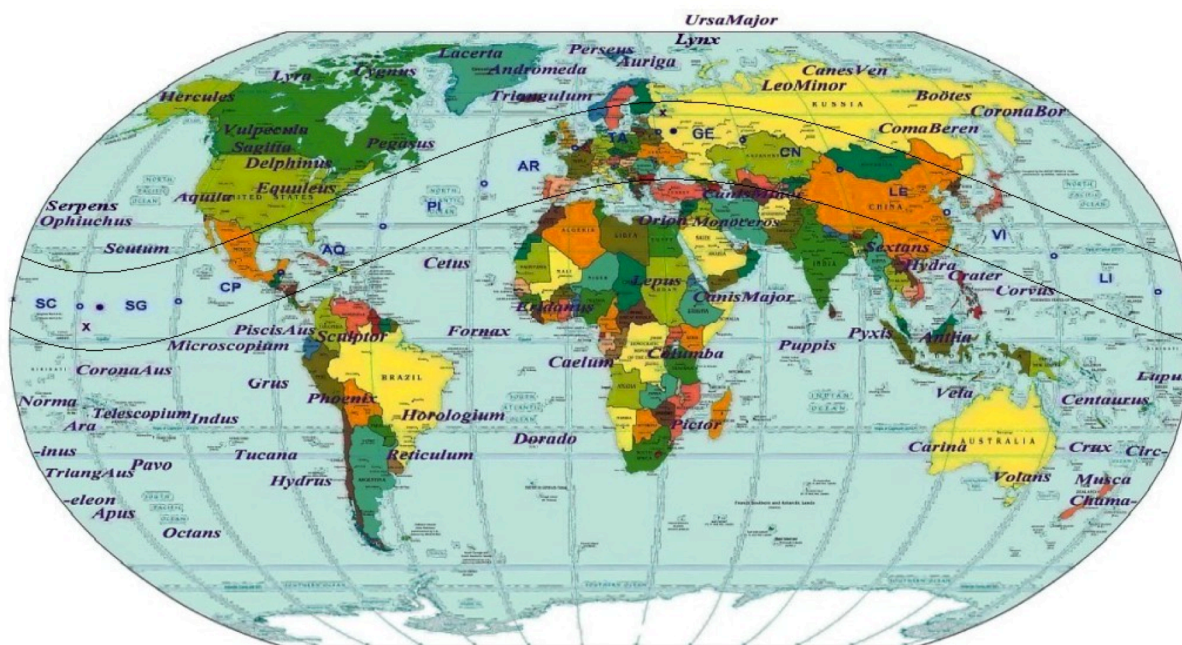


Astrogeographia Map of the Constellations onto the Earth - 2000 AD



(0AR00, 0N00) projects to (28W48, 41N22) close to Azores

(5GE16, 0N00) projects to max. latitude (35E58, 55N22) close to Moscow

The fundamental premise of Astrogeographia is that there is a one-to-one correspondence between the celestial and terrestrial spheres. The *sidereal zodiac* consists of the twelve zodiac constellations. The observed path of the Sun through the constellations is called the *ecliptic* and this defines 0° sidereal latitude. The *zodiac belt* is the band from 8° south to 8° north sidereal latitude and includes the twelve constellations. The initial points of each of the constellations, Aries (0AR00), Taurus (0TA00), Gemini (0GE00), and so on, can be taken as twelve reference points on the ecliptic. A simple Astrogeographia map can be constructed from these twelve reference points by applying the equations of projection between the celestial sphere and the earthly globe. The geographic points thus obtained are plotted onto a flat map of the Earth (see above Figure). The constellations, each 30° wide, are labeled AR (Aries), TA (Taurus), GE (Gemini), and so on. The origin of the sidereal zodiac (0AR00, 0N00) projects to geographic (41N22, 28W48). This is close to Fayal Island, one of the main administrative centers of the Azores in the Atlantic Ocean. The 28W48 meridian also passes through the east coast of Greenland. The primary phenomenon to be noted is that the Sun is influenced on its path along the ecliptic not only by stars *within* the zodiacal belt, but also by stars *above and below* the zodiacal belt. All these stars are included in Astrogeographia. Just as the signs of the sidereal zodiac can be projected onto the earthly globe, so can the constellations above and below the zodiacal constellations also be projected onto the terrestrial sphere (see above Figure)—from the Astrogeographia book (announcement on page 4).

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

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

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Book Announcement



Journal for Star Wisdom 2013

Editor Robert Powell
Lindisfarne Books

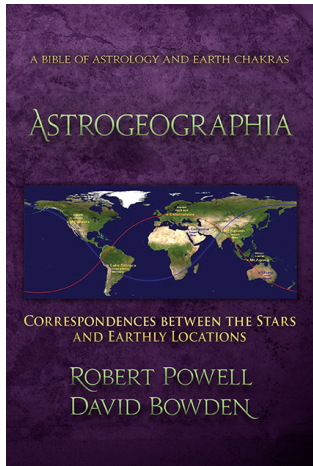
Journal for Star Wisdom 2013 includes articles of interest concerning star wisdom (Astrosophy), as well as a guide to the correspondences between stellar configurations during the life of Christ and those of today. This guide comprises a complete sidereal ephemeris and aspectarian, geocentric and heliocentric, 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. The *Journal for Star Wisdom* is concerned with these heavenly correspondences during the life of Christ. It is intended to help provide a foundation for cosmic Christianity, the cosmic dimension of Christianity. It is this dimension that has been missing from Christianity in its two-thousand-year history.

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

In this year's journal there is an article by David Bowden and Robert Powell on the new science of Astrogeographia concerning the location of the seven planetary chakras of the earth. David Tresemer's article examines the significance of Neptune in world events, and William Bento's article offers important perspectives on the dark shadows of Neptune. There is also an article by Wain Farrants and Robert Powell, which continues the discussion of the house systems in astrology that Brian Gray took up in the 2012 issue. Kevin Dann's article focuses on the 33 1/3 - year rhythm, and Lacquanna Paul's article is about Divine Sophia in relation to the zodiac. Brian Gray has contributed an article concerning his discovery of the zodiac in the Raphael Madonna series arranged by Rudolf Steiner. The monthly commentaries for the year 2013 by Claudia McLaren Lainson are preceded by her article on the Jupiter-Pluto opposition in 2013. The commentaries are supported by monthly astronomical previews provided by Sally Nurney that offer opportunities to *physically observe and experience* the stellar configurations during the year of 2013. This direct interaction between the human being on earth and the heavenly beings of the stars develops the capacity to receive their wisdom-filled teachings.

Book Announcement



Astrogeographia

Correspondences between the Stars and Earthly Locations

A Bible of Astrology and Earth Chakras

Robert Powell, David Bowden

Lindisfarne Books

"As above, so below" is the foundation of all star wisdom. It was known in ancient times that there are correspondences between the macrocosm (heavenly realm) and the microcosm (human being) and the Earth. *Astrogeographia* is a modern form of that ancient star wisdom.

According to the astronomer Johannes Kepler,

There radiates into the Earth soul an image of the sense-perceptible zodiac and the whole firmament as a bond of sympathy between Heaven and Earth.... This imprint into the Earth soul through the sense-perceptible zodiac and the entire sphere of fixed stars is also confirmed through observation.

And Rudolf Steiner said in his course on astronomy, "We can conceive of the active heavenly sphere mirrored in the Earth." The authors of *Astrogeographia* set out to determine the correspondences between the starry heavens and the earthly globe: *As above, so below*.

There are many books on the sacredness and the spirituality of our Earth. Few books, however, deal with the relationship between the Earth and the cosmos, which is the central theme for the research presented in this book. Its point of departure is the one-to-one correspondence between the encircling starry heavens—the celestial sphere—and the sphere of the earthly globe. David Bowden has not only worked out the mathematics of this one-to-one correspondence, but has also written a computer program that applies it in practice. Thus, a new science has been born—Astrogeographia—concerning the one-to-one correspondence between the earthly sphere and the celestial sphere.

Overview of Publication of Material

(Lecture Notes, etc.)

by Valentin Tomberg



Regular readers of *Starlight* will know that the opening pages of this newsletter are usually dedicated to the publication of material by Valentin Tomberg that has not yet been published in English translation; in some cases, it has not been published before at all. With the Pentecost 2009 issue of *Starlight* the publication began of 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*, here with 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.

With the two issues of *Starlight* in the year 2011, the first two lectures in *Series B* of Valentin Tomberg's lectures, held on Thursday evenings during the early months of 1940, were published, and in the first issue of the year 2012, the third lecture in *Series B* was published. Now, in this second issue of the year 2012, the fourth lecture in *Series B* is being published: *The Divine Plan and the Struggle between Good and Evil*. 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 his lecture held on March 28, 1940. Like the *Series A* lectures, these lecture notes belonging to *Series B*—as with those of *Series A* they are of a fragmentary nature—can also be regarded as comprising a further introduction to the Lord's Prayer Course (available as study material from the Sophia Foundation).

The Divine Plan and the Struggle between Good and Evil

Valentin Tomberg

Translated by Robert Powell from German notes of lectures held in Amsterdam and previously unpublished in English. Footnotes and words in brackets [] added by the translator. It needs to be borne in mind that these are notes, not a complete transcription of the lectures. This is the fourth in a series of lectures (Series B) held in the early months of 1940. 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 of *Starlight*. 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, is in this issue, below. Further lectures in Series B will be published in the coming issues of *Starlight*.

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 lectures 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.

The Divine Plan and the Struggle between Good and Evil

Valentin Tomberg

[In the previous lecture] the three [ranks of the spiritual] hierarchies were discussed in [their] nine levels.

The third hierarchy (Angeloi, Archangeloi, Archai) comprises the representatives of *conscience*. The second [hierarchy] (Exusiai or Elohim, Dynameis, and Kyriotetes) and the first [hierarchy] (Thrones, Cherubim, Seraphim) have to do not only with the human being but also with the whole (macrocosmic) world.

Activity of the Spirits of Form (Exusiai) [of the Spirits of Movement (Dynameis) and of the Spirits of Wisdom (Kyriotetes)]:

Every form is an inhibited movement. The inner movement of every form is an expression of the Spirits of Movement, the Dynameis. Above and beyond is the outpoured wisdom of nature, the Spirits of Wisdom, the Kyriotetes or Dominions.

Summary of the previous lecture [about the spiritual hierarchies]:

Microcosm: nine members [of the human being: physical body, etheric body, astral body, etc.]

Macrocosm: also nine members.

Every planet [has a] Spirit of Form.

Spirits of Movement (Dynameis)—life spirit of the planet	– life body of the world
Spirits of Wisdom (Kyriotetes)—planetary laws	– astral body of the world
Spirits of Will (Thrones)	– sentient soul of the world
Spirits of Harmony (Cherubim)	– mind soul of the world
Spirits of Love (Seraphim)	– consciousness soul of the world

*The Trinity: the threefold spiritual—
in the human being:*

spirit man (*atma*)

life spirit (*buddhi*)

spirit self (*manas*)

the remaining members

macrocosmic correspondence:

– the Father

– the Son

– the Holy Spirit

– the hierarchies

It is a fact that the world is now in disharmony. Something has to come [in addition to the divine plan] in order to explain why there is disharmony, lack of conscience, unfaithfulness of the peoples [of the earth], a false Spirit of the Age, caricatures [of the truth], etc.

There was a cosmic catastrophe within the field of Jupiter (between the orbit of Jupiter and that of Mars), a battlefield of past planets [in our solar system].

The Arising of Evil:

The world is not the sum of its forces of ideas. Rather, it is a *community of beings*—great beings, small beings, developed and undeveloped.

The arising of evil did not take place according to a law. Actually, there are no laws. What we call laws are the deeds of higher beings, which we sense as laws.

One form of manifestation of evil can be characterized as: creating chaos in space and time. Something which was good in the past or which would be good in the future can be evil *now*. The same applies to the higher realms. Here are some examples:

1. To interpret the Sermon on the Mount as law would be evil. The Sermon on the Mount is not evil as an example, but would become evil if it were to be applied as practical directives for taking action—namely, in the physical deed something inward would become coarsened.
2. Another example: to want to live on earth in the condition of *nirvana* would lead to quietism, wanting to remain at rest in oneself, [signifying] a giving up of the struggle [to evolve further].
3. Yet another example: to shape a brotherhood of the future here on earth when the time for it is not yet ripe leads to evil.

Every being of the world is a thought of the Father—[a thought] become free—[and] is permeated by the life of the Son, and receives strength of will from the Holy Spirit. Thereby world thinking, world life, and the world spirit work together.

The world was/is created by all the [spiritual] hierarchies insofar as they understand the thoughts of the Godhead.

The ideal is that every being recognizes and brings to realization an aspect of the truth. This has not taken place. Two conceptions among the beings of the world have arisen concerning the question as to how the world and humanity is to reach its goal. We call “good” and “evil” the consequences [of how these two conceptions come to expression] in our human life.

Another plan is in opposition to the *plan of the Father-God*.

Lucifer had compassion with lower beings (with humanity) and wanted to lead humankind and dwell among humans. He wanted to bestow freedom without human beings attaining it as the fruit of their striving.

Human beings ate from the *Tree of Knowledge* of good and evil. They should have been allowed only to behold it. However, they “ate”—that is, they took it into themselves as an impulse of the will. This was “the Fall.” *Lucifer* wanted to spare human beings from the process of consciousness. He (*Lucifer*) should then be the consciousness [of human beings].

The fruit = the result—namely, not as an image to contemplate, but as forces.

The [spiritual] hierarchies receive the light and transmit it, interpreting it. However, [for humanity at the time of the Fall] *Lucifer* himself became the source of light. He was not transparent with respect to the light. Rather, he gave his own light. Because *Lucifer* wanted to give his own light, a shadow arose. Outwardly he was light, which he gave, but morally, in relation to the divine light, it is shadow.

Materialism:

As a result thereof, *Ahriman* [also known as Satan, came] in *Lucifer*’s shadow. Wherever the sun’s light does not shine, there is coldness. Wherever *Lucifer* is, there also arises the *Ahrimanic* [element]. (Egoism = *Lucifer*; materialism = *Ahriman*.)

How does the struggle between good and evil take place? That which is called KARMA *is this struggle*. It is not a clash of forces, but an argument, a discussion. From above, from the Trinity, is where the law of destiny comes from.

World karma arose through *Lucifer*’s deed. World karma is the judgment of that which the [spiritual] hierarchies do in the world.

Every deed describes a circle, the result of which returns to the human being sooner or later. Thus repercussions [setbacks] arise in relation to that which the [spiritual] being or human being

themselves had wanted. The result of Lucifer's deed was Ahriman. Ahriman is the karma of Lucifer. Similarly, Ahriman's karma will be a third evil, called Adzura. [Adzura refers to the collective consciousness of the Asuras—see Rudolf Steiner, *The Deed of Christ and the Opposing Spiritual Powers: Lucifer, Ahriman, and the Asuras*, lecture of March 22, 1909, in volume 107 of the Complete Works. See also Valentin Tomberg, *Christ and Sophia*, pp. 58-59].

Pain, suffering, and death are the three curses of the Father from the [time of the] expulsion of human beings from paradise. They represent a threefold "wall," which protects human beings from evil. In addition to these universal human streams, there is [also] individual karma.

* * * * *

Translator's note:

In the previous article in this series, published in the last issue of this newsletter, as well as in his article "The Spiritual Hierarchies" in *Starlight*, vol. 8, no. 2 (Fall 2008), Valentin Tomberg gave many more indications concerning the profound significance of the spiritual hierarchies and their activity in our time. The next lecture belonging to Series B, held on April 11, 1940, will be published in English translation in the next issue of *Starlight*. The last lecture in this series was held on May 9, 1940, 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.

On Healing Karma

by Estelle Isaacson

O, Child of Light!

The angels are ever near and desire to give you a message:

Your angel bears a wound, an old wound that hails from the past. The angel holds the wound for you. Your angel is wounded with *your* wound, and will bear that wound until you are ready to be healed. You may at times sense the wound, but for the most part it remains veiled in darkness.



Consult your angel regarding this wound, for if it must continue to bear this wound on your behalf, it will not be free to do the greater work of empowering you to move forward. Your angel will instead be bound to your wound. Know that in thus bearing your wound your angel sacrifices a higher station.

Your angel bears your karma, which it can release only when you are able to endure it and work with it in your present life. If your angel released you from the burden of your karma all at once, you would become despondent, and quite possibly give up in despair. Very few can in one lifetime bear all their karma.

Now you see how great and powerful is the sacrifice of Christ, for he is the Lord of Karma! He bore the karma of ALL souls who have lived, and ever shall live, upon this Earth. And he bore it all at once!

Your angel can bear only *your* karma. It cannot at the same time bear another's karma. Your angel is indeed powerful. But think of Christ, who bears the karma of ALL! He is incredibly powerful! And you, O Human, you cannot yet bear even your angel's burden, for you cannot yet bear your own karma.

So humbled we are when we realize how great are the beings who serve humanity! We may take joy in the thought of all those great beings who serve humanity. The angels, in their ascending choirs opening to the Godhead, exist to serve *you* and love *you*. They do not judge you. Far from it, they are willing to bear your karma until you yourself can bear it. They stand in awe of you, for you made the decision and sacrifice to come to Earth.

And now in your present life you face your karma. Whatever is causing your current pain is part of the karma you came to bear.

Your soul wants to purify itself. Your soul and your angel are working together to bring you precisely the experiences you need so that you may awaken. If you give yourself over to guilt, anger, fear, or anxiety, you only relinquish more power to your lower nature—for the dark beings that tempt your lower nature feed on such negative emotions and thoughts.

