a path toward coming into alignment with Christ in the etheric realm.

cosmic nature, comprising—among other cosmic forces¹¹—the forces of the moon. The relationship of the etheric or life body to the lunar cycle is particularly evident in the approximate correlation of women’s monthly cycle with the cycle of the moon. It is above all the lunar forces that are active in the shaping of the etheric body between conception and birth.¹² However, the forces of the sun and the five classical planets (Mercury, Venus, Mars, Jupiter, and Saturn) also play in.¹³

Clairvoyantly, the etheric body is seen as an aura of life forces permeating the physical body and extending somewhat beyond the physical boundary, so that the physical body is seen to be surrounded by an aura of life forces. The etheric body remains united with the physical body from conception until death, when the etheric body withdraws from the physical body and gradually dissolves back into the cosmic ether. Each night during sleep the innermost core of the human being—the “I” or self, together with the astral or soul body—withdraws from the physical and etheric bodies. The difference between a sleeping human being and a corpse is that in the case of the former, the etheric body is united with the physical body. The physical body remains behind as a corpse at the time of death, when the etheric body separates from the physical.

Just as each human being has an etheric body, so the earth also has an etheric body, which surrounds the earth as an aura of life energy. The term *biosphere* expresses something of the reality of the earth’s etheric body. Clairvoyantly the earth’s etheric body is seen to extend up as far as the orbit of the moon around the earth. An expression of the reality of the life forces connected with the moon, enveloping the earth, can be seen in the changing of the tides in relationship to the phases of the moon. What becomes visible here? It is that the earth’s etheric body, interpenetrating the physical earth, acts above all upon the watery-fluidic element. The seas and oceans respond visibly to the moon’s phases. This fact shows that the realm of life forces, the etheric realm, has its most prominent expression in the element of water.

It is the same in the human etheric body. It is well-known that the human being is to a great extent fluidic (water, blood, lymph, and other secretions).¹⁴ Similar to the watery element (rivers, lakes, seas, oceans) covering the earth,¹⁵ which is where the earth’s etheric body comes to expression, the etheric body interpenetrates above all the human being’s fluidic nature.

¹¹ Those of the sun and the planets: Saturn, Jupiter, Mars, Venus, and Mercury.

¹² Robert Powell, *Hermetic Astrology, volume 2: Astrological Biography* (San Rafael, CA: Sophia Foundation Press, 2007) describes in detail the formation of the etheric body in relation to the lunar cycle—see especially chapter 3.

¹³ Rudolf Steiner, *The Easter Festival in the Evolution of the Mysteries* (Hudson, NY: Anthroposophic Press, 1988)—see, in particular, lecture 4 of April 22, 1924, and in this lecture see the “Ephesus verse” on page 59.

¹⁴ Through eating and drinking, and through the metabolism of food, the body is continually exchanging fluid with the external environment. Water accounts for about 73% of the “lean body mass” of human beings. However, the fat tissues contain very little water. On this account, men on average comprise about 63% body fluid. As women tend to have more fat than men, this average percentage is reduced to about 54%. These percentages (63% and 54%) applying to the populations of Europe and North America tend to be much higher elsewhere around the world, so that in general one could hypothesize that globally on average about 70% of the weight of a human being is contributed by body fluid.

¹⁵ Just as—in terms of mass—about 70% of the human being is fluidic, so about 70% of the earth’s surface is covered by water. However, because the water is almost all on or near the surface, while the core of the earth is mostly rock and/or metal, water makes up approximately only 0.1% of the total weight of the earth.

Background to the Christ-permeated water at Collevaenza

With the help of an understanding of the etheric realm as the realm of life forces, and as the realm where Christ, since 1933, is now to be found, we can begin to understand the significance of the Christ-permeated water at Collevaenza. Accompanied by a group of some twenty people, we bathed in the water at Collevaenza during a workshop in that region in the summer of 2013. Almost everyone in the entire group, through the immersion in the Collevaenza water, experienced being *bathed in love*—and this was independently of one another, without having had any prior conception or discussion as to what the water at Collevaenza might signify. It was a clear experience that the Collevaenza water is love-permeated and thus healing on a soul level—and potentially on other levels as well.

Let us return now to consider the words of Mother Speranza's prayer, quoted above, relating Christ Jesus to the Fountain of Life. We are reminded of these words recorded in the Gospel of St. John:

Jesus came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon. When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?"The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." "Sir," the woman said, "you have nothing to draw with and the well is deep.



The Woman of Samaria at the Well
James Tissot

Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?" Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life." (John 4:5-13)

In these words we find the source for referring to Christ Jesus as the Fountain of Life. If the water discovered by Mother Speranza at Collevaenza is truly Christ-permeated, it can be thought of as representing on earth something of the "spring of water welling up to eternal life" spoken of by Jesus to the Samaritan woman. It is against this background that the "divine water" at Collevaenza can be considered.

And by the same token—contemplating the extraordinarily high energy level of the Gangotri water—the water from the source of the Ganges, considered divine by the majority of Hindus, also has some special permeation, already from pre-Christian times when the holiness and healing power of the Ganges water was recognized long ago. Gangotri water can be thought of as having received a special blessing of the Creator long ago, during the process of the creation of the earth—

hence the designation “the river from heaven to earth”— and also the conception “the stream of life”— in Hindu belief. Hindus believe that the “stream of life” of the “river from heaven to earth” descends upon the earth at Gangotri and then continues to flow on the earthly level, becoming the mighty flow of the River Ganges.

Just as the Gangotri water can be thought of as having received the blessing of the Creator long ago, the Collevaenza water can be considered as having received the blessing of Christ, since Christ’s incarnation upon the earth. But how did this take place?

Pondering this question, I came across some words written by a contemporary mystic seer, Estelle Isaacson (born 1968), which reveal how the Collevaenza water might have received the blessing of Christ. Before quoting these words, it is important to consider these words from a vision of Estelle Isaacson that she had of the Etheric Christ¹⁶ on August 21, 2009—words that clearly express that it is in the etheric realm where Christ is now to be found:

And then the Etheric Christ appeared to me—Christ as he now lives and weaves in a body of life at his Second Coming.... As I stood before Christ in the Etheric, he lifted me up so that we hovered just over the Earth. He was like a fire, a purifying fire. He was glowing like the Sun. Upon His chest was a brilliant cross of light. Blue-violet rays shone forth from this cross. He spoke to me: *“O child of light, I came to Earth that I might illuminate it with my love, and my love knows no bounds. I love all, and the light of my love shines upon all, both good and evil. And all whom I love, who receive my love, receive illumination to their souls.”*¹⁷

The words quoted here are a short excerpt from this message of the Etheric Christ given to Estelle Isaacson in 2009 and which are published in her book of visions of the life of Christ as seen through the eyes of Mary Magdalene. It is in this book that also the following words are found in relation to Christ’s descent into the depths of the earth after his death on the cross:

I found myself with the Lord as his descent into the Earth began. I saw a chasm open. It was very dark and reached to the Earth’s core. As he descended, his body became like a brilliant star—too dazzling to behold. There were various levels, or strata of some sort, through which he descended.... I did not enter those regions at this time. I was beholding the descent only from the vantage point of its outset. I did not descend with him. Then, as if from above the Earth, I saw Light emanating through portals in the Earth’s surface. These portals extended all the way to the center of the Earth—and when the Lord’s descent was complete, when he reached the very center, the light broke out through these portals and shone in brilliant beams throughout space. I saw these portals in many places around the Earth, but could only geographically identify some portals in Russia and one in or near the Arctic.

¹⁶ The term *Etheric Christ* applies in particular to Christ in his second coming, to his manifestation in the earth’s etheric aura since 1933.

¹⁷ Estelle Isaacson, *Through the Eyes of Mary Magdalene. Book II: From Initiation to the Passion* (Taos, NM: LogoSophia, 2012), pp. 125-126.

Reading this description, the thought arose—it was more than a thought, it was a sense of inner knowing—that perhaps such a “Christ portal” of light shines up from the heart of the earth at Collevallenza, blessing, as it shines up, the water deep down in the earth there. Bearing in mind that Collevallenza is very close to the exact geographical center of Italy, and holding in consciousness that Paul and his companions journeyed to Rome, and that the apostle Peter and others accompanying him came from Palestine to Italy, guided by Christ, it does not seem too far-fetched to consider that a ray of Christ’s blessing streamed up from the center of the earth to that center at the heart of Italy—having streamed up, as described by Estelle Isaacson, at that time on Holy Saturday when Christ had completed his descent to the center of the earth.

This blessing of the creation of a “Christ portal” from the heart of the earth up to the heart of Italy thus prepared the way for Peter and Paul and others subsequently to travel to the land of Italy. And with Christ’s second coming, entering the earth’s etheric realm around 1933, given that by then the technology existed to be able to drill down deep into the earth, Mother Esperanza was inspired and guided by the Etheric Christ to the very place of the portal that he had created at the time of his descent to the heart of the earth.¹⁸ Through Christ in the etheric realm she was given clear guidance exactly where to drill in order to find the Christ-permeated water for the continuation of his healing ministry at this time of his second coming. This, admittedly, is a not yet proven—that on Holy Saturday Christ created portals from the heart of the earth up to various locations upon the earth’s surface, one of them being at Collevallenza—yet it offers a plausible explanation for the discovery of the most powerful water on the planet,¹⁹ with its remarkable love-permeated quality.

In this connection it is interesting to consider Estelle Isaacson’s description of Christ’s descent to the heart of the earth as a making holy of the *whole earth*, and in this light the “Christ portals” can be thought as streams within his body:

The Earth...was calling him home and accepting his body into Her, so that She might also one day be redeemed. She took his body into Herself. This is our promise of redemption: the seed of resurrection held within Her. The Two became One—his body became the Earth, and the Earth became his body. She is the Garden that nurtures the seed of Christ. We are blessed to live upon this Earth, for only in this way can we become one with Christ. This oneness is achieved as we learn to love the Earth. The Earth can heal us with Her soil, minerals, herbs, flowers, and fruits. We need nothing *physical* to heal us other than what the Earth provides. All healing is here. Everything our physical body requires is of the Earth. We are enchristed as we come to accept both the gifts of Earth and the gifts of Christ’s body—which were planted in the Earth through his Descent on Holy Saturday. His body in the Earth is the promise that the Earth will be transformed. The seed is planted already, and is growing. And we are the gardeners. We must till the Earth

¹⁸ Ibid., pp. 99,169, 171, 212-213, 217, 235, for Estelle Isaacson’s visions concerning the great mystery of Christ’s descent on Holy Saturday to the heart of the earth—to the realm known as *Shambhala*.

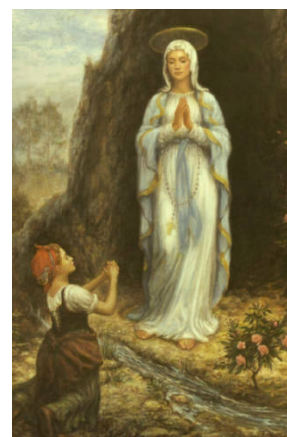
¹⁹ As indicated in Tables 1 and 2, at the present point in time (2013) the Collevallenza water is the most powerful water on the planet that I have measured. This does not preclude, of course, that elsewhere still more powerful water may exist that either has not yet been found or which I am not yet aware of.

with our wills and plant truth, beauty, and goodness therein. We must care for the Earth as though it were the Christ child...²⁰

Given Rudolf Steiner's indication that the onset of the second coming of Christ entering the earth's etheric aura began around 1933, it is not beyond the bounds of possibility to imagine that Christ would take up his healing ministry again in our time, connecting onto his deeds of two thousand years ago, when his work on the physical earth was teaching and healing human beings. Working now from the etheric realm, it would be, in particular, water that would be an appropriate medium for his activity extending from the etheric realm into the physical world. Evidently with Mother Esperanza he found someone who was receptive to his guidance and who was able to fulfill the task, through his guidance, of coming to the Christ-permeated waters of Collevallenza and utilizing them for his continuing work of healing. This is one possible explanation concerning the background to this place of healing and love, in response to the question posed at the start of this article: Is it conceivable that in the twentieth century, not long after the onset of Christ's second coming beginning in 1933, he sent out²¹ a loyal and devoted servant to find water that he had blessed two thousand years ago, in order—through this water—to now continue his healing ministry on earth?

Conclusion

This article does not intend to convey the impression that Collevallenza is the only site on earth where Christ-permeated water is to be found. On the contrary, given the foregoing description by Estelle Isaacson—if we accept her description at least as a possibility—there are evidently a number of portals where the light of Christ shines up from the center of the earth thereby blessing the waters within the earth along those portals. "Some portals in Russia and one in or near the Arctic" are specifically mentioned. It is to be hoped that further locations such as Collevallenza will be found in the course of time, which would offer further corroboration of what is described in this article, as well as opening up in our time further possibilities for the continuing of Christ's healing ministry, especially through water, at other places on the earth. In this connection, of course, Lourdes in the Pyrenees emerges as a forerunner of this new healing ministry of Christ—a forerunner that came into the world through the appearances in 1858 of the Virgin Mary to Bernadette, which can be seen as a preparation through Mary for the new healing ministry of Christ in this era of his second coming, the onset of which at that time was approaching—1933 lying seventy-five years in the future (from 1858).



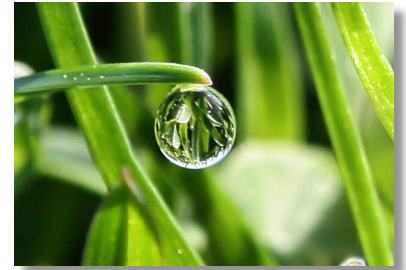
Mary appears to Bernadette

²⁰ Estelle Isaacson, *Through the Eyes of Mary Magdalene. Book II: From Initiation to the Passion* (Taos, NM: LogoSophia, 2012), p. 235.

²¹ From Rome, where Mother Speranza was living, where, particularly during World War II, she had looked after orphans. On July 5, 2013, Pope Francis presided at the reading of the decree for the recognition of a miracle obtained through the intercession of Mother Speranza. For the Catholic Church she is now *Blessed Mother Speranza*—this being the final step prior to becoming a saint.

Above, the Lourdes water was referred to as an expression of the *water of wisdom*, this being also the same quality as can be experienced in dew drops. It is interesting to note that the German word for dew is TAU:

Everything which surrounded human beings in Atlantis had a perceptible language. Wisdom (contained in the waters) rang for them with the sound TAO. In the German word Tautropfen [meaning “dewdrop” in English] the same meaning is expressed as by the word TAO, designating what the water of wisdom revealed to humankind. The word dew [TAU] is “ros” in Latin and Cross is “crux.” Ros-Crux means at the same time the sign TAO, the Cross, and the dew on the plants. This is the esoteric meaning of Rose-Cross.²²



The conditions of life on the island of Atlantis were very different from what we now experience on the earth. At that time, prior to the great flood that destroyed Atlantis,²³ there was still a sense of the breath of paradise as the all-embracing etheric realm enveloping and penetrating the whole of nature, and this experience was summarized in the word TAO. This experience was heightened by the all-pervasive mist that prevailed for much of the time on Atlantis. Often enveloped by the mist, human beings beheld through it an etheric or paradisiacal element wrapped around nature, coming to manifestation above all in the fine ethereal coating of the dew [TAU in German]. At the same time, this was for them an expression of the *water of wisdom*, which they saw mirroring the stars in the heavens. The glistening dewdrops were seen as a reflection of the glimmering stars above. And the stars were seen as the realm of Sophia, Divine Wisdom, the realm where she is to be found.

The Lourdes water, having the same energy level as dewdrops, is evidently also an expression of Sophia, the heavenly wisdom. Given the close relationship between the Virgin Mary and Sophia, it is apparent that in the case of Lourdes, Mary (Sophia) was able to indicate a place on the earth where the *water of wisdom* could be found. This can be seen as preparation by Sophia, through the Virgin Mary, for the continuing healing mission of Christ that he would subsequently take up upon his return into the etheric aura of the earth. Some one hundred years later (after the appearances of Mary at Lourdes in 1858), through the guidance of Christ, Mother Esperanza began to take the initial steps leading to the drilling operation in 1960 to discover the *water of love* as an expression of Christ, who is divine love.

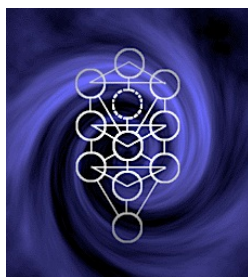
²² Rudolf Steiner, *Freemasonry and Ritual Work: The Misraim Service* (Great Barrington, MA: SteinerBooks, 2007), p. 370. Immediately preceding this quotation, it emerges from Rudolf Steiner’s description that the Rose-Cross is a symbol for the Etheric Christ. Concerning how the cross is related to the Greek letter Tau (T), see: <http://en.wikipedia.org/wiki/Tau>

²³ The continent of Atlantis was located in the region where the Atlantic Ocean is. The great flood, which destroyed this island-continent, came around the time of the end of the last glacial period around 10,000 years ago.

For our Sophia group, meeting each year in Assisi, Italy, to work together in the sacred dance of eurythmy with Rudolf Steiner’s central meditation known as the *Foundation Stone of Love*,²⁴ and then gathering in Titignano (south of Assisi) for several days of *Star-gazing as a Spiritual Path*, to bathe in the water at Collevaleza at the start of our workshop in Titignano was a remarkable way to begin the week. This sense of being baptized by the water of the Etheric Christ—being bathed in love—carried over into our eurythmy gestures working with the cosmic dances of the planetary configurations that we were gazing up to each evening or in the pre-dawn morning sky at Titignano. Our movements were imbued with the elixir of life, which we had been privileged to partake of in Collevaleza—through drinking the water and also bathing in it. So powerful was this experience that it is our resolve to repeat this each year as a purifying grace at the beginning of our Titignano workshop, which follows immediately after the week in Assisi, whereby our Assisi workshop, extending from Sunday (day of arrival) to Sunday (day of departure), always takes place during the week containing August 15, the festival day of the assumption of Mary. The experience of being immersed in water blessed by the Etheric Christ offers an extraordinary deepening into the sacred Christ-inspired gestures and movements of eurythmy.²⁵

There are further deep and profound aspects to the mystery of the healing water at Collevaleza which I hope to explore in a subsequent article—aspects that place the healing ministry of the Etheric Christ at Collevaleza in a wider context: that of Christ’s second coming seen globally. And in this follow-up article I hope to bring out ways in which one can attune to a localized Christ-inspired impulse—such as that at Collevaleza—without having to go there physically. This has to do with the mystery of the Tree of Life and the practice of sacred magic:

The Tree of Life is the source of miracles of generation, transformation, rejuvenation, healing, and liberation. Conscious participation with it...is the “great work” of sacred magic....It is more than pure and simple healing which is the object of sacred magic; it is the restoration of freedom...²⁶



²⁴ Lacquanna Paul & Robert Powell, *The Foundation Stone Meditation in the Sacred Dance of Eurythmy* (Study Material booklet—San Francisco: Sophia Foundation, 2007), describes one way of working with the Foundation Stone of Love in eurythmy.

²⁵ Robert Powell, *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012) describes the Logos (the Word, or Christ) as the ultimate source of the sacred gestures of eurythmy that came into the world through Rudolf Steiner, who stood in inner connection with Christ on the path of Christ’s descent to enter into the earth’s etheric aura in the year 1933. *Cultivating Inner Radiance and the Body of Immortality* offers a path through these sacred gestures to align with Christ in the etheric realm.

²⁶ *Meditations on the Tarot* (trsl. R. Powell; New York: Penguin-Tarcher, 2002), pp. 72, 78. Chapter 3 is devoted to sacred magic as the path of healing demonstrated by Christ—a path which, at this time of Christ’s second coming, it is possible to follow and practice—as described in this chapter of *Meditations on the Tarot*.

Visions of Christ's Ascension

June 12 & 14, 2013

Estelle Isaacson

Introduction by Robert Powell

The following two visions of Estelle Isaacson can be thought of in connection with the Grail mystery addressed one hundred years ago (1913/1914) by Rudolf Steiner in his lectures *Christ in the Spiritual World: The Search for the Holy Grail* (London: Rudolf Steiner Press, 2008). In lecture 6 Rudolf Steiner points out: "There is no way of approach to the Grail through words of any kind, or through philosophical speculations. The only way is by changing all these words into feeling, by becoming able to feel in the Grail the sum of all that is holy..." These two visions of Estelle Isaacson are offered in this issue of *Starlight* in the spirit of these words from the Grail cycle of lectures. These visions unveil part of the mystery of "Christ in the Spiritual World" in the early stages of his Ascension. These are Grail mysteries of the deepest kind, which, as Rudolf Steiner indicated, would gradually become unveiled in the course of time. If they are read from the heart, they open us to something of "the sum of all that is holy."

Christ's Ascension into the angelic realm

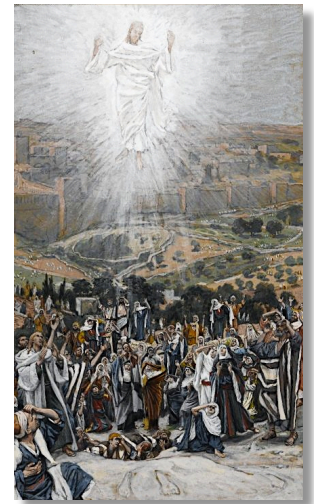
In vision I went into the center of the Earth, to Shambhala, where I was with the Mother. My heart was overwhelmed with love, and the golden glow of her warmth imbued my entire soul. I was overjoyed to see her again!

I arrived just at the point in time when Christ was preparing to ascend through the layers of the Earth, on his way to greet Magdalene at the tomb on Sunday morning.

I went ahead in time to the Ascension. I beheld the Ascension from the angelic realm, within the etheric sphere of the moon. I was with the angels, who were watching and waiting for his ascent into their realm.

There was a certain breathlessness to the angels as they waited. Then he rose into their sphere! I beheld him as a radiant star. The star of his Resurrection body rose into the midst of the billions of angels—all the angels connected to every single human being! I was hovering before him.

The angels received the imprint of his Resurrection body, as seedlings, into their hearts. The luster of his Resurrection body commingled with the atmosphere of the angelic realm and was the light source—like a radiant sun—in that sphere for all the angels. His Resurrection body merged with the angels such that the imprint took on the individual aspects of each person to whom the angel was connected. All of the angels underwent a transformation, a reorganization, when they received this imprint of the Resurrection body. There was tremendous rejoicing!



The Ascension
James Tissot



I heard the harmonies of the spheres in his Resurrection body. Christ turned and beheld the Earth while raying out loving streams of light to all the angels. Threads of luminous rainbow-hued light rayed from him to the Earth.

Then something new happened to me. I do not know at this time what form I was in, nor do I know for sure whether I was in the past, present, or future. It seemed that it was happening to me in that very moment. But there I was, and my body was in its star form. Christ was very near to me also in his star form. Christ was acknowledging me in this body, in this form.