To heal your karma you must face these challenging emotions. You must bring your presence fully into them, and be willing to look at the circumstances into which you have fallen and admit: *I created this.*

You may take the Son of God as your exemplar in this, for he came to enter into and bear all karma. Before his time had come to take up the cross, his disciples said, “Let us run away! We will start a community in the wilderness. You need not surrender yourself to those who seek to kill you!” But Christ did not run away. He took up the cross and carried it all the way to Golgotha. And in doing so, he took on the world’s suffering and bore it fully and perfectly to the very depths of his Being. He felt what it is to be a fallen human being, as if he himself had fallen endless times to the deepest depths. And yet, there in the depths with the most fallen and lost souls he was able to find himself! He found himself there, and he found them also. And just as he re-membered his True Self in that most formidable place, so did he re-member the true selves of those lost souls also. And by thus reflecting to them their own highest principle, he was able to awaken them to their own light. That is how he was able to guide them out of hell!

But Christ bears for you not only your karma. He bears also your true name—the name of your abiding spirit, which only he knows. He holds your highest good and your karma at the same time! Your angel also holds your karma and bears your true self within its heart, and in this serves both you and Christ.

* * * * *

Your true self has been betrayed by your lower self. This is true of all human beings! Since time began, a separation has gradually opened between your lower self and your higher self. This separation is as a chasm carved out by your misdeeds from lifetimes long ago and from your life today. But there is hope, for this chasm can be bridged by forgiveness—the forgiveness that exists *already* in the Heart of Christ. For as Christ bore upon the cross the karma of all humanity, he uttered the great decree, “Father, forgive them, for they know not what they do.”

You might well ask, can I truly be forgiven if I do not know everything I have done? Or again, can I forgive others who know not what they have done, or are now doing? And the answer is *yes*, for forgiveness has already been decreed. It has already been set in motion. It does not exist in some future time—it exists now! You are *already* forgiven! Christ’s forgiveness extends *now* to the past, the present, and the future. But how do you make this real within yourself? How are you to be forgiven? How are you to feel the forgiveness? How are you to offer forgiveness to the one who, all unaware, has nonetheless caused you so much pain?

This power of forgiveness lies within your higher self. But to reach this endless source of the elixir of forgiveness you must touch into your higher self more deeply and more often, and this requires right meditation.

You did not return to this world only to forgive others for things stemming from the past, but also to receive forgiveness yourself. Between your last life and the one you are now living, you dwelt in a realm made up of the potential for forgiveness. While in that realm you were not in a position to actually bring about such forgiveness, for this can only be accomplished while you are incarnated upon the Earth. But while in that realm you were in touch with your true self, which

yearns both to forgive and to be forgiven. It was then, saturated with the clarity and awareness of your true self, that you decided to return to Earth and pick up the threads of your destiny in order to realize true forgiveness—which is always both a giving and a receiving.

Souls return to Earthly life with precisely this intention, but often lose sight of it and all too easily fall back into former habits and negative tendencies. Your work is not to recreate and relive the past, but to transcend the past and in so doing rise above it to new heights.

Karma can be a heavy burden indeed. Its leaden encumbrance drives some so far as to end their lives. Having taken on more than they can bear, they come to believe that death is their only way out.

You also have chosen to take on profound challenges, and there is no turning back. Your only way forward is to seek divine help, to meditate in prayer to Christ, acknowledging that he has already borne the karma of the whole world—past, present, and future—while admitting to yourself that you on the other hand can hardly bear your own karma. Hold this in your mind as you say in all humility:

Before I came to this life, I know I committed a misdeed, even though I may not now remember this misdeed. I know only that I cannot bear the karma this misdeed now presents to me. Neither can I bear the knowledge that I committed such a misdeed. I am not strong enough to bear this myself. Furthermore, I know that my angel is hindered by this misdeed. I wish to free both my angel and myself from the wounds of my misdeed, so that we might progress together. Now, in Christ all is freedom. And in freedom—out of my own free will—I give myself and my burdens to Christ, for I know that Christ was victorious over sin, disease, and death—over all that human beings suffer. Christ is my one true power. Alone, I cannot bear this burden. O Lord, show me my True Self!

Unless you humble yourself and assimilate these truths, you can do but little on the world's behalf. You cannot transmute the world's darkness and suffering until you have transmuted your own through the power of Christ. Indeed, any work you do in making amends for your personal past immediately affects the world.

Christ heals the self-inflicted wounds of karma. If you will accept your wounds and bring your presence into the pain, you free your angel. If you accept the pain, dwelling not in anger, or hatred, or fear, but resting content just to be present in the pain—then Christ is there. For Christ suffered your sufferings, and in doing this *he* became *you*. He bore what you are bearing, and he comes to you in your suffering. You may find him in your distress, if you but turn to him.

As he bore all sin and suffering on the cross, Christ did not—even for a passing moment—entertain anger or fear. Neither did he judge. He allowed himself only to feel the suffering fully and to become one with it. If you can bear your own suffering in this way—even for an instant—you will meet the Christ! For he already knows you and your suffering. Yes, your suffering is precious to him, for it brings him to you.

You may sometimes unconsciously wish to see those who have hurt you sunk in misery. This is so because you may for a time fall prey to the delusion that you can rid yourself of your own misery

by seeing the other person suffer. But your soul's true intention is to find the Christ, who beholds you in your anguish. You may also perhaps sometimes entertain the false idea that if only others were to behold your suffering, they might somehow save you. But in doing this you are in truth seeking to be beheld by the One Savior who liberates you from suffering and darkness.

There may also be times when you want to be a savior to others and take away their suffering. But the *true* way of compassion is to *share* their suffering. You cannot do this by covering the suffering up—by buying the sufferer something, or changing their circumstances in some way—but only by being *present* in their suffering and *sharing* it with them, by being willing to accept their suffering and to feel it to its very foundations. This is what a *true savior* does. *True compassion* is to feel and know the other's suffering, but to do so without judgment, without the need to “be the answer,” or to either cast it aside for them or take it upon yourself.

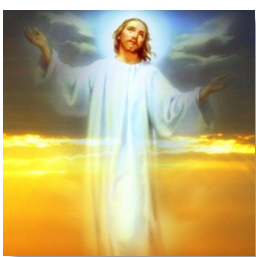
Consider those with whom you are now in conflict as future judges of your soul. They may at present have a “case” against you. Ask yourself how your relationship with them can be healed so that they are freed from the task of being your judge. For everyone we hurt becomes our judge until we have made good the damage we have done.

Remember always that words are more hurtful than weapons, and that the *tone* of your words has no less a capacity to destroy than the words themselves.

The lower self wishes to silence the judge and sometimes even seeks revenge against the judge, believing erroneously that the judge is the enemy. But the real enemy is the lower self. The higher self chose the current life along with a plan to make amends and restore lost love, to bring to light the dynamic of the past destiny and thereby release the other from the onerous task of acting as judge. Ponder and meditate upon what it will take to release the other from the karma that binds you together.

Your pain has become to you a false self. It is like a prosecutor you loathe for all the guilt it heaps upon you. But this prosecutor, who is your false self, bars your way to true freedom. To truly “clear your name” and free yourself you must first take up the cross of your own decisions and actions—those decisions and actions that have brought about the conflict and the suffering—and carry that cross to Christ, who will bear it with you to an inner Golgotha and suffer with you there.

Your false self continues to bring pain to your higher self. This is how it gathers power. Your false self makes known the misdeeds that cling to you—both those you have committed and those committed against you. Ask yourself what are the cases against you, and who the judges presiding over you. What would happen should you accept responsibility for the conflicts you set in motion and work to make amends? Would this not *release* the judges?



Pray and meditate over all that has been given you in this message. To become aware of one's karma is a great gift. Treat it as such. There is a promise and a gift for you in this work of forgiveness, a gift that can come to you in no other way.

Book Announcement
Through the Eyes of Mary Magdalene
Book II
Initiatic Path to the Passion

By Estelle Isaacson

To be published in the fall of 2012 by LogoSophia Press. Approx. 340 pp.
Price: \$17.95.

Estelle Isaacson presents her further visions of the life of Mary Magdalene in this second book of the trilogy *Through the Eyes of Mary Magdalene*. This volume is subtitled *Initiatic Path to the Passion*. As with the first book, this text is illustrated with many illustrations drawn from the work of James J. Tissot.

Part One opens as Jesus returns from his journeys in pagan lands after the raising of Lazarus. Magdalene shares private moments with him and hears reports of his experiences—most especially, the time he spent with the Magus, the wise king who had visited the infant Jesus bearing gifts of gold. We are taken into a series of initiations she underwent in a secluded cave in preparation for the approaching Passion.



The Repentant Magdalene
James J. Tissot

Part Two sets forth plots against Jesus and the fears that came over the disciples as they realized his time was short. We witness the Triumphant Entry, the cleansing of the Temple, Jesus's address to the Greeks, and another wondrous anointing of Jesus by Magdalene.

Part Three encompasses the Passion and Resurrection. Herein we read of visions experienced by the Blessed Mother and Magdalene as Jesus suffered in Gethsemane. There follows the betrayal by Judas, his death, and his remarkable experiences immediately thereafter. New light is shone upon many mysteries of the Passion: from Jesus's Agony in the Garden to the dream of Pilate's wife Claudia, from the merging of Lazarus with John of Zebedee under the Cross to the great mystery of Magdalene's role in the Passion. We are taken into the tender, precious moments of preparing his body for entombment, and witness Magdalene's profound grief as she must let her Beloved be sealed in the tomb.

The crowning event of this book is of course the glorious Resurrection—the most important event of all time!—which we witness through Magdalene's eyes, gaining new insight into its profound mystery.

The several *Appendices* shed light on many important themes addressed in the text, including a vision of the of the gold-bearing king as a youth, as well as visions of Cassius and Abendar—the two centurions converted at the cross.

The Words From the Cross

by Philip Mees

All four evangelists report that Jesus spoke when hanging on the cross. But as can be seen below, they don't all report the same words.

Matthew: "My God, my God, why hast thou forsaken me?"

Mark: "My God, my God, why hast thou forsaken me?"

Luke: "Father, forgive them, for they know not what they do."

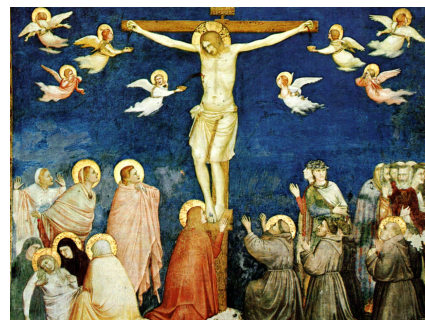
"Today you shall be with me in paradise."

"Father, into thy hands I commend my spirit."

John: "Behold, thy son. Behold, thy mother."

"I thirst."

"It is fulfilled."



Giotto Assisi Crucifixion

I am sure that in the course of time many scholars have commented on these words—why different sayings were reported by the different evangelists, the sequence of the sayings, etc. Of course, I do not want to add to this; however, I have long wondered at the sequence in which Valentin Tomberg placed the words from the cross and the relationships he gave them to the seven chakras. For instance, Tomberg placed the last saying reported by Luke as the first, the one related to the crown chakra. As I contemplated his sequence for an extended period of time, I began to see something, or rather, I began to suspect something that looks like a path.

To commend our spirit into the hands of the Father is a deed every individual has the fundamental ability to perform. It is the kind of deed no one can demand of anyone; it has to come out of completely free will, out of a deep desire to live in accordance with God's will and God's law as much as possible. It means that one sets a goal for oneself of letting go of all inclination to do things that are not God's will, the ultimate purpose being communion with God or, in a different word, initiation. Of course, it is not possible to do this one hundred percent; I believe that is not the point. The consistent effort, the recognition of failings and the resolve to try again are what counts. This deed is evidence of the fact that the person has recognized the superiority of the spiritual over the material and has resolved in his or her mind to strive after the spiritual as much as his or her life and capacities permit.

Every serious resolution we human beings make will have to prove its mettle in tests and trials. Once made, this resolution proves to be almost impossible to uphold because of all the things we are involved with in daily life. All the humdrum things of life are so absorbing that we are constantly diverted from the path we had resolved to walk to reach communion with God. If we are really serious about our resolution, it is almost inevitable that we will come to a point of despair because of the absence of any help. How are we expected to do this by ourselves? "My God, my God, why hast thou forsaken me?" We implore God to help us.

Thinking about this I am reminded of Theresa of Avila who totally dedicated her life to God and, I understand, never reached communion with God. Her whole life she thirsted for it. And there must have been, and continue to be, many others who, despite their failings and incapacities, thirst for life with God. "I thirst." Such longing is probably what keeps one going on this path in spite of every difficulty life will put in one's way through the interference of the adversary powers, whose only interest is to keep the human being away from God.

To the extent that one succeeds in living in accordance with God's law, I expect that one may then occasionally hear a little whisper: "Today you shall be with me in paradise." I said "to the extent that" because I hope that it is not an all-or-nothing situation. I picture it as the ascent of a high mountain on which the trail is sometimes easier than at other times. Perhaps we are unable to climb some sheer rock face, but can still make progress, step by step, in other, less spectacular ways. This would be the encouragement we have been hoping for, and which gives us a little peek into the world of God.

At this point I believe the eighth and ninth beatitudes come into play. They speak of persecution. As we travel on this path we become a little different from the majority of human beings on earth in that our orientation is no longer the accumulation of things and stuff, but the ascent of the mountain. And since this will not be understood by most other people, and they will view us as persons who think themselves superior to them, they will start attacking and ridiculing us. Inspired by the adversary powers, they want to nail us to the earth. However, we will be able to recognize what is going on, we will realize that these people are needed in the overall evolution of humanity and will in time develop further, and we will be able to feel gratefulness and compassion because of the fact that without their existence and work we would not be able to pursue our own path. At least, I hope that if we ever reach this stage we will be able to rise to the plea: "Father, forgive them for they know not what they do."

The following stage is another hopeful picture. The forgiveness of our malefactors may be a critical and difficult step on the path that opens the door to the world of God. Standing on that threshold we will become aware of how the elements in our soul, which we have been successful in purifying along the way, are now bearing fruit. The soul as the mother now bears the spirit as the son. Meister Eckhart in the middle ages called this the birth of Christ in the heart. "Behold, thy son. Behold, thy mother." Again, I hope this is not an all-or-nothing process, but that it takes place for every individual little element we have been able to purify in our soul. At the same time, we could also contemplate this saying as indicating that we stand here on the threshold in our essential humanity, no longer as a woman or a man. The masculine and feminine are harmonized into essential humanness.

It seems that our journey is now complete: "It is fulfilled." But the journey is probably never finished, for if we manage to arrive here in one respect, there will remain a thousand other respects to fulfill, and the easiest ones are likely to come first. Our resolution had better be a firm one, for as our soul strength grows, we will have to climb ever higher mountains.

Poem

by Natalia Haarahiltunen

The life work of Robert Powell in the book *Cultivating Inner Radiance and the Body of Immortality* brought to mind the following poem that I wrote some years ago. This was my personal answer to Karl König's poem "The Knighthood of the 20th Century"—this one is for our century!
With gratitude for the Sophia work, Natalia Haarahiltunen, Helsinki, Finland.

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.



Comment from Robert Powell: Natalia and her husband Mirkku organized a Sophia workshop in Helsinki at Michaelmas, 2012, where we celebrated the Michaelmas festival on the evening of September 29, the festival day of the Archangel Michael. It is wonderful to know about their Sophia work in Helsinki, where they celebrated—at the same time as the Sophia Foundation of North America was celebrating this event at Mt. Shasta—viewing the transit of Venus across the face of the sun.

Towards Building a Community of Grail Knights **No. 1: Remaining True to the Spirit**

By Bill Trusiewicz



Holy Michael,
Thou who guards the Evolution of the Earth
During which the Mystery of Golgotha took place,
Whence comes the inner spirit-birth of the true Self of the
human being,
May thy radiant Being guide this Self
In freedom and love along the path of human existence
Which receives its meaning alone through Christ.

Robert Powell

Christian Hermetic Astrology: The Star of the Magi and the Life of Christ

"The New Michael Community"

A quotation from Lecture 1 of *Inner Development* by Valentin Tomberg

Rudolf Steiner speaks of two streams within the Anthroposophical Movement: the "Platonists" and the "Aristotelians." The Platonists are those in whom the new clairvoyance will appear in the form of karmic seership. The Aristotelians will have a clairvoyance with regard to the secrets of nature. 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. They will have to guard the secrets of the spiritual world. In this community, guardianship will involve neither keeping silent nor revealing everything. Instead, it will mean that a living rampart, or wall, will be erected—a wall consisting of steadfast human forms who will stand as a vertical connecting link between the spiritual and the physical worlds. On one side they will open the gates to the authorized, and on the other they will close them to the unauthorized. This community of "knights of the threshold" will be fully realized in the sixth cultural epoch. It was begun through Rudolf Steiner, through the founding of the Anthroposophical Movement, through the revelation of the mission of Michael, and through the misfortune which we later experienced. We are summoned by the voice of Rudolf Steiner; we are tested by the misfortune now coming to us [1938]. What

we must awaken in the depths of our souls is earnestness in regard to the spiritual and outer worlds, and fidelity to the spirit, each one according to his or her position in life. We can conduct ourselves in every way, in speech and action, according to the demands of everyday life. But let us keep one province free from compromise; let us remain true to the spirit, independent of all teachings and teachers, of all organizations in the world. Let us remain faithful to the inner voice of truth and conscience! Then we are in the school that is preparing for the future Michael community—the community that will bear the motto: *Michael-Sophia in nomine Christi*.

* * * * *

The idea of a "community of knights of the threshold," which has been elaborated by Valentin Tomberg in the first chapter of his book *Inner Development* and is quoted in part above, has been a subject of interest to many members of the community of the Sophia Foundation. A conception of a community of knights has been spiritually gestating in the "womb" of members of the Sophia Foundation for some time. The "community of knights" that Rudolf Steiner first referred to and that Tomberg has developed and elucidated has been variously referred to among us as "Grail Knights," "Knights of the Grail," or "Grail Knighthood." The idea put forth by Valentin Tomberg was that a "knighthood" would be established in the future as a further development of the virtues of the cultural phenomenon of knighthood that developed in Europe—essentially to guard and protect Christian pilgrims. A modern knighthood would be a *spiritual* knighthood that would serve "to guard the secrets of the spiritual world" for modern pilgrims of the spirit. "The secrets of the spiritual world" might well be called the "Grail," and "Grail Knights" would be those who guard those secrets. We may think of this knighthood as representing the masculine element of the Sophia work whose leading spirit, along with Christ and Sophia, is Archangel Michael, the one who is Christ's champion in spiritual warfare against evil in the world. Michael completes the essential trinity of beings represented in the motto of this community which Tomberg has given us in the final words of chapter one: "Michael-Sophia in nomine Christi" (Michael-Sophia in the name of Christ).

There are a number of matters that naturally come to mind which we must understand as foundational to forming a community such as we seek. Without this understanding no community such as Tomberg describes could come into being. We will explore these matters in a series of articles, the intention of which is to begin to draw together the forces necessary to fulfill the high calling of the community which we seek to form. Such a community will lead humanity into the sixth epoch, the period called in the Bible "Philadelphia," the community of "brotherly love," or what today we would call the community of "human love." In this present article we will explore in particular Tomberg's injunction: *Let us remain true to the spirit, independent of all teachers, of all organizations in the world.*

At the onset of our work, it is important that we acknowledge Archangel Michael as the guiding spirit of the Grail Knighthood. Michael, as mentioned above, represents the masculine element in the triumvirate of beings who are the presiding spirits of the community we seek to build. Sophia represents the feminine principle. As we know from the stories of the knights of antiquity that we can read about in Mallory's *Le Morte d'Arthur*, Eschenbach's and Chrétien de Troyes' works on

Parcival and many other works, the masculine and feminine principles played distinct and essential roles in the culture of knighthood. It was easy to identify these elements at work since they were identical with the roles of men and women in that society. Today there is no such delineation of roles by the sexes; rather, the roles are played out spiritually in the souls of both men and women. Understanding this fact will help us a great deal when it comes to building the community of which we speak. This is a subject that is worthy of much further discussion, but for the time being we will confine ourselves to a simple formula.

In establishing this formula we need to acknowledge the truth that Sergei Bulgakov recognized when he ascribed to Sophia the motto “*Omnia Conjungo*.” This Latin motto translates as “she who unites all.” At the risk of being overly simplistic, we might say that the predominant feature of Sophia’s character, the hallmark of her nature, is that she embraces differences of the most manifold and diverse kinds. Notably, there are many other attributes that are suggested and subsumed by this statement: the breadth of her compassion and her insistence on and genius at collaboration, to mention only two. Knowing Sophia and recognizing her at work requires that we know these facts and can recognize them in action. A Sophianic work is a collaborative work. We might say that Sophia does not speak through individuals who do not represent and embrace the great diversity transcending the barriers that have been erected by our modern, overly masculine culture. Or we might say that she *does* speak when many voices are represented, when a common voice is discernable in a diverse group of individuals. We mention these attributes in order to help us identify and define Sophia’s feminine role.

Conversely, the masculine role of Michael, as expressed in the opening verses of this article, is to bring about “the inner spirit-birth of the true Self of the human being,” and to “guide this Self in freedom and love along the path of human existence.” The primary role of Michael may be seen as highly individual—having to do with bringing the unique self of each individual to birth within him or her. In this regard, what speaks of Michael’s rulership in the soul of the individual is that he or she is *not* guided outwardly by others, but that the person has a source of wisdom and knowledge within. If taken superficially this could sound like the antithesis of collaboration, or of the ability to work with others, but of course that is not the case. And this is the point of the formula of the new community that we are discovering. Only out of one’s highly individual contribution, only out of his or her unique connection with Christ is one able to bring forth the acceptable gift for the community.

We have begun this article with Robert Powell’s paeon to Michael, and we have done so to set the right tone for this work, which is a Sophia work, a work *of* a Sophia community *for* a future Sophia community under the guardianship of Michael. We have briefly elucidated above the somewhat paradoxical nature of this work, in which emphasis is placed on both universality and individuality, embracing the masculine and feminine aspects of spirituality, perhaps more accurately characterized as a polarity out of which one can expect the fires of spirit to mingle with the spiritual waters of life, to work together in an especially powerful way.

The right tone for this work could also be described as somewhat *enigmatic*, having a strong element of the unknown attached to it, somewhat in the spirit of Tomberg’s *Meditations on the Tarot: A Journey*

into *Christian Hermeticism* which employs the form of the arcana to keep alive the questing spirit of the seeker. The Grail, after all, is still very much a secret even though the popular media has been cashing in on it for some time. One approaches a secret in a special way; that is why and how it remains a secret. Knights of the threshold have a special responsibility in this regard, to reveal and to conceal the Grail wisdom. The element of the unknown and enigmatic in this work provides a proper sense of awe and humility, helping us more fully appreciate the task we are taking on. Having a feeling that one *knows* something—a feeling which often arises when we deal in abstract spiritual scientific ideas and texts—is a sure path to creating a false sense of security, the illusion of our own cleverness, and an attitude of spiritual pride. These attitudes can lead to priggishness, making those who succumb to them pedantic, doctrinaire, moralizing and authoritarian, and producing a show of earthliness rather than spirituality. This is the natural course that results from holding abstract spiritual ideas that are not grounded in spiritual reality. A strong dose of enigma, paradox and mystery keeps us in touch with the dark and fertile chaos of earth. We don't fly off like the mythical Icarus, whose story was told by the initiate Ovid as a prognostication of what would befall those who become too enamored with the intellect. Icarus, piloting his father Daedalus' flying invention/contraption, flew too close to the Sun, melted the wax that held fast the feathers on his wings, and plunged into the sea. He was too clever for his own good, too attracted to the elevating brilliance that may be achieved through outer knowledge.

Having set forth the above characterization of Sophia and Michael, in which the feminine principle of holding diverse elements together for a higher purpose is represented by Sophia, and the masculine principle of bringing the unique individual "I being" of each one of us

SOPHIA	
-----	X CHRIST = COMMUNITY
MICHAEL	

Figure 1: Formula for community

to light is represented by Michael, we are ready to state our formula: SOPHIA OVER MICHAEL TIMES CHRIST EQUALS COMMUNITY (see Figure 1). And I will restate it: The Divine Individual (fire below), in service to the Whole of Humanity as exemplified by Sophia, "The Mother of all Peoples" (water above), times the revelation of Christ, equals True Community. This is the formula that builds a Grail Knighthood that leads humanity to the revelation and experience of what we call a "sixth epoch" community, a "Philadelphia" community—a community of "human love."

Now to begin our work proper, let us consider just how high a calling Valentin Tomberg has envisioned as we carefully evaluate certain references he makes to the "community of knights" in the book *Inner Development*. In most cases he refers to a "future community," in recognition of the challenge of rising to the heights he has envisioned. He goes as far as to say that Rudolf Steiner has begun the work through his founding of the Anthroposophical Society, inasmuch as the Society is a revelation of Michael. Speaking of the "revelation of Michael," we are not speaking of gathering ideas and concepts about Michael, but of "walking" in the revelation of his actual being. For the community of knights, the revelations of Michael must become our Life. We must become agents of Michael on earth, empowered with Michaelic wisdom and courage, and living in the service of Sophia.

Just how high a calling Tomberg has set before us will become clear as we examine the closing words of the first chapter of *Inner Development*. Here he speaks of what is necessary, what we must employ out of our own inner resources to achieve the goal of the new community. We must possess “earnestness in regard to the spiritual and outer worlds” and employ “fidelity to the spirit.” And, above all “...let us keep one province free from compromise; let us remain true to the spirit, independent of all teachers, of all organizations in the world. Let us remain true to the inner voice of conscience! Then we will be preparing for the future Michael Community—the community that will bear the motto: Michael-Sophia in nomine Christi.” Notice how in telling us all the things we must do, Valentin Tomberg says that doing these things will only be “preparing for the future Michael community.”

Let us take up these words as Tomberg entreats us —“in earnestness and in fidelity to the spirit.” What does it mean to “remain true to the spirit, independent of all teachers, of all organizations in the world?” How does one become “independent of all teachers?” And “all organizations”? We must have teachers. We must be able to associate with others in organizations. How does one become independent of teachers when we are drawn by the spirit to teachers under whom we can receive guidance? What can these words be referring to?

The words of St. Paul to the Hebrews may be helpful in this regard. In chapter 9, verses 10 and 11, Paul explains to the Hebrews the “new covenant” between God and his people that he has brought into being through Christ, addressing the matter of independence from teachers. He quotes from the prophet Jeremiah (31: 33-34) who was able to envision the effect that the Messiah would have on the community of Israel, saying,

For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his brother saying, *Know* the Lord: for all shall *know* me from the least to the greatest [italics mine].

This is his vision of a truly “new covenant” community—a community with the type of knowledge that only comes from Christ-empowered individuals whose “I am” has been awakened by him. It is particularly interesting in this case to look at the Greek words from which this translation (the King James Version) is taken. First you will notice the words “they shall not teach every man his brother...” In other words, spiritual knowledge, the knowledge “of the Lord” will not be something received outwardly. It will not come from another person but “all shall know me from the least to the greatest.”

Of particular interest in this connection are the two words “know” (italicized in the last line of the text) which are taken from two *different* Greek words: the first “ginisko” and the second “oida.” *Ginisko* refers to an outer knowing, a beginning of knowledge. *Oida* refers to a ripe, inwardness of knowledge. Repeating the text, we render it: “they [this people] shall not teach one another saying *know the Lord* (receive outer knowledge): for all of them shall *know me* (my inward fullness) from the least to the greatest.”

What the scripture is referring to is our individual ability to know our inner teacher. The inner teacher reigns supreme in souls that have adequate self-knowledge by which they can judge not only what is right and wrong, but also what *Life* is in the spirit—without outside help. Christ is our inner teacher who appears to us as the one in us who is most truly our self: he is our higher Self. If we will understand this correctly we will see that we are speaking of the mystery of the *spirit-self* (“*manas*” in Indian esoteric terminology) and also of Christ’s appearing in the etheric.

I mentioned in the previous paragraph a connection between the sense of right and wrong and the sense of *Life*. A sense of right and wrong is derived from the “tree of the knowledge of good and evil.” This is the “tree” which by eating its fruit, humanity was condemned at the time of Adam and Eve, since the tree of life was then taken away from humanity bringing death into the evolutionary scheme. The “serpent” said that by eating of the fruit of the tree of the knowledge of good and evil, humanity would become like gods. This was actually true, but it’s only half of the story. The serpent did not mention the fact that to become like gods would require great suffering on the part of humanity, and that the tree of life would be taken away until humanity developed conscience. Now, to jump to the present: Christ bestowed the power to awaken the human conscience and restore the tree of life to humanity. There is a great mystery surrounding the tree of life that will need to be taken up in another discussion. It is a mystery that is being unveiled in our time alongside the fabrication of a counterfeit “tree of life” which the mystery of evil will be unveiling in our time. The following discussion will not deal directly with the tree of life, but will approach it only in a tangential way.

In many of Valentin Tomberg’s writings, especially his later writings, we notice his repeated reference to “*Life*” as essential to healthy spirituality. This word “*life*,” aside from its typical prosaic meaning which for modern humanity is “biological life,” is rather enigmatic; its deeper meaning escapes us. It is a word that draws up many associations and meanings that make it very difficult to define. Life is multi-layered and complex, springing from a source we do not comprehend. We have heard it so many times that it has become proverbial: “*Life is a mystery.*” Humanity acknowledges this mystery as self-evident, since embedded in the word *LIFE* are the mysteries of death, the mysteries of life after death, and the mysteries of karma and reincarnation, which we will only mention here.

In the modern world we tend to use the word *life* as a morally neutral word. We think of plants, animals and human beings as having life whether they are good or evil; life is given to all living beings. But the student of spiritual science understands that life is connected to soul and spirit and is actually never separated from soul and spirit. The student of spirit learns that life has a fundamental moral ground. In the first chapter of Genesis one reads, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Here we see the original connection between “*life*” and “*soul*.” St. John, in his gospel mirrors this moral quality of life in his prologue: “In him was *life* and the *life* was the light of men....and the light shone in the darkness but the darkness did not comprehend it.” The “*life that is the light of man*” is what animates the human conscience; it is what makes possible the distinction between light and darkness, between good and evil. This is made clearer yet in St. John’s first letter, which, in the very first verse of chapter one, begins with a reference to Christ as

“the word of *life*,” and in the last chapter (5:12) he mentions this “life” again: “He that has the Son has *life*; and he that has not the Son has not *life*.” It is more than clear here that a higher *life* is being referred to.

Between these first and last chapters of the first letter of John, in chapter 2: 20 we read: “But you have an unction [an anointing] from the Holy One, and you know all things.” And again in a longer form, the same thought is conveyed a few verses later: “But the anointing which you have received of him abides in you, and *you need not that any man teach you*: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him” (I John 2:27) [italics mine]. When one reads the whole letter it becomes more than evident that John is recapitulating and elaborating his song of praise to the Word, the Logos, that appears with such poetic force in the first few verses of the prologue of his Gospel: “In the beginning was the Word....in him was *life*; and the *life* was the light of men” [italics mine]. Here, as we look at all of these verses we see clearly the moral quality of “life.”

That Valentin Tomberg would emphasize “life” as a spiritual quality is not surprising. As a leading emissary of the return of Christ in the etheric in our time, he would necessarily embrace “life” as a guiding principle of his work. As we know, the etheric world is the world of life, just as the etheric body is the life body. To follow Tomberg’s lead as emissaries of the return of Christ in the etheric we must all develop the “sense of life” over and above the knowledge of good and evil. To learn of good and evil was the essence of the old covenant as put forth in the Old Testament scriptures. The so-called Law of the Israelites was, if you will, a rudimentary picture of Christ, a picture that could be received by a people just beginning to develop human conscience—a picture of the bringer of the good and the vanquisher of evil. The finger that drew the line in the sand to protect the woman caught in adultery from being stoned to death, as described in the New Testament, was the same finger that inscribed the Ten Commandments in the stone tablets that Moses received on Mt. Sinai in the Old Testament. Judging by the words of the “Law” of which the Ten Commandments was the skeletal structure, the woman should be stoned to death; judging by the “finger” of Christ she was protected and given a *new life*. The stories of the Old Testament (from an historical perspective) present a relatively immature representation of Christ—largely *without* life, having more the character of outer rules and regulations that are mere signs of life but not life itself—only an indication of the life that Jesus Christ would eventually bring into the world.

Getting back to Valentin Tomberg’s insistence on this new community becoming “independent of all teachers and all organizations,” having explored something of the means by which we achieve the necessary independence, it becomes clear that he is painting a picture of a community whose members are imbued with spirit-self—the principle of spiritual knowledge *in us*. The individuals in this community may *know* the same things in terms of outward knowledge through teachings (ginisko), but they also *know* those same things in the depths of their being (oida)—they have *living* experience of them and “don’t need anyone to teach them.”

To test ourselves in this regard we can ask ourselves some questions to discover how far we have progressed on the path of developing spirit-self. Or to put it differently, these questions will help

us know how much we know inwardly (*oida*) in the sense of ripe inner knowledge. The pertinent question is: how much of what we believe do we hold as knowledge because we trust our teacher or teachers, because we believe that our teachers know the truth? How much of what we know is this sort of knowledge? Whatever we know in this way (because we trust our teachers) we do not *know* in the second sense (*oida*) inwardly; we know only in the first sense (*ginisko*). There is no shame in this; we must all begin with trusting father and mother figures. On the other hand, if we can answer the question “Why do we believe this or that particular thing?” with a description of the path by which we gained this knowledge inwardly, out of our own resources apart from teachers, then we will have arrived at the inner knowing that Saint Paul speaks of in the text quoted earlier when he uses the Greek word “*oida*” to refer to *inner knowing*—“for all shall *know* me from the least to the greatest.”

Only with this understanding can we begin to comprehend what it means to be independent of all teachers and organizations. By this we understand that it is good to continue to participate in organizations and develop our sensibilities with the help of the wisdom of teacher/initiates who can direct us in a way that is suitable for the consciousness soul age we live in. We can be inspired by Valentin Tomberg’s vision of a new community of knights of the threshold by developing our individual powers of perception that allow us to know the “truth and life” that Saint John speaks of in his gospel and in his epistles. We can uncover the knowledge that is spoken of in John’s epistle: “...you have an anointing from the Holy One, and you know all things.” We can discover the knowledge of the life within us that is “the Word” and “the life” and “the light of men.” We can strive to become part of the equation of the Sophia community of the future by finding that light within us and by living in that light. By so doing we add the fire of living ideas to the waters of divine wisdom; we bring an acceptable offering to the altar of evolving humanity by bringing our unique spiritual vision and experience to the table as a feast for the gods and our fellow human beings.

We can begin to conceive of the future community that will begin with perhaps only a handful of knights who can work together, who can collaborate out of their highly individual gifts with other Christ-gifted individuals as an example of an en-Christed Community. To this picture we can add Rudolf Steiner’s description of members of the spiritually developed community of the sixth epoch. He said that each member of that community would have his or her own unique “religion” or version of “spiritual science.” And yet they would all understand each other and not fail to collaborate in great earnestness—working for the good of all.