My chakras were open in the front and the back, as beautiful flowers of color. But then something happened that I have not experienced before, at least not quite in this way. There appeared inner vertical chakras, which bloomed in an upward manner through the center of my being, beginning at the root. When this happened in the throat area, a surge of light occurred, and from there it was as if a star of light burst from me—as if I had birthed a star from my throat chakra.

Then, my entire light body unfolded and seemed to burst open, and I saw every cell of my being as microcosmic holograms—with the imprint of Christ's Resurrection body in each cell, emanating the most unimaginable, unearthly colors.

Every cell of my being outpoured through space, out into the cosmos! I felt myself in every part of the cosmos. I could still feel myself as a "being," yet I was everywhere in the Earth and simultaneously in the cosmos.

I know this could sound preposterous! This is what happened to Christ in his Resurrection body. I am certain that I experienced this only so that I could tell of this event, although I can only do so in my limited way.

I saw Christ's Resurrection body merge with every star.

I came back into semblance but still felt myself as single cells with a great amount of space between them.

I was then taken into the archangelic realm where the archangels were watching him approach after he left the angelic realm. I watched as the archangels gathered to receive him.

It was unfathomable what he then did. He was bearing in his Resurrection body the promise of the resurrection for all groups, countries, folks, and religions. This promise was implanted in the beings of the archangels. This would be happening in divergent ways within the realms of each of the hierarchies.

I desired to witness the event of the Ascension in every realm (again, a preposterous notion!), but it would have been too much for me to take in, and I was also being called back to Earth.

I saw rainbow streams of light beckoning me back to my body. I traveled with all the cells of my body back to Earth.

Christ's Ascension into the archangelic sphere

As the vision began, I saw angels gathering round. Soon I was streaming through time, the angels surrounding me on all sides.

I was at the point in time where the last vision had ended—where the ascending Christ had reached the archangelic realm, on his way ascending to the Father.

I saw the seven preeminent archangels—they who are the highest of all the archangels—standing in a towering circle, waiting to greet the ascending Christ. Around these were processions of all other archangels in their various ranks and orders.

As Christ approached the archangelic realm, my soul expanded and rejoiced in ineffable awe! He was like a sun, rising into their midst. The archangels, in his presence, were imbued with a new power and strength they had never known before. This is truly indescribable! From the depths of their vast, unfathomable beings, they were illuminated to a higher degree—indeed, we could say that they underwent a most profound change. They received the gift of the *warmth* of the light of human redemption as a new force in their beings, although I lack words to describe this change.



The archangels beheld within Christ's Resurrection body the great work he had performed for all peoples of the Earth. They could also witness the work that *they* had been doing for human evolution since the beginning of time within his Resurrection body. They could behold their own deeds on behalf of humanity. This was, for them, the greatest gift they had ever known! He was also bringing to them a direct gnosis of what they would now do for the children of the Earth—for all nations, tribes, religions, and groups.

Christ bore in his Resurrection body the stream of the history of all peoples, which he presented to the archangelic realm. He chose to incarnate into the stream of Israel, which is the prototype for the redemption of all nations. To the archangels he revealed the promise of Eternal Israel. He is the highest exemplar of human evolution, and Israel was his chosen habitation. It is true that all nations shall flow into the stream of Israel¹—eventually all nations and all peoples shall have the opportunity to be taken into the Christ impulse. Every group, nation, and religion has within it the seeds that make it possible for those peoples to join themselves in the great impulse of the Christ Being. Everything will eventually be circumscribed back into the whole, back into Christ's vast Sacred Heart. Israel shall claim her people—yes!

There will be the great divide: nations warring against other nations, religions fighting against other religions. But the archangels know what is to be in the future. Christ bears the Resurrection of the World in his being, and he showed them this great Resurrection Day—when all the egregores of all peoples will finally bow down to the Christ and say, *We accept Thee as our Savior!*

And the egregores will be transformed; those great weaknesses that have entrapped all humanity shall be transformed! Then the group, the religion, the nation will truly be free to choose Christ's impulse of love—which means that all shall become one.

¹ See Isaiah 2:2.

The archangels already live and dwell in this oneness. They have to know the egregore. They have to know the division and separation, and at the same time rise to a higher level of being. They must stand firmly in the knowing of all of this.

Christ gave to them the promise that Israel shall be redeemed. Israel shall “die to itself,” but it will be redeemed, will rise up, and give to the world the vision of the redeemed nation.

Christ shall reign in the midst of Israel, as the King of Eternal Israel that he was foreordained to be. We cannot imagine how this shall be—when the King of Eternal Israel takes up his crown on Earth!

And Sophia, the Bride of the Lamb, descends to join herself with Eternal Israel. And she brings with her the heavenly hosts—all Angels who have served and are serving Israel. Together, the Bride and the Lamb are the New Jerusalem.

The New Jerusalem is the gate between Heaven and Earth. The seven great archangels who stand as sentinels of this Holy City shall usher to the city all of the peoples whose names are written on its gates. They shall see their names written on the gates and the gates shall open, and they will be escorted into the Holy of Holies.

There they shall witness the Lamb of God surrounded by the ancient fathers: Abraham, Isaac, Jacob, Joseph, Moses—and all the others. This is the Ancient of Days!

This is the vision that lives even now in the archangelic realm!

Let us turn our gaze to Israel in its current state. Its people are scattered throughout the world. Most of Israel’s children no longer believe in God because of the great dragon that ravaged her people and snuffed out the promise of the Messiah from their hearts. This happened when the Führer and Stalin carried out their dark deeds. Israel scattered throughout the world, and her people have shut their ears and closed their eyes while the great dragon sits on his nest.

How we must pray! We must pray and hold to the vision of what Israel is to become! Let us call to the angels of the people and pray that the people awaken—lest they be lost in the fight. They plan to do the work of evil against other nations. This horror does not need to happen! Mighty prayers, offered by awakened individuals can help to turn the tides. Let us love the people of Israel.

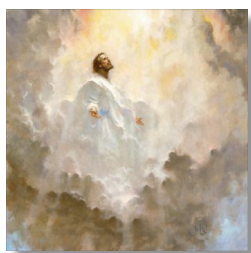
Let us remember that there is a Messiah for Israel—let us remember this *for* them. The Messiah is aware of them. They rejected the Messiah before and there is the danger that they may not recognize him now. We can assist them. We can reach to them in their unconsciousness and distress. Let us visualize them returning to the ancient fold—when their fathers carried them out of captivity, when the burning bush spoke. This we can truly do—we can hold this promise of redemption in our hearts. Christ is the One who can save them, but they must turn to him. There are many Jews who do indeed believe in God, and are holding strong, yet their numbers are few. They have the power of faith, and we can unite with them. We can ask the ancient fathers of Israel to unite with us in prayer on behalf of Israel. We do have the power—we truly have the power. The angels are willing to assist us.

Christ speaks:

A star is above Israel's head. Let the soul of Israel be borne through my strong force. I am with Israel. I am in Israel. I am for Israel. I am Israel's I.

I shall cleanse the Temple for the third time. I shall cast out that dragon that has taken hold of the Temple. I am coming to visit the Temple and I shall cleanse it by the power of my eternal judgment and my unfathomable mercy. I shall claim my throne and every knee shall bow and every tongue confess that I am the savior and redeemer of the world. I shall gather my children and bring them back into the fold, safe-folded in my eternal Sacred Heart where they shall find rest. Then my power, my love, my word, my mercy shall flow to all nations.

These are the words written by the hand of my beloved. Let them be inscribed in your hearts and ray them out to the whole world. Let my mercy be born in your heart, that this work of redemption may go forth to all the world!



You are in me, and I am in you. O my precious son! O my precious daughter! Look up and behold me in the clouds! Clouds of glory!

I will manifest myself to the whole world and every eye shall behold me. This will be the World Pentecost. The Holy Spirit shall fill every heart. This can happen for you on an individual level. You are blessed, for I am blessing you. Draw your strength from me, for I am now freely giving it to you.

Let my strength be your strength. Let my body be your body. Let your soul be my soul. Let your blood be my blood. Let your spirit be my spirit. Let your heart be my heart, that I may dwell in you and you may dwell in me, now and forever more. Receive my breath, that your breath may become the breath of Eternal Life.

There are seven breaths of the Holy Spirit. Breathe the seven breaths of the Holy Spirit. They are the seven breaths which restored Lazarus. Take up the work and practice of the seven breaths of the Holy Spirit at the end of your Inner Radiance practice. Do this that I may breathe through you. This is to dispel the seven evils.

Then smile with me. Smile first at yourself: smile at your body, your life body, soul and spirit. Then smile at each other, and then smile at the whole world. Accept my smile into your heart. Do not walk away with a heavy heart, with a downturned mouth. This confuses the angels. Smile, return to joy. Yes, you shall see what is happening in the world, and you may even weep, but then you must return to joy and smile with me. Only then may we truly be one, for all of my saints bear the Eternal Smile.

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 Guiding Spirit of America

An Essay / Review by Robert Powell of the book

A Sanctuary for the Rights of Mankind: The Founding Fathers and the Temple of Liberty

by Rick Spaulding and Maurice York (Chicago: Wrightwood Press, 2008)

In my article “Sophia and the Rose of the World” posted on the Sophia Foundation website, I refer to the great vision of Sophia’s gradual descent into incarnation in an ethereal form and point to the year 1775 as the time of Sophia’s entry into our local part of the galaxy, the Orion Arm, to become the “woman crowned with a crown of twelve stars” (Revelation 12:1). The date 1775 is derived through Astro-Sophia (“star wisdom” or “astrosophy”) and raises the question whether this celestial event of Sophia’s approach, descending from the greater galaxy, coming from the galactic center (Central Sun) into our local part of the galaxy, is mirrored at all in events upon the earth.



Beethoven

One of the most striking manifestations is evident in the Sophia-inspired individuals who came into incarnation around that time. Herewith a few names of such individuals: Beethoven (1770),¹ Novalis (1772),² Anne Catherine Emmerich (1774),³ and Schelling (1775).⁴ There are a great many others who could be added to this short list.



Novalis

When I started to read the “Temple of Liberty” book, I realized that the founding of the United States of America was very much a Sophia-inspired event. Let us consider the following text from the book, relating to the years 1775 and 1776:

Thomas Paine published a poem in the April 1776 issue of the *Pennsylvania Gazette* in the hope that it might instill confidence in those Americans whose support for the revolution was wavering. The poem, “To His Excellency, General Washington,” celebrated Washington’s appointment as Commander-in-chief of the Continental Army. The young, black woman who had written it was unknown to Americans, although audiences in England had appreciated her poetry and had even raised money by subscription to purchase her freedom from bondage. Phillis Wheatley’s poem to Washington accomplished Paine’s intention. More than simply extolling the General, Wheatley’s poem

¹ The fourth movement of his ninth symphony, with the choir singing the inspiring words of Schiller’s poem “Ode to Joy,” is truly an expression of Sophia—for example, with the words that all human beings are to become brothers and sisters: this being Sophia’s great ideal of the community of humanity.

² The poetry of Novalis—for example, his *Hymns to the Night* and the *Spiritual Songs*—are Sophia inspired, as described in my book *Elijah Come Again* (Great Barrington, MA: SteinerBooks, 2009), pp. 82-87 and pp. 161-165.

³ Anne Catherine Emmerich was of such a level of purity that she was able—in service of Sophia—to bear witness to the life of Christ. See *Visions of the Life of Christ* (Taos, NM: LogoSophia, 2013).

⁴ In Schelling’s work (*Urfassung der Philosophie der Offenbarung* (“Philosophy of Revelation—original version)) he discusses Sophia as she is depicted in Proverbs 8:22-31 ascribed to Solomon.

gave a name to the inspiration that was uniting and driving the colonies on towards independence. Her poem began by giving the guiding spirit of America (whom Adams had called Independence) the appellation of Columbia. It proceeded to describe her in Neo-classic terms:

The goddess comes, she moves divinely fair,
Olive and laurel binds her golden hair;
Whenever shines this native of the skies,
Unnumber'd charms and recent graces rise.

The poem next presented a prophecy of the impending struggle between Columbia and Britannia, that spirit of England once glimpsed by Adams during the trial over the Writs of Assistance. It told of the climax of their war when the scales of Libra, held aloft by Jupiter, would show the side of Britannia sinking down and the British invasion being crushed. Her poem concluded with a vision of the honors that Washington would receive as a consequence of remaining faithfully in her service. His countrymen and the heavenly realm alike would commemorate his service to Columbia.

Phillis Wheatley sent her poem and a letter to General Washington in October of 1775. He sent her a reply the following February, inviting her to come to Cambridge and visit him at the command post of the Continental Army. In the letter he also apologized for his tardy response and explained his unwillingness to assist her in publishing her poem owing to a personal abhorrence of vanity. Wheatley then resided in Providence, Rhode Island, in the home of her good friend, the daughter of her former owner. They had fled Boston together because of the British occupation, but with the withdrawal of the British army, Wheatley was able to return to her home in Boston in March of 1776 and travel thence to Cambridge to meet with Washington. No tale has been told of their meeting. It seems likely that the general might have asked the poetess to recite her poem for him. Although this poem is usually called a panegyric, it is properly a plea and a challenge to Washington to submit to Columbia's guidance, a warning that the general might more have taken to heart had he heard such an oracle spoken by the poetess herself:



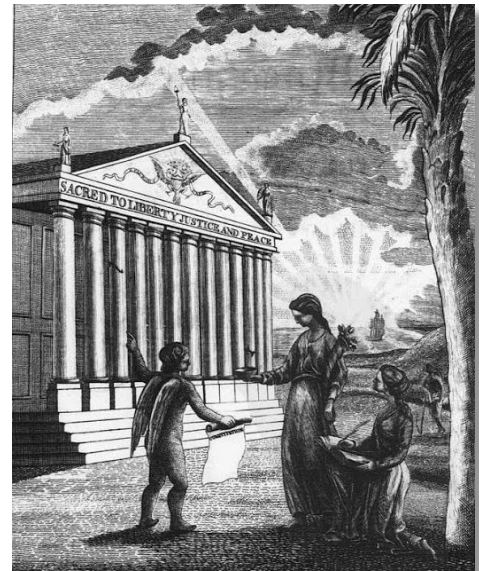
Phillis Wheatley

Proceed, great chief, with virtue on they side,
Thy ev'ry action let the goddess guide.
A crown, a mansion, and a throne that shine,
With gold unfading, WASHINGTON! Be thine.

The later choice of "Hail, Columbia", written in 1798, as the national anthem of the United States of America shows the essential agreement of the Founding Fathers with Wheatley's insight. (The national anthem was changed to "The Star-Spangled Banner" in March 1931.) The very name of the capital of America—Washington, The District of Columbia—links Columbia and her champion for all the world to see. Less well known are the hundreds of works by architects, sculptors, painters, musicians, and poets who said the same thing to smaller audiences. (pp. 20-22)

The goddess Columbia was deemed appropriate by the Founding Fathers of the United States to represent America, especially in her aspect “as Liberty, protectress of the Republic and defender against tyranny and discord” (p. 63). The goddess Columbia, standing for Liberty, Justice, and Peace appears with hindsight to have been a reflection of Sophia, mirroring certain aspects of Sophia on earth.

In his farewell address to Congress in December of 1784, General Lafayette offered a benediction that “this immense temple of freedom Ever Stand a lesson to oppressors, an Example to the oppressed, a Sanctuary for the Rights of Mankind.” In 1787, the year the Constitutional Convention drafted the plan for the new government, a congressman from Pennsylvania prophesied that America’s federal government would “lay a foundation for erecting Temples of Liberty in every part of the earth.” In the ratification contest, the idea that the people were building the Temple of Liberty—a spiritual edifice, a structure of thought—pervaded the national consciousness. Every state that ratified was deemed to be a pillar of the temple of freedom. On July 4th, 1788, a procession in Philadelphia to honor the ratification featured a float with a domed temple having ten pillars, one for each of the states that had ratified. The “Federal Edifice” built for the parade appeared on the cover of *The Columbian magazine* as the temple in “America, with Peace and Freedom Blest.” Following the Philadelphia parade, James Trenchard published a print of a classical temple with thirteen columns and an inscription across the lintel, “Sacred to Liberty, Justice, and Peace.” These three principles stand atop the Temple in the form of goddesses; in the foreground, Columbia’s winged son hands her a parchment of the Constitution and points to the temple, as if to show her the home that the States have built for her (see picture). Finally, in 1789, Congress formally ratified the first ten amendments to the Constitution and brought to realization Lafayette’s benediction: the Bill of Rights was enshrined in the Temple of Liberty’s innermost sanctum. (pp. 73-75)

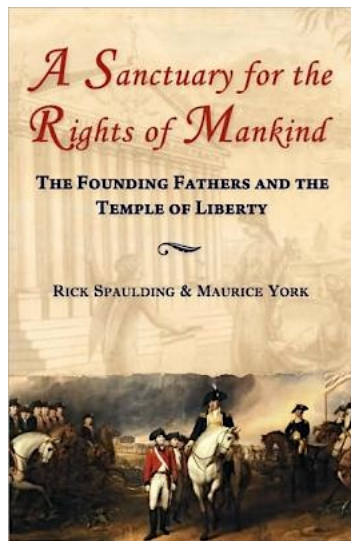


There is much more of great interest in this book, which I hope to return to explore in a later continuation of this essay / review. Holding the goddess Columbia in consciousness as a reflection of certain aspects of Sophia, inspiring the founding of the United States—with its Constitution and Bill of Rights underlying the heart of the founding—gives a new sense of purpose to the Sophia Foundation of North America, now known simply as the Sophia Foundation. Let us remember that the Capitol in Washington, D.C., represents the Temple of Liberty, on which the goddess Columbia is depicted.⁵ “In the Territory of Columbia, the purpose was to point to the Temple of Liberty”

⁵ The Statue of Freedom that since 1863 has crowned the dome of the U.S. Capitol in Washington, D.C.—facing east towards the rising sun—although not actually called Columbia, shares much with Columbia in

(p.123), as the Capitol building is called to this day. The Constitution and the Bill of Rights were drafted to uphold Liberty, to guarantee “the five freedoms of speech, religion, the press, assembly, and petition” (p.69). Thus, “the Bill of Rights was enshrined in the Temple of Liberty’s innermost sanctum” (p.75).

Our work in the Sophia Foundation is dedicated to upholding the vision of Columbia/Sophia and the Temple of Liberty, sacred to “Liberty, Justice, and Peace,” as a true vision for the United States, inspired by Sophia at the time of her descent into our local part of the cosmos, beginning around 1775.⁶ The various offshoots of the work of the Sophia Foundation—the Choreocosmos School, the Sophia Grail Circle, and the Grail Knights training, for example—provide an opportunity for coming together, united in Sophia’s vision of the great ideal for the future of humanity. In the words of General Lafayette quoted earlier, may “this immense temple of freedom Ever Stand a lesson to oppressors, an Example to the oppressed, a Sanctuary for the Rights of Mankind” (p. 73).



terms of her iconography and is recognized by some as representing Columbia. It is interesting that the full-size plaster model for the Statue of Freedom wears a helmet encircled with stars (www.visitthecapitol.gov) reminding us of Sophia “crowned with a crown of twelve stars” (Revelation 12:1).

⁶ See my article “Sophia and the Rose of the World” posted on the Sophia Foundation website.

A CONTINUING SERIES OF ARTICLES
Towards Building a Community of Grail Knights
No. 2: The Circle of the New Spiritual Knighthood

Bill Trusiewicz

The community of Michael will consist on the one hand of people who have developed their consciousness-soul so as to use their clairvoyance to gain knowledge of nature and, on the other hand, of people who will receive the principle of spirit-self into themselves in order to experience karma. These two groups must work together. There is no other way for it to be. They will have to work together. They will represent the whole, complete circle—the circle of the new, spiritual knighthood—which can bear the name: "Michael Sophia in nomine Christi." The men and women of Sophia, of revelation, will walk the path together with the men and women of knowledge; the Platonists will stand guard together with the Aristotelians at the threshold of the spiritual world.



Icon of Archangel Michael
Poulakis Theodoros

Valentin Tomberg, *Inner Development*, Lecture 1

In the last article in this series we examined the admonition of Valentin Tomberg to “remain true to the spirit.” To begin with we saw that the community of Grail Knights proceeds from Archangel Michael and Sophia “in the name of Christ” in a two-fold manner: the masculine Michaelic and the feminine Sophianic. We arrived at the basic formula: *Sophia over Michael times Christ equals Community*. This formula is a constant and will be a reference point for all of our further discussions on the subject. We saw how it is that Archangel Michael represents the individual and Sophia the group. In a discussion about community we can easily see the pertinence of beginning with “the individual and the group.” We saw what is the acceptable contribution of the individual to the group—that it must be a gift that arises out of one’s living connection to Christ. It cannot come out of the natural life but it must be born out of death. Of all that can otherwise transpire in the life of our communities (and much can and does) what builds the spiritual knighthood is only this. Without this there will be no community that can fairly be called a community of Knights of the Grail as envisioned by Rudolf Steiner or Valentin Tomberg.

We discovered that in order to follow the admonition of Valentin Tomberg to “remain independent of all teachers and organizations” as part of “remaining true to the spirit,” we must understand the relationship of the individual to the organization in which he or she participates, and to teachers on a deep level. And to understand this on a deep level we must ourselves know Christ on a deep level. We must “know the Lord” inwardly in fullness as the Greek word *oida*, “know,” from the New Testament, indicates. When we “know the Lord” in this way we no longer “need any man to teach us” and can therefore remain independent of teachers and organizations since we “know” the great teacher himself within us. This allows us freely to associate with teachers and within organizations without being overly dependent, but rather “independent” as Tomberg suggests.

With a mature knowledge of this sort we will likely be drawn to more than one group, teacher or teaching, for the true Sophianic spirit is always attentive to the different ways humanity is able to express Sophia's vast and multifaceted Wisdom. No one teacher encompasses all Wisdom. One teacher may embrace a larger vision than another, but Christ and Sophia speak by various means through a multitude of "mouths," and collaboration among the various representatives of Wisdom is paramount to any thought of a grail community.

In this present exploration we will plunge deeper into the question signified in the formula of *Sophia over Michael times Christ equals Community*; we will look into "the circle of the new spiritual knighthood" that Tomberg alludes to. Perhaps it is obvious, but we will say it nevertheless: the circle he is referring to is not the sort of circle that can be defined succinctly nor clearly (that is scientifically). Were that the case, one might presume to have an answer of a few sentences—such as a geometer might give to describe a circle. On the contrary, this circle is an Arcanum—a subject of study and meditation that has no finite conclusion. Knowledge of the circle can only be elaborated as an activity, a living force. It must unfold for each individual like a memory that dawns upon one as a timeless, self-evident fact that previously remained hidden, but that when apprehended seems as if one always knew it to be true at some level. Only knowledge that arises for us like a memory can serve as building blocks to an understanding of the lofty idea of a grail and a knighthood devoted to it. In seeking knowledge we need to be dealing with concepts and pictures, but knowledge of the sort we are seeking is deeper than concepts and pictures. So what will be presented here may be considered only a slight nudge in the direction of understanding a vast and unfathomable subject; it will consist of concepts and pictures but also serve as a stimulus to activities and further research by my readers.