In this article we have just begun to uncover the secrets of the Grail Knighthood, which are many, and which will be revealed in time. How humbling it is to reflect on how far we are from realizing this lofty goal—how we are really only “preparing” for the “future Michael community.” We have not begun to speak of the great task of uniting the Aristotelians and the Platonists, which is connected with the secrets of “fire and water” to which we alluded above, and to the uncovering of the “tree of life.” We have not yet spoken of the intense autobiographical work that is required of Grail Knights and of the impossible challenges we must meet. It is a great task we are being called to. And we can judge our progress on the path of developing a Community of Knights by our humility in relation to this high calling. The more we realize how far we are from our goal, the

more we will be able to see it. This is because, unlike spiritual science that can be grasped by the intellect and reason, the path to the Grail is fraught with paradoxes and conundrums that cannot be unraveled by the intellect alone. We need spiritual science, but we should not be led to believe that we can achieve initiation knowledge without passing through the requisite trials, without raising our intellect and reason above the earthly realm, above the wiles of Lucifer and Ahriman. It is not reason and intellect that unties the “Gordian knot” that blocks our path, but a higher perception, a higher intelligence that can fly over the abysses of intellectual reasoning with a wisdom that exceeds all mental gymnastics.

In any event we should not be discouraged; if our hearts beat for Grail Knighthood we can achieve it—if *we remain true to the spirit*. It is like the night sky. The darker the sky, the further our sight reaches; the less light that radiates from the earth the more a vast multitude of stars shine forth to meet our vision. So that before we know it we are surrounded by starlight. And as the earthly life as we knew it fades into oblivion, we find ourselves standing, albeit tentatively, on the new ground that we so desired to reach but thought impossible to attain. That is how it is with the Grail, the secrets of the spiritual world, and with the Knighthood of the Grail; we don’t reach it until we strive with all our might and discover that it is unattainable. We can’t reach Grail Knighthood by our own natural strength or by our ordinary reasoning. The path to Knighthood is a selfless path, a path that eludes everything in us that has not passed through death, and we should not expect it to be otherwise.



Crafting the Starry Heaven of My Eyes: A Rosicrucian Poem

by Bill Trusiewicz

Much has my soul
To Life been opened
As great questions
Lay upon my joy-swollen heart.
Love and youth tend me
As a thousand deaths I die--
To awaken the starry heaven of my eyes.

Divine Sophia,
Into your embrace each night I fall,
Into the dream of your loveliness
Gathering resplendent fruit—
My day-self eclipsed
For the amble through
A starlight-crafted world.

Having slept the sleep of death
The scales from my eyes are taken;
The chain of the world's obscuring light
By the night has been broken—
Divulging the craft of starlight
Where the forge of Jupiter has wedded
That of Vulcan.

For is not what burns in the night,
At the silent forge of the lion-lamb
Where we are slain each night
Anew at his hand—
The Earth-Soul he is forming
On the anvil of heaven
To be raised once more each morning?



Addendum to Contributions in previous *Starlight*

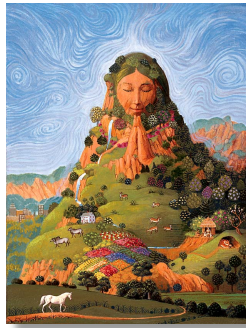
by Molly Rose

(1) As I work on a daily basis with a prayer, poem, or something that has been given to me through inspiration, it often happens that it evolves over time. Continuing to work with the prayer for elders (published in the last *Starlight*, Easter 2012), three changes have come to me which make more explicit what was implied; see underlined phrases below:

*May I become a true Elder, a wellspring of wisdom working for the well-being of
humanity and the earth as a whole.*

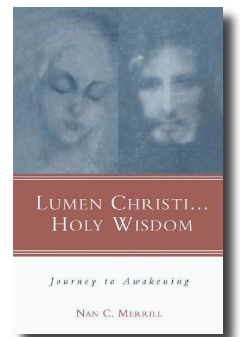
*May I be inspired and guided by Love and Wisdom, and armed with Truth, Strength,
and Courage.*

*May I serve the Living Earth, our Mother who bears and sustains the family of
humanity and the world of nature,
the community of living beings who share the earth,
the children and youth of the world who bear the future,
and the spiritual world from whom we receive our help, strength, and courage.*



I have found speaking this prayer on a daily basis has been very strengthening.

(2) Since writing the reviews of Nan C. Merrill's works in "*Help for Our Time*," I am very happy to report that her book *Lumen Christi...Holy Wisdom* is in print and available either from the publisher (www.continuumbooks.com) or from another bookseller of your choice.



Rameau's *La Nuit* (from *Les Choristes*)

O nuit, viens apporter à la terre
Le calme enchantement de ton mystère
L'ombre qui t'escorte est si douce
Si doux est le concert de tes voix chantant l'espérance
Si grand est ton pouvoir transformant tout en rêve heureux

O nuit, ô laisse encore à la terre
Le calme enchantement de ton mystère
L'ombre qui t'escorte est si douce
Est-il une beauté aussi belle que le rêve ?
Est-il de vérité plus douce que l'espérance ?

Rameau's *The Night* from *The Chorus* ("*La Nuit*" from *Les Choristes*)

O Night, bring to the earth
The enchanting calm of your mystery
The shadow which follows you is so sweet
It is such a sweet concert
Your voices chanting hope
Your power is so great
Transforming all into a dream

O Night, O leave still to the earth
The enchanting calm of your mystery
The shadow which follows you is so sweet
Is there anything more beautiful than a dream?
Is there any truth sweeter than hope?



There was a movie performance of *La Nuit* from *Les Choristes*
<http://www.youtube.com/watch?v=dQg-3wkzJ3s>

Herewith some background information on the movie and the songs:

The resounding success of French director Christophe Barratier's film *Les Choristes* (2004), in particular its Oscar-nominated, César-awarded soundtrack, spawned a couple different album releases. Inspired by the Jean Dréville film classic *La Cage aux Rossignols* (1945), *Les Choristes* (billed in English as "The Chorus") is graced with a soundtrack by celebrated French film composer Bruno Coulais. The songs are performed by Les Petits Chanteurs de Saint-Marc, a children's choir from Lyon, France. (Jason Birchmeier, *All Music Guide*)

Mercury News: a report

by foreign correspondent Lacquanna Paul

Life is fast and varied when traveling with my fleet-footed spouse, as can be seen from the following report.

Assisi—August 12-19, 2012

Four days after returning from Washington, DC, to our flood-stricken abode in Kinsau, Germany, we set off for two weeks in Italy. Mid-August is our traditional time to celebrate the *Foundation Stone of Love* in Assisi concurrent with the week of *Ferragosto* during which August 15, the day of the Assumption of Mary falls.

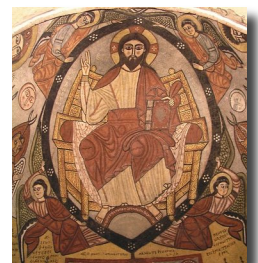


We stay in a warmly welcoming convent, Casa Santa Elisabetta d'Ungheria ("House of St. Elisabeth of Hungary"), run by Italian nuns who open the convent facilities to summer pilgrims and then return each year to Brazil to care for homeless children in the winter months.

The Assisi seminar has been held for several years in the Chiesa di San Antonio ("St. Anthony's church"), just up the way from the fountain gracing the entrance to the St. Elisabeth convent. Winding up the narrow cobbled road, we come eventually to the heavy ornate doors of St. Anthony's church. This is our place of retreat which shelters us from the summer heat and whose resplendent stained glass windows color the mood and ambiance of our days together with our Italian violinist, Daniela Rossi. Daniela is joined on our final two days of the week by her friend Fabio on the piano for our final "graduation" celebration, and together we have the honor of moving eurythmically to the profound words of the Foundation Stone of Love.

Our communal dance forms the shape of a mandorla in resonance with the rectangular shape of the nave, which is the right arm of a primary *scuola* ("school"), that offers changing rooms and facilities, and an opportunity to experience the charming and colorful artwork and activities of the children.

This year joining our usual group of English-speaking, Italian, and German friends were Stef and Alexandra, two young eurythmy students from the eurythmy school in The Hague, Holland. Also joining us were a new and beautiful couple from near Augsburg, Germany, who work with a state-supported foster care program, actively working toward appropriate placements for the children—evidence that much love and goodness are active in the world.



Christ mandorla

Titignano—August 19-24, 2012

Traveling further south from the pink-hued citadel on the hill of Assisi, former home of St. Francis and St. Clare, we look forward with anticipation to our third year of stargazing in the Umbrian countryside. We notice that the hills have become more rustic, more sun-kissed.

Our location for this year's week of stargazing was found by our friend from Rome, Laura Nardini. As a location for stargazing, it is indeed superb. Located about sixty miles north of Rome

up on a mountainous plateau, seemingly in the middle of nowhere, the lovely old castle and surrounding guest buildings known as “Castle Titignano”—family owned and informal—is suitable for up to one hundred guests, and therefore could easily accommodate our group of thirty-five participants.

The excellent quality food and service rivals that of the anthroposophical spa hotel Casa di Salute (“House of Health”) in Roncesano, Northern Italy, where the international Choreocosmos week takes place each year. At Castle Titignano around the large swimming pool, there were enough deck chairs for each of us to recline restfully while taking in the wonders of the starry night sky.

We meditated on the Summer Triangle and, of course, the Swan. We focused on the bright star Vega in the constellation of the Lyre, as well as on Deneb in the constellation of the Swan. Deneb, like Vega, is one of the vertices of the Summer Triangle (the third is Altair, the brightest star in the constellation of the Eagle). We also gazed upon the red supergiant Antares and the smaller red giant Arcturus. The participants directed questions to the stars and received wisdom-filled answers. “*His breath is the power to continue the work of creation, a breathing, radiant cross of light against the background of the starry heavens.*” Beholding the stars, we were able to enter into something of an experience of these words from the *Aumeyn* (“Amen”) meditation described in Robert’s new book *Cultivating Inner Radiance and the Body of Immortality*.

This year while engaging in the practice of inner silence and also in “emptying oneself out in order to receive,” which is the golden rule of an informing stargazing practice, I began to notice a breath coming into me, as though I were being breathed.

I recalled the First Beatitude from the teaching of Valentin Tomberg, which describes how when one has learned how to go out of oneself in a conscious reaching toward that which is beheld in love, one becomes *known* even as one is engaged in knowing, i.e. receiving intuitive understandings. This is the formula for a living connective conversation with the spiritual and etheric realms. The notion of a living, responsive connection through the love-permeated medium of the etheric realm is a thread I shall endeavor to draw forth as our place and mood were destined to change radically when one week later we traveled toward South Africa.

South Africa—September 2-16, 2012

There is an extensive piece about our journey in South Africa entitled “*Amazing Grace—African pilgrimage 2012*,” posted under “Articles” on the Sophia Foundation website for those who are interested. It is written so as to give the reader a more visceral, living account of the journey, perhaps even evoking a feeling of being there.

Heiligenberg/Überlingen, Germany—September 21-23, 2012

Four days after returning to Germany from South Africa, and still completely caught up in the reverie of the tremendous mystery of all that we had beheld on our South African pilgrimage, we journeyed by car through the beautiful fall colors toward Lake Constance near to the border of Switzerland.

Apple orchards lead the eye along the winding road, which suddenly, dazzlingly, opens onto an enormous sparkling expanse of inland sea. The vast expanse of the open water and the sheer beauty of the landscape have an immediate effect upon one's consciousness.



Lake Constance

There is quite a strong anthroposophical community in the Heiligenberg/Überlingen region, where there is a beautiful 1,000-student Waldorfschule, many eurythmists, and a healthy, vibrant quality of interests and concerns. Participants say that the heightened spiritual activity in this area is perhaps the effect of inspiration coming from the wide-open expanse of the water of Lake Constance.

This was the fourth year we have been invited there. Gudrun Gundersen and her husband Luciano, having returned to Germany after living for many years in Norway, are active in this vibrant community, and Gudrun, a eurythmist and graduate of the Choreocosmos School, has built up quite an appreciative following for Cosmic and Sacred Dance.

At the end of our stay we were blessed with a visit to the studio of Manfred Bleffert, artist and musical instrument maker, a profoundly dedicated researcher into the mysteries of sound. Manfred was eager to share his research into creating a way through music toward approaching the mysteries of the zodiac. He had just read *Chronicle of the Living Christ* and had come to a deeper understanding and resonance with Robert's work. It felt like two geniuses were meeting and touching heads.

Helsinki—Michaelmas—September 28-30, 2012

Three days later, we flew north for a four-day visit to Helsinki to celebrate Michaelmas with the Finns.

Apart from the weather, which was much the same as in South Africa—chilly, wet, and misty—the contrast between the two experiences could not have been greater. Helsinki is the city which Hillary Clinton is said to have spoken of as a place where she can walk down the street, visit a coffee house, etc., and not be recognized.



Helsinki harbor

We were graciously welcomed by Matti Kuusela, Markku Maula, and his young wife Natalia. Matti has translated into Finnish and published *The Most Holy Trinosophia* and Robert's most recent article on the Pleiades that appeared in the 2011 issue of the *Journal for Star Wisdom*. Natalia has sung in Christian Boelen's Werbeck choir with Jo Anne Allen and Phillip Malone. She has also translated *Cosmic Dances of the Zodiac*, and finds the book to be "an inspiring way for a newcomer to learn astrosophy." She also translates Claudia McLaren Lainson's monthly

star commentaries from the *Journal for Star Wisdom* to share each week with a small study group. She includes appropriate readings from Judith von Halle's work and also has much appreciation for Estelle Isaacson's new book *Through the Eyes of Mary Magdalene*, especially concerning the significance of the holy women who supported the work of Christ. Now with the guidance of their good friend Hely, a trained eurythmist, the group has begun to work with the Cosmic Dances.

Markku Maula has been the director of activities at the Rudolf Steiner House in Helsinki for twenty-nine years now—one Saturn cycle—co-ordinating events, organizing lectures, etc. He is an affable young man, a passionate anthroposophist, and an engaging intellectual, endowed with a warmth of heart that is able to query new frontiers. He has a great appreciation for the work of Valentin Tomberg and Judith von Halle, as well as a deep interest in sidereal astrology and astrosophy and its relationship to Christology.

The weekend seminar was well-attended and included a Michaelmas celebration Finnish style. Most impressive was a reading from the Kalevala by Markku and a friend. This is the national epic of Finland. Markku's reading was very moving, rich in tonal and mantric power.

The Finns trace their language back to runic roots with sounds so powerful as to shape realities. This language was known for its mantric power. It is recorded that sailing vessels in the past always had a Finn on board who would be able to pronounce the mantric words needed to turn away the dangerous winds that might threaten the voyage.

On Sunday morning Robert introduced the opening movements to the *Inner Radiance* sequence, and then gave an exquisite, impassioned talk concerning the forces that work to divide and tear apart worthy endeavors by inspiring animosity among those called to work together toward the true, the good, and the beautiful. There were tears of recognition and much appreciation expressed by many of the participants.

*O Michael, we call upon you to bear your mighty sword of justice
toward the power of truth and love in the world*

Budapest—October 5-7, 2012

The Founding of the Sophia Foundation of Hungary

Now, after returning to Germany from Helsinki, with a seemingly impossible two-day turn-around, we set off for Budapest. "We need a day on either end to see the city," Robert said, as we hurried off to our next destination.



And glad we were to have included the time to behold the wonders of this dazzling jewel of a city that embraces the Danube River on either side, with Buda, the more hilly area on the west bank of the river and Pest on the east bank with a more plains-like terrain.

In 1991 Hungary became free at last after forty-five years under the Soviet Union's communist yoke, having previously lost 72% of her beautiful land as a harsh consequence of the treaty of

Trianon, the peace agreement that was forced by the Allies upon Hungary in 1920 after World War I as punishment for being part of the Austro-Hungarian Empire, and thus on the opposing side during the war. In 1978 the Hungarian Holy Crown was returned to the country by the United States after having been held in Fort Knox for safe keeping during many of those years when the country was under Soviet control. We saw renderings of the Holy Crown along the bridge we walked across on our way to our luncheon restaurant. The crown is topped with a small cross which, astonishingly, is tilted some twenty-three degrees, resonating with the tilt of the earth's axis.

Today the Holy Crown is guarded and on view in a glass case in the very beautiful and ornate Parliament building. So, one may ask, why is the crown referred to as the Holy Crown? This story has a very profound historical background, one that Hungary is proud of, as it is unique among all countries of the world.

On Christmas Day in the year 1000, Stephen was crowned the first king of the newly founded country of Hungary, and in 1083, forty-five years after his death, he was pronounced a saint. On his deathbed on August 15, 1038, the day celebrated as Mary's Assumption, Stephan, a truly saintly king, held the crown aloft and prayed to the Virgin Mary to be the Queen of the Hungarians. Since then, Hungary has always had a spiritual crown that has been under the protection and guidance of Mary.

Robert had been invited to Budapest to speak about Sophia in honor of the founding of the Sophia Foundation of Hungary. Krisztina Cseri, who has translated *Christ and the Mayan Calendar*, *The Astrological Revolution*, and *The History of the Zodiac* into Hungarian, together with László Lesti, a member of the board of the Anthroposophical Society in Hungary, attended the stargazing seminar near Assisi in Italy in the summer of 2011. As a result of their positive experience at the workshop, plans were set in motion to invite Robert to Hungary.

Over the weekend in Budapest Robert gave eight lectures on Sophia, which were very well received. The crowning moment by far was the presentation of his research revealing the beloved St. Elisabeth of Hungary as the "saintly nun" referred to by Rudolf Steiner in the Elijah—John the Baptist—Raphael—Saint Elisabeth—Novalis –incarnational stream. This research and the story of Saint Elisabeth and her relationship to Novalis are presented in Robert's book, *Elijah, Come Again*.

Our hosts Krisztina Cseri and László Lesti could not have been more hospitable. We wish them every blessing for the newly founded Sophia Foundation of Hungary and for all their future endeavors.

The Founding of the Sophia Foundation of South Africa

by Lorraine Forbes
founder of the Sophia Foundation of South Africa

Your pilgrimage to South Africa is over and I hope that it has been a very special experience for you all. The region of South Africa that you visited has a particular feeling, which gradually enters one's soul. You bring so much with you and I am most interested to hear how your energies worked with those of the bushveld.