We have begun this series with the intention to turn away from spiritual science as it is often presented, by steering clear of the idea that there is a final abstract, logical definition for spiritual realities. I mentioned in the previous article that there is an inevitable negative consequence to putting spiritual realities into overly simplistic language. We who have been schooled in a materialistic, abstract, thinking culture (and we cannot escape from it), are too prone to "mistake the map for the territory." Spiritual science, if it is not enlivened to contradict its own definitions, will inevitably lead to the fatal error of elevating abstractions. A living organism cannot be held strictly to definitions and categorizations. With the same idea in mind, Rudolf Steiner once said: "With every definition of a human being we really put up a screen to make the human being invisible."¹ Whole spiritual movements, which began in purity and spiritual vitality, have succumbed to this error of clenching living, spiritual, experience in the teeth of definitions, which then take the place of spiritual reality. Such subtle shifting of emphasis away from the real inevitably leads a spiritual movement to loss of vigor and mission in world evolution. This can happen to any movement no matter how spiritual its beginnings nor how pure its intentions if *life* is not maintained within it. The history of Christianity is perhaps the best example of this phenomenon. If the members of the Anthroposophical Society, for another example, had been able to sink spiritual roots into the potent conceptual work of Rudolf Steiner through artistic activity (which Steiner often emphasized), the Society might have retained its power in the world—the

¹ Rudolf Steiner, Lecture, Stuttgart, October 6, 1922.

effect that Steiner intended it would have at the end of the twentieth century. He envisioned a great proliferation of Anthroposophical work and a great expansion of the Society and the movement of spiritual science effecting great change in the world—a vision that has yet to manifest. Central to this vision was the prospect that the streams of Aristotelians (primarily reincarnated early twentieth century Anthroposophists) would work together with the newly incarnating Platonist stream at the end of the twentieth century.² This coming together was meant to give birth to the “circle of the new spiritual knighthood,” to what we might call the constellation of stars illuminating and guiding the flourishing of the Anthroposophical movement.

There is little doubt that towards the very end of his life Steiner himself questioned the wisdom of having brought spiritual science into existence in the form which he did. Deeply disappointed with the result of his life’s work, he questioned if a different form would have better succeeded in promoting the new grail mysteries. Marie Steiner herself pointed to the failure of the Anthroposophical Society. In reference to the Christmas Conference, which was the last valiant attempt by Steiner to make good his work among Anthroposophists, she stated:

...[T]his Christmas Conference is at the same time bound up with infinite tragedy, since one can do no other than say: We were called, but not chosen. We were unable to heed the call. The events that followed have shown this to be so.³

It was in the Christmas Conference of 1923/24 that Steiner unveiled a kind of “holy grail” in the form of a mantric formula—the kernel and condensation of the whole of Anthroposophical Spiritual Science. What he called the “new science of the grail” was set forth in the text of *The Foundation Stone Meditation*, by which he hoped the all-important Foundation Stone of Love would be established in human hearts. The failure of the Society members to understand and incorporate the forces of the Foundation Stone of Love into themselves led to Steiner’s premature death, and eventually led the Society into darkness and chaos. It has long been worded about that Steiner considered that a more artistic approach might have been more suitable, being less susceptible to the corruption of Ahrimanic forces which eventually overtook the Society. Whether or not Steiner actually said this has not been verified to my knowledge, but if we examine what eventually overtook the Society, insinuating its deathly nature into the fabric of Anthroposophical thinking (coupled with the knowledge that Steiner spoke untiringly of the necessity of rising to art to deepen and enliven Anthroposophical work), the question becomes moot. Consider the fact that Steiner often emphasized that “nature is an artist” and that understanding nature requires us to become artists.⁴ He said: “...we can penetrate into the realm of truth only through the artistic; there can be no question of acquiring a real understanding of the supersensible world [otherwise]...” Or reflect on the fact that Steiner deemed that people had truly understood what is generally considered his most important book, *Intuitive Thinking as a Spiritual Path* (also called *Philosophy of Freedom*), if they had become artists, uniting their thinking with perceiving. In the fervor that one observes in

² GA 240 20.7.1924

³ Forward by Marie Steiner to *The Christmas Conference for the Foundation of the General Anthroposophical Society*. p. 29, 1990. Anthroposophical Press Inc.

⁴ Two examples are lectures given by Steiner in Stuttgart, October 3, 1922 and October 11, 1922.

Anthroposophical circles studying and rereading this pivotal book ad infinitum, we must ask ourselves whether it is artists or pedants that are being created.

There is little question that the whole of the Anthroposophic corpus—the body of imparted spiritual knowledge that was the Anthroposophical Society in the early part of the twentieth century—was chillingly deficient in *life*, and lacked sufficient roots. This fact was acknowledged in Steiner's final years but became a clear reality particularly after his death. Is there any other direction that he might have turned? Revealed in Steiner's own karmic research is the fact that some of the greatest initiates, those in the closest circle of the disciples of Christ Jesus, had a tremendous influence in shaping human culture when in future incarnations they returned as artists. This is a subject we will come back to later in this article.

Despite Steiner's enormous efforts to enliven the world spirit through spiritual science, in a conversation with Guenther Wachsmuth in his later years, Steiner gravely reported, "When we return here at the end of the century [reincarnated], they will possibly not let us into the Goetheanum."⁵ This perhaps prophetic statement should leave little doubt as to how deeply disillusioned Steiner was with the results of his work with the Anthroposophical Society. Perhaps it is worthy of note that, of the three fundamental facets of culture—Science, Art and Religion, represented by the closest circle of disciples around Steiner, Wachsmuth is the member of the original council of the Anthroposophical Society who represented *Art* (he was a poet). The other closest colleagues of Rudolf Steiner, Marie Steiner and Ita Wegman, were representatives of the *Spiritual/Religious* and the *Scientific* aspects respectively.

Reiterating what was alluded to above, what we must remember in our analysis of big questions encountered when evaluating Rudolf Steiner's endeavor to lead humanity forward in world spiritual evolution is that the three domains of culture must work together to advance human evolution and produce a civilization worthy of the name "civilized." Science as we know it today is concerned with facts of the physical sense-world, and usually discards any possibility of a spiritual point of view. Religion is concerned with facts of the spiritual world, more often than not without due regard for the physical sense-world. Art is the balancing point between science and religion; it takes equally into account both the inner and outer worlds—the spiritual and the physical, sense worlds. In our time the value of art cannot be emphasized enough. We can find strong justification for placing these three fundamental elements of culture in "the circle" we are exploring. A "whole" culture, a healthy culture, contains these three in balance.

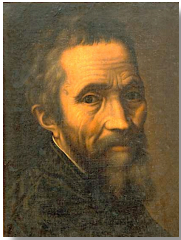
Going a step further, we can assert that Archangel Michael stands for the science aspect in his upholding of Truth; Sophia stands for the Artistic element as the representative of Beauty; and Christ stands for the Religious element as the spiritual fire behind human evolution. One thing to keep in mind in working toward an understanding of the grail is that such imaginative constructions as these three constituents of culture and their three representatives are not to be taken as hard and fixed categories, but as liquid, pliable or aeriform structures, mingling and weaving together in a living way. Each of the three beings who are the presiding spirits of the

⁵ Op. cit., 21.8 1924.

evolving community we seek to build actively promotes activity in *all three* of the realms of culture. There is no exclusivity. If one can grasp the interconnectedness, the mutual responsibility of Michael, Sophia and Christ in their unique functions in the spheres named here, one can begin to understand the meaning of “the circle,” which is our intention here.



Leonardo da Vinci



Michelangelo



Raphael

As we mentioned earlier, we know from the karmic research of Rudolf Steiner that many of the great initiate souls who stood beside the Christ when this cosmic being was incarnated on earth have since had important world-shaping incarnations *as artists*. Individualities such as Michelangelo, Leonardo da Vinci, and Raphael were shown to be contemporaries of Jesus Christ, and were among his disciples in earlier incarnations. We all must eventually follow in their footsteps, as artists wielding the tools of the creative spirit within us. Religion, science and art are the domains in which the essential building blocks of the Good, the True and the Beautiful are cultivated in any culture. We live in a society that lopsidedly favors science over art and religion. We might say that science is the religion of our time insofar as it holds the place of authority that was once held by religion. This situation must be changed. Art, the only essentially creative principle among the three (uniting the heavenly and the earthly elements), and as the balancing and harmonizing aspect of the tri-unity of culture must be raised to its rightful position to produce a healthy culture. The Russian novelist, historian, and activist Alexander Solzhenitsyn showed his grasp of this truth in his Nobel Prize acceptance speech of 1970 in which he says: “...if the too obvious, too straight sprouts of Truth and Goodness have been knocked down, cut off, not let grow, perhaps the whimsical, unpredictable, unexpected branches of Beauty will work their way through, rise up TO THAT VERY PLACE, and thus complete the work of all three.”⁶ Accomplishing this is a primary goal of the Sophia culture that is developing in the world in our time. In Sophia work it is essential that we recognize the central role of art in creating a Sophianic culture.

We are familiar with the Russian writer and poet Daniel Andreev’s image of the *Rose of the World* that he envisioned depicting the beautiful, multi-petaled, diversified, future Sophianic culture of the world. This image reminds us of the central role of beauty and art in a world nurtured and developed by Sophia. Andreev says that the teaching of the Rose of the World

...will be addressed not so much to the intellect but to the heart, resounding in masterpieces of literature, music, theater, and architecture. Works of art are more capacious and multifaceted than theosophical aphorisms or philosophical arguments [...] therefore, every art form and beautiful repertoire of ritual will outfit the Rose of the World...⁷

⁶ Alexander Solzhenitsyn: *Beauty Will Save the World* p. 2, Translated from the Russian by F. D. Reeve.

⁷ Daniel Andreev, *The Rose of the World*, p. 27, Lindisfarne Books, 1997.



We have Andreev's words and a picture to help us deepen into the reality of what the culture of the *Rose of the World* is. But let us ask further: What art or artistic impulse should we envision today? We barely begin to envision and live the reality of "artists" as we work within the confines of the concept of art in our culture. Our art must go beyond what we know as art; *being human* must be taken up as an art. Our lives must become works of art. Art must step down from the pedestal of being the stuff of museums to being the stuff of everyday life, forged on the anvil of our love of beauty. This is done as we strive with all our might for beauty and harmony in all that we do and think. Rudolf Steiner once remarked that the best way to prepare for the great conflict that will eventually take place between humanity and "the machine"

is to cultivate beauty in everyday life. Everything that works to elevate utility to beauty will preserve human beings in their conflict with "mechanism." This is not to undervalue the roles of science and religion. In order for culture to flourish in a healthy way, these facets of culture must take on an artistic aspect; they must be released from the confines of their former definitions so that they can have a part in the Book of Life by means of art, which alone can worthily represent human culture.

Towards this end Valentin Tomberg has provided us examples with which to work. In his writing of *Meditations on the Tarot*, which has become something of a spiritual classic in our time and is a work of great beauty, he moves in the direction that we should be looking. By using the device of the "arcanum" to add an "arcane" dimension to his spiritual scientific work, he raises the work to the level of art, inviting his readers to enter into his own ongoing meditations by taking up the quest for the Tarot. In his introduction to *Christ and Sophia*, Christopher Bamford says of Tomberg the writer: "[The] author is not so much an expositor as he is a seeker, an explorer. He does not write finished, conclusive statements but, as it were, open-ended reports on ongoing spiritual research." This is the proper effect of art. When one truly beholds a work of art, one opens a door or a window of perception; one walks away with something living. Tomberg didn't mean for his *Meditations* to become a final word, although we are tempted to hold it up as such. We must exercise ourselves to go beyond all "final words" if we are to enliven our sciences and raise our spirituality above moralizing. Tomberg meant his work to be an open door, just as Rudolf Steiner intended Anthroposophy to be a path of development leading to initiation experience.

Getting back to the image of the Rose of the World, the artistic culture of the future that is symbolized by the rose is to be a culture of initiation. The rose is a Rosicrucian symbol of forces that we are only beginning to glimpse. It is a symbol of a higher life that is supremely pure, beautiful and *alive*. It is a representation of the loving forces of the Etheric Christ in union with the divine Sophia in an objective form. This is what we are striving for in the community that we are envisioning in these explorations. One of the greatest imperatives of Michael for our time is to create a culture of initiation, to create a new mythology, a modern mythology by which human culture can provide a means of initiation to seekers after truth and reality. The Rose of the World is that culture created by Michael and Sophia in the name of Christ.

As we work toward understanding the “circle of the new spiritual knighthood,” what we have discussed in terms of the failures of the Anthroposophical Society and the role of art in a spiritual culture is highly relevant. What did not happen in the Society was the closing of the circle, the circle that was necessary for continued development. In the opening quotation from chapter one of *Inner Development*, Valentin Tomberg describes the “circle of spiritual knighthood” as the uniting of the streams of the Aristotelians and the Platonists. He says: “*These two groups must work together. There is no other way for it to be. They will have to work together. They will represent the whole, complete circle—the circle of the new, spiritual knighthood...*” Let us attempt here to understand what this means.



The School of Athens
fresco by Raphael
(detail)

As mentioned above, Rudolf Steiner said that the coming together of the Aristotelian and Platonist streams should happen by the end of the twentieth century. An unbiased observation will lead one to the conclusion that the century has passed and this has *not* happened. It did not happen because something was missing. A certain consciousness was lacking. Anthroposophical spiritual science did not take root and become *life* in enough individuals to allow this to happen as it might have. The Foundation Stone of Love was not received into enough hearts (as Marie Steiner indicated), due to the failure of the Society to heed the call of the Christmas Conference. The Aristotelians and the Platonists have not been united, but remain divided. This is a tragedy of immense proportions that we need to look at and to absorb. A profound feeling for this tragedy will

go far towards finally accomplishing the goal. It is not certain at this time that uniting these two streams (as they are now incarnated) is even possible, considering the present state of the Anthroposophical Society. It may be that the opportunity for this union to occur has passed, and that it can only happen in future incarnations. Nevertheless, if we understand what spiritually underlies the Aristotelian and Platonist streams and Tomberg’s insistence that “[t]hese two groups must work together. There is no other way for it to be,” we will be able to see our way through to *completing the circle*, as we will clarify further. Appropriate to this predicament are Vladimir Solovyov’s words: “*But even chained, we must ourselves complete / That circle which the gods have preordained.*”

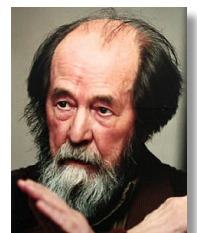
Let us proceed to unlock the mystery of The Circle, attentive to the fact that every facet of our discussion is an “arcanum” that we can continue to draw from—a mystery that can unfold for us if we will not stop at words, but seek further into the being of the things that meet us in the outer vesture of language. It is when we stop at words that we begin to lose the *life* of the thing. When we have a so-called “adequate explanation of things,” those things become dead for us. The *being* disconnects when we have a word or words that we hold too closely—that we hold and will not give up. We must always move toward the beings and away from the words that “define” them. To de-fine something is to make it “finite;” it is to “finish” it. Spirituality is about beginnings and not about “finishings” or “endings.” We must learn to eschew all definitions that are final. Our understanding must continue to develop beyond the pale of words. Rudolf Steiner once said, “...the very essence, the secret of modern Initiation [is] to get beyond words, to a living experience

of the spirit.”⁸ We cannot fail to acknowledge this if we are to have a meaningful discussion about the grail and a knighthood of the grail.

What underlies the question of uniting the Aristotelians and the Platonists is so fundamental that it may escape us. The circle that unites these two groups, of which Tomberg speaks, is not only fundamental, it is primeval. These two groups are the lock and the key; and something essential will not be opened up to us until the key and the lock come together.

"The circle is the signature of God," says the historian and cultural commentator Theodore Roszak. It represents the primal whole—the beginning. What is primal wholeness? In the evolution of our cosmos we need to understand that the original primal unity or wholeness was "interrupted" in creation. It is a quality of evolution that diversity and a certain discontinuity are necessary parts of the process leading to self-consciousness and to individuation. Evolution requires conflict and contradiction. On the other hand, the creation must not stray too far from the harmony and unity of primal wholeness; it must disconnect from it and then return to it in order to win the independence that may be won in a pure state of individuality. The tendency toward diversity engenders the seed of eternal individuality. The lofty being that has been recognized as the original unifying and harmonizing factor in all of human evolution and that "visits" humanity at crucial turning points in its discontinuous development has been called "the Nathan Soul," and was offered at each of the sacrifices of Christ leading up to the Mystery of Golgotha. At each sacrifice a harmonization was brought about in the human being on the long road to developing individuality. We should note here that another being participated in these sacrifices: the Heavenly Eve, the consort of the Nathan Soul. We must realize that the Nathan Soul always works in conjunction with the divine Sophia—she who was present with the Son, the Word, from the beginning of the creation. It may be equally appropriate to speak of the Heavenly Eve as the unifying, harmonizing force, recalling again Sergei Bulgakov's motto for Sophia: *Omnia Conjungo, She who unites all*. The mutual work of Christ and Sophia is the essence of the original harmony and unity represented by the circle. Together the primal seed of eternal individuality (Christ) and the wisdom of the original unifying soul substance (Sophia) sacrificed themselves, partaking of death and descending to the earthly plane alongside humanity. The beings of the Nathan Soul and the Heavenly Eve did not wait until the Mystery of Golgotha to partake of death. Their nature is sacrificial, and was so from the beginning. This is what we understand when we read in the Bible that "the lamb [was] slain from the foundation of the world."⁹

In keeping with the leitmotif of art we have been using to develop our theme, we should note here that in our time, art and the artist play a crucial role in preserving a certain harmony. This has been clearly recognized by Alexander Solzhenitzyn, whom we quoted earlier, as we can see in these words:



Solzhenitzyn

⁸ Rudolf Steiner, *The Tasks of the Michael Age*, Dornach, 13 January 1924.

⁹ The Bible, Revelation 13:8.

The task of the artist is to sense more keenly than others the harmony of the world, the beauty and the outrage of what man has done to it, and poignantly to let people know. In failure as well as in the lower depths—in poverty, in prison, in illness—the consciousness of a stable harmony will never leave him.¹⁰

In this connection we must understand that the Artist spoken of here is the creative principle in the human being that is devoted to the harmony inherent in beauty. This creative principle, the principle of art, must increasingly play a role in the conscious unfolding of each and every soul.

We mentioned earlier that the path to Grail Knighthood depended on our relationship to Michael and Sophia, to the Masculine and the Feminine aspects that they represent. Could the division between the Aristotelians and the Platonists be a matter of our inability to unite the deeper springs of the Masculine and Feminine, the Michael and the Sophia in us? Is this inability the deeper layer, the deeper division that expresses itself in the disjointed relationship between the Aristotelians and the Platonists?

The answer to this question is yes. Many of us are aware of the fact that Valentin Tomberg attempted to work in the Anthroposophical Society. He began his work there, a work that had a particular intensity and direction, but he met with increasing resistance to his gift, to his unique contribution to the community, until he could no longer remain in the Society. He brought new spiritual research into the Anthroposophical world and met opposition as a result. He brought his revelations of Sophia to the leadership of the Christian Community, a community that came into being under the guidance of Rudolf Steiner as part of the Movement for Christian Renewal. Tomberg's suggestion that Sophia be included in the liturgy was rejected by Emil Bock, with the statement, "We have Michael; that suffices. We do not need Mary-Sophia."¹¹ This decision to exclude Sophia from the Christian Community and the rejection of Valentin Tomberg himself (widely recognized as a Platonist soul) and his message by the General Anthroposophical Society deeply severed the connection between the Aristotelians and the Platonists very early in the history of the unfolding of the grail mysteries that was begun by Rudolf Steiner.¹² If we examine what has happened since that time, we can observe the feeble connection between these two streams as the essential weakness of the struggling Anthroposophical Society. The Society has adhered to a masculine quest for knowledge through "facts" – important facts that are like seeds – but has rejected the feminine receptive faculty that alone can carry that seed, give birth to it, and nurture a living being (Anthroposophia) from those facts. It has moved away from the Sophia, the deeper wisdom of spiritual science by cultivating an attitude that rejected Tomberg and his revelation of Sophia. Rudolf Steiner once remarked, in regard to Sophia: "We do not lack Christ: but the knowledge of Christ, the Sophia of Christ, the Isis of Christ is lacking."¹³

¹⁰ Alexander Solzhenitsyn: Nobel Prize acceptance speech, p. 1, 1975, translation by F. D. Reeve.

¹¹ Christopher Bamford, Introduction to *Christ and Sophia*, by Valentin Tomberg, p. xxviii.

¹² His publication in 1933 of *Anthroposophical Meditations on the Old Testament* caused a furor in the Anthroposophical Society. Around February 1942, his fateful meeting with Emil Bock took place.

¹³ *Ancient Myths and the New Isis Mystery*, Rudolf Steiner, p. 175 Anthroposophic Press, 1994. In this connection see also Christopher Bamford's introduction to *Isis, Mary, Sophia: Her Mission and Ours*, Steiner Books, 2003, pp. 11-15, for an inspired look at Rudolf Steiner's real connection with Mary Sophia.

If we are true to the spirit of the circle, we will embrace what is Aristotelian and what is Platonist. We will embrace the Michaelic and the Sophianic, the masculine and the feminine view of things. If our disposition is Platonist, we will strive for an Aristotelian view. If we tend to be Aristotelian in our approach to things, we will seek to understand and work with Platonists. If our orientation is heavenly, we must seek to become earthly; if our point of reference tends to be earthly we must seek the heavenly. Only with such a disposition will we be able to sustain our work in a balanced way, working with others who are perhaps essentially different from us in order to arrive at the “complete circle,” in order to unite the two streams to arrive at “the circle of the new spiritual knighthood.”