My trip to Johannesburg to meet members of the Sophia Foundation of North America was a great gift to me. I very much appreciated your warmth, support and encouragement. Thank you for being so generous with your time, especially as I know you must have been very tired after the long flight to Johannesburg.

The "birthing" of the Sophia Foundation of South Africa on Saturday, September 8, 2012, was the culmination of what seemed a lifetime of preparation and carrying. This inaugural day was a most beautiful, sunny day and took place in a house right on the beach near Cape Point where the two oceans meet and with a view of the back of Table Mountain. After sharing breakfast, I started the proceedings by reading Robert's most wonderful letter. Richard Goodall then gave an address on the Sophia Impulse, which grounded the event in a profound way. We were all very moved by what transpired between us, and this feeling was very much enhanced knowing that you were thinking of us and holding us from where you were in the Timbavati with the white lions.

The change since the inaugural meeting is that the Sophia Foundation of South Africa is now no longer solely my impulse; all those present at the inaugural meeting have taken it on. This includes Richard Goodall who, as you will read from his address, is an extraordinary man, and also the other participants who will all be worthy carriers of the Sophia Impulse.

I received an e-mail from Paul Mackay of the executive council of the Anthroposophical Society with its center at the Goetheanum, Dornach, Switzerland after contacting him to let him know of the formation of the Sophia Foundation of South Africa. He stressed the importance of selecting the right people for the advisory committee to the foundation. I feel confident that this will happen in time.

My best wishes to you all. I so enjoyed meeting you and I do hope that Africa has warmed your souls in a very special way. I wish you a safe trip home and that your work with Sophia will continue to touch others as it has touched me.

Sophia Foundation of South Africa

*A message from Dr. Robert Powell, cofounder of the Sophia Foundation of North America
and founder of the Choreocosmos School of Cosmic and Sacred Dance*

It is a great joy to hear about the founding of the Sophia Foundation of South Africa. The land of South Africa is very important in the context of the spiritual organism of the Earth. It is also the site of the Cradle of Humankind, with some of the oldest hominid fossils ever found, dating back some 3½ million years. On this account, and for many other reasons as well, the land of South Africa is very precious in the eyes of the Divine Mother. With the founding of the Sophia Foundation of South Africa a further link in the birthing of a world-wide community dedicated to the Divine Mother and to the awakening of the Divine Feminine is established. In conjunction with this great spiritual awakening, we look toward the coming culture of the Divine Feminine—the Rose of the World, a culture based on love and wisdom—as a healing for humanity and the Earth.

It is with great anticipation that a group connected with the Sophia Foundation of North America is making a journey to South Africa at the very time when the inaugural meeting for the trustees of the Sophia Foundation of South Africa is taking place. There are many layers to this journey, a primary focus of which is to connect with the white lions of Timbavati, which can be seen as a portent of the Second Coming, as I have described in my article on *The White Lions of Timbavati*. As a sign of our spiritual relationship—in and through Sophia—I would like to offer this article to all who are connected with the Sophia Foundation of South Africa.

Even though the participants in the journey to South Africa are unable to be present in person for the inaugural meeting of the trustees of the Sophia Foundation of South Africa, it is clearly a guidance of destiny that our group is here in South Africa—exploring the mystery of the white lions of Timbavati, together with Linda Tucker, the founder of the Global White Lion Protection Trust—at the very same time as the inaugural meeting is taking place. This is most auspicious. We—members of the Sophia group visiting South Africa from the 2nd to the 16th September—shall be holding our Sophia brothers and sisters here in South Africa in our hearts on the day of this meeting, the 8th of September, which is also the traditional date of celebration of the birth of the Virgin Mary. May this date in this transitional year of 2012 go down in history as an auspicious occasion in the destiny of this land!

With special thanks to Lorraine Forbes for coming to Johannesburg on the 2nd of September to meet with some of the U.S. Sophia Foundation group. We extend our heartfelt wishes for the success of the Sophia Foundation of South Africa, in honor of Sophia, who loves and cares for all human beings and all the creatures of the Earth,

Robert Powell, Ph.D.

The Sophia Impulse Behind The Sophia Foundation

by Richard Goodall

Sophia is a Greek word which means Wisdom. It refers to divine creative wisdom. When we look at any aspect of the natural world whether in the mineral, plant or animal realm, we see an unfathomable complexity of penetrated form and exquisite beauty so ordered that no single aspect of it is detrimental to any other aspect – and where every part of it contributes to maintain the balance, harmony and sustainability of the whole. This unbelievable orchestrated order is the work of Sophia and is referred to as “cosmos,” which means order. The wisdom of Sophia is cosmic wisdom, and the whole cosmos, including man, is imbued with it. However, in the extremely short period of time in which mankind has been able to have an effect on this ordered organism of the earth, we have managed to wreak havoc on almost every part of it. Mankind’s flexing of his newfound strengths has introduced huge imbalance and wholesale destruction to the point where the sustainability of the whole is in question. Why is this?



Sophia on the ceiling of the Sistine Chapel -- Michelangelo

It is because the human being is not just a created creature like everything else in the natural world, but – uniquely on the earth – a created being which is unfinished and is furthermore imbued with the possibility of individual, creative thought. We human beings are eternally embryonic, that is, in a process of development and growth with unimaginable potential for either meaningful growth or meaningless destruction. Which one of these potentials we realize in the world will determine the future of both Mankind and the Earth. Whether or not we are able to stem the flow of destruction and turn our efforts towards meaningful development, is dependent on our willingness and ability to embrace Sophia wisdom.

In present times, how we think is of paramount importance. The thoughts of thinkers today will create the realities of the world in the future. The Wisdom of Sophia has completed her work in the natural world. Now is the time when she seeks to work with and through the human being.

We have been schooled over the last centuries to narrow our thinking within self-imposed and very restricting parameters which confine reality to physical matter only. The thinking with which we do this is itself not physical, and yet it is very real. We have boxed our thinking so narrowly that there is no possibility within the box for discovering solutions to the problems of the modern world and its life.

There are ample solutions, but they are not to be found within the boxed thinking of narrow self-gain at all costs. In our boxed thinking we have completely lost sight of the fact that the whole point of earthly existence is the unfolding and the development of the human being. The accepted measure of all things is no longer the human being, but the dollar and the accumulation of material wealth at all costs. In this box there is no space for wisdom, only cold and potentially destructive intellect.

If we are to find solutions to the world's problems, which are nothing other than a projection of our thinking, then we have to re-unite the human intellect with the creative wisdom of Sophia in the soul of Man and make the development of the individual human being the primary focus of all our endeavors.

Sophia Wisdom is revealed to a thinking that is filled with love and reverence, i.e., devoted interest for what wishes to come into being in another individual's life. This love and reverence is beyond sympathy and antipathy. It is an enabling force which opens up the world of new possibilities, new perspectives and new solutions. The Sophia Impulse is the eternal birthing of such newness in the consciousness of Man. It is the engine of meaningful change in the world. This is the spiritual impulse which underlies the founding of the Sophia Foundation. It is towards this aim of supporting the creation of situations in which individual human beings can make meaningful steps of development in the interest of themselves, society and the whole of the natural world that all the endeavors of the Sophia Foundation are dedicated.

(This is a brief summary of the address given by Richard Goodall at the launching of the Sophia Foundation of South Africa on September 8, 2012 in Kommetjie, Cape Town.)

Richard Goodall is a South African and has been a priest in The Christian Community in Cape Town since 1994. He has a history in Merchant Shipping and captained patrol ships off the Namibian coast for a number of years. He has worked with both adults and children with special needs in South Africa and in Switzerland and was actively involved in bio-dynamic agriculture during this time.

The White Lions of Timbavati

by Robert Powell

In a small and remote area called Timbavati, located in the northeast region of South Africa next to the world famous Kruger National Park, [what many people believe to be] the most sacred animal on the African continent, and perhaps on the planet, has re-emerged after centuries of invisibility. The first reported sightings of this seemingly mythical creature occurred in the 1930's but were disregarded as pure fantasy. It was only in 1975 that Chris McBride, an animal biologist, officially verified their existence through photographic evidence after his family stumbled across a miraculous occurrence—white lions with coats as pure as the whitest snow.



African Sangomas (indigenous priests) have long since recognized White Lions as the direct messengers of the divine, embodying a sacred essence that balances our planet's ecosystems, and brings true leadership among living beings. White Lions are said to have been the first animals created on Earth and [it is said that they will be] the last ones to roar if our times were to come to an end. Significantly, the precise location of their emergence, Timbavati, is in exact longitude alignment with the Sphinx, humankind's oldest lion riddle.

Timbavati means "the place where the star lions came down." The local Shangaan tribesmen believe that the White Lions came down from the stars to herald a new era for humanity and the Earth.¹

White lions are said to be indigenous to the Timbavati region of South Africa for centuries, although the earliest recorded sighting in this region was 1938. Regarded as divine by locals, white lions first came to public attention in the 1970s in Chris McBride's book *The White Lions of Timbavati*. Up until 2009, when the first pride of white lions was reintroduced to the wild, it was widely believed that the white lion could not survive in the wild. It is for this reason that a large part of the population of white lions are now in zoos. Another large part, however, are bred in camps, for canned hunting trophies. The white lions of the Global White Lion Protection Trust (WLT) have been reintroduced into their natural habitat and have been hunting and breeding successfully without human intervention for a significant amount of time. White lions in South Africa are currently being bred almost exclusively for hunting, but Linda Tucker (the founder of WLT and author of *The Mystery of the White Lions: Children of the Sun God*) and her team are trying to change the South African hunting laws.²

As Linda Tucker says, we need to get our strength back. The real strength we can gain is from reconnecting with Nature, and the White Lion is a most powerful symbol of enlightenment,

¹ From the website of the Global White Lions Trust—www.whitelions.org.

² From the Wikipedia article: The White Lions of Timbavati.

strength, and leadership. If we connect with this symbol and become part of its protection, we will be empowered as individuals.

The lion is often referred to as the “king of the animals” (there are few animals that would dare to challenge a lion). Being special among the lions, the white lion has been referred to as “king of kings.” This name brings the white lion into association with Christ, as this is also a designation given to him: “On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS” (Revelation 19:16). In this meditation we shall explore the Christ-Lion association further.

The Lion of Judah—representing Christ Jesus, who was from the tribe of Judah—is mentioned in Revelation 5:5: “Then one of the elders said to me, ‘Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.’” How may we understand the relationship of Christ to the sign of Leo—that is, to the constellation of the Lion—and to the mystery of the white lions of Timbavati, the place where the star lions came down to Earth?—the “star lion” understood archetypally as the constellation of Leo.

In his manifestation as the Cosmic Christ to John on the island of Patmos, he introduces himself with the words, “I AM the alpha and the omega, the first and the last, the beginning and the end” (Revelation 1:8). With these words he indicates that he is the overseer of the entire evolution of the Earth and humanity, from Ancient Saturn, the first stage (“alpha”) of cosmic evolution, when the rudiments of the physical bodies of human beings were created and established, until Vulcan, the octave of Ancient Saturn, the final goal (“omega”) of cosmic evolution, that of resurrection, with the resurrection body as the spiritualized physical body permeated and transformed by the power of divine light, divine love, and divine life.³ Long before the Earth physically existed, under the guidance of the Cosmic Christ, the Ancient Saturn stage of evolution began with the in-streaming of cosmic forces from the heavenly sign of Leo to create the spiritual archetype of the human heart. It is through the organ of the heart, and through the constellation of Leo, that every human being is connected, from the beginning, with Christ. And this connection is the focus of part (5) of the meditation described in five parts below.

The profundity of Christ’s relationship with Leo is indicated by considering that two of the seven miracles described in the Gospel of John—the healing of the nobleman’s son (10½° Leo) and the raising of Lazarus (3° Leo)—were fulfilled when the Sun was in this constellation, the raising of Lazarus from the dead being the greatest of all of the miracles performed by Christ prior to the Mystery of Golgotha. And, moreover, the Moon was in Leo at three great and significant events: the baptism of Jesus in the River Jordan (16° Leo), the raising of Lazarus (4½° Leo), and the descent of the Holy Spirit at Pentecost (25° Leo).⁴ It is noteworthy that at Christ’s greatest miracle, the raising of Lazarus from the dead, it was New Moon, i.e. the Sun and Moon were together in Leo, in conjunction, in close proximity to the star Regulus (5° Leo) marking the heart of the Lion,

³ Robert Powell, *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012), chapter 5, describes the stages of cosmic evolution from “alpha” to “omega”.

⁴ Robert Powell, *Chronicle of the Living Christ* (Great Barrington, MA: SteinerBooks, 1996) gives all the zodiacal longitudes indicated here, with scientific confirmation of their validity.

Regulus being a most significant star in relation to the mystery of the white lions, since Regulus, as well as participating with the other stars in Leo in forming the physical heart, is directly associated with the heart chakra.

As described in my book *Cultivating Inner Radiance and the Body of Immortality* referred to above, the era in which we are living since the 1930's is the time of a new manifestation of Christ—now in an etheric body, in contrast to his incarnation in a physical body two thousand years ago—and this time his coming is not just for human beings but also for the world of Nature. Signs of renewal in Nature can be anticipated as an expression of the coming of the Etheric Christ, and the first sighted appearance of a white lion in Timbavati in the 1930s can be seen as just such a sign of renewal, bearing in mind the association of Christ, as the Lion of Judah, with the lion. In support of this, knowing that Christ's etheric return is for the world of Nature—for the spiritualization of the Earth and, ultimately, for the creation of the "New Earth" (Revelation 21:1)—and holding in consciousness the role of lions at the apex of the animal kingdom, the appearance of the white lion is indeed a sign of Christ's return to the Earth.

It was with great anticipation that the Sophia Foundation made this pilgrimage to South Africa, the central focus of the trip being the encounter with the White Lions of Timbavati. For the Sophia Foundation was founded in dedication to Divine Sophia, who holds the overview of the Divine Plan of spiritual evolution in her being. It is Sophia who indicates to us the "signs of the times," among them the special sign of the first sighting of a White Lion at Timbavati in 1938, at the very time of the onset of the reappearance of Christ in the etheric realm.⁵ The unearthly appearance of the White Lions, known also as "Ancestral Bringers of Light" and "Children of the Sun," leads us into inner connection with the Etheric Christ as the Light of the World, the Sun Spirit, now bearing spiritual sunlight not only to humanity, but also to nature.

Against this background, the following meditation in five parts, culminating in part (5) with the second verse of the Foundation Stone of Love, helped us to prepare for our pilgrimage to South Africa. As background to this meditation, let us recall that Judah, one of the twelve sons of Jacob-Israel, displayed great courage in Egypt at the time when he and his brothers were sent there by their father to obtain food from the Pharaoh, when Judah offered himself as hostage in place of his brother Benjamin. His courage was born of compassion for his father Jacob, whom he knew would be heartbroken if his sons returned from Egypt without Benjamin, his youngest son, the brother of Joseph. (Joseph and Benjamin were the two sons of Jacob's wife Rachel, who had died in giving birth to Benjamin.) Jacob, like his eleven sons, was living in the belief that Joseph had died. Judah's courage gave rise to his free decision to sacrifice himself, and, in turn, this decision was born of compassion. Compassion—freedom—courage: it is this that connects Judah with the sign of Leo, whose virtue is "compassion becomes freedom." Here, now, with the meditation—drawn in parts (1) and (2) from Valentin Tomberg's words:

⁵ Rudolf Steiner, *Isis—Mary—Sophia* (Great Barrington, MA: SteinerBooks, 2003), p. 213: "Christ will appear in spiritual form during the twentieth century not simply because something happens outwardly, but to the extent that we find the power represented by Holy Sophia."

(1) Christ is here for nature. He is present in the kingdoms of nature, filling nature with a blessing she has not experienced before. Through the presence of Christ, nature is becoming good, again radiating trust and kindness toward human beings.⁶

(2) Christ is called the Lion of Judah. This speaks to us of the courage he bestows—the courage to toil, to bear suffering, and to face death. He, the Lion of Judah, is the source of courage.⁷

(3) The White Lion is his representative in Nature, speaking to us of Christ's etheric return. The whiteness of the lions is an expression of Christ's divine light ("purest outpoured light"), and the lion nature communicates strength and courage as well as other heart qualities to us. And the gaze of the blue eyes of the White Lion speak to us of Christ's love, a love which communicates itself to the human soul, a love for the whole of creation, of which the White Lions are the pinnacle here on Earth—of the animal, plant, and mineral kingdoms.

(4) The White Lions of Timbavati, some 24½° south of the equator, appear on the same longitudinal meridian, 31° east of the Greenwich meridian, as the Sphinx, which lies 30° north of the equator. As Rudolf Steiner indicates in his lectures on *Egyptian Myths and Mysteries*: "Where the 'I' grew strong, a being evolved that should actually be called a union of the three other natures, for the 'I' harmonizes all three members. In this group the clairvoyant actually has before him what has been preserved in the *Sphinx*, for the Sphinx has the lion-body, the eagle-wings, something of the bull form...and then at the front there is the human face, which harmonizes the other parts." The White Lions lead us in a living way to contemplate the mystery of the Sphinx, one level of which has to do with the 'I' harmonizing the will (represented by the Bull), the feeling life (represented by the Lion), and the thought life (represented by the Eagle).⁸

(5) In relation to humankind, the mission of Christ with his etheric return, his second coming, is to awaken the seed of the higher or spirit self by harmonizing—through the I AM presence of Christ in the human 'I'—the soul faculties of thinking, feeling, and the will. The mystery of the Sphinx, understood in relation to the manifestation of the White Lions of Timbavati, speaks to us of the human being of the future, in whom the I AM presence balances and harmonizes thought, feeling, and will. In the words of Valentin Tomberg from his *Studies on the Foundation Stone*, a meditation given through Rudolf Steiner to humanity by Christ in order to call forth the spirit self at this time of Christ's second coming: "The significance of the Foundation Stone for the animal

⁶ Valentin Tomberg, Diary entry for June 3, 1933—*Mitteilungen über das Geheimnis des ätherischen Christus* ("Communications about the Mystery of the Etheric Christ"), translated and published in: Robert Powell, *Hermetic Astrology, vol. 1: Astrology and Reincarnation* (San Rafael, CA: Sophia Foundation Press, 2006), pp. 324-327.