We have pointed to a deeper layer: the division between the masculine and feminine, between Michael and Sophia in us that accounts for the separation of the Aristotelians and the Platonists. What is the real significance of this deeper layer? How can we further characterize it? In order to adequately address this deeper layer to get to the “primeval” roots that I mentioned earlier, we will go back to the Genesis story. We should expect a memory of it to be present in us. We cannot just listen to the old familiar words of the story and expect to discover the grail in it. We must use our intellect, but we cannot fail to use our spirits and souls as well. We have memories that were woven into us in our pre-birth sojourn in the spiritual and soul worlds. We must learn to access these memories. The awareness of this necessity must become a living reality in us. If we are truly to understand such things, they must arise in us as memories. In a certain sense the intellect is an obstacle to accessing these memories. To aid us, we will briefly relate what can be found in some Biblical stories that are inscribed in the Akashic record, and give some explanations for our intellect; but in truth we must “re-member” these stories. We must be able to truly re-visit our origins in the Akasha. This is possible especially with the help of the spiritual guides of the Sophia movement, who have the record of these stories emblazoned on their souls. The difference between an intellectual understanding of the story of Genesis and a memory of it is profound. It is easy to come to an intellectual understanding, but it is not so satisfying. Discovering our spiritual memories with the help of our guides will be harmonizing and satisfying, and give us a true feeling of the wholeness represented by the circle.

We read in Genesis 1:26, “And God said, let us make man in our image and after our likeness...” Adam was created as the image and likeness of God—as a unified and not bifurcated being. The original division began with the creation out of Adam of the female part (as Genesis puts it “out of man” came “wo-man”). In other words, Adam was originally androgynous, a being containing both male and female sexuality and attributes. This reality is expressed in a veiled way in Genesis 5: 1-2 in a brief, alternate account differing from the seven-days-of-creation story that is generally known from the first two chapters of Genesis. In all likelihood the words chosen from the original Hebrew text for the Authorized King James Version were not understood and therefore were rendered as we have them. Nevertheless, something of the original meaning has remained while the translator did his best to be faithful to the original language. It reads:

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them and called their name Adam, in the day when they were created.

The significance we can draw from this original Adam that contained both sexes is the recognition that in a certain sense God contains both sexes, which is intimated with the saying from Genesis: “*In the likeness of God made he him,*” and rendered more faithfully to the original meaning: “*male-female made he him,*” instead of “*male and female made he them.*” This male-female nature should not surprise us since other “original beings” or “creator beings” recognized by other cultures such as the Chinese Taoist, posit a unified Masculine-Feminine being. “Wu Chi” is the primal being sometimes called “original emptiness,” and represented by an empty circle of wholeness. In the process of



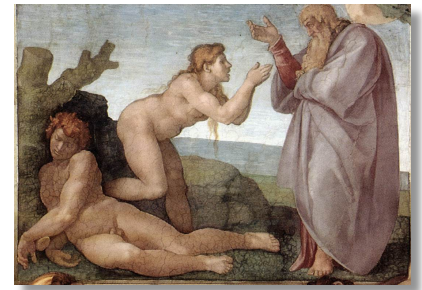
creation, the circle splits and becomes the familiar Tai Chi, which is represented by a circle divided into two mutually interpenetrating forms, one dark and the other light, and which we know as Yin and Yang—the primal feminine and masculine principles of creation. We should mention that the Yin and the Yang, as represented in the Tai Chi, each contain within themselves a minor representation of their opposite symbolized by a dot or small circle. There is deep wisdom in this symbol that represents the nature of all being, as it posits that nothing exists without containing something of its opposite.

The Jewish esotericism of Kabbalah speaks of the same “original emptiness,” calling it “Ein Sof.” The word “emptiness” is an inconvenience of language and does not at all mean what it appears to mean. Among other things it means that the original being lacked the *distinct* qualities of Masculine and Feminine, of Yin and Yang. Those qualities were inherent in this being’s beingness but were not “distinct.”

Also germane to this discussion are the Indian male and female divinities, Shiva and Shakti, who represent the creative principle. Indian thought recognizes this creative principle as transcending masculine and feminine. While gazing at the so-called yab-yum, the coital embrace of Shiva and Shakti, it is understood that the matrix of creation is the singular bliss of their union, which supersedes sexual duality. There is profound meaning in this discussion which we may come back to at another time, but for now we can meditate on a harmony that exists in a being that transcends *distinctly* masculine and feminine qualities.



As we have seen above and as I indicated in the beginning, the subject of the “circle of the new spiritual knighthood” is something of a mystery; it is deep and vast, and it has only been possible to begin to examine some seed points that will help us to penetrate it. Obviously, much more can be said about “the circle” that would shed light on the path we must take in our quest for knighthood. And more will be said and understood as we follow Michael, Sophia and Christ, who themselves represent the circle, as we mentioned earlier. So the subject must remain largely a question for us. If we are left with questions it is good, because that is the Parsifal mood which Rudolf Steiner often mentioned as the essential basis for discovering the New Grail Mysteries in our present Consciousness Soul age. It is also one of the effects we are seeking to transmit in these studies—a



The Creation of Eve
Sistine Chapel (detail)
Michelangelo

mood of questioning, which always accompanies the essential awe and wonder of the student of mystery wisdom. We should also mention here that the name of the presiding spirit of the new community of the Grail Mysteries, Mi-cha-el in the original Hebrew, is three words translated literally as a question: Who is like God? How appropriate then is the Parsifal mood of questioning for a knighthood whose principle guide is Archangel Michael.

In this second edition of our serial exploration of the development of a Grail Knighthood community, we have again explored essential spiritual facts with a corresponding emphasis on the “how” of our seeking rather than the usually exclusive emphasis on the “what.”¹⁴ Woven into our text is an encouragement to move away from the typical way knowledge is handled in our time, which by and large is overly intellectual and abstract and tends to be concerned primarily with the “what” of spiritual texts. By paying attention to the “how” of our thoughts and ideas in our spiritual information gathering, exercising ourselves to use our soul and spiritual organs, we are able to penetrate to the deeper meaning and significance of the signs (in the form of language) that are available to everyday consciousness. Attending to the “how” of our search for knowledge leads us directly into a participatory relationship to the “facts” or the “what” of spiritual knowledge, in which case the facts come alive and reveal themselves to be not *things* as much as *beings* that will often defy their own definitions. We may understand this approach to our present study as a weaving together of Michaelic and Sophianic wisdom corresponding to the basic formula that we have taken as the touchstone of our work: Sophia over Michael times Christ equals community. As long as there remains the tendency to one-sidedness created by overemphasis on the “what” in our spiritual striving, we must continue to emphasize the “how.” Knowledge of the Grail can only be acquired in this manner, which in the realm of personal development is the way to arrive at the “complete circle—the circle of the new, spiritual knighthood.”

In this manner we have discussed various ways to understand the underpinnings of the streams of the Aristotelians and Platonists who represent Masculine and Feminine streams: Michaelic and Sophianic communities of knowledge. These two streams complete the circle that must be closed to arrive at the wisdom that is necessary for building in the social realm the community of Knights of the Grail. In regard to this, we alluded to the “circle” of human culture with its scientific, artistic and spiritual/religious aspects, in which the artistic aspect must be emphasized especially in our time. And, lastly, we have examined the primeval roots of unity in the human being and in the Creator that existed in the harmony that was in Paradise and in the androgynous Adam before the separation of the sexes. As we continue the work begun here, we will understand as eternal beings that despite the separation that was brought on by “the fall,” there lives deep within us a memory of harmony that transcends the pain of separateness we experience. Our spiritual memory can reach back to Paradise and to the earlier Adamic condition of androgyny—to times when Christ

¹⁴ After writing this I happened upon Steiner’s use of these same words more than once, quoting Homunculus in Goethe’s *Faust II*: “In nothing from the letter deviate thou:/Think of the ‘what’ but still more of the ‘how.’” Two uses appear in Steiner’s *Lecture Six from Christ and the Spiritual World and the Search for the Holy Grail* on pp. 132 and 133.

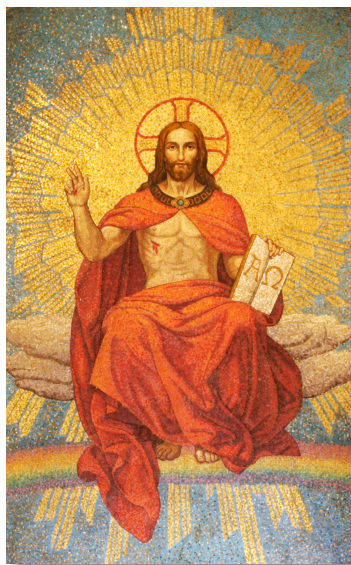
and Sophia were united. We should also take note of the fact that humanity is destined to return to the androgynous condition, incorporating both male and female attributes and sexuality in the far distant future, bringing about a state of harmony and bliss that is incomprehensible for modern human beings. We are on a path that leads in this direction, and we can help to bring about an awareness of it by remembering Paradise. Christ, our primary guide in this work, and our other spiritual guides will guide us back; we must return again and again to Paradise to be equipped to “complete [the] circle—the circle of the new, spiritual knighthood—which can bear the name: ‘Michael Sophia in nomine Christi.’”



Michael



Sophia



in nomine Christi

The Knighthood of the Present Age

Karl Koenig

There is a knighthood of the present age whose members do not ride through the darkness of physical forests as of old, but through the forests of darkened minds.

They are armed with spiritual armor and an inner sun makes them radiant.

Out of them shines healing, healing that flows from a knowing of the Image of Man as a spiritual being.

They must create an inner order, inner justice, peace and conviction in the darkness of our time.



"The Knighthood of the Present Age" is in the "Inspiration" chapter in the Waldorf Book of Poetry, with over 425 poems that support and follow the Waldorf curriculum from grades one to eight.

I wrote this poem some years ago as my personal answer to Karl König's poem that was originally called "The Knighthood of the Twentieth Century." This one is for our century!

With gratitude for your work,

--Natalia Haarahiltunen

There is a knighthood of the 21st century,
whose riders do not ride
through the emptiness
of wild desert as of old,
but through deserts of souls
which are dried up
in the streets
of modern civilization.

They are armed
with kindness and tenderness,
that pours out from the heart.

Out of them shines inner light,
that recognizes
the other human being
having the Christ within.

They are to create
inner freedom,
individual truth
and love filled with empathy
towards those who suffer
the illness of our time
in our empty streets
running out of water
in the darkest hour
of the soul.

They must learn to work
side by side
with each other.
Their strength is their differences,
because the most individual
connects them with Christ within,
whose servant Michael
carries
the foundation stones of New Jerusalem,
which are made by our deeds
of love and freedom.



Recovery and Restoration of the Feminine Principle

An Essay / Review of Vandana Shiva's book
Staying Alive: Women, Ecology, and Development

Molly Rose



The sun is moving from Virgo to Libra and I am looking at a picture on the cover of *Yes!* magazine (Winter 2013) showing Vandana Shiva holding a sheaf of grain, like the earth mother, Demeter herself. This Ph.D. physicist, activist, author, and speaker for biodiversity and the wisdom of nature, has become a Michaelic force in the world, seeking to restore the ecological balance in nature that has been lost.

Shiva explains in her book *Staying Alive: Women, Ecology, and Development* how this balance has been disrupted in the realms of forestry, agriculture, animal husbandry, and water management, through the elimination of the feminine principle of interconnectedness and self-reproducing sustainability which, through the work of women, maintains the links between trees, animals and crops.

In the non-violent tradition of Gandhi, and embodying the fierce feminine force of the *Durga* aspect of the divine feminine in her native India, Vandana Shiva has become a voice for the feminine principle, and for the expertise and wisdom of indigenous peasants and women whose sustainable practices have been honed through centuries of observing and working in partnership with nature.

These are the voices that have been ignored, marginalized, and eliminated in the name of “progress” and “development” through colonization and globalization by powerful corporations, operating under the dogmas of modern reductionist science, for the purpose of maximizing profits without regard to the needs and welfare of the people and ecology of the regions they exploit and seek to control.

These dogmas, based on the idea of separateness and fragmentation, are destroying the cycles of nature and the very web of life. The modern scientific revolution is rooted in the philosophy of Francis Bacon, who wanted to put nature on the rack, to not “merely exert a gentle guidance” but to “conquer and subdue her, to shake her to her foundations.” Similarly, 17th century chemist Robert Boyle attacked native perceptions in North America of nature “as a kind of Goddess.” He viewed their “veneration” of the workings of nature as a “discouraging impediment to the empire of man over the inferior creatures of God.”

Subsequent history has shown that these “inferior” creatures include women, children, people of color, and indigenous peoples everywhere. Such attitudes have unleashed a war on nature, one that is waged with impunity, since the earth is seen as inert, dead matter, rather than a living, nurturing mother on whom all life on depends. *Terra Mater* (“Mother Earth”) becomes mere matter and is treated mechanistically as a source for raw material, resulting in the destruction of land, forests,

and water. Shiva warns “we are losing our life support systems.” There is something “seriously wrong with a concept of progress that threatens survival itself.”

The death of nature is central to this threat to survival. The earth is rapidly dying: her forests are dying, her soils are dying, her waters are dying, her air is dying. Tropical forests, the creators of the world’s climate, the cradle of the world’s vegetational wealth, are being bulldozed, burnt, ruined or submerged..... (pg. xxx)

In the section *Science, Nature, and Gender*, Shiva details how reductionist science and its patriarchal projects of “maldevelopment” have resulted in violence against women, nature, and knowledge itself. In *Women and the Food Chain*, she writes

.... Women’s productive work on the farm has therefore been crucial to sustainable food production. It has been based on contributions *to* the land, not just exploitation of and benefit from it.... It is precisely because these essential links to the food chain have been ignored and destroyed by “developed” and “scientific” agriculture that the croplands of the world are rapidly being turned into deserts. (p. 107)

Shiva describes women’s significant contributions to the evolution of agriculture, and how women’s labor “producing more with less” is responsible for half of the world’s food, and in food-insecure regions, 80% of food needs. Based on her research and experience, she asserts that “women are the biodiversity experts of the world,” yet their expertise and labor are either eliminated or rendered invisible in the practice of modern science and economics, where their labor is not even recorded as *work*, since most of it is unpaid and therefore it has no economic value.

Meanwhile, an unholy alliance of chemical and pharmaceutical firms—Dow, DuPont, Eli Lilly, Exxon, Menck, Monsanto, Pfizer and Upjohn—have “hijacked the diversity of life on earth and peoples’ indigenous innovation,” while seeking to control the world’s food supply. “The destruction of the self-reproducing character and genetic diversity of seeds was the beginning of seeds becoming a source of profits and control. This was an attack on the feminine principle.” Shiva points out:

What are weeds for Monsanto are food, fodder, and medicine for women [and thus] the very meaning of agriculture was transformed... It became an activity aimed primarily at the production of agricultural commodities for profit.... [N]ature, women and peasants were no longer seen as primary producers of food...

Moreover, there is another gendered aspect to food politics. When access to food diminishes, “the girl child’s share is last and least.” Girls also begin to disappear. It is in just those regions in India where agribusiness has the greatest control over women, and their labor is most devalued, that increasing dowry pressures have resulted in a drastic increase in female feticide.

In writing this book, Shiva has been inspired by women’s struggles for survival in India, and she sees their protection of nature as an essential condition for human survival. She exposes the “parochial basis of science and development” and shows that ecological destruction and the

marginalization of women are not *inevitable*. Indeed, women of the Third World have actually “conserved those categories of thought and action which make survival possible, and which therefore make justice and peace possible.”

As a young woman Vandana Shiva volunteered and performed research for *Chipko*, the nonviolent ecological protest movement in India. In *Staying Alive*, she documents some of its history, and tells inspiring stories in which women put their bodies and lives on the line to protect the forests of India.

This forest is our mother. When there is a crisis of food, we come here to collect grass and dry fruits to feed our children. We dig out herbs and collect mushrooms from this forest. You cannot touch these trees. (Chipko village activist)

Chipko is active not only in protecting forests, but also in the realm of water rights. Nowhere is the hubris and destructive power of the current modern reductionist scientific model more clear and heartbreaking than in the effort to “develop” and control the primal and essential element of water.

In *Women and the Vanishing Water*, Shiva makes it clear that the drying up and desertification of India, like that of Africa, is a *man-made* disaster due to the deforestation and mining of river catchments and over exploitation of groundwater for irrigating cash crops. All this is in direct proportion to the number of government and engineering schemes and projects to “develop” water. These projects focus on the building of dams, irrigation systems, pumps and piping systems, while ignoring the fundamental nature of water, the integrity of its flow and the logic of the water cycle. Instead of being seen as sources of life, the sacred rivers of India have now become sources of cash.

“India is a riparian civilization. The temples of ancient India have often been temples dedicated to rivers and their sources.” Yet now India’s two most sacred rivers, the Ganga and the Narmada, are threatened with damming, which is being “seriously resisted by women, peasants and tribals whose sacred sites will be destroyed and whose life support systems are being disrupted.”

The *Chipko* movement asserts that *forests*, not technology, produce water, and deforestation and afforestation (replacing forest biodiversity with cash crops) is causing “irreversible depletion of water resources.” Research has shown, in fact, that in rainforest regions *the forests themselves* contribute 75% of the rainfall.

There is abundant evidence that damming and other such projects for storing and conserving water has the opposite effect. One old woman said to Shiva, “*They do not see the huge water reservoir nature provides below the ground. They do not see nature’s work and our work in distributing water. All they can see is the structures they build.*” This section includes an eloquent song, written by Daya Pawar in response to the damming of rivers for irrigating cash crops, while the people thirst.

As I build this dam
I bury my life.
The dawn breaks
There is no flour in the grinding stone.

I collect yesterday's husk for today's meal
The sun rises
And my spirit sinks.
Hiding my baby under a basket
And hiding my tears
I go to build the dam

The dam is ready
It feeds their sugarcane fields
Making the crop lush and juicy.
But I walk miles through forests
In search of a drop of drinking water
I water the vegetation with drops of my sweat
As dry leaves fall and fill my parched yard.

The metaphors and concepts of minds deprived of the feminine principle have been based on seeing nature and women as worthless and passive, and finally as dispensable...But this dominant mode of organizing the world is today being challenged by the very voices it has silenced.

The organic recovery of nature cannot be a recovery of reductionism. The machine cannot be a metaphor for nature without sundering it apart, because nature is not mechanistic and Cartesian....life support cannot be manufactured in the laboratory or factory. [When the lab and factory merge,] life itself is the new commodity.

The way forward must include the recovery and restoration of the feminine principle as respect for life in nature, and would involve the transition "from violence to nonviolence, from destruction to creativity, from anti-life to life-giving processes, from uniformity to diversity, and from fragmentation and reductionism to holism and complexity."

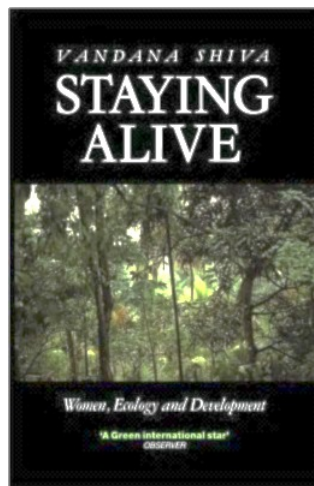
While Third World women have privileged access to survival expertise, their knowledge is inclusive, not exclusive. The ecological categories with which they think and act can become categories of liberation for all.... In recovering the chances for survival of all life, they are laying the foundations for the recovery of the feminine principle in nature and society, and through it the recovery of the earth as sustainer and provider. (pp. 223-224)

It is one thing to read what I have written, and what I have quoted from Vandana Shiva's book. It is quite another to read 224 pages filled with stories, research, and convincing evidence supporting her brilliantly articulated analysis and insights. This book is not easy or escapist reading, but is well worth the effort. It offers you information, insight, and clarity as to what is really going on in the world, and it will also strengthen and deepen your motivation to care for the earth.

If you are interested in learning more about Vandana Shiva's work online, visit www.vandanashiva.org (for SeedFreedom) and www.navdanya.org, for information on the navdanya research initiative, organic farm, and seed bank, Earth University, and a variety of other topics, including Shiva's blog.

I would like to close with another passage from Vandana Shiva's book (source unknown):

I do not allow myself to be overcome by hopelessness, no matter how tough the situation. I believe that if you just do your little bit without thinking of the bigness of what you stand against, if you turn to the enlargement of your own capacities, just that itself creates new potential....We owe it to each other not to burden each other with prescription and demands. I think what we owe each other is a celebration of life and to replace fear and hopelessness with fearlessness and joy



An Exploration of the Harry Potter Series in Light of Rudolf Steiner's Wisdom

Prologue from the Editor

Starlight is publishing this article by M.J., PhD, because of a remarkably clear analysis offered of an otherwise more-or-less veiled work, a literary work that is much more than first meets the eye—the seven-volume Harry Potter series. Dr. M.J. is aware that this critical article will no doubt upset many people who are Harry Potter fans. In the spirit of awakening consciousness (and conscience) it is good sometimes to step back from what one cherishes and to take a look from a different perspective. It is Dr. M.J.'s hope that everyone, however attached he or she might be to Harry Potter, can take a step back and read her analysis, holding the question, "Is this analysis true?"—without jumping to premature conclusions before reading the article through to the end. Dr. M.J. is herself a loving and compassionate mother. She does not hold anything against anyone who likes or appreciates the Harry Potter books—and certainly does not hold anything against their author. She even considered softening up her critical analysis because of its directness. In a certain respect, it is "raw material" and needs further work—this needs to be borne in mind. Yet out of a pressing concern especially for the children who are currently immersed in the Harry Potter material, the decision has been made to make this article available now, so that parents of young children and teenagers can be helped in discerning on a deeper level what their children or themselves are exposed to through reading one or more of these seven volumes. Given Sophia's deeply heartfelt and loving concern for children and young people, *Starlight* is taking a rare step in publishing this critical article, in the hope that readers will be able to find within themselves an open heart and mind to be able to take in Dr. M.J.'s painstaking and penetrating research, and thereby be strengthened in their task as parents to help, guide, and protect their offspring from the abyss of temptation that lays in wait for them, often in an innocent-looking guise.

Robert Powell, PhD



An Exploration of the Harry Potter Series in Light of Rudolf Steiner's Wisdom

M.J.

Before engaging this critique of the Harry Potter (HP) series, it is useful to visit the following quotes from Dr. Rudolf Steiner's lecture series *The Influences of Lucifer and Ahriman* (early title: *Lucifer and Ahriman*) delivered in Dornach and Bern, Switzerland, in 1919.¹ Steiner described, nearly one hundred years ago, the

widespread magical acts and unearned clairvoyance needed for Ahriman (the Persian name for Satan, whose incarnation into a human vessel as the anti-Christ is now expected²) to carry forth his mission of cutting humanity off from the spiritual world.

Despite the affection that many people, both young and old, have for the Potter series, it may well have stealthily and globally *laid the cognitive framework necessary for the masses to desire the illusionary, divisive clairvoyance* from Ahriman. *Something* had to seed humanity with fanciful desire for the illusory occult, as an important aspect of Ahriman's quest to control humanity. The prophesized illusory, divisive, premature clairvoyance is designed to further separate humanity and enslave humankind to the earth. The HP series has quite possibly sown the seeds of *desire* for easily achieved astral, subjective, premature clairvoyance. In contrast, this propitious time of the descent of the etheric Christ is actually a time to receive *etheric* clairvoyance, in order to objectively perceive Christ in the etheric, through a heartfelt spiritual *discipline* aligned with Divine Will.³

To adult Potter fans this critique may seem bizarre and may likely be met with dismissal. I respectfully submit that the *series itself casts a spell* upon the reader such that children cannot put it down, and adults adhere to the parts with which their hearts resonate, and ignore the unhealthy aspects of the series. For the adult reader, the series becomes a *Rorschach*—a projective exercise; one's own soul interests are projected into the books (a parallel enactment of Steiner's warnings). If, however, an adult reader initially approaches the books with the consciousness of Steiner's descriptions of Ahriman's activities and goals, then it is possible to lift the veils, resist the literary spells creating intense entertainment, and notice what is objectively in the books.

In Dr. Steiner's words from the lectures indicated in footnote 1—see, in particular, the lecture of November 15, 1919:

Through certain stupendous arts he [Ahriman] would bring to the human being all the clairvoyant knowledge which until then can be acquired only by dint of intense labour and effort. Human beings could live on as materialists...and there would be no need for any spiritual efforts.... When Ahriman incarnates in the West at the appointed time, he

¹ Rudolf Steiner, *The Influences of Lucifer and Ahriman* (Hudson, NY: Anthroposophic Press, 1993).

² Ibid—"Before only a part of the third millennium of the post-Christian era has elapsed, there will be in the West an actual incarnation of Ahriman—Ahriman in the flesh" (lecture of November 1, 1919).

³ See, for example, Robert Powell, *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012).

would establish a great occult school for the practice of magic arts of the greatest grandeur, and what otherwise can be acquired only by strenuous effort would be poured over humankind.

Let it never be imagined that Ahriman will appear as a kind of hoaxer, playing mischievous tricks on human beings. No, indeed! Lovers of ease who refuse to have anything to do with spiritual science, would fall prey to his magic, for by means of these stupendous magic arts he would be able to make great numbers of human beings into seers—but in such a way that the clairvoyance of each individual would be strictly differentiated. What one person would see, a second and a third would not see. Confusion would prevail and in spite of being made receptive to clairvoyant wisdom, human beings would inevitably fall into strife on account of the sheer diversity of their visions.... all culture on the earth would fall prey to Ahriman....No more evil advice could be given than to say: “Stay just as you are! Ahriman will make all of you clairvoyant if you so desire. And you *will* desire it because Ahriman's power will be very great.”—But the result would be the establishment of Ahriman's kingdom on earth and the overthrow of everything achieved hitherto by human culture; all the disastrous tendencies unconsciously cherished by humanity today would take effect.

Our concern is that the wisdom of the future—a clairvoyant wisdom—shall be rescued from the clutches of Ahriman.... The issue is whether this wisdom is in the hands of Ahriman or of Christ. It cannot come into the hands of Christ unless human beings fight for it. And they can only fight for it by telling themselves that *by their own efforts* they must assimilate the content of spiritual science before the time of Ahriman's appearance on earth.

These words of Rudolf Steiner's are deeply disturbing. This article is dedicated toward the effort to maintain clairvoyant wisdom in the realm of the Christ force.

Even though Potter mania seems to have died down, the Harry Potter books are as popular as ever, and thus worthy of ongoing critique. The readers are getting younger, with the average reader being *nine years old*, according to the American publisher. Since the series first appeared in 1997, there are over 450 million books in print, in 67 languages. The American publisher, Scholastic Books, has long been the major purveyor for school textbooks. Their educational books now incorporate the Potter world as common knowledge and cultural references. Additionally, Scholastic supplies teachers with free Potter teaching guides so that the books are becoming a standard reference in elementary education. And if all that is not enough infusion into the fabric of culture, massive complete Potter-theme amusement parks are scheduled to open in Japan in 2014, and in the United States in 2016.

Whereas in the early days of publication, children would talk about the books with one another, now the excitement of young readers and questions are funneled primarily into online communities. The vast “Pottermore” website is an *interactive* web-based retelling of the story to simulate life at Hogwarts (the castle housing the boarding school for children in

training to become witches and wizards). There, on-line students learn spells, belong to a “house” and *develop a virtual life all within the world of Hogwarts*. There are 33,000 “unique wands” in the interactive site bringing the child into the story in which a special wand chooses the child. In addition to the addictive “Pottermore” site, there are *hundreds* of other Potter-related sites. Many are dangerous portals, offering “servant of the dark lord” badges and certificates in junior witchcraft for accomplished knowledge in spells and sorcery.⁴ Online, the boundary between reality and fiction seems to be non-existent as any adult visitor can detect by a visit to the staggering Potter Wikipedia (over 11,000 dense pages). The assertions in this article may seem overly dramatic, until one looks at “Pottermore” and Potter Wikipedia sites *from the imagined perspective of a child*. I would be hard pressed to find a greater example of “turning stones into bread,” *the temptation of our times*.⁵

I became interested in the Potter phenomenon strictly through observation starting in 2008. Initially, I observed behavioral changes in numerous children as they read the series; those changes alerted me to subtle, yet disturbing changes in adults reading the books. As for the adults, observed primarily through a psychotherapy practice, I noticed slight and not so slight changes in their moral compass. In the midst of this period of observation of HP readers, I had an experience that opened my eyes to subliminal manipulation. A friend invited my family to join her family at a “family” concert for the ten winners of the television show *American Idol*. The massive stadium was packed with pre-teens, teens, and adults. As the seventh act started to perform in the countdown of the American Idol top ten, a frenzy started in the crowd. Nearly all the kids throughout the stadium started squealing and screaming. As the hair on the back of my neck actually stood up I wondered, *What is going on? There is something giving rise to this creepy, threatening energy and collective reaction*. I decided to pay very close attention to the light show and images being rapidly projected on the stage. As I intensely concentrated, I saw it: blood-dripping images, bursting forth for a millisecond, with big red dripping letters. Eventually, while watching intensely, I was able to grasp the word and images: “Satan.” I understood, experienced, and witnessed mass subliminal manipulation. It was close to impossible to perceive consciously and visually, but with concentrated effort, the Satanic images were identified.

The next day I began to wonder about the Potter series because the books generated a similar screaming frenzy. *What, I wondered, would make nine- and ten-year-olds compulsively read over four thousand pages?* I observed that the children reading the books were not free; they could not put them down, and didn’t want to read anything else after reading Potter. Something captured them. Given that the proverbial “high road” is narrow, difficult, and strewn with

⁴ Here we are reminded of Rudolf Steiner’s words quoted earlier: “When Ahriman incarnates in the West at the appointed time, he would establish a great occult school for the practice of magic arts....” Whoever could have imagined at that time of Steiner’s lecture (1919) that such schools would operate via the Internet?

⁵ “Turning stones into bread” as the great temptation of our time is discussed in: Robert Powell & Kevin Dann, *Christ and the Maya Calendar* (Great Barrington, MA: SteinerBooks, 2009), where Ahriman’s offering of virtual reality in place of reality is depicted as one example of “turning stones into bread,” i.e. where something that is actually dead and lifeless is given the appearance through technological means of appearing to be real and alive.

obstacles, while the low road is wide, open, and lacking discernment, it is reasonable to wonder if the Potter series is on the low road, given the global “wildfire” of Potter mania.

Students of esoteric studies know that we are living in the time of Ahrimanic forces stealthily activating lower forces in the human being in an effort to debase humanity and capture human souls. Given this challenging time, there’s ample cause for suspicion when something becomes such a largely uncritiqued global phenomenon. Thus, fresh with an experience of subliminal manipulation at the aforementioned concert, and full of observed behavioral changes in both young and old readers of the HP series, I began to read the series from the perspective of: *What is in these books that makes the young reader unfree and has the power to alter behavior?*

While reading the books, I experienced two profound changes in my spiritual life. First, I lost my deep inner prayer. After a mystical experience in the early 2000’s I lived with a private, deep aspect in prayer or sacred song. When I awoke, I would hear sacred singing and prayer; it was an abiding, sweet song in my depths. The abiding sweet inner prayer / music disappeared by the time I was in book two. It has not returned.

The second change I experienced while reading the HP books occurred in the dream world. For most of my adult life I’ve had an active dream life, occasionally experiencing journeys in both heavenly and sub-earthly realms. In the underworld descents, Christ would be beside me while I got a quick view of some of the abysmal realm. While reading book five, I experienced one of those lower realms in the dream world, yet instead of observing the scene with Christ at my side, I had a *wand* like the children in HP use to fight evil. In the dream I attempted to use the wand with a silly spell (from the book) to stop the approach of dreadful, threatening beings. In the dream, *I was unable to call upon Christ*. Once I was safely back in waking consciousness, I decided to put the books away until I was spiritually stronger to finish the deconstruction. For the *next three years* my inner spiritual life was dry and mechanical. While reading the Potter series, I lost my rich inner spiritual vitality, and had little personal will force to do the spiritual practices that could help restore inner peace and reverence in life.

After a break from the books of four years, I returned to the series to read the last two books; thus I have completed a single reading of the series and join the small population of people voicing concerns about the ever-creeping popularity of the series. In the West, Christian Evangelicals have voiced opposition to the series primarily due to admonitions in the Old Testament (Book of Isaiah) about refraining from witchcraft and sorcery, and from subject matter about Satanic indoctrination and the doctrine of reincarnation. A less vocal second group of Potter critics have focused on humanistic concerns. These secular concerns highlight the cruelty, vulgar images, and moral relativism. I will extend the secular humanistic concerns, add the impact on child development and, saving the best for last—offer an esoteric examination of the books as they relate to the Grail story.

The books use a “literary slight of hand” to create a captivating, uncensoring, entertaining spell. We know of the creative Power of the Word. The series relies on a skillful use of language to create unconscious attachments. The books are full of unexpected verbal pairing in ways that give the words a power and “stickiness.” For example, “Harry experienced a surge of *savage pleasure*,” he “could show them *more refined forms of cruelty*,” “Voldemort’s dedicated friends had a *dark glamour* within the castle,” and Dumbledore says to HP he acted “exactly as Voldemort expects we *fools who love* to act.”

These abundant pairings are similar to Bateson’s double bind. They are irreconcilable, and create emotional distress, particularly for the child. The classic double bind illustration is the angry mother saying, “You must love me!” Love, of course, can only come out of freedom, and *must* negates freedom. I suggest that in a similar manner the young HP reader is repeatedly caught in irreconcilable verbal pairings, and compulsively reads in part to resolve the anxiety of the double binds.

Another literary sleight of hand is in the variance between meta-messages and explicit reality. For example: At one point the trio (Harry—will force, Hermione—thinking force, and Ron—feeling force) are talking about a book within the book. Hermione, asks, “*If it is a symbol of dark magic, what’s it doing in a book of children’s stories?*” Meanwhile the series itself is absolutely *full* of evil magic symbols! Symbols are very powerful—they both reveal and conceal at the same time. To the naïve they conceal while making a deposit in the psyche, and to the informed they reveal their meaning as they make a psychic deposit. Moreover, the whole series presents a conflict between the meta-message and the explicit: The meta-message premise is *good fighting evil*, when in fact it is *likeable evil fighting despicable evil*.

A central textbook in the studies at Hogwarts is called *The Dark Forces: A guide to self-protection*. The title, like most features in the story, is ambiguous. It could easily imply that one needs the dark forces for protection. That hidden message of needing the dark forces for protection is in *practice* throughout the series, while the meta-narrative says its opposite. Professors frequently talk about people going over to the dark side, while in practice *they* are on the dark side as they practice so called dark magic whenever it suits their needs. The meta-narrative is that this good threesome is fighting evil, yet while reading of the “good fight” young readers steadily receive a tutorial and curiosity toward demonic magic. This curiosity leads them directly to Internet portals prepared and eager to receive the youngsters.

The field of perceptual studies can shed light on the literary sleights of hand using gruesome images. According to perceptual research, the topics of death, gore, blood, and sex keep us riveted with heightened attention. Human attention naturally varies and is discriminating. For example, at a party one can tune out the surrounding chatter to have a one-on-one conversation. However if one hears one’s own name spoken across the room, one’s attention goes there, despite having tuned out the chatter in the room. In the same way in which there is a heightened sensitivity toward one’s name, there is a heightened sensitivity to death, gore, blood, and sex. The series, replete with blood and gore (starting in book one with the

drinking of a unicorn's blood), packs a powerful, addictive punch when paired with irreconcilable adjectives.

The series masterfully uses the *power of ridicule*. Anyone wishing to create a narrative knows the power of ridicule. (Hermione, the thinker, is always the one to make the statements ridiculing events in the Christ mystery). Once something is widely ridiculed, it loses power, and in essence, becomes irrelevant. It is *very* difficult to rescue something or someone back from collective ridicule. Politicians routinely use this tactic because it delivers such a death-blow. Muggles—those hard-working folks who do not take shortcuts via magic—are ridiculed as hapless, stupid, and boring. Returning to Ahriman's plan, those earnest folks who do not jump on his "fast food" occultism, will be disparaged and seen as hapless Muggles by a whole generation indoctrinated with a desire to be wizards and to be *anything* but a Muggle!

And lastly on the topic of hidden literary sleights of hand, there appears to be a very sophisticated operational code in the structure of the books via a highly ordered use of colors and numbers according to ancient alchemical laws. The order colors (black, white, red) and numbers weave an occult spell. Logically one has only to look at the global HP fervor and impact of the series to reason that there are numerous, unconscious, manipulative forces at play.

HP and child development

Given that the average age children start reading HP is nine, this critique will primarily focus on the stage of child development from age seven to fourteen. But before examining this cycle, I wish to highlight comments Steiner made regarding the monumental tasks of the young child during the first developmental stage, from 0-7. The herculean process of building a beautiful human body is coupled with a *profound imitative capacity*. This imitative capacity is beyond anything we adults can imagine or perform. According to Steiner, "Our [parental] thoughts live on in the physical body of the child." These thoughts later appear as strengths or weaknesses in the child. In *The Roots of Education*, Steiner indicated just how the roots of some illnesses could be found to stem from *ugly* thoughts that confronted the child of four or five.⁶ In other words, the vulgar images of Harry Potter are highly unsuitable, and possibly dangerous, for reading to a young child. Reading HP to very young children is now commonplace. This is an assault on the child's intuitive sense of the Good. The child's innate reverence for the Good, the True, and the Beautiful needs to be mirrored back for those forces to be strongly grounded in the child. The following list of crass and/or vulgar images from the series is merely to illustrate the above point, that these images as bedtime reading of HP are an assault on the developing child's sense of the Good, the True, and the Beautiful.

⁶ Rudolf Steiner, *The Roots of Education* (Great Barrington, MA: SteinerBooks, 1997).

- blood-flavored lollipops
- cockroach cluster candies
- vomit flavored and ear-wax jelly beans
- nosebleed nuggets
- puking pastilles
- people enter the Ministry of Magic through toilets
- ghosts live in the toilets in the dorms
- a sink is a black basin with open-mouthed serpent handles
- a house is decorated with decapitated elf heads
- a teacher, mad-eye Moody, had a large protruding, rotating eyeball. When he was killed, a teacher at the Ministry of Magic (“government”) took his eye and fastened it to her door for it to function as a spying eye.
- shrunken heads, flesh-eating trees

Book two is generally one terrifying poltergeist after another.

- a house ghost eggs on fights with the refrain: “Kicky scratchy, stick your fingers up his nosey, draw his cork and pull his earsies.”
- Worple (vampire friend of a professor) wrote the book, *Blood Brother, my life among the vampires*.
- a Christmas tree “angel” was a gnome—a tortured, stuffed, ugly thing with angels glued to its back.
- blood, gore, and death are on nearly every page; the first book contains the slaying of a unicorn (often a sweet mythical creature for children) and the drinking its blood.
- there are many gruesome murders, perhaps over thirty (I lost track).

Back to child development. In a continuation from the first cycle of earliest childhood, everything around the child has an impact upon him or her. The child takes it all in. Naturally, the more calm, predictable, positive, and rhythmic the environment is, the better for the child. A wise old proverb from Chinese medicine states: *If the child is not doing well, then heal the mother*. In other words, when parents and caregivers are balanced, kind, and predictable, the children will do well. The gore and frothy fear in HP is completely at odds with trying to create a balanced, kind, ennobling atmosphere for the developing child.

The child’s independent etheric body is born around age seven. In this second developmental stage (7-14) the sense of Beauty predominates. The etheric, the subtle body made up of cosmic life force, is very much related to Beauty. Thus one can reason that encountering all the gore and vulgarity in Harry Potter at precisely the time of the development of the etheric body is an attack on the child’s nascent etheric body. An attack upon the etheric is serious; it weakens the immune system and adversely affects soul life. It even affects moral development, as a refined moral sense is strengthened through an aesthetic environment. This precious developmental time in a child’s life can be the healthiest period of his or her life. However, if the etheric forces are compromised (as the violence in HP can do), this special time of foundational etheric richness is robbed.

In *The Education of the Child*, Steiner says,

Respect and awe are forces which help to develop the etheric body in the right way. Anyone who has not had the opportunity to look at someone with boundless respect during this particular period of development [7-14] will pay for it for the rest of his life. *If this respect is lacking, the living forces of the etheric body suffer*" (emphasis added).⁷

It is very important that parents, caregivers, and teachers take up kind, clear, authority, worthy of self-respect and respect from the child. A careful reading of HP reveals the actions of most adults in the series to be unworthy of respect. This raises the question: What happens esoterically to a child when the parents and teachers are delighting in the reading of HP, a series that contains so much cynicism, hate, and illusion?

This "heart of childhood" (ages 7-14) phase is not so much an age of the child's own self-oriented thinking, for that is yet to come, but it is one of shaping his or her *soul in the image of the surrounding adults*. All that the adult offers as Good, True, and Beautiful is deeply taken in by the child. If the child is not enslaved to technology, it is a cycle full of imagination, feeling, and building memories. Attachments to family, friends, community, especially when reverence is built in, all help to "inwardly hold" the child through the precarious 9-year change. Contact with HP is not an imaginative exercise, but an overwhelming transfer of dubious, often cruel, fantasy.

There are three primary virtues which must be developed in the child during this time (7-14) to carry him or her through the turbulent teens years: Gratitude, Love, and Responsibility. These virtues emerge when the child's environment offers the Good, the True, and the Beautiful in as steady a manner as possible. If there is a deficit of the Good, True, and Beautiful at the end of this cycle, an abundance of cynicism can set in heading into teen years. Today, by age fourteen nearly all children in the West have read HP. Many children spend the greater part of their "heart of childhood" 7-year cycle engaged with HP in some way! This preoccupation becomes a drain on the Good, The True, and the Beautiful, setting up exaggerated cynicism and self-contempt for the teen years.

Steiner states, "Those human beings who have not learned to work in the ways of *beauty*, and through *beauty* to capture *truth*, will never come to full Humanity."⁸ HP seems to be devoid of beauty.

Ahriman's plan is for a rapid, truncated childhood with an early fading of adulthood. Perhaps the child development schedule in HP is a prefiguring of Ahriman's plan: it begins with caste assignment at birth, then magic either appears or does not, around age 7. Children leave parents by age eleven to enter boarding school training to become witches and wizards, and become emancipated by age seventeen. Basically no parenting is needed or wanted after age eleven. The schedule of when magic reveals itself (age 7) for witches/wizards is an inversion of true childhood activity. Actually, assuming the child is not over-exposed or

⁷ Rudolf Steiner, *The Education of the Child* (Great Barrington, MA: SteinerBooks, 1996).

⁸ Ibid.

enslaved to technology, children are connected to the spiritual world, the world of *sacred magic*, until approximately age 7, when it begins to naturally fade as they have grown in capacity to participate in the outer, material world.

Throughout the series, children are prematurely exposed to concepts and words such as “the dark art of necromancy” (mentioned by Dumbledore—one must wonder for what purpose. Is it to send the curious child to research on the Internet?), dream interpretation, the need for clairvoyance, and, of course, the art of spells and hexes. In addition to prematurely encountering mature topics, the child reader realizes that its parents must be (the dreaded) Muggles because they do not do magic! That realization is the opposite of all that a child needs during a time requiring balance and beauty.

The series presents a veiled schooling in biological racism, a blueprint for divisiveness, one of Ahriman’s goals. There’s a caste system: purebloods, squibs, mudbloods, muggles, ghouls, and house elves. We have a severe race problem in the United States. The books offer a serious unconscious regression in thinking through race.

From the books: “Muggles are like animals, stupid and dirty...The natural order is being reestablished” (as Muggles are rounded up).

“Mudbloods, filthy, stains of dishonor, taint of shame.” Blood traitors hang out with mudbloods. “Already given her [turning his wife in during the Muggle round-up] up as a bad job, have you? Probably wise. Be sure to marry a pureblood next time. Mudbloods, and the danger they pose to a peaceful pure-blood society.”

“Having pure blood made you practically royal. Muggle slaughter is becoming little more than a recreational sport under the new regime.”

The Black family crest is “Toryious Pur,” meaning pure-blooded.

“Filth!, mudbloods!, scum! Mudbloods and filth dishonoring my house!” “House cannot be owned by anyone other than a Pureblood!” It is only Muggle-born they hate. Purebloods are safe, impure bloods are under attack.

Even Dumbledore torments Muggles for pleasure.

Esoterically speaking, the way race is presented (blood ties and pure races) is an inversion of the first miracle performed by Christ, the changing of water into wine at the wedding in Cana. That miracle presented a mystery related to the future overcoming of blood ties for the healing of humanity.

Putting aside the despicable behavior of Harry’s Muggle relatives, Muggles are ordinary, hard-working people who do not rely on magic. They are generally presented as hapless bores and stupid, because without magic they must use their own efforts. The disdain and ridicule of Muggles is central to the series. Is this not a reflection of the two human streams Steiner tried to warn us about? Steiner warned us that during this time we would see great

inversions of evil masquerading as good, and good deemed evil. Perhaps the pervasive put-down of Muggles, earnest people who rely on their own efforts, is the necessary “brainwashing” for Ahriman’s widespread acceptance of occult schools. This series prefigures the two streams of humanity foretold by Steiner: There will be those few who have the opportunity to develop and maintain their “I” (represented by the Muggles in the series), who will live self-and-spirit-guided lives, and then there will be the greater majority (represented by the witches and wizards) whose imprisoned “I” will not be born, as their life is given over to the Ahrimanic forces. Earnest, spiritually striving individuals will be ridiculed as foolish, lacking magic and insight.

There has been little cultural discussion about the drinking, drugs, and mind-altering messages in the series. There is a veiled mandate for substance dependency throughout the series. Harry’s real name is Erised Potter. Erised is desire backwards. Potter is from the Latin *Potus*, meaning “drink”, thus the central character’s name is “Desire drink.” (Most spells are in Latin). The drinking at Hogwarts starts at age eleven with the incredibly delicious and soothing butterbeer.