⁷ Valentin Tomberg, from the *Lord's Prayer Course* (translated by RP and available in installments from the Sophia Foundation—www.sophiafoundation.org).

⁸ The Bull, the Lion, and the Eagle are three of the holy living creatures around the throne of God (Revelation 4: 7). The fourth holy living creature is the one with a human face, corresponding to the zodiacal sign of Aquarius, the Water Bearer. Similarly, the Bull corresponds to Taurus, the Lion to Leo, and the Eagle to Scorpio, which in ancient times was seen as an Eagle. In other words, the four holy living creatures are the divine beings (Seraphim, Cherubim, Thrones) belonging to the four fixed constellations of the zodiac: Taurus, Leo, Scorpio, and Aquarius. Something of the mystery of the Sphinx, as a composite of the four holy living creatures, is called forth in contemplating Ezekiel's vision: "Out of the midst thereof [of the brightness] came the likeness of four living creatures....And every one had four faces, and every one had four wings. As for the likeness of their faces, the four had the face of a man, and the face of a lion, on the right side: and the four had the face of an ox on the left side; the four also had the face of an eagle" (Ezekiel 1: 5, 10).

kingdom is that the verses allow the primeval picture of the 'bull', the 'lion', the 'eagle,' and the 'human being' to arise from the depths. Work on the Foundation Stone is fundamental to beginning the task of freeing the animal kingdom, not simply because it is a meditation...but because it also contains in its four verses the spiritual forces of redemption of the archetypal beings of the animal kingdom. Thus the first verse of the Foundation Stone is the verse that carries the force of redemption for those animals representative of 'metabolism'.⁹ The second verse relates to those animal beings who have their characteristic attribute in the 'breast system'.¹⁰ The third verse has significance for the part of the animal kingdom that has found its origin in the one-sided forming of the 'head organization'.¹¹ The fourth verse, however, relates to the part of humankind that now stands in danger of gradually losing its humanity, allowing a future animal/human kingdom to arise.¹² The animal kingdom is transformed inasmuch as it is freed from spiritual sunlessness through the efforts of the advanced part of humankind." Here the task of human beings is indicated: to participate with Christ in his second coming in the redemption of the kingdoms of nature, a work that can only be undertaken in love, and hence the importance of the Foundation Stone of Love, the second verse of which relates to the mystery of the White Lions, who manifest here on the Earth the majesty of the "beat of heart and lung"—

Human Soul!

Thou livest in the beat of heart and lung
Which leads thee through the Rhythm of Time
Into the realm of thine own soul's feeling.
Practice *Spirit Awareness*
In balance of the soul,
Where the Surging Deeds
of the World's Becoming
Thine own I
Unite with the World I.
And thou wilt truly *feel*
In Human Soul Weaving.

For the Christ Will

in the encircling Round holds sway
In Rhythms of Worlds
Bestowing Grace on the soul:
Kyriotetes, Dynamis, Exusiai!
Let there be fired from the East
What in the West is formed.
This speaks:
In Christo morimur.
The Spirits of the Elements hear it:
In East, West, North, South –
May human beings hear it.

⁹ Traditionally represented by the Bull.

¹⁰ Traditionally represented by the Lion.

¹¹ Traditionally represented by the Eagle.

¹² On this account the fourth verse is directed to Christ, who is the bearer of the true 'I' according to the words of St. Paul: 'Not I, but Christ in me.'

Commentary:

The whole Foundation Stone of Love meditation given by Rudolf Steiner in December 1923 was suitable as a meditation for this pilgrimage, whereby Valentin Tomberg's *Studies on the Foundation Stone* offer a path of entry into the Foundation Stone of Love in a living way.¹³ For our meditation for South Africa, it was especially the second verse of the Foundation Stone meditation that was important, as it relates to the "lion nature in us" and also, as described by Valentin Tomberg, to the freeing of the "those animal beings who have their characteristic attribute in the 'breast system'," represented archetypally by the constellation of the Lion. By living intensively with the second verse, the possibility is given of uniting with the Christ Will now enveloping the world, active in the Earth's etheric aura, manifesting outwardly in the White Lions of Timbavati (to name but one manifestation). The Lion of Judah, indwelling each human being in the "beat of heart and lung," is revealed on the physical level by the White Lions as a sign of Christ's presence on the Earth now for the redemption of Nature, a work of salvation embracing the human, animal, plant, and mineral kingdoms—addressed in the five parts of the meditation outlined above.

The content of the second verse of the Foundation Stone meditation is also elaborated upon in the book *Meditations on the Tarot*¹⁴—in the first chapter (on the first Arcanum), where the practice of *spirit awareness* is called *mysticism*, through which we unite with the divine love of Christ now streaming into the world. The first Arcanum of the Tarot—the second verse of the Foundation Stone meditation—the mystery of the Sphinx—the White Lions of Timbavati—Children of the Sun God—Star Lions come down to Earth—the Sign of Leo—the Lion of Judah—all weave together, thus forming a magnificent tableau that became content for our meditation by way of preparation for our pilgrimage to South Africa, with its focus upon participation with the Etheric Christ in his work of redemption on behalf of Nature. The White Lions responded to us, enabling us to deepen into the impulse of the Etheric Christ, brining it alive in our own "beat of heart and lung" as love, pure love. This was our focus on our journey to South Africa, to the White Lions of Timbavati. In conclusion, our heartfelt gratitude is extended to Linda Tucker for her courage and dedication along her path of activism on behalf of these sacred animals.

¹³ Valentin Tomberg, *Studies on the Foundation Stone Meditation* (San Rafael, CA: LogoSophia, 2010).

¹⁴ *Meditations on the Tarot: A Journey Into Christian Hermeticism* (New York: Tarcher/ Penguin, 2002).

Timelessness & Connections in South Africa

musings by Sue Gimpel

Oh, how I wish for the skill of a poet to express the joyous and most humbling meeting of the Etheric Christ, effortless and profound on this beautiful and holy land. The etheric memory reveals peoples, animals, and events of days and eras, long since past.

- *Remembering the beginnings of humankind from the visceral experience of Gaia's rising fuchsia forces ascending through my legs and loins, meeting the radiant electric blue of the Cosmic Christ descending through my crown into my heart and out my arms, at the entry stones of Adam's calendar.*
- *Imagining the initiation of the young sangoma, Credo Mutwa, during the "Ringing out of Prayers" at the center sounding stones of Adam's Calendar.*
- *Being with the 3,500 year-old Baobab tree; is it plant, mineral, or animal? The fecund smell of the surrounding earth. Bark feeling like stone, curves looking like limbs and trunks of elephants. Surrounded by its fallen limbs, sensing its antennae-like branches receiving Chronos / Saturn, elephantine limbs storing the memory of wars fought in its midst, and the passage of nomadic tribes finding refuge within.*
- *While dancing with a "lioness-faced tree" in the Tsau Conservancy / Camp Unicorn: The surface of the earth spins backwards beneath my feet, swiftly travelling to days of bushmen hunting on the bushveld, in a land we were yet to step upon ourselves, while exploring the hills around Leshiba Lodge.*
- *Mandla, exquisite and sublime being from the stars; sorrowfully confined, yet maintaining your majesty. Dear White Lion, messenger of Orion, may every human being come to know and also accept the Divine connection you so sweetly share with the Cosmic Christ.*



The White Lion – Makhalishe School

Hilary Rivers and the Eco Cub students of Makgahlishe Primary School

When the sun sets and the moon rises
The king of Timbavati comes alive
It is the white lion, so big in size
With his roar he lets you know he has arrived

The white lion is the king of all kings
His coat is white and his eyes are like blue skies
With all his power and beauty he brings
Wisdom and knowledge to make us wise

His presence is like no other
We tell the white lion our strength is upon you
We shall love and protect you like you are our brother
Our commitment to you will always be true

The love of God surrounds him
In a world that doesn't make sense
With all this love and support the white lion will always win
One day he will not live behind a fence

When you roar the whole world smiles
The world stops to show you respect
Because you can be heard for miles and miles
And when we look to the stars, your beauty will reflect

We honor you white lion, with your courage and your hope
We will forever be your friend
And with you our love will always float
Until all time has come to an end

Pilgrimage Report

by Robert Powell



Dear Friends of Sophia,

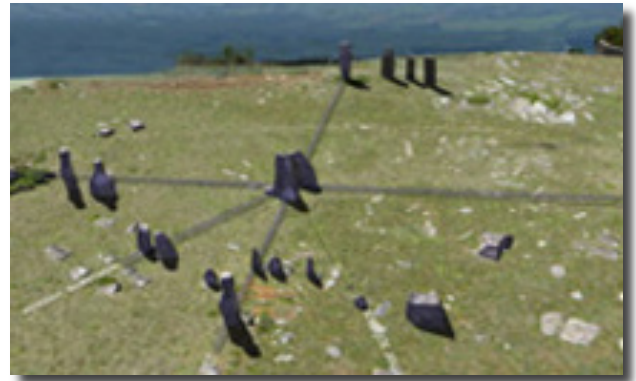
It was with great anticipation that a group of fourteen traveled together on the Sophia Foundation pilgrimage to South Africa in September 2012. The rich itinerary began with a visit to a site of ancient star wisdom, Adam's Calendar, which was discovered only a few years ago, in 2003, by pilot/ firefighter Johan Heine. The book *Adam's Calendar* by Johan Heine and Michael Tellinger describing this discovery was published in 2008.

This remarkable stone structure of Adam's Calendar was identified by way of satellite images to have originally been a large circular structure somewhat resembling Stonehenge and possibly many thousands of years older. Its original shape is still clearly visible from the satellite images. Moreover, Adam's Calendar (30E46) was created close to the 31° East longitude meridian on which the ancient ruined city of Great Zimbabwe (30E56) and the Great Pyramid of Giza (31E08) are located.



The stones are arranged on the precipice of the Transvaal Escarpment overlooking the Waterval Boven Valley. The stones are all dolomite, weighing up to five tons each, and are claimed to have been transported from a distance to the site as the Escarpment itself is composed of Black Reef Quartzite, rich in gold. It is believed that the stones originally stood in a circle, and that certain stones denoted the cardinal points (now off by 3°) as well as the rising/setting points of the solstice sun. In the centre of the stone circle are two upright stones, which—in terms of their shape—show signs of having been worked upon by human beings.

Accompanied by Linda Tucker and a guide, Enos Zulu, who was authorized to take us to the site (not usually open to the public), we had a remarkable experience at this ancient stone circle that has been named Adam's Calendar. Our time there culminated with an invocation made by each participant, one after the other, while standing between the two central stones. The invocations entailed a wide variety of prayers and blessings. It was extraordinary to be standing at the center of this ancient site—perhaps the most ancient stone circle in the world—that, according to Johan Heine and Michael Tellinger, was built in alignment with the three stars marking the belt of Orion. Thereby we were reminded of the structure of the three pyramids at Giza, $55\frac{1}{2}^{\circ}$ further to the north, which were erected in the third millennium BC to mirror these three stars in the constellation of Orion—stars that were associated with Osiris (in fact, Orion was viewed by the Egyptians as the abode of Osiris).



The central focus of this pilgrimage was a visit to the white lions of Timbavati, to the Tsau Conservancy established by Linda Tucker and Jason Turner as part of the Global White Lion Protection Trust, which they founded in 2002. Tsau, meaning *Starlion* in the language of the Bushmen, is the location where Linda Tucker began her work of reintroducing the white lions into their natural habitat. The Tsau Conservancy is located $24\frac{1}{2}^{\circ}$ south of the equator and at a longitude of 31E08, exactly on the same meridian running through Giza, where not only the three pyramids but also the Sphinx is located. Our drive to the Tsau Conservancy took us through the famous Kruger National Park, where we saw a rhinoceros, elephants, giraffe, buffalo, and many other animals roaming in the wild.

It was already dark when we arrived at Camp Unicorn in the middle of the Tsau Conservancy, where we were to spend the next six days, becoming acquainted with the white lions, who sometimes could be heard roaring at night as they hunted antelope or wildebeest or other wild animals on the land surrounding Camp Unicorn. Here we acquired first-hand experience of the white lions described by Linda Tucker in her book *Mystery of the White Lions*. She describes how the white lions, in precise alignment with the Sphinx due north, were birthed here by a miraculous natural occurrence. Indeed, she points out that this very location was long ago declared a sacred site by the African kings. Here we were at the heart of the white lions' sacred territory. As Linda indicates, the name Timbavati means *the place where the star lions came down*.

Several days were spent in early morning or late afternoon white lion tracking. Sometimes the search was unsuccessful. But usually our search was rewarded with success. Then there were those special moments when we—seated in open vehicles—came upon the white lions and were able to spend time in quiet contemplation and meditation with these magnificent creatures ... precious, unforgettable times.

At other times, back at Camp Unicorn, Linda shared her knowledge of the white lions with us and indicated the possibility of receiving messages from these sacred animals. Also, Linda and Jason shared with us something of the challenges they had faced, and continue to face, in protecting the white lions, which were effectively extinct in their natural endemic territories due to trophy hunting and forced removals to zoos and circuses around the globe. Through Linda and Jason's endeavor the project of reintroducing the white lions into the wild has achieved a certain degree of success. The total number of white lions in the world is estimated to be between three and five hundred, and now (2012) the White Lions Trust has seven white lions on its lands—three at the Tsau Conservancy, and four elsewhere, on nearby property that the Global White Lion Protection Trust has been able to acquire.

Some of us were blessed with receiving messages from the white lions. On one occasion, when contemplating the three white lions at the Tsau Conservancy, I was told, very distinctly, "We are messengers of Christ." This became an experience for many of our group when on our last evening at Camp Unicorn, on September 11, we celebrated the *Liturgy to Christ in the Etheric* around an open fire. Positioned on one side of the fire, the choir sang the prayer sequence composed by Marcia Burchard, and on the other side of the fire were gathered those of us who did eurythmy to the singing of the prayers. In between the singing of each prayer, a text honoring the Etheric Christ was read out. Before we began, I asked Linda if she could invoke the white lions for us. She stepped forward, raising her hands, and began to speak. At that moment the lions began to roar in the distance. Their roaring continued periodically throughout the evening, weaving in and out of our celebration of this Liturgy. Linda told me afterwards that this was a special sign, which had happened only once before—at another sacred event that had taken place at Camp Unicorn.

On our pilgrimage, we had many other extraordinary experiences at other locations as well. Before describing these, however, it is helpful to deepen into Rudolf Steiner's indication that Africa is the continent representing the heart in the organism of Mother Earth. The heart is shaped from the cosmos by the constellation of Leo, and the lion is the animal on earth representing the cosmic forces of this constellation (the heavenly Lion). The appearance of the white lions in Timbavati is a sign to humanity from the Mother. Africa is even in the shape of a heart! It was the experience of a lifetime to honor—in the name of Sophia—this heart connection with the Mother by visiting South Africa on this pilgrimage.

Relative to the heart being the center of the human being, with the rediscovery of the Nile meridian, widely regarded as the earth's central axis in antiquity (instead of the modern, arbitrarily chosen Greenwich meridian through London), this visit to the region of Timbavati on this central axis was very special—especially celebrating the *Liturgy to Christ in the Etheric* accompanied by the roaring of the white lions. As Linda Tucker writes concerning the Nile meridian in her book:

Significantly, the course of the Nile follows a longitudinal line...For the ancients this meridian represented zero degrees. That is, the line by which they began measuring longitude...Naturally, the ancient Egyptians would not have chosen Greenwich as their touchstone, but rather the Nilotic Meridian...The fact that this very meridian is the prime meridian at the centre of the earth's landmasses underlies the strategic nature of the ancients' identification of this specific line...From the Nile delta...with its pyramids and Sphinx...step by step, due south, until I reached my special kingdom of lions...If the Giza plateau was a perfect star map on earth, and Timbavati was in perfect alignment with it, what is the significance of the White Lion's birthplace located precisely here on our globe? ...Timbavati's furthestmost corner extends out to a point which is in almost perfect alignment to the pyramids at the apex of the Nile Delta: 31°14' east...Why should today's living lion legends align with the lion monument [the Sphinx] of ancient days?...Timbavati's White Lions are an integral part of the Sun God mystery known to the ancient Followers of Horus.¹

Exploring this mystery was an important aspect underlying the pilgrimage, which we were privileged to do under Linda Tucker's guidance at the Tsau Conservancy that she founded for the protection of the white lions. From the Tsau Conservancy we drove northward to Mapungubwe. Late afternoon we arrived at a panoramic reserve on the borders of Zimbabwe and Botswana. Apart from being a most important site of ancient culture of African antiquity, the Mapungubwe National Park is a World Heritage Site, home to the elephant, the rhino, and the most impressive forests of Baobabs in the world—remarkable trees that are ancient ancestral presences (some are over four thousand years old). At dawn the next day we set off on an excursion in an open truck, with enough seats for the whole group, and then we continued on foot to the spectacular hilltop site of the location of the thirteenth century Kingdom of Mapungubwe, an ancient civilization site of Southern Africa, where the fabled “gold rhino” was found. On the walk with indigenous trackers some of our group were fortunate to see a large herd of elephants and also some lions running in the distance. At this remote location, a spectacular and unspoiled archeological site, as we gazed down from the hilltop to the valley we saw a lone elephant walking graciously toward us through the valley down below (see Aileen Niessen's report). And so, of course, we sang whilst beholding this majestic sight.