Book four contains one brief line that reveals that the luscious butter beer is alcoholic. It is seductively described and enjoyed throughout the first three books, and is an abiding part of life at Hogwarts. Nearly every activity involves drinking. By age sixteen the children change to firewhisky, oak-matured mead, and wine.

Examples from the books: “Harry accepted a bucket sized glass of wine.” “At the loss of Mad-eye, Bill walked over to the sideboard and pulled out a bottle of firewhisky and some glasses.” “ ‘Here,’ he said: with a wave of his wand he sent twelve full glasses soaring through the room to each of them... They all drank [HP is sixteen, Ginny is fifteen]. The firewhisky seared Harry’s throat. *It seemed to bring feeling back into him, dispelling the numbness and sense of unreality firing him with something that was like courage.*”

Throughout the books professors get drunk, Harry and friends stumble out of a pub in book five (age fifteen). After loosing at Quidditch Ron is handed a bottle of butterbeer to drown his sorrows.

When Harry (age sixteen) drinks with headmaster Dumbledore, “He never tasted anything like it but enjoyed it immensely.” Headmaster Dumbledore gets women drunk to extract information. Even the painted portraits get intensely drunk.

Individuals toast and drink to the dark lord (Voldemort).

At a party in book six, all the teachers were drunk. Kids switch to drinking oak mead instead of butterbeer.

Emphasis on—and training of—clairvoyance

Rudolf Steiner warned about premature opening of the third eye, saying that it would create, in essence, a Cyclops nature.⁹ Teacher Trelawney says, “If you have the seeing eye [an open third eye] certificates and grades matter very little.” [This is the future!]

The class to open the third eye is called Oculomancy; the teacher is named Sybil Trelawney. The sybils were clairvoyants associated with the Temple of Apollo.

Students also take classes for working with dreams and precognitive dreams. The very discussion in the books is a problem; young children should not be encouraged to work with dreams. The dreams should just be there, with little attention from child and parent unless there are recurring nightmares or night terrors.

Occultism is transmitted via symbols. Symbols both reveal and conceal at the same time. Symbols are veiled to those unschooled in their meaning. However veiled they may be to the conscious mind, they trespass and enter into the unconscious mind.

Hitler’s effective use of symbols is well known. Proper names throughout the books tap into archetypical myths and stories. The initial core course at Hogwarts, Defense of the Dark Arts, is actually a tutorial in dark arts. Early on the course is called Defense of the Dark Arts; by book seven it is just called Dark Arts; by that time, they are all practicing the dark arts. One definition of evil is that it is a deed out of its proper time, order, and harmony. Premature awakening of occult powers is evil.

Moral relativism

Moral relativism is the perspective that moral and ethical standards of right and wrong are not absolute, but are personalized according to an individual’s circumstances. In this case it’s the doctrine of “the end justifies the means.” All kinds of cruel behavior slips by in the noble effort to fight evil.

If one refrains from being emotionally swept up in the story, and can *objectively* look at the narrative in the books, then what is presented is *endearing evil characters* versus *despicable evil characters*. The plight of the three characters Hermione, Ron, and Harry (thinking, feeling, and the will) is so compelling that the reader is entranced by their emotional drama, and manipulated by the literary sleights of hand, so that the horrific acts they perform go *unnoticed*. One just roots for the “home team.”

The moral deficit is apparent from the start: In book one, Harry and Ron decide to be friends with Hermione only after they see her lie—and they decide “yes,” she is one of them. The trio lies, cheats, and steals at every turn, implying that their “great ends” justify the means.

Hermione uses a summoning curse to bring forbidden books to her, namely “Secrets of the Darkest Arts.” They use summoning magic to get their victim’s hair for Polyjuice potion in

⁹ See Rudolf Steiner’s lecture of May 5, 1905, in volume 92 of the Complete Works—<http://wn.rsarchive.org/Lectures/Dates/19050505p01.html> .

order to actually impersonate their victim. The trio routinely knock out people and take hairs for potions, enabling them to fully impersonate others for personal gain.

Everyone lies. Even Dumbledore launches an elaborate lie to get HP out of hot water. To achieve whatever personal aim they have, they use a hex, a charm, spell, or potion—be it for picking a team, or to pass a test. They hex their friends so that they can talk privately at the dinner table with fellow students.

In an attempt to save Harry from getting into trouble, Hermione sets a teacher's robe on fire.

In regard to getting one's personal need met, "Look, he said, take it or I will hex you. I know some pretty good ones."

Harry, Ron, and Hermione break every rule. There's hardly a consequence with the exception of the sadistic teacher who made Harry carve, "I must not tell lies" in his arm one hundred times.

HP tries unknown, potentially *lethal* potions on unsuspecting people.

The veiled norm is cruelty, secrets, illusion, and domination, but it is disguised.

A teacher saw Ginny put a hex on a fellow student (because his questions annoyed her). Instead of Ginny receiving a detention, the teacher thought it was such a good hex, he took her to lunch. When Hermione doesn't like Ron's behavior after a Quidditch game, she sets a nasty spell on him, her best friend: "The little flock of birds was speeding like a hail of fat golden bullets toward Ron, who yelped and covered his face, but the birds attacked, pecking and clawing at every bit of flesh they could reach."

To use the Mauader's Map, a GPS for the castle, they have to vow, "I solemnly swear that I am up to no good."

All the struggles are about personal power; nowhere are they about aligning oneself with Divine Will, although there is of course, an ever-present narrative of fighting evil.

An authentic inner moral impulse toward the Good is non-existent. They even need special quills equipped with anti-cheating spells to prevent them from cheating—although they get around the measures, in order to cheat.

Irreverence for people and for life

By book seven, Ron asks HP what they should do about those people hot on their tail. "Should we kill them?" HP: "We just need to wipe their memories. It's better like that; it'll throw them off our scent. If we kill them, it will be obvious we were here."

Tonks says (about her sister!): "Bellatrix, she wants me quiet as much as she wants Harry; Remus, she tried very hard to kill me. I just wish I got her."

To Harry, "At least stun [a curse], if you aren't prepared to kill."

“Harry felt incredibly fond of all of them, even one whom he had tried to strangle the last time they met.” How do those feelings go together?

“Never used an Unforgivable Curse before have you, boy? You need to mean them, Potter. You need to really want to cause pain—to enjoy it—righteous anger won’t hurt me for long. I’ll show you how it is done...”

Two sisters, advanced witches, are fighting; one threatens to kill the other with her wand.

There is no notion of forgiving. There is only rampant vengeance throughout books.

Ron just punches an unknown woman in the mouth because he is upset at his performance in a Quidditch game. He is given a beer to cool off.

The trio tampers with memories, implant false ones, erase true memory. Nothing is sacred. No one can be trusted, aside from the threesome, and they generally function as one unit (thinking, feeling, will) isolated against the world.

Sadistic comments weave throughout all the action

Part of the abiding thrill/ anxiety seems to be that children in the story are a moment away from lethal risk. Book four is a long grizzly journey culminating in a horrific Satanic ritual. Dementors are very tall, hooded, cold, dark robed men-creatures. They make frequent terrifying appearances as they suck the soul out of a person. The young Tom Riddle boasts of his occult powers: *“I can make bad things happen to people who annoy me. I can make them hurt if I want to.”*

In book two, young Ginny, age 10, becomes possessed and performs horrific deeds. How might this be for 10-year-olds to read this material in which characters and places are indistinguishable from the real?

Ron relives his anguish by kicking a gnome peering out from some bushes. He also keeps a foul-smelling ghoul in his attic for experimentation and to impersonate him. “It was human in shape and size, and was wearing what, now that Harry’s eyes became used to the darkness, was clearly an old pair of Ron’s PJs. He was also sure that ghouls were generally rather slimy and bald, rather than distinctly hairy and covered in angry purple blisters.”

A resident ghost refuses to let the boys pass into the residence hall until they set their pants on fire.

“Harry looked more closely and realized that what he thought were decoratively carved thrones were actually mounds of carved humans: hundreds and hundreds of naked bodies, men, women, and children, all with rather stupid, ugly, twisted faces and pressed together to support the weight of the *handsomely robed wizards*.” How do those images go together?

For teaching that the dwindling of pure-bloods is not such a bad thing, a teacher is suspended in the air, then dropped to the floor, then killed by a curse and called “dinner” as Voldemort’s

snake is released to eat her. Another teacher at Hogwarts is a werewolf. The werewolf leader specializes in attacking children. "Bite them young," he says, "and raise them away from their parents." "Reckon she'll let me have a bit of the girl when she's finished with her? I'd say I'll get a bit or two."

"Worple [a vampire, who was at a party with drunk faculty] was edging toward a group of girls with a hungry look in his eye."

When teachers in a certain post keep dying: "The job is jinxed... Personally, I am going to keep my fingers crossed for another death."

Harry's sadistic teacher has him carve the words: "*I must not tell lies*" one hundred times into his arm. (Cutting is a very serious epidemic among teens).

Denial of evil

The meta-narrative is that the trio is fighting the good fight against evil, while in the subtext evil is denied, yet at the same time evil is acted out.

Professor Quirille: "A foolish young man I was, full of *ridiculous* ideas about good and evil. Lord Voldemort showed me how wrong I was. *There is no good and evil. There is only power, and those too weak to seek it.*" (We can bear in mind that children live into every character; it does not matter who is saying the words.)

Harry is told that his life must include or end in murder.

For the greater good

The younger Dumbledore says, "Yes we have been given power and yes that power gives us the right to rule, but it also give us responsibilities over the rules. We must stress this point, it will be the foundation stone upon which we build... We seize control for the greater good." Bearing in mind the biblical narrative, this can be called the "Caiphas argument" for the greater good. It negates the sovereignty of an individual. The Greater Good is an agenda being pushed now, in our time, with total disregard for the ensuing systematic annihilation of individual human rights.

Abundant blood and gore

After book one, blood is everywhere. From the twelve uses of dragon's blood to Voldemort needing Harry's blood. Blood is in potions, spells, and in the many violent scenes, often coupled with seductive language. The books all lead up to a blood relationship between Harry and Voldemort. Voldemort needs Harry's blood in order to return. Human blood is a deeply layered mystery, a sacred substance yet to be embraced by humanity. Esoterically the life of Christ *is* the Mystery of the Blood. In the physical body, the "I", the self, is carried by the blood. The blood is deeply connected to the Grail mystery. When the HP series is taken out of the realm of entertainment and is consciously deconstructed, this mystery of the blood is *the* central inversion. There is much more to be unveiled here.

Mandate for materialism

The message throughout the series is that if one only has the right wand, the right potion, the right hex, then one will succeed in life. A power outside of oneself is needed, and that power lies within a material object.

The stories themselves have become reified, with birthdates, locations and biographies, as if everyone in the stories is *real*. (See the HP Wiki.) This is the supplanting of the real with the unreal, which is *the* temptation of our time—"turning stones into bread." The nearly eleven thousand dense pages on the Harry Potter Wiki site have photographic images so that all aspects of the stories appear real, set in real time, often in real geographic locations in England.

The difference between Harry Potter and traditional fairy tales

Traditional fairy tales assist the healthy development of the imagination, whereas HP is like a fast food orgy served up as fantasy. Distinct from the real imagination involved in the assimilation of fairy tales, in reading HP little participation is required on the part of the child, other than to keep reading. The child is the recipient of detailed manipulated fantasy.

Fairy tales show children how to handle problems, while the HP trio do not really handle problems. Instead they use spells and hexes to manipulate life conditions.

Fairy tales help to build emotional resilience. Generally the hero triumphs in fairy tale scenes, encouraging the child to tailor the lessons drawn from the story to his or her personal life. The story is clearly in a far-off time/space dimension. Fairy tales have clear and consistent moral lessons.

Typically when evil happens in fairy tales, it is in a place or in a manner which is obviously in the realm of fantasy, usually in a way quite different from the child's world.

The success of the HP series has spawned a new genre of children's books with similar gore, fantasy, and children alienated from the normal support of the family. In earlier popular children's series such as "Nancy Drew" or "the Hardy boys," children generally lived in contexts of love and support; their adventures occurred during short forays outside of their nurturing context. In HP the children exist in an environment of danger, competition, hostility, and self-interest.

Harry Potter and the Grail stream

Many have argued that HP is the new Grail story. Indeed there are Grail symbols—such as: the knights, the grail cup, the sword, the mission of fighting evil, the castle, and names such as Percival or Lancelot. I suggest that the many parallels to the Grail story serve to create the illusion of a similar mission, and for us to exalt the story as a modern Grail story. Because Ahriman is so very clever, we should not stop at surface content.¹⁰ The Grail symbols appear

¹⁰ Rudolf Steiner warned specifically about Ahriman appearing brilliantly (cleverly) in literary works: "Ahriman can appear as an author....He can write like an author....Nietzsche the brilliant writer...wrote in the period of his decay...two works: *Anti-Christ* and *Ecce Homo*. These two works

like well-laid bread crumbs. They are deceptive, appearing to offer the high road, while taking one down the low road. The true Grail mission, the spiritual task of our time, is the overcoming of evil through Love and Wisdom—Christ and Sophia. There is no such thing as killing evil. Evil can only be overcome through the force of the Good.

According to Rudolf Steiner, the individual known as Parsifal in the Grail story was previously incarnated as Mani, the founder of Manichaeism.¹¹ Mani was the spiritual leader whose sacred mission was the synthesizing of ancient Babylonian wisdom with Christianity, via a central focus on the transformation of evil by loving it good. Mani's Sun Self (his higher self) appeared to him at age twelve, and guided him throughout his life in his sacred mission of transforming evil through the Good. This same individuality, Mani, was also—in his previous incarnation—the Youth of Nain,¹² who received the miraculous healing from Christ, coming back to life at the age of twelve, after having died. Perhaps this individuality, central to the true Grail story, is related to a veiled mystery about childhood, as Mani, the leader of the Grail stream, came into conscious contact with his higher self at twelve years of age. In contrast, the HP series presents the inversion for twelve-year-olds, awakening their lower aspects. When the series first appeared Harry was eleven, and the books were aimed at twelve-year-olds.

Anti-Grail forces seek to debase, distort, and misuse the sacred substance of blood and the sacred life-force energy, the etheric. As the blood is the carrier for the "I" in the physical body, we can understand why anti-Grail forces target the blood and reduce it to mere material substance. The books target the time in childhood (7-14) particularly related to the etheric and to beauty, and they work up to the epic blood battle between Harry and Voldemort. There is *much* more to be unpacked in this faux Grail story and blood battle.

Christian symbols and mocking Christianity

The parallels with the Christ story have made many say that HP is really the Christ mission in contemporary contexts. Again, like the Grail symbols, these parallels are bait while powerful anti-Christ messages slip by "under the radar" to be taken in unconsciously by the reader. Some of the symbols are the prophesy of a special child to be born; parents are massacred (massacre of the innocent); and Harry, like Christ, survives. Then there is the faux resurrection when Harry appears to be dead and yet "comes back to life." Harry is called the "Chosen One." (This is a name for the Messiah, i.e. for Christ, in the Old Testament book of Isaiah.)

Many events central to understanding the esoteric aspects of the Christ mystery and the Grail stream are misrepresented and given over to ridicule. Once there, they are very difficult to rescue back from the realm of ridicule.

were written by Ahriman and not by Nietzsche"— lecture of August 8, 1924, in *Karmic Relationships: Esoteric Studies*, vol. 3 (London: Rudolf Steiner Press, 2002).

¹¹ Rudolf Steiner, *From the History & Contents of the First Section of the Esoteric School, 1904-1914* (Great Barrington, MA: SteinerBooks, 1998), p. 218.

¹² Ibid.

Harry's scar is an inversion of the stigmata: it hurts when Voldemort is around. It is the SS ("serve Satan"). Through it Harry re-lives the massacre of his parents, whereas those with the stigmata re-live the Passion of Christ. The SS ("serve Satan") scar is in the place of his I AM center, located in the region of the brow. He-who-should-not-be-named is an inversion of "Hallowed be thy Name." Let us recall that the Ancient Hebrews could not—were not allowed to—say the holy name of God.

In book two, Harry falls off his broomstick and breaks thirty-three bones; with the healing magic they heal in three days. In the Old Testament it was prophesized that "not one of the Messiah's bones shall be broken" (Psalm 34:20).

A major class at Hogwarts is called "transfiguration." The transfiguration is one of the most sacred events in the life of Christ. It is central to the Grail stream—to mystical and healing Christianity—because the "transfiguration" can be understood as applying to everyone, where it is actually the transformation of the seven chakras, signifying the healing of the human being. Whereas in HP, in the transfiguration class, beetles are turned into buttons.

Then there is the "speaking in tongues," where Parselmouth is communing with snakes. During Pentecost the apostles received the Christ force in such a way that they could "speak in tongues," communicating with all human beings, whatever their language. The power of such ridicule—in this case poured upon something as sacred as "speaking in tongues" entailing the overcoming of the separation into different languages caused by the consequence of building the Tower of Babel—is that in any subsequent encounter with the Pentecost story, or with any another aspect of the Christ Mystery, the reader will have a lot of ridicule to overcome by virtue of having been taken in by these strong and dramatic associations.

Also the Apparition Class should be mentioned in this connection, in which there is mocking of the reality of sacred apparitions—those which are to increase with the coming of Christ in the etheric and with the ensuing etheric vision. Ridicule fosters the materialistic agenda. With the Grail stream, etheric vision awakens especially in relation to apparitions of great beings bringing spiritual wisdom and assistance.

The four creatures representing the houses at Hogwarts are inversions of the four holy creatures mentioned in the book of Revelations (4:6-11).

The three HP unforgivable curses—Avada Kedavra, Imperius, Cruciatus—are inversions to the three curses—toil, suffering, and death—transformed by Christ for the healing of humanity. Voldemort, who is the Satan figure, has his Peter too! Peter Petigrew cut off his right hand and then put it into the cauldron as part of the Satanic ritual.

The heart of esoteric Christianity is the mystery of the blood encapsulated in Christ's blood for the bestowal of the I AM upon human beings and for the transformation of the Earth. Human beings can "ethericize" the blood through coming into connection with the etheric Christ. The *Philosopher's Stone* (the original name of book one) was the most sought-after goal

in alchemy—this being the real Philosopher’s stone that contains the world’s wisdom. The Foundation Stone of Love—the great meditation that through Rudolf Steiner came into the world at Christmas 1923—contains the words of Christ to humanity.

Denigration and mockery of Sophia and the celestial world

Sophia (Wisdom) is a true being. She is primarily known through nature, the stars, and star wisdom. The names of magnificent celestial bodies are used throughout the seven books as characters and locations. Because the character’s deeds are often so grizzly, the names of these great celestial beings will carry contaminated associations in the psyche of the developing child, creating associations that will be difficult to break.

In conclusion

Based upon the author J.K. Rowling’s own comments, and because of the books’ diabolical brilliance in symmetry and structure, I believe that they were channeled from the school of Ahriman. (As Rudolf Steiner indicated in volume 3 of the *Karmic Relationships* series, referred to in footnote 10, just as Michael has his spiritual school, Ahriman also has his school.) Throughout history many authors have brought forth works completely unaware of dark secrets contained in their works. Here we must think of the guiding words, “Father, forgive them, for they know not what they do” (Luke 23:34).

The Potter series opened Pandora’s box, forever changing child development. In Pandora’s box, only hope was left in the box. We adults must take every opportunity to bring hope to children via the Good, the True, and the Beautiful—always streaming in toward us. We need only become conscious recipients of the spiritual blessings that are continually showered upon us.

While receiving the Good, the True, and the Beautiful, our task is to take up the true Grail mission, that of connecting Divine Love (Christ) and Divine Wisdom (Sophia) within our hearts—that from our hearts Love and Wisdom can then radiate forth. Only Love and Wisdom raying out from the human heart can transform evil.

When the Eagle of the North and Condor of the South fly together, the Earth will Awaken - Exploring the Sacred Sites & Mysteries of Peru August 29 – September 13, 2014

The 2014 pilgrimage of the Sophia Foundation to sacred sites in Peru offers an opportunity to visit the land of *Pachamama*, the goddess revered as the Earth Mother or World Mother by the



indigenous people of the Andes. Long ago it was believed that we are born from Her and will, at death, return to Her. In Inca mythology, *Pachamama* presided over planting and harvesting. The capital and center of the Inca empire was Cuzco—"the navel of the world" (solar plexus) for the Inca—which we shall be visiting. We shall also visit the great Inca temple site of Machu Picchu, about 45 miles northwest of Cuzco.

Among the other sacred sites that we shall be visiting in the land of *Pachamama* is Lake Titicaca, the solar plexus (Mercury) chakra of the Earth—as described in *Astrogeographia* (co-authored by Robert Powell & David Bowden).

Recognizing that it is a privilege to participate in such a pilgrimage, we will set forth with the intention to travel as ambassadors of healing and good will, to unite our prayers and heart forces with the breath of the awakening of Mother Earth in our time. We will bring our songs and dances to the sacred site of Lake Titicaca in Peru, the Mercury (solar plexus) chakra point on Mother Earth. On behalf of Sophia, we stand as representatives of humanity working to enliven the energy centers of the Earth Mother at this time when the Earth is suffering greatly at the hands of humanity.



We realize that there may be people who would love to participate in the pilgrimage but who will not be able to attend for various reasons, whether due to work, financial, or family responsibilities. We offer and encourage "Fellow Travelers in Spirit" to participate in the pilgrimage in a way that serves to spiritually connect to the impulse of the journey. Those who

choose to go on this pilgrimage will be carrying on behalf of the wider Sophia community the intentions expressed here—with respect to contributing to the awakening of the Earth's chakras, holding in consciousness the great spiritual sacrifice now taking place on Mother Earth.



At the sacred sites we shall engage our will and our hearts through prayer and meditation, through song and sacred dance, and through celebrating the Liturgy to the Earth Mother—and, when appropriate, we shall engage in other sacred celebrations.

In seeking to serve Sophia's outreach, our endeavor is to bridge between different cultures. With the pilgrimage to Peru we will be bridging between the northern and southern hemispheres

of the Earth. In encountering various cultures, we have an opportunity to take their peoples and the spiritual essence of each culture into our hearts and minds. The sacred purpose of this pilgrimage is to further Sophia's work of creating the Rose of the World as a new world culture based on love and wisdom. Ultimately our endeavor is to learn to embrace the various world cultures in union with Sophia's weaving of the Rose of the World. This begins with connecting in heart and mind to other cultures, as we have experienced on many pilgrimages of the Sophia Foundation in the past, and which we shall be doing also in Peru—one example of which will be staying in the homes of Peruvians living on the floating islands on Lake Titicaca.