After this beautiful experience, we walked back to the truck and drove to the museum to see the “gold rhino” and other artifacts from the ancient site of Mapungubwe. (The “gold rhino” that we saw in the Mapungubwe museum was a copy, as the original is now housed in a museum on the University of Pretoria campus.) Mid-morning we departed from the Mapungubwe museum and drove southward again, to enter traditional Venda territory later that day.

The Venda are a proud yet hospitable people who still uphold—relatively intact—their traditional culture. Some of Africa's greatest wood sculptors are Venda. Toward the end of the day we arrived at our destination at the Leshiba Lodge located in a valley near the top of the Soutpansberg

¹ Linda Tucker, *Mystery of the White Lions* (New York: Hay House, 2010), pp. 253-256.

mountains. The area, Leshiba wilderness, surrounding the lodge where we stayed for two nights, was some six thousand acres large, where rhinoceros, leopards, giraffe, zebra, as well as a variety of other wild animals, live. Leshiba Lodge is developing a Permaculture garden as the first step in creating a space that will be used for growing organic food and as part of an ongoing effort to bring sustainable ways of living to the local Venda community. It was, among others, the vision of Noria Mabasa, a Venda medicine woman and artist, to develop this lodge. Noria was born in 1938, but it was not until the mid 1970s that she started to learn clay pottery and woodcarving. Noria Mabasa's clay pieces and carvings reflect the rituals and traditions of the Venda people, as well as the Shangaan and Zulu cultural traditions present in the communities of the region.

The next morning, guided by botanist Peter Straughan, we were led through the Leshiba wilderness to an ancient rock site discovered by Peter, displaying art of the Koisan Bushmen, the oldest living indigenous people of Africa. That afternoon we celebrated the *Liturgy to the Earth*, to honor not only the paradisiacal place in which we found ourselves but also the whole Earth. At the end of our celebration, we walked the Leshiba Lodge labyrinth together, singing a traditional African song as we went. After dinner we were treated to the music of a Venda jazz band playing traditional hand-made instruments.

On the following day we drove back to Johannesburg and spent the night there. The day after was our last day in South Africa before flying back home. After checking out of the hotel, we visited the Rosebank Covered Market, where every possible African art, craft, and produce was on display. On the square outside of the market, an African Marimba Band was playing with extraordinary enthusiasm and spontaneity. Not to be outdone, when the band took a break, a group of Koisan dancers—young men and women from the Bushmen tradition—danced some of their traditional dances, again with great joy, zest, and enthusiasm. This was a beautiful send-off at the end of our 14-day unforgettable stay in this remarkable land.

It was, above all, the meeting with the white lions that represented the pinnacle of our experience. Also the meeting with many people of this beautiful country, who manifested to us courage, nobility, gentleness, and kindness, will live on. Through our singing and the sacred dances of eurythmy, and through the two liturgies we celebrated there—imbued with our love of Sophia—we connected with this “heartland” of the Earth on a very deep level. It was an important connection established there at this time by the Sophia Foundation in serving the arising of the future Rose of the World as a culture founded on love and wisdom. A seed was planted in this “heartland” as part of the growing worldwide temple—a temple invisible to physical eyes, but a reality for the eyes of the spirit—the temple of Divine Sophia now taking shape in preparation for the Rose of the World. And in resonance with this spiritual reality, at the very time—during the middle—of our pilgrimage to South Africa, the founding of the Sophia Foundation of South Africa took place in Cape Town on September 8, 2012.

An African Pilgrimage: White Lions and the Lion of Judah

by Christine Holmstrom



Not ten feet in front of our open safari vehicle, one of two bachelor white lions lies sprawled across the red Timbavati soil, seemingly oblivious to our presence. Less than twenty feet away, the other male lounges in the rutted dirt road to our left. The late afternoon sun illumines their pale coats and straw colored manes. Occasionally, the males awaken, sometimes yawning lazily, other times alert to the sounds of potential rivals in adjoining preserves. They stand briefly to assert their territorial claims with a series of deep roars that resemble a baritone practicing kundalini breath of fire.

It begins to grow dark, and we hear an ominous roar directly behind our exposed exterior bench seats mounted on the truck's rear

chassis. It's Nebu, the white lioness, announcing her presence a few feet from the vehicle. We sit quietly, excited and slightly nervous. Lion ecologist Jason Turner, Senior Scientific Advisor at the Global White Lion Protection Trust (GLWPT), whispers, "We may be spending the night." Lions have the right of way here, and we are not to intrude or disturb their rest by driving around them. As dusk deepens into night, I feel alone with the lions, far removed from human habitation.

In the intensity of the encounter, it is easy to forget the electrified fences that surround the GWLPT. Fences are everywhere in South Africa, keeping intruders out of leafy suburbs and tribal areas, preventing migrations of wildlife out of national parks or escape from private preserves, marking the borders of the tin-roofed shantytowns on the outskirts of Johannesburg. Razor wire barricades pierce the landscape like a crown of thorns twisting over the bushveld. Barbed wire and electrified barriers crisscross the landscape, imprisoning animals and compartmentalizing nature, without really protecting wildlife. Even in South Africa's famous Kruger National Park, poachers slaughter endangered rhinos for their horns, leaving the massive carcasses to rot under the African sun, a feast for jackals, hyenas and vultures. In Timbavati, wealthy hunters patronize nearby "game preserves" advertising "the Big 5," the premier game species of Africa. Hunters with the monetary resources can "take" a lion, an elephant, or other trophy mammal, scheduling the "hunt" like a business meeting, shooting a confined animal with no chance of escape. Lions in the game preserves generally are hand-raised and used to humans; they have no natural wariness. The magnificent felines are fenced in and often lured with bait, making them easy targets for men with big guns and big money who value the animals solely as trophies.

Eventually, Nebu and the bachelors move away from our vehicle, Jason starts the engine and we bounce through the darkness back towards our lodging at Camp Unicorn. I think about the GWLPT and its mission to protect the white lions, which are regarded by local Shangaan tribespeople and their *sangomas* (shamans) as messengers from God who have come down from the stars to herald a new era for humanity and the earth. Linda Tucker, CEO and founder of the GWLPT is a lioness in human form. She moves with feline power and grace, focusing her energy

on the protection of the white lions and the indigenous African culture that holds them sacred. The two trackers and our expert guides, Harmony and Justice, are equally committed to preserving the lions and their essential habitat.

At night, Robert Powell speaks to us about the connection between the Sphinx, resting enigmatically among the Giza pyramids near the Nile, and the reappearance in 1938 of white lions in Timbavati, which lies on the southern end of the Nile meridian. Their appearance is a sign of renewal, both for humankind and for nature. The lion is often called “the king of beasts,” the apex of the animal kingdom. Christ is King of Kings, the Lion of Judah. The Cosmic Christ, overseer of human evolution, was present when heavenly forces streamed in from Leo, creating the spiritual archetype of the human heart. Through our hearts and the constellation of Leo, we humans are connected to Christ, who performed His greatest miracle, the raising of Lazarus, when the sun was in Leo. Robert has written that the white lions, known as the “Children of the Sun,” can lead us to an inner connection with the Etheric Christ, who radiates spiritual sunlight.

One night, a raging storm blows in and Camp Unicorn is suddenly in the midst of a Walpurgisnacht frenzy. Thunder cracks overhead and brilliant flashes of lightning illumine the interior of our thatched roof rondavel. I awake with a scream as a deafening roar fills my ears and blinding light pierces my eyes. Startled, I sit up. Amidst the storm’s cacophony, thoughts spin like a whirlwind inside my head. I contemplate the suffering of African wildlife, crowded, fenced, poached, captive, restricted by stakes, razor wire and electrified fences into unnatural containment where well-meaning tourists can gawk and take photos and rich hunters can take lives. And I think of the animals in my own country that suffer because of human ignorance and indifference – millions of unwanted companion animals euthanized annually, farm animals clustered in unnatural conditions in factory farms, wildlife trapped and hunted as vermin, habitats destroyed to build another subdivision or shopping mall. We are all responsible in some way for the suffering of animals and the pain inflicted upon our dear earth.

While the small group of white lions at the GWLPT is protected, they are restricted by electrified fences, wear radio collars and their breeding is carefully managed. Many other lions are confined to zoos or sold for canned hunts. The contradictions and connections envelop me. Dreamily, I envision Christ and the lions striding across the red Limpopo clay soil, calling on humans to awaken. Barbed wire fences puncture the landscape like the crown of thorns pressing into Jesus’ flesh; Judas flings aside the purse of silver coins as a hunter poses proudly next to the bloodied corpse of a magnificent lion whose vacant eyes reflect a camera’s flash; the cock crows three times and we stand in silent denial, Pontius Pilate washes his hands, the crowd screams “Crucify him!” and we turn away and hide, condemned by our cowardice.

If the white lions are the children of the Sun God, will we heed their message? Will we stand with the Etheric Christ, joining in His radiant blue stream? Or will we symbolically wash our hands like Pontius Pilate, as though we can escape the karmic consequences of our inaction?

Pilgrimage to South Africa

by Aileen Niessen

This journey encompassed many and manifold impressions. Any attempt to capture them cannot really suffice. Nonetheless, may these few examples be tiny windows behind which the grandeur can be sensed.

Golden levity

It was the first day after arrival day. We had passed between the wild guardian horses, experienced Adam's Calendar, and eaten a sumptuous meal, as we set out to the Unicorn Portal. The path wound its way up between rectangular, gray boulders of every size and arrangement. A drizzly mist had come over the land and dusk would soon follow. In this somewhat dismal atmosphere, I inwardly practiced the eurythmy gesture for the sound "C" (corresponding to the sign of Libra). In response, golden levity came up out of the earth—golden, liquid, protecting levity. With each "C" it lifted and carried me forward up the hill. The thought crossed my mind: I am experiencing a REAL "C" for the first time! Was that golden levity a gift from the substance of the Golden River along the first meridian of time, the meridian running through that location close to Adam's Calendar?

Giraffe greeting

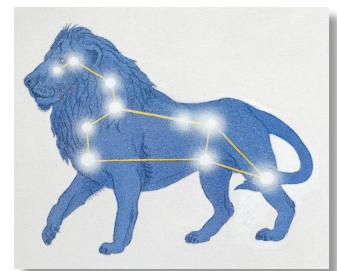
We had just exited through the gates of Camp Unicorn, leaving behind us the terrain of the white lions, the area around Camp Unicorn. On the other side of the road, a huge male giraffe with particularly dark markings stood as if waiting for us. We pulled over and watched. With stately movements, he turned and showed himself from the side in his full majesty. Then, with his uniquely African gait, he walked serenely around a clump of bushes, came directly forward toward us, separated his front legs to form the eurythmy gesture "A" extended downward (in eurythmy the sound "A" is pronounced "Ah"), and in bowing his head graciously made a perfect eurythmic "V" gesture down to the earth. That done, he lifted his head, brought his legs into place, and slowly disappeared among the trees. It was done with such purpose. Was he greeting us? Did he thank us?



Camp Unicorn

Leo

On the last evening of our stay at Camp Unicorn the *Liturgy for the Etheric Christ* was celebrated. It was already dark when we gathered—the time of activity of the lions. Beforehand, at Robert's request, Linda Tucker stood to invoke the white lions roaming in the area surrounding Camp Unicorn. Beginning with a prayer, she placed her feet apart, standing firmly on the earth, stretched her arms up and to each side, her chest full of strength and concentration. The gesture she made was similar to the gesture for the sign of Leo in eurythmy. Although outwardly not quite the same, I have never experienced such a powerful Leo gesture. Miraculously, the lions answered. They roared in response to the



invocation. If we would make our Leo gestures with such intensity, would a lion somewhere in the world roar and answer, maybe a white lion?

African threefold walking

Standing in Mapungubwe National Park on the royal hilltop of a lost culture, we were surrounded by red brown earth and a rocky landscape. Below us, an elephant walked gracefully across the abandoned valley toward us. He was one with the cosmos above and one with the earth below. Every muscle of his huge body was part of his movement, was listening to his movement. In the wake of this profound experience of watching the elephant's walking, while making our way back to the jeep across the valley on the other side, it was then possible to BE threefold walking. The vertical held by the zenith, the heart and the lungs held by the horizon, and every muscle feeling the movement and its relationship to the earth.



Mapungubwe Hill

It was indeed a remarkable trip permeated with awe for the wonders of creation.

“Lo, I am with you always, even unto the end of time.”

by Linda Delman



The spiritualization of all matter – mineral, plant, animal and human – came alive in my experience in South Africa. The earth spoke ancient messages of deep peace and endless time, plants were living chalices of receptivity, the animals were beings of pure love, and the people were the soft rain after a drought and the essence of Joy.

Fourteen people from the Sophia Foundation went on pilgrimage with an intention of giving our blessings to the animal kingdom and listening with open hearts to their messages. We spent our first week with the white lions of Timbavati. I experienced many deep lessons directly from the white lions and from one in particular named Mandla.

Mandla, born in the free state of Bethlehem, is the white male lion who has the purest genetics in the lineage of white lions. He had been stolen from the wild and forced into a canned hunting lodge, where lions are bred to be hunted and killed for large sums of money. The lions are in small enclosures and are “hunted” there. Mandla was being used for his genetics to breed other white lions, as they are highly valued. He was used and abused for many years in conditions we can never imagine.

Linda Tucker, head of the Global White Lion Protection Trust, was able to free him and bring him to his rightful place on the lands of Timbavati, which is the only place on earth where the white lions have been born by natural occurrence. It is said when the King of the Lions is in his rightful place, all else comes into alignment. Mandla came home to his lands, and animals began to return, to have offspring and to thrive. It is also said by the medicine healers that the white lions come from the stars, and bring messages from the stars.

We were able to be with Mandla at least once a day. We were often quite close to him and were able to send our love, to sing to him, to receive from him, and to just “be” with him. When I was able to enter his eyes and he mine, I felt his weariness, sadness, and quiet peace. It was a lesson for me that no matter how much suffering he had endured, no matter how weary, he never failed to find the strength to give his love and to acknowledge our presence there with him. He never failed to stand, and often gave us his great roar! There was a dignity in his endurance and a sense of endless generosity.

His quiet power, his animal nature, his deep peace, and his mystical presence live deeply in my heart, and I am forever grateful for this experience and for all the blessed experiences we shared on our journey.

With love and gratitude to my fellow pilgrims and all they gave to the Earth and to the Sophia Foundation and its great mission.

Impressions from South Africa

by Russell Delman

As many of you know from my last writing, I recently journeyed to South Africa. I have been home a week now, and here are some lasting impressions.

In the morning light a wild giraffe, attracted to our singing and our welcoming invitations, comes toward us, looks intently, and actually bows, legs splayed, forehead to the ground. It then lifts its head, again looks intently and walks slowly away with graceful dignity, a behavior never seen before by our experienced guide.

Here in the Cradle of Mankind the vibrant earth, simultaneously ancient and fresh, has an unusual potency. Connecting to the ground, one feels a rare, living quality. From atop an outcropping of rock, actually the ground of an ancient civilization, we see lions running and elephants grazing. Again, as if attracted to our singing and our prayers, one elephant walks directly toward us, ears flapping gently, unhurried, taking steady steps.

And the white lions of Timbavati... According to the shamans (*sangomas*) of South Africa, these are mystical Beings who have important messages for humanity. Credo Mutwa, the greatest living *sangoma* in Africa, claims that they carry messages from the stars for humanity's survival. They seem to appear and disappear through different eras of history. Currently, there are stories throughout our planet of the recent appearance of "white" animals—alligators, hummingbirds, dolphins, donkeys. Again, according to indigenous wisdom traditions from various cultures, these are messengers from the animal kingdom. Can we sense these messages? Also, is it possible that the earth itself speaks to us, if we can learn to listen?

All of this is new to me. As a scientifically trained Westerner, I like to go very slowly, approaching as Buddha taught, empirically, mindfully with an open heart/ mind. I do know that our bodies are our direct connection to nature. I know that we can open our bodies to inner messages and experience a permeability to the world around us. The wisdom of our bodies is inseparable from the wisdom of nature. We are an expression of the natural world. How tragic that through disconnected thinking, we often alienate ourselves from this world, and find ourselves living in a narcissistic, mechanistic universe. Setting aside my beliefs, I open to the world.

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The dawn air on the South African plain tastes like a nourishing meal. Singing birds dance amongst the trees as the prey animals wander, feeling the relief of surviving another night. Each evening the dusk air is filled with the awakening sounds of lions and other nocturnal predators; a poignancy and aliveness radiates. Mandla, the large, dignified male white lion named for Nelson Mandela was rescued from a "canned hunting" farm where so called "hunters" pay as much as \$165,000 to put a white lion's head on the wall. He shows us his huge teeth. His roar, a low, earth-shaking rumble, alerts the world to his kingly presence. He, along with the other white lions are part of the White Lion Trust (www.whitelions.org) that is attempting to save these great animals from the powerful, insatiable greed of the hunting industry. A bit further north, 10,000 elephants

(25,000 internationally) were slaughtered this year for tusks and many, many rhinoceros left for dead so that their horns could be sold as a potency supplement. We humans have abandoned our stewardship of the animal realm.

We visit two underprivileged South African schools. Due primarily to HIV-Aids, the orphan rate is 70%, and households are often parented by eight-year-old children. Amazingly, the vitality of the self-described “learners and educators” is infectious. Such smiles, such voices, as we share songs and dances together. The educators move with such exuberance that we are caught up in a dance just saying “hello.” High-fiving the children as we ask for their names fills me with longing for an exchange. Can our children be exposed to this natural, spontaneous élan, and can the children here receive the nourishment and material support that our culture can offer?

In both the animals and the people I sensed a distinct dignity and vitality. These qualities were palpable. When reflecting on the lions, I would also add the quality of courage. The courage to be the “king.” The courage, dignity and vitality that it takes to be a true king creates the revered “heart of the lion.” This quality speaks to me as I sit here writing now.