The overarching theme of our pilgrimage:

"When the Eagle and the Condor fly together, the Earth will awaken" relates to the ability of the Eagle, the symbol of the peoples of North America, and the Condor, the symbol of the peoples of South America, to soar to great heights, to the realm where the golden light of the spirit is to be found—the light which is to shine into human consciousness and give birth to a New Age, a Golden Age, here upon the Earth: an age of unity and peace,



brotherhood and sisterhood between human beings, also manifesting in a new attitude of loving care for Mother Earth—this being an important aspect of our pilgrimage to Peru, our first to South America. Further aspects are: to connect with the great Earth chakra on the South American continent—Lake Titicaca—and to explore the profundity of the Inca mysteries at Machu Picchu and other sacred sites in Peru.

Robert Powell, PhD & Karen Rivers

FELLOW TRAVELERS IN SPIRIT

Our pilgrimage to sacred sites in Peru focuses on humanity's relationship with the Divine Mother as She finds expression as Pachamama, sustaining the peoples of South America. If you are not able to join us for this journey to Peru, but would like to serve the spirit of the pilgrimage, we would like to offer a way for you to participate as a "*Fellow Traveler in Spirit*". Each time the SF travels to sacred places we wish to serve a needed social cause central to the area visited. We hope in this way to serve our brothers and sisters throughout the world and to be your *Ambassador of Good Will in Deed* and live the value of world travel with a social conscience. Those who become *Fellow Travelers in Spirit* will receive copies of relevant handouts, notes, and meditative materials prepared for this pilgrimage.

As we meet various people during our travels we will select a cultural mission to support. We will be carrying donations from friends and Fellow Travelers in Spirit to gift to an organization working in alignment with Sophia as the Mother of All Peoples.

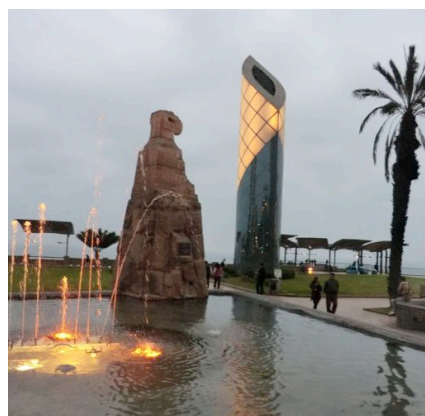
If you are unable to attend the pilgrimage to Peru, we hope you will join us as a Fellow Traveler in Spirit, sharing in Sophia's mission of love and wisdom throughout the Earth.

**When the Eagle of the North and Condor of the South
fly together,
the Earth will Awaken -
Exploring the Sacred Sites & Mysteries of Peru
Itinerary
August 29 – September 13, 2014**

Day 1 Friday, August 29 ARRIVE IN LIMA

Today we arrive in Lima, spending the night in a charming hotel to prepare for our morning flight to Cusco.

Overnight in Miraflores, a suburb of Lima at the Casa Inca Hotel.
(No Meals)



**Day 2 Saturday, August 30 CUSCO – TIPON –
SACRED VALLEY**

We take a morning flight to Cusco - the Navel of the Universe and Center of the Incan Empire. Here we connect with the first animal guide of the Incas - the great Puma - that represents this world and this time. Cusco is laid out in the shape of a Puma, so just being in Cusco, we are part of Puma. In its presence, we liberate heavy energy (Hucha), and, with the help and courage of Puma, absorb and expand the refined energy (Sami) through our Cusco (navel).



Cusco is at 10,500 feet altitude, so upon arrival, we begin to acclimate by taking a relaxing drive to Tipon – our first sacred Incan site. According to legends, Tipon is one of the royal gardens that Wiracocha ordered to be built. It also may have been a park for upper class or an agricultural center. As Jorge says, 'it has many aspects' as do all of the Incan sites.

Tipon is one of the most elaborate examples of agricultural terracing created by the Incas. These tall terraces, which run up the narrow valley, are irrigated by an aqueduct from Pachatusan, the mountain above the site. In addition to the terracing there are also some other structures at Tipon, including baths, a temple

complex, canals and aqueducts. It is here we connect to the element of Water and through ceremony, cleanse our different bodies and chakras.





If we have time on our way to the Sacred Valley, we visit the magnificent Inca fortress of Sacsayhuaman (pronounced “sexy woman”). Sacsayhuaman can be translated as 'speckled falcon' or 'speckled head'. 'Speckled head' refers to the belief that the city of Cusco was laid out in the form of a puma whose head was the hill of Sacsayhuaman. The origins are uncertain but the fortress is generally attributed to the period of Inca Pachacuti, the man who essentially founded the Inca empire. Sacsayhuaman played an important part in the final defeat of the Inca Empire by the Spanish.

We continue into the Sacred Valley to the Willka T'ika Retreat Center to take time to adjust to the powerful new energies amidst the elaborate Chakra Gardens.

Overnight in Urubamba at Willka T'ika. (B, L, D)

Day 3 Sunday, August 31

OLLANTAYTAMBO – AGUAS CALIENTES

We follow the sacred Urubamba River up the Sacred Valley to Ollantaytambo, continuing our pilgrimage to Machu Picchu. The ancient city of Ollantaytambo is one of the most important ruins in the valley with their agricultural, administrative, social, military, spiritual and political roots. The hillsides are dotted with innumerable Inca constructions, including fortresses and magnificently crafted temples and terraces.

The town of Ollantaytambo is strategically built on a mountainside that dominates the three merging valleys. The town appears to have been master planned based on the architectural style and layout of its streets and squares, the



design of its water and sewage system and the use of massive polyhedral stones and trapezoidal doorways each cut perfectly to fit and withstand any natural disaster.



Overlooking Ollantaytambo is Wiracocha – the great creator god in Incan mythology. According to legend, Wiracocha rose from the darkness to bring forth light and breathed life into stones to make mankind. Here we greet and talk with the spirits of the mountains (Apus) using the 'Mama Cuca' (coca leaves) to send our intentions from our inner center to the spiritual world. We walk along the energetic line, called Tunupa's Route, visiting the Inca power places and connecting with the third animal guide of the Incas - the great Condor.

We catch the train at Ollantaytambo for the picturesque ride to Aguas Calientes to await our morning entrance to Machu Picchu.

Overnight in Aguas Calientes at the Casa del Sol Hotel. (B, L, D)

Day 4 Monday, September 1 MACHU PICCHU

With great anticipation, we enter Machu Picchu celebrating our true essence, as the Children of the Sun. After asking permission of the guardians of Machu Picchu - the Puma, Condor and Light of Spirits - to enter, we ask to expand our spirits with the qualities of the Father and the Mother - Munay (love), Llancay (service), Yachay (wisdom). Our pilgrimage includes a visit to the Seven Places of Power intertwined with meditation and ceremonies to connect us fully to the energetic power of Machu Picchu. Every invocation made at Machu Picchu is amplified to incalculable proportions due to the stone complex's high voltage magnetic focal point.



Overnight in Aguas Calientes at the Casa del Sol Hotel (B, D)



Day 5 Tuesday, September 2 MACHU PICCHU – URUBAMBA

This morning, we return to Machu Picchu for a sunrise ceremony, merging our energies with this sacred site and deepening our understanding of the Inca mythology. After our ceremony, those pre-registered can climb Huaynu Picchu or hike to the Temple of the Moon. Both are within the park on Huaynu Picchu Mountain - the famous “young mountain” peak. The Temple of the Moon covers the slopes of Huayna Picchu and consists of a set of architecturally enhanced caves, most likely used to hold mummies of important Inca ancestors and provide places for their worship. The hike to both takes 3-4 hours for someone of average fitness level...most people only do one. Take a moment to read about the hike on the internet to decide what is best for you!

Enjoy the rest of the day following your intuition and exploring at your own pace. You may want to walk to the Sun Gate or Inca Bridge or further explore the Royal Tomb, the Funerary Rock, the Sacred Plaza, the Condor Temple or the Inihuatana Stone. In the afternoon, we catch our train to return to Urubamba. Overnight in Urubamba at the San Agustin Recoleta Hotel. (B, D)



Day 6 Wednesday, September 3 MORAY - CHINCHERO

Today we venture to the sacred terraces of Moray and the ancient Incan village of Chinchero. In Moray, we find three sets of huge natural depressions that have been sculpted into deep terraces. Since there



is a large difference in temperature from the top to the bottom, different climatic conditions exist affecting the crops on each terrace. Thus, it is believed these terraces served as an Inca agricultural experiment station.

For us, these circles represent the Cosmic Spiral - the expansion of our essence from our center. We work with Earth energy to connect to the womb of Mother Earth, to release our Hucha (heavy energy) and one-by-one to put our message into the Cosmos to live fully in this life.

Along the way, we travel up to 12,500 feet to the ancient Incan village of Chinchero, where the terraced farmlands of the Incas are still visible. In Incan times, Chinchero was the main population center for the entire Sacred Valley and today remains an active traditional "weaving" center. With a spectacular backdrop of the Cordillera



Vilcabamba and the snow-capped peak of Salkantay, Chinchero is believed to be the mythical birthplace of the rainbow.

Overnight in Urubamba at the San Agustin Recoleta Hotel. (B, L)

Day 7 Thursday, September 4 URUBAMBA – LAKE TITICACA



This morning, we leave the Sacred Valley for Lake Titicaca. We travel up and across the highest road in Peru; watching the scenery change as we near the High Plateau and Puno. In route, we visit Tinajani Canyon and if time, Pukara.

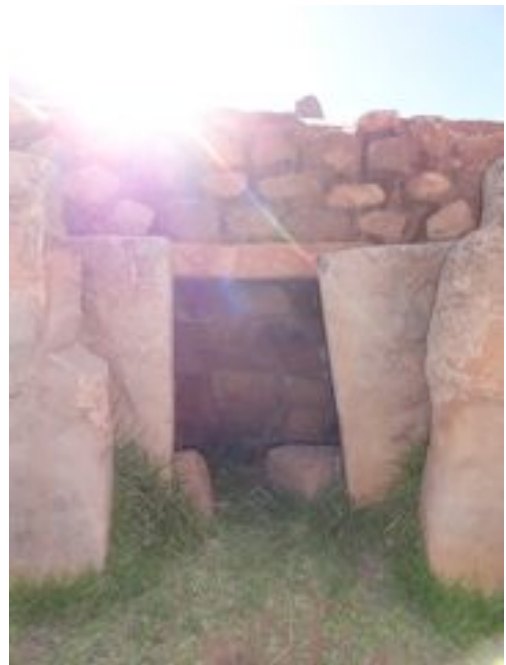
Marked by powerful ley lines, Tinajani Canyon is a unique canyon featuring enormous red rock formations scattered among traditional alpaca farms. Exposure to the elements such as wind, hail, snow and rain has sculpted these volcanic rocks into awe-inspiring and dominating shapes of the 'stone' people. As we dance and sing among the 'stone' people, we receive messages to help us understand our world.

Pukara – a pre-Inca archaeological site on the northwest shore of Lake Titicaca – is known as the first civilized Andean culture dating from 500 BC – AD 200. It provides valuable insight into the origins of the Andean highland civilization. Among its impressive monolithic sculptures sits a sunken temple where we connect with the Womb of the Mother and give our offerings to Mother Earth.

In the late afternoon, we arrive in Chucuito and take some time to adjust to the altitude and prepare for our adventure in Lake Titicaca.

With an elevation of 12,500 feet, Lake Titicaca is the highest navigable lake in the world straddling the border of Peru and Bolivia. And according to Incan lore, it is the birthplace of the Incas, whose spirits return to their origin in the Lake upon death.

Overnight in Chucuito (near Puno) at the Taypikala Lago Hotel. (B, L)



Day 8 Friday, September 5

LAKE TITICACA - SILLUSTANI

Today we take time to acclimate to the altitude as we venture to the Cemetery Temple of Sillustani, the place of a remarkable telluric force that created a small plateau from where it is possible to see Umayo Lake and the mountains. We explore the Temple of Fire and the Sun Temple to connect with the Cosmic Spiral. The veil between the worlds is thinner here than in other sites, so we continue our pilgrimage to the Chullpas (Burial Towers) that hold the secret of reincarnation.

Sillustani overlooks the mystical island of Umayo. From the outside, Umayo is an ecological reserve that protects vicunas, tarucas, guanacos and various birds on the verge of extinction. However, from the inside, some feel the island is a portal of the space brothers and sisters for the mesa makes an ideal landing and communication plaza.



Overnight in Chucuito (near Puno) at the Taypikala Lago Hotel. (B, L, D)



Day 9 Saturday, September 6 UROS – AMANTANI ISLAND

We go to Puno and board our boat for the three-hour voyage across Lake Titicaca – the highest navigable lake in the world – through the floating islands of the Uros and on to Amantani Island. The



floating islands, home to the pre-Incan Uros tribe, are manmade reed islands constructed totally from the totora reeds. These special reeds provide home, sustenance and transportation for their residents. Here, guided by the Uros, we sail on their reed boats - taking time to bask in our divineness and dream our sacred lives into existence.

According to legends, the Uros 'existed before the sun, when the earth was still dark and cold. They were impervious to drowning or being struck by lightning. They lost their status as super beings when they disobeyed universal order and mixed with humans, making them susceptible to contempt. They scattered, losing their identity, language and customs. They became the Uro-

Aymaras, and now speak Aymara. Because of their simple and precarious lifestyle, the Incas thought them worth little and accordingly taxed them very little. Yet the Uros, with their basic reed homes outlasted the mighty Incas with their huge stone temples and mountain-top enclaves'.

Continuing on, we venture to Isla Amantani– a vegetarian island – also known as the balance island. It is home to two temples; one to the Cosmic Mother (Pachamama) and one to the Cosmic Father (Pachatata). We hike up to the top-of-the-world and, as the sun sets over Lake Titicaca, have an important ceremony to Pachamama and Pachatata to help restore balance to us as individuals and to our world. It is from here that we sense the truth in the Incan



myth that it was from Lake Titicaca that the creator god Wiracocha rose up to create the sun, moon, stars, and first human beings.

We come down by the light of the star-filled sky to stay overnight with one of the warm, open-hearted and hospitable families; breaking bread and celebrating with music and dance under the Southern Cross and Milky Way. It truly is a beautiful, once-in-a-lifetime experience.

Overnight in Adobe House of Amantani Islanders. (B, L, D)

Day 10 Sunday, September 7 **AMANTANI – ARAMU MURU PORTAL – COPACABANA (Bolivia)**

As the sun comes full circle, we greet it with a special ceremony. Using the powers of the Mother Earth and the Sacred Mountains, we practice self-healing. We connect to our inner wisdom and listen for the great message within each of us that will help us shine our own personal light - to be of service; to help the planet and its people heal. It is time we resolve any fears we have within and awaken fully to our inner wisdom and unique purpose.

After receiving the 'first light' of day in our hearts, we bid farewell to our humble hosts and take our boat to Charcas and then on to the Interdimensional Gateway of Lord Aramu Muru – the house of the ancient Spirits and Masters - the dimensional doorway of the Ancient Ones.

Before we arrive at the Doorway, we pay tribute to the three animal guides that represent the Incan levels of existence – the Serpent of the underworld, the Puma of the middle world and the Condor of the upper world. After honoring the Puma and walking along the great Serpent's back, we make our way to the Condor at the Aramu Muru Doorway.

This gateway was not known for many years until Jorge saw it in a dream. He went to his elders who told him he had a sacred responsibility to re-discover this place...and so he did! We have a special ceremony to help us connect with the vortex energy and venture through the portal to other dimensions and worlds.

From here we continue across the border into Bolivia taking time to integrate the new energies.

Overnight in Copacabana, Bolivia. (B, L, D)



Day 11 Monday, September 8 **COPACABANA – ISLAND OF THE SUN**



From Copacabana, we board our boat to the Island of the Sun (Isla del Sol) – regarded as the home of the supreme Inca god Inti (sun). It is in this part of the Lake that legends abound. One says at the time Lemuria was sinking, one of the seven Great Masters of Lemuria, Lord Aramu Muru, was given the mission to bring the sacred Golden Solar Disc from the Temple of Illumination to Lake Titicaca for safe keeping. During the time of the Incas, the Solar Disc was transferred to Cusco, and placed in the Qorikancha, the main Temple of the Sun, where it stayed until the coming of the Spanish. At that time, it was returned to Lake Titicaca and placed in the Eternal Etheric City inside the Lake.

In 2000, an international archaeological expedition, following a sunken road near Copacabana, discovered a huge ancient temple submerged in the depths of Lake Titicaca. The temple is estimated to be between 1,000 and 1,500 years old. Could this be the Eternal Etheric City?

There is much to explore on the Island of the Sun. On the north end is the fascinating Chinkana (labyrinth) - a huge stone complex full of passageways and internally connected rooms creating a maze-like feeling. Sometimes referred

to as the School of the Masters or a training center for Inca priests, its true purpose is unknown. Nearby is the focal point of solar worship for the Inca and pre-Columbian cultures on the island - the Sacred Rock ceremonial site. The Sacred Rock is considered the navel of the world from where the sun first

rose. And the 'Sun's Footprints' rock are the footprints the sun left behind as it walked away after giving birth to Manco Capac and Mama Ocllo, the "Adam and Eve" of the Incas.

The island also houses a sacred fountain of youth. Fed by three separate springs, it is found at the top of 206 Inca steps. Many of the townspeople use this as their daily water source.

From the top of the island, there are magnificent views of Lake Titicaca, with beaches rising up from the Lake to meet with the snow-covered peaks of the Cordillera Real (Andes). Sunset is a magical experience as it bathes the sacred mountains in bright colors, and reflects its light in the sacred lake before sinking below the horizon. Take a moment and truly sense the great energy and the messages of wisdom from these majestic Andes Mountains here to assist in your transformation!

Overnight on the Island of the Sun at La Estancia. (B, L, D)



Day 12 Tuesday, September 9 ISLA del SOL – ISLA de la LUNA – TIWANAKU

The Island of the Sun and the Island of the Moon are along "Wiracocha's (great creator god) route" – a powerful ley line and a marvelous place to be in contact with special feminine energies. Today, we explore the Island of the Moon (*Isla de la Luna*). Legends in Inca mythology refer to the island as the location where Wiracocha commanded the rising of the moon; thus becoming the legendary home of the Inca goddess Mama Quila. During Inca times, the Isla de la Luna housed chosen women known as the "Virgins of the Sun," who lived a nun-like lifestyle; weaving garments from alpaca wool and performing ceremonies dedicated to the sun.



The structures on this island were originally built by the pre-Incan Aymara culture, but the Incas left their mark on the architecture (such as the typical trapezoidal doors).

Overnight in Tiwanaku, Bolivia. (B, L, D)

Day 13 Wednesday, September 10 TIWANAKU - CHUCUITO

We leave the shores of Lake Titicaca and venture to Tiwanaku (to the Incans - the temple of Wiracocha). Tiwanaku (Tiahuanaco) is "another ancient civilization whose time came and went, leaving



behind megalithic monuments that go without explanation as to their mathematical design and construction. Considered by some the oldest city in the world, much of Tiwanaku's creation defies the laws of physics and mathematics. Many monuments bear close resemblance to those created by other ancient cultures all over the planet, truly an overlap if one were to place hologram over hologram, to define the journey of humanity in time." <http://www.crystalinks.com/tiahuanaco.html>

Inhabited as early as 1200 BC, Tiwanaku became the capital of a powerful pre-Inca civilization dominating the Andean region from 500 - 900 AD. Between 300 BC and AD 300 Tiwanaku was considered a spiritual and cosmological center to which many people made pilgrimages – perhaps the reason for all the races of mankind (and beyond) represented in the carved stone heads embedded in the walls of the Semi-Subterranean Temple. The monumental remains of this great culture include Kalasasaya (the Temple of all the Religions); La Puerta del Sol (The Door of the Sun) where Inti is seen holding seven serpents



(symbolizing wisdom, the Seven Rays and all the Sevens of the Universe); the pyramid of Akapana; and many other symbolic gates, monoliths and mysterious carvings of alien-like faces.



One mystifying part of the large temple complex in Tiwanaku is Pumapunku ("Puma Pumku" or "Puma Punka"). In Aymara, its name means "The Door of the Cougar". Some people feel that the construction and positioning of Pumapunka is so unique that it is the most intriguing ancient site in the world. Guess we can decide for ourselves!

Even though the Incas arrived much later to Tiwanaku, this was an important and sacred site to them as well. They believed it was the place where their god Wiracocha created the world and the first Incas. Later we cross back into Peru to overnight in Chucuito.

Overnight in Chucuito (near Puno) at the Taypikala Lago Hotel. (B, L, D)

Day 14 Thursday, September 11 CHUCUITO – COLCA CANYON

The journey continues as we set off for Colca Canyon. Colca Canyon is the second deepest canyon in the world measuring 13,650 feet deep – more than twice the depth of the Grand Canyon. After experiencing the metamorphosis of the Altiplano skyrocket into the Andes and then plummet into the canyon's crevasse, it is hard to imagine why so few Americans make this one of their destinations! Add to it the soaring condors, the Lagunillas – home to the Andean Flamingos, the Stone Forest of Imata, the Salinas and Aguada Blanca Reserve with multitudes of Andean wildlife, and a landscape dotted with Spanish, Inca and Pre-Inca traditions little altered since the arrival of the Spaniards...the journey definitely creates the experience!



Once we arrive in Chivay, your time is yours to relax, hike, take a dip in the hot springs or enjoy a performance at the Maria Reiche Planetarium. Follow your heart for there are many options in this natural wonderland.

Overnight outside Chivay at El Refugio Hotel. (B, D)

Day 15 Friday, September 12 COLCA CANYON - AREQUIPA

Morning comes early as we rise to catch the first flight of the condors at the Cruz del Condor - a cliff-top lookout where Andean condors glide above the steep canyon walls using the thermal uplifts that rise from Colca's depths. The Andean condor is considered the largest flying bird in the world with a wingspan up to 10 feet. After watching the condor soar over the canyon, it is easy to see why the Incas considered it a sacred bird. It flies for hours without using its wings using only the thermals to spiral high into the heavens then landing to sleep on the canyon walls at night.

Later we continue our divine adventure through the Altiplano stopping to connect with Mother Earth (Pachamama) and the inhabitants of the highlands.





As we wind our way to Arequipa, El Misti and other volcanoes mark our destination.

Positioned at some 7,600 feet above sea level, Arequipa is the 2nd largest city in Peru and a UNESCO World Heritage Site. As one of the oldest cities of Peru, it is rich in history and home to many prominent Peruvian intellectual, political, and religious figures. The city has been occupied by various cultures since 5000-6000 BCE. More recently, the Aymara Indians occupied it until the Inca conquered them in the 1500s.

White volcanic stone (sillar) buildings, churches, and palaces dominate the city's skyline; thus Arequipa is often called "The White City". Arequipa is influenced by both Andalusian and Spanish Colonial ideas and architecture which we view as we travel around the city today and tomorrow.

Overnight in Arequipa at Inkato Hotel Boutique.
(B, D)



Day 16 Saturday, September 13 AREQUIPA TO LIMA AND HOME

On our last day in Peru, we explore various sites in and around Arequipa such as the exquisite church and square of San Francisco, the dome of La Compañía de Jesús, beautiful colonial homes, the Plaza de Armas and the Convent of Santa Catalina. Arequipa is so rich in the diverse culture of Peru that it is the perfect ending to our divine adventure.



In the late afternoon, we go to the airport and fly to Lima where we connect with our international flights home. Even though we part and go our separate ways, our hearts will always be connected. So until we meet again in this reality or another, remember: Live Every Day of Your Life as a Divine Adventure! (B)

Exploring the Sacred Sites & Mysteries of Peru:

Price per Person in US dollars for the 16 DAY / 15 NIGHT Journey:

DOUBLE OCCUPANCY: \$5,500*

Single Supplement: ADD \$720

*NOTE: Price is land and national flights only; international air is not included. If the price of the National air goes up more than 5% above estimate, there may be an additional charge.

Price includes:

- A fully guided tour featuring spiritual guide and author Jorge Luis Delgado in Peru and other specialized, spiritual guides in Bolivia
- National airfare - National airfare within Peru from Lima to Cusco and Arequipa to Lima
- 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)

*NOTE:

- 1) Itinerary is subject to change
- 2) \$1500* non-refundable deposit per person due at registration;
Final Payment of \$4,000 due June 1, 2014
Cancellation before 60 days prior to departure – half of final payment refunded
Cancellation less than 60 days prior to departure – NO REFUND of tour cost
- 3) 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.
- 4) International air is booked by traveler. Divine Adventures can assist in booking international air.
Arrival in Lima **NO LATER** than 22:00 (10 PM) on August 29. Departure 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.
- 5) We recommend Traveler's Insurance. Please be sure your insurance covers the program as well as your flights.

Our Spiritual Guides and Leaders



Jorge Luis Delgado

In the Inca tradition, there is no separation between the physical and spiritual worlds. Jorge Luis Delgado is an expert at walking this path between both worlds. An indigenous Peruvian, he was raised on the high plateau in the Lake Titicaca region and received his early training from the Kallawayas shamans, the lineage of the wise ones of the Andes, and from the Q'ero elders of Cusco, who are the last remaining tribal descendants of the Incas.

As a modern Inca by birth and heritage, he embraces and lives the three Inca principles of life - Munay, Llanccay and Yachay. Munay, the first principle, is the Law of Love; unconditional love and compassion for everything that surrounds us. The second principle, Llanccay, is the Law of Service; working and creating through the expression of our gifts as the ultimate service to the Divine. And Yachay, the third principle, is the Law of Wisdom; connecting with our inner spiritual or authentic self and knowing all is One.

Author of *Andean Awakening: an Inca Guide to Mystical Peru* and a new soon-to-be released book, Jorge is recognized worldwide as an authority on Inca philosophy, spirituality and tradition. He was featured in the BBC documentary, *Everyman*, and is frequently interviewed on Peruvian television. Jorge hosted the Second Elders Gathering at Lake Titicaca in March of 2007 and the Activation of the Solar Disc gathering at Lake Titicaca in 2010. He led

a conference at Mt. Shasta in November, 2010 to bring the energy of the Solar Disc Activation fully into North America.

Jorge has offered workshops in North, South and Central America, as well as Europe. He teaches annually at New York City's Omega Holistic Institute and at the New York Open Center. Jorge has been interviewed for a five-part History Channel documentary titled *Ancient Aliens* airing since late 2010.

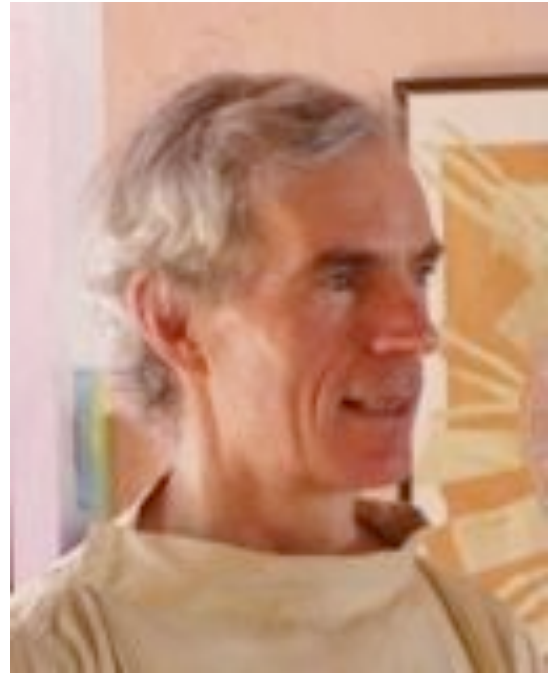
Jorge has brought to public attention the Aramu Muru Doorway, an inter-dimensional portal located in the Hayu Marca mountains in south Peru. He is also a founding member of The Brotherhood of the Solar Disc, an Andean esoteric society. Jorge is way-shower for this 10th Pachacuti—the time we are currently living in when the world is being turned upside down. He teaches that a new consciousness is emerging, one leading to a Golden Age that will be fully activated by 2012. He is a keeper of the ancient knowledge and uses it to assist in healing for all who are ready. Jorge freely shares his wisdom with the world to support the dream that it is time for humanity to awaken and live fully in love, peace and oneness. He believes it is an extraordinary time to be alive as the 2012 alignment of the Earth with the axis of the Milky Way Galaxy announced a new dawn!

Jorge Luis Delgado is the founder and owner of Kontiki Tour Company and owner of hotels in Cusco, Lake Titicaca and Machu Picchu. Most importantly, Jorge is known and respected by the Andean priests and indigenous people of the region. In addition to his native Spanish, Jorge speaks fluent English, as well as three indigenous languages. He has a vast collection of antique textiles and artifacts, which he is currently organizing into a museum at Taypikala Hotel, Cusco. Jorge has hosted and remains in contact with such notable people as Don Miguel Ruiz, Bo Bingham (grandson of Hiram Bingham), and David Childress, author of the *Lost Cities* Series. Jorge and his wife have three children and reside in Puno, Peru.

We are honored to be led by Jorge Luis Delgado, one of the foremost spiritual guides in all of Peru, on this sacred pilgrimage through the crystal sites of Peru . . . the new heart center of our planet. With Jorge, help us bridge cultures and activate the ancient dream of the return of the Children of the Sun.

Robert Powell

Robert Powell has an enduring passion for the stars, and was awarded a PhD for his contribution to the History of the Zodiac. He is an internationally renowned lecturer. Through the content of his talks given during conferences and workshops, his living knowledge of the stars is woven into his presentations. As well as being a scholar of the history of astronomy, Robert is also a movement therapist trained in the art of (eurythmy from the Greek, meaning beautiful, harmonious movement). Focusing upon the cosmic aspects of eurythmy, he founded the Choreocosmos School of Cosmic and Sacred Dance, and he leads cosmic dances – dancing with the stars – in the endeavor to create harmony between the heavens, the earth, humanity, and nature. He presents Choreocosmos workshops in various parts of the world, including Australia, Europe, and North America. Robert is also co-founder of the Sophia Foundation, through which he facilitates celebrations dedicated to the Divine Feminine, and leads pilgrimages to sacred sites around the world.



Robert is the author of many books, including most recently *The Astrological Revolution* and *Christ and the Maya Calendar* (both co-authored by Kevin Dann), *The Mystery, Biography & Destiny of Mary Magdalene*, and *Prophecy–Phenomena–Hope: The Real Meaning of 2012*. Robert is also editor of the yearly *Journal for Star Wisdom*. There are two books, written together with Lacquanna Paul, which describe the cosmic dances and which contain a wealth of research material relating to the zodiac and the planets: *Cosmic Dances of the Zodiac* and *Cosmic Dances of the Planets*. For the sacred dances, see *The Prayer Sequence in Sacred Dance* and *The Foundation Stone Meditation in the Sacred Dance of Eurythmy* (both written together with Lacquanna Paul). There is also Robert's new book *Cultivating Inner Radiance and the Body of Immortality* written to celebrate the one hundredth anniversary of the birth of eurythmy and outlining a path through eurythmy to Christ, and his latest book *Astrogeographia* (co-authored by David Bowden).

For further information on his books and courses visit: www.sophiafoundation.org or www.astrogeographia.org or <http://steinerbooks.org/author.html?au=492>



Karen Rivers

Karen Rivers brings her passion for music into all aspects of her life. She received her B.A. from U.C Berkeley, majoring in Comparative Religions, Philosophy and World Literature. After studying Anthroposophy and Waldorf Education, she worked for many years as a class teacher, administrator, faculty chair, college chair and trustee at the Marin Waldorf School. She earned a M.A. in Wisdom Studies, and is currently working on her doctorate in the field of inner development.

Karen has dedicated her inner life to the mysteries of the Divine Feminine. She teaches, lectures, consults and writes concerning the Evolution of Human Consciousness and courses directed at the deepening of one's spiritual life and the work of inner transformation. She serves on the faculty of Wisdom University as the Director of the New Chartres Academy dedicated to re-establishing the inherent harmony of each human being with the cosmos, with the Earth, and with the deepest core of one's being.

Karen co-founded, with Robert Powell, the Sophia Foundation of North America, founded Chrysalis Productions, a community theater company for adults and children, and founded the Rosamira Circle, dedicated to the unity of all religions. In her work with the Sophia Foundation she co-leads pilgrimages to sacred sites around the world: in Turkey in 1996; Palestine in 1997; France in 1998; Britain in 2000; Italy in 2002; Greece in 2004; Egypt in 2006; India in 2008; Grand Canyon in 2010; and South Africa in 2012. In 2014 the Sophia Foundation will journey to sacred sites in Peru.

You can visit her website at: www.karenrivers.info

Junia Gail Imel

In 2002, Junia Gail Imel took a quantum leap. She left her MBA degree and successful twenty-five year leadership career in advanced technology and education to discover the world from a new perspective — her own intuitive awareness. Courageously following an inner call, she spent 6 months traveling solo in Peru where she was invited into ritual with the Q'ero, Shipibo and medicine men/women. There she spent time studying with indigenous shamans, curanderas, spiritual guides and mystics. Her life was changed forever...

During her first trip to South America, Junia participated in the Merrayabo Tsintikash Jiwiki Bewakani Ritual Ceremony – a ritual to heal the master plants of the world - conducted by Shipibo-Conibo shamans. The shamans bestowed upon her, her Shipibo name “Inin Beka” which means ‘sweet smelling protective cloth.’ Since that moment, she opened to the calling and has become a master of holding sacred space so others can journey within; safely and fully protected.

And now she has merged her love of adventure and her natural leadership into a unique travel experience called, *Divine Adventures*. Here one journeys to inner and outer worlds to unleash innate wisdom and genius. She leads sacred journeys for groups or individuals into various places of Peru including Machu Picchu, Sacred Valley, Lake Titicaca and Amazon as well as other sacred places in the world. She is planning other exquisite trips in the future that combine service with personal expansion and transformation.

For more information: www.DivineAdventures.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

\$1,500 non-refundable deposit due upon registration.

Final payment of \$4,000 due by June 1, 2014.

Cancellation before 60 days prior to departure – half of final payment refunded

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.

REGISTRATION FORM

PILGRIMAGE TO PERU

August 29 - September 13, 2014

Name: _____

Telephone: (____) _____ Cell: (____) _____

Address: _____

City: _____ State: _____

Postal Code: _____ Country: _____

Email: _____

Passport Information: (Name exactly as it appears on passport, Passport Number, Country of Issue, Expiration Date, Date of Birth) _____

Medical Conditions/Dietary Restrictions: _____

Check ONE: Full Vegetarian: _____ Vegetarian + Fish: _____ Full Fare: _____

Choose ONE: Double w/ 1 bed, Double w/ 2 beds, or Single Occupancy: _____

Roommate 1st Choice: _____

Roommate 2nd Choice: _____

Signature: _____ Date: _____

To Register: Send this form with an enclosed deposit of \$1,500 to Sophia Foundation:

Sophia Foundation
525 Gough Street, #103
San Francisco, CA 94102 USA

Credit Cards: Payments made by credit card will be charged a 2.5% fee to cover our costs to the credit card companies. If paying by credit card, please include the following information:

Name of Cardholder as written on card: _____

Billing Address for card: _____

3-digit Code on back of card: _____

For American Express: 4-digit Code on front of card _____

Air is the Breath of Love

Monique Camp's account of her experience at the Foundation Stone Meditation workshop at Sophia's Sanctuary, Sebastopol, California on Sunday, February 27, 2011

On this day of the celebration of the cosmic birthday of Rudolf Steiner and Valentin Tomberg, something very special happened for me. Robert Powell had led a group of us through a weekend workshop on bringing into movement and experience Rudolf Steiner's great meditation known as the Foundation Stone of Love. On that Sunday morning we offered the fruits of our study in a celebration. The inner mood of all the participants was reverent, and our circle seemed to form a vessel. Robert spoke a prayer on behalf of all of us that the Foundation Stone of Love be placed in our hearts.

The music began. I felt such love and gratitude and holy awe. The resounding that went forth at the birthing of Creation was echoed in the sublime music. I felt such majesty, such unfathomable love permeating the world and my body. There was a word that came—Ascension—and then I was participating in the dances of the cosmic forces. I became aware that my etheric body was dancing above my physical body in a stream or current like a flow form.



Human Soul, practice spirit recollection: With these words from the Foundation Stone Meditation, an inner knowing of primal beginnings of purest love moved me through the world of space into the light of creation, *into the spirit's ocean being*. The vastness of forces that were streaming into the room then condensed into expression in each person, weaving the web of life from one to another with glory—the thread being love.

In the *surging deeds of world creating* my circulation was enlivened in my limbs—every cell was toned. My limbs felt the coursing of blood, which became known to me as my “will forces,” coursing up through my spine, aligning my back to perfection so that my will struck a chord with *Christ's will in the encircling round*.

I was in a condition of refined Silence, a synthesis of Divine Love and Life. There was such a quality of tenderness. Tears streamed from my eyes as the waves of Love filled me to overflowing. I opened my eyes and in the state of *spirit beholding*, in the silence of the soul, the Presence of Love filled my being and looked through my eyes into the room. I “sense saw” a golden orb with pinkish hues pulsing before me. My eyes were led to gaze out the windows of Sophia's Sanctuary. The trees in the distance were shrouded by a vibrational force, like a breathing atmosphere. I understood and felt the presence of Christ in the etheric realm. The air that surrounds all life is His Breath. Air is the Breath of Love. I heard the words: “I AM here. Breathe in my Love.”

I understood that together with Christ we can co-create our spiritual temple by breathing with the consciousness of Christ. We have nothing to fear in the days ahead. Christ will overcome all evil and guide us through everything.

Project Update

Dear Friends!

As of October 10, 2013, **ninety-five of Robert Powell's lectures have been transcribed**. Some have been published, and some are in the process of becoming published. This is wonderful news, in my opinion, and this is all due to a transcription team effort by Lesley King (Australia), Holly Ammon (Asheville, NC), Beth Bean (Winston-Salem, NC) and me. If you would like to join the transcription team, please let me know. It is a service to Truth and Wisdom and Love.

In addition to the transcription project, there is the project of sound-editing Robert's lectures and selling them as recordings. Thank you, Robert, for making these treasures available to us now, and in this effective and accessible way. These recordings are currently available through purchasing CDs from the website www.SophiaSchoolOfMovement.Org, AND now there is the additional possibility of purchasing Robert's lectures by **downloading them directly from this same website**.

Over seventy sound-edited lectures are currently available as CDs, and 6 as downloads (the download option just began and will grow to include more lectures). Through purchasing these lectures you directly support Robert financially for all he does in the big picture between workshops. Thank you to everyone who has supported Robert's work in this way.

Music CDs: The music CDs that contain the music for the Choreocosmos dances are still available through the Sophia Foundation website www.sophiafoundation.org. We are currently in the process of making more of these CDs available (some have sold out). Thank you for your patience, and thanks to the talented pianists Ludmilla Gordienko and Sylvia Karpe for making these CDs available to us.

With Gratitude for our Spiritual Community in Christ, Sophia, and Michael!

Kelly Calegar
Durham, North Carolina
(On the Deneb Meridian)



image from
The Sophia School of Movement
website

CHOREOCOSMOS
SCHOOL OF COSMIC AND SACRED DANCE
NORTH AMERICAN SCHEDULE 2014

February 21-23, 2014 “Love is the Foundation for the Future” (with Foundation Stone Meditation). A weekend workshop with Karen Rivers. **Choreocosmos.**
At Sophia’s Sanctuary, 2836 Bloomfield Road, Sebastopol, California 95472
<http://www.sophiassanctuary.org> . Musical accompaniment with pianist and composer Marcia Burchard. Contact: Linda Delman: Tel: 707-827-3334. Email: lindaevansdelman@comcast.net

May 2-4, 2014 “Liturgy to the Earth – In Honor of Earth Day 2014.” At the culmination of this workshop at 11 am on Sunday morning, there is an open invitation to participate in the Liturgy to the Earth – followed by a 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 www.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 pm. A 4-day training at Sophia’s Sanctuary, Sebastopol, California. <http://www.sophiassanctuary.org> . Starting 7 pm, Friday evening, May 23; ending 12:30 pm, Tuesday, May 27. Musical accompaniment with pianist and composer Marcia Burchard. Registration: contact the Sophia Foundation: Tel: 415-255-3350 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. <http://www.sophiassanctuary.org>. Starting Tuesday, May 27, 2 pm, and ending at 9:30 pm 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: <http://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”— including celebration of the Midsummer festival and the festival of St. John. Sophia’s Sanctuary, Sebastopol, California. <http://www.sophiassanctuary.org>. Twentieth Annual Conference of the Sophia Foundation. With Robert Powell & Karen Rivers. Musical accompaniment with pianist and composer Marcia Burchard; singing led by Karen Rivers. Registration: contact the Sophia Foundation: Tel: 415-255-3350 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 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. <http://www.sophiassanctuary.org>. Musical accompaniment with pianist and composer Marcia Burchard; singing led by Karen Rivers. Registration: contact the Sophia Foundation. Tel: 415-255-3350
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 pm on July 26 and ends at 12:30 pm on July 29; departure on July 30.
Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691
Email: kcalegar@earthlink.net

July 29, 2014 “Grail Knights 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 pm on July 29 and ends at 10 pm 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 Sebgondi,
Tel: +39-06-86904627/+39-335-6749935 Email: usebgondi@gmail.com

August 17-22, 2014 “Attuning to the Stars: Star Gazing as a Spiritual Path” A 4½-day workshop with Robert Powell. **Choreocosmos and Star Mysteries — “As above, so below.”** Musical accompaniment by violinist Daniela Rossi. 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: francescammiandro@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 and can also be found beginning on page 73 of this *Starlight*.**

Visit this website for further information:

<http://www.sophiafoundation.org/courses-and-events>

Sophia Foundation email: sophia@sophiafoundation.org

PERSEIDS
LES LARMES DE SAINT LAURENT
pour L'Anonyme de l'Outre-tombe –

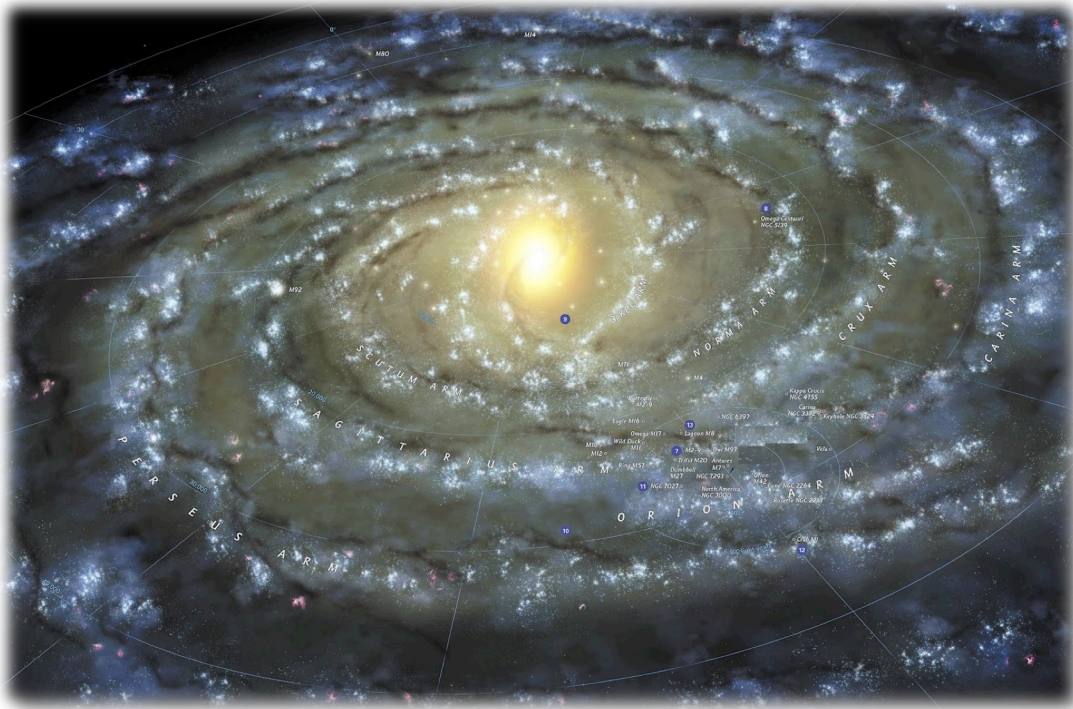
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C. Lawrie 2013

Again, the Perseids light up the darkness-dome of heaven, under stars . . .
Like Cupid's arrows, flighting swiftly into the astonished hearts . .
I feel the world-community, who gaze up rapt to spy these shooting meteors,
These sudden slips of insight into silent dark, careering linear,
Golden, or as Heather Couper's childhood spectre was: luminous-green -
A "Green Star over London" stirred her, 8 years old, into her life-career.
How the great swathe of the Milky Way generates our sense for the
Galactic plane, the whirl of energy in whose grand play we live
And move and share our earthly being. Citizens of this cosmos, we,
Whose ordered silence listens for our ripening speech, gives room
For human selfhood, and the round earth's transporting vector, venture.

Beautiful, how her rolling on the Pole Star turns her cloak to take
These sparks of night, these surging shines of light, truly the shafts
Of Perseus, or the flashing sword-thrusts, of his immortal courage
Strengthening our hearts. Look up! he says, look out and round
To where the spinning debris of Swift-Tuttle, cometary star-dust
Is caught to incandesce at the earth's cosmic edge, to fire
And glow upon her breathing surface, as she tows her bow-wave with
Sublime occasion, through the wondrous star-pricked-blanket dark
Of Night, of Universal Space, in whose eternal presence we are
Infinitely blessed . . For so these golden arrows of the cosmic Eros
Bury their quivering beauty in our tranquil and enraptured open hearts.

Salut, mon vrai, mon vieux ami, et ALLELUIA !



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