As I am adjusting to my life back home, filled with emails, electronics and new opportunities, I also long for these days when the natural world was omnipresent. Here in my rural home, I am committed more than ever to sense the offerings of nature, especially at dawn and dusk. What about people living in urban environments? Even in the city, this rhythm of the earth, moon and sun can be sensed, more challenging but always present. This is why the great meditation traditions encourage us to settle down at these times. Can we sense these movements? Are we *a part of* or apart from this resonance with Life?

Honing this capacity for bodily listening seems essential to me. In this way, no matter where I am the natural world speaks to me. Listening with consistency takes commitment. The reward is immeasurable. South Africa awakened something vital in me, and I am excited to experience where this will lead.



Four Atmospheric Poems for Graham Johnson

Charles Lawrie

Spying on Schubert

Bells, and again, bells
Chime softly over the lilac landscape . .
It is Schubert's hand, glockenspiel
Or sheep-bells, pastoral Austria
Calling out of the evening sun –
Napoleon felt himself muffled
Under and Austrian bed of roses –
Beethoven hurled himself under
The cellar-cushions in loud disgust . .
His precious fading hearing forced
To catch cannonfire, which he turned
On his French tormentors, in Wellington's
Battle-parade . . Vittoria, the gradual
Names of Spain emerge from the smoke
Of war, like bells, as Metternich's
Web of control chokes off the central city:
Schubert, whose friends gather in cafe'
And salon to celebrate Schwammerl's
Latest creations, flush from the night,
Singing on his fingers, on Vogl's wings of song,
They hear these wonderful lilac bells,
A masterly music, growing, glowing
Over the Danube blue-woven, the great
Golden Heart of Europe, oasis in
Desert waste, harmony of dogroses
Full open now on the slopes overlooking
Vienna, a traveller's timeless viaticum –
O and Schubert's songs trace out
The tones of the stars, the loving face
Of Venus weaves by the Pleiades,
While the listening moon lifts her cup
To refresh us with dew . . blue, blue, bells . .
Woodlands of blue bells chime in the
Aura of city.

Alchemia

Imagine having your poem set by Schubert:
Dipped in his bath, then lifted up to the line,
There it hangs, as it dries, stirred through by the breeze,
To shine in all its original colours
Beyond the reach of the author to share:
Touched now and held, supported in a
Network of sound, delicately available
To the pianist's fingertips, the throat
And soul of the singer. Schubert, your muse
Descending from night in a shawl of blue,
Unfurls her palette of rainbow colours,
Lustrous with the planets' unquenchable light,
Tremulous with starlight drawn from the Universe:
Your is the timeless power of transfiguration.

Hope

Dew has distilled on the grateful leaves –
Birdsong, fluting the violet-brown dark,
Opens Pandora's box, and finds hope
Ready to clamber out in the dawning day –

Behind hope, unruly human figures toss out
The old dead leaves, of cruelty, bestial torture,
The sully of innocence, everything we know
So well in the bloodstained tale of humanity –

Schubert, mind you, bitten by syphilis,
Loses his hair, and in time, the stuff of his bones,
The very fibre of his blood and digestion . .
Listen, my friends, for the pain of his lament

And what do you hear? Incurable harmony
From the heart of our tireless 'Schwammerl' –

"Heavenly Length" Robert Schumann re works of Schubert –

As if moving from room to room in audible space
Schubert takes us, lifting veil by veil in the singing towers . .
Tones give the colours of the walls in these chambers of sound –
How we heed their invitation to take part
In the wells of their resonance, the violet bells of their tongues –
No-one could so shift in modular style from the major, the minor
With such fluid ease, as our 'Schwammerl',* the man who made
Parties sing through the midnight hours. Delicately developed
Feeling for the midnight stars . . the architecture of heaven
Now sounding from notes on the bars . . Notes on the bars
Of the castle are left for us, tenderly to interpret,
Testily to try, to wander anon in the endless configuration
Not of Kafka's castle, of Vaclav Havel's squeaking shoe,
Nor of the stone-dry granary where the mice nibble and squeak;
But in the sheltering architecture of a star-nourished
Heart-stream, the kind of magic breathed in the
Court of the Myrtles at the Alhambra when the oud struck up
And luteplay held sovereign over the tranquil company
Like a benevolent muse. O Schubert, we thank you
For the depth of the wellspring of your song –
Unquenchable, whatever the burden that weighed on your heart . .
We are your companions on the endless journey now, travelling on . .
Travelling on . . Yet, travelling home . . with you . .

*'Schwammerl': a popular
edible mushroom, small
and round, like Schubert,
and hence, his nickname !

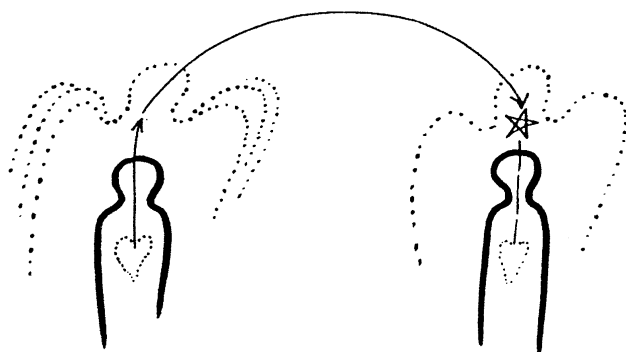
Oud: Arab lute

Brahms: "Schubert plays in regions we cannot even reach . ."

Praying for Another Person—Indications

Excerpt from *The Spiritual Hierarchies and their Working in the Twentieth Century*, Lecture 1

by Valentin Tomberg



Another way to experience the reality of the Angel is to communicate with the Angel when somebody needs help who is far away. One generates a stream of light in the heart which rises to the Angel who will find the star of the other person. One imagines the star above the head of the other person. Rudolf Steiner gave formulae to help other people by way of calling upon the help of the Angels. The Angel has no karmic right to interfere in karma, but the human being has a right. From our initiative the Angels can derive the right to add their power to help the human being. The lifting of thinking to the Angel Rudolf Steiner called *living thinking*.

[See **Starlight** vol.8, no.2 (Fall 2008), p.4 for the meditations given by Rudolf Steiner, referred to above as “formulae.” These meditations are reproduced below.]

Comment by Robert: The above description by Valentin Tomberg is helpful with regard to the most effective way of praying for one another. On the human level we are able to call forth a much greater working result through our prayers when we turn to the angelic realm for help and guidance. Valentin Tomberg’s formulation, expressed in the above diagram, offers profound assistance in the work of sacred magic that is true prayer. Moreover, now that the Etheric Christ is manifesting in angelic form, He can be called upon for help in the way described here by Valentin Tomberg, calling upon the Etheric Christ as “Guardian Angel” for each person, as expressed in the following reformulation of the above text:

One way to experience the reality of the Etheric Christ is to communicate with Him when somebody needs help who is far away. One generates a stream of light in the heart which rises to the Etheric Christ who then speaks from the star of the other person, as indicated in the meditation “A star is above my head, Christ speaks from the star...”¹ One imagines the star above the head of the other person. The human being may then receive—through the help of Christ, the Lord of Karma—the grace to

¹ Robert Powell, *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012), p. 62 describes this meditation with gestures.

intervene in a loving, helpful, healing way in the karma of other human beings. This is sacred magic, when carried out in alignment with Divine Will. From our initiative the Etheric Christ can add His power to help the human being in this work of sacred magic.

Verse for friends on earth, especially for those in danger:

*Spirits ever watchful,
Guardians of your souls,
May your pinions carry
Our soul's petitioning love
To the human beings on earth committed to your care
That, united with your power,
Our prayer may radiate with help
To the souls whom our love is seeking.*

(Rudolf Steiner)

Verse for friends who have gone through the gate of death:

*Spirits of your souls, active awakeners,
May your wings bring
Our souls' petitioning love
To the human beings committed to your care in cosmic spheres;
That united with your power
Our helping prayer may ray
To the souls whom lovingly it seeks.*

(Rudolf Steiner)

Sophia Grail Experiences
For Strength of Soul and Strength of Community
by Kelly Calegar

The new and inspiring book *Cultivating Inner Radiance* by Robert Powell was written as a means of effectively strengthening the individual soul to meet the challenges we are facing on earth at this time. The book carries the message that there is protection offered to those who *actively* undertake to unite with Christ. When the practices given in this book are undertaken actively (meaning through eurythmic movement) and daily, then a resonance with Christ can be developed toward the ideal that Christ is held in a living way in consciousness *every hour of the day*. This is the potential result of the practice of cultivating inner radiance and the body of immortality on an individual level whereby each person holds the ideal of becoming a “church” into which Christ is invited to be present.

When this practice is done together in a group, in the spirit of the words “Where two or three are gathered in my name, there am I in your midst,” the “church” is expanded from each individual to include all of the individuals present as well as the space between each person. In this way the group becomes a community for Christ in the etheric realm. This is enhanced all the more by an elevated consciousness of each person in the group (which can be as small as two). When the consciousness of the individuals expands to include the sacred space in between them, together they become the “church” into which they are inviting the Etheric Christ. They create a vessel together into which the Etheric Christ is able to weave. This experience is intensified by the harmonious synchronization of each individual’s gestures with the gestures of the others, so that the group becomes a living organism weaving an etheric “church” of the Etheric Christ.

In this “community church” every thought is important; every thought influences the “church.” It is also important to pay attention not just to our own gestures, but to synchronizing our gestures together as a group, whereby something happens in the group: the group becomes an organism in the etheric, which is a very powerful and beautiful experience. It is a new level of communion that takes place.

A friend who wishes to remain anonymous has offered this testimonial from her experience of working with the practice of *Cultivating Inner Radiance*:

I am writing this in order to share a beautiful experience which I was gifted on Palm Sunday night, 2012. During a state of waking sleep I beheld a light-filled image of Christ. He was far off. He looked much like he is described in the Book of the Apocalypse, in that he was a source of radiance, and without connection to anything physical. As I beheld the image, I realized this is how he appears in the etheric realm. An aura of light, as well as rays were around him. His hands were radiant and powerful. What I then realized is that the life force which was around him was not so much emanating away from him, but rather had the effect of drawing human beings

towards him. It seemed the purpose of my seeing him was to become aware that he is drawing us towards him. I could see that souls were indeed being drawn not so much away from the earth, but towards him, so they could be with him in his etheric presence. The souls who seek him and love him are able to be in much finer forms, which are his substance. I felt so permeated with light and life, and seemed to know in this moment a completely different kind of existence. My soul felt so completely joyous and deeply grateful that I could perceive such glory, not for myself, but for all souls. For this reason I am sharing this profound experience as it seems that something most wonderful is occurring for all souls who seek him. I have no doubt that the inner radiance practice helps to grow the wings to support us as he draws us upward into the finer sheaths of his glorious being.

Robert has said that his hope is that people, through the practice of cultivating inner radiance, will come to these kinds of experiences of the Etheric Christ. Several people have told me that they are experiencing new strength and balance from the practice of inner radiance through taking it up on a daily basis.

Another activity for strength of Soul and strength of Community is the Sophia Grail Circle. The Sophia Grail Circle has the goal of creating a living community organism that is weaving an etheric “church” of the Etheric Christ. The form is a circle in which each person is focused on the same center (physical and spiritual) while poetic and sacred texts are read, alternating with the soul-elevating music of the great composers of classical music.

In this feminine social form of the circle, there is the potential to become a community vessel through which the pure Love, Light, and Life of the Etheric Christ can ray out into the world and weave together human hearts, uniting them with His Heart. Valentin Tomberg, in the Our Mother Course, beautifully expresses the experience of His Heart by describing what Christ meant when he addressed the criminal on the cross to his right with the words “Today you will be with me in paradise.” Tomberg interprets, “Your heart is experiencing my heart, and that alone is paradise, and nothing else.” It is thanks to my participation in the Sophia Grail Circles and to my dedication to the practice of Cultivating Inner Radiance that I can attest that the above words of Valentin Tomberg are indeed truth!

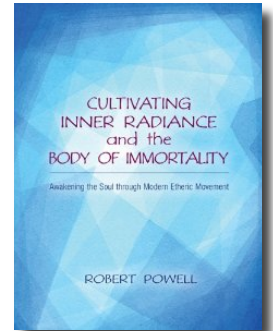
The spiritual world is weaving together a Grail Family, working toward the goal of the arising of One Human Family united in the One Heart. What Robert has offered us is an effective path for the liberation of the human soul to become, eventually, the tenth Hierarchy, which is the destined Divine Plan for humanity and nature.

The Spiritual Practice of Inner Radiance

by a grateful reader

Dear Readers of Starlight,

Beginning with the Sophia Conference in Mt. Shasta, and ever since my return from the Sophia Pilgrimage to South Africa, I have been wanting to write a detailed account for this newsletter of how working with Robert's book *Cultivating Inner Radiance* has touched my life, has been a source of physical healing, and has greatly deepened and strengthened my connection with the Etheric Christ. But I've stumbled over how to describe my experiences, and what depth and detail would be necessary in explaining my history to make it understandable to readers. It's been on my mind and troubling me that I haven't been able to sit down and write of my epic journey. Then yesterday, I received this "Thought of the Day" which Randall Scott (rosamundi@shaw.ca) so graciously provides each day. It gave me pause and assuaged my guilt:



Spiritual work is unlike any other work; it is something that reaches the deepest, most intimate part in each person. We should do it without saying what we are doing. All those who start telling others how they do their practices, how they meditate, etc., and what results they achieve are lacking in awareness and do not know what they stand to lose. Talking about your spiritual work shows you have understood neither the nature of the work nor what it requires. So I advise you to keep secret everything you do to draw closer to the ideal of light and beauty you aspire to. By keeping this work secret, you also maintain the impetus, ardor and enthusiasm you need in order to make progress. And if you persevere, if your efforts are really sincere, know that some day it will become apparent: everyone will feel the life of the spirit expressing itself through you. (Omraam Mikhaël Aïvanhov)

Again, a few days ago, during my morning movement meditation I had yet another very deep and moving experience. And though part of me wishes to share it, I remembered the above quote. And then I also remembered that one of the main reasons I wished to write was to express my deepest appreciation to Robert for having written this book of prayers and sacred movements, which has so deeply transformed my spiritual practice. It occurred to me that Robert was able to write the book without revealing how this spiritual practice has affected him, nor what the reader will experience as a result of taking up the practices described in the book. I must admit it is also my hope to make *Cultivating Inner Radiance* known to many others; thus I have written this short account. I pray that the sacrifices made by Robert, not unlike the sacrifices of Credo Mutwa, the highest Zulu *sangoma* who has also given voice to traditionally secret initiatory practices, are received in Love and held in Grace by all hierarchies of humanity and the spiritual world.

Yours in Christ and Sophia,

A most grateful reader

Choreocosmos Experience

by Patricia Cairns

Yesterday (October 16, 2012) was our Choreocosmos class in Olympia. There were eight dancers there, which is a very nice number—up from five. We have been building up over the past four weeks to dancing *Sun in Virgo*. While we were dancing this dance yesterday I had a special experience. It was late afternoon and a ray of sunshine was streaming into the room highlighting the small centerpiece of silk and flowers in the center of the circle (which I refer to as our "Central Sun" to help dancers orient their hearts towards the center). At a particular moment in the dance, perhaps due to the beam of sunshine, I saw all of our movements and the colors of our garments "like unto" the shifting patterns of a kaleidoscope. Our cosmic dance of the Sun in Virgo was much more flowing and less mechanical, but nevertheless this experience was reminiscent of looking into a kaleidoscope. I have often felt that through our dances we are offering the spiritual world a "reverse crop circle," and yesterday I caught a small glimpse of how that might appear to the heavenly beings. It must be very beautiful for them to behold the cosmic dances with all of the auric colors of the participants weaving together.



CHOREOCOSMOS
School of Cosmic and Sacred Dance
NORTH AMERICAN SCHEDULE 2013

February 22-24, 2013 “Love is the Foundation for the Future” (with Foundation Stone Meditation) A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2013** at Sophia’s Sanctuary, 2836 Bloomfield Road, Sebastopol, California 95472. Musical accompaniment with pianist and composer Marcia Burchard.
Contact: Linda Delman: Tel: 707-827-3334 Email: lindaevansdelman@comcast.net

March 16, 2013 “Bridging Between Cultures: The Rose of the World and the Unity of All Peoples” Sophia Foundation 1-day Conference 10 AM - 4 PM San Francisco (location to be announced) Presenters: Robert Powell, Karen Rivers, and others (full details will be given later). As soon as it is ready, you can download the conference flyer from the Sophia Foundation website: www.sophiafoundation.org or contact the Sophia Foundation:
Tel: 415-552-1150 Email: sophia@sophiafoundation.org Information: Eileen Sullivan:
Tel: 415-883-6504 Email: emjsullivan@gmail.com

April 19-21, 2013 “Liturgy to the Earth – In Honor of Earth Day” 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 Mystery of the White Lions Musical accompaniment with pianist and composer Marcia Burchard. Location: the Summerfield Waldorf School, 655 Willowside Road, Santa Rosa, CA 95401 (For directions, request information from tracy@summerfieldwaldorf.org) Information and registration: contact Tracy Saucier:
Tel: 707-575-7194 x 100 Email: tracy@summerfieldwaldorf.org

April 26-28, 2013 “Science and the Sacred: Opening our Hearts and Minds to the Divine Mysteries” A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2013.** 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 17-21, 2013 “Sophia Grail Circle Training for Facilitators” starting on May 17 at 7:00 pm. A 4-day training at Sophia’s Sanctuary, Sebastopol, California, starting 7 pm Friday evening, ending 12:30 p.m. Tuesday. Musical accompaniment with pianist and composer Marcia Burchard. Registration: contact the Sophia Foundation. Information: Karen Rivers:
Tel: 415-662-2147 Email: karen@karenrivers.info

May 21, 2013 “Grail Knights Training” – Tuesday afternoon and evening.
A 1-day training at Sophia’s Sanctuary, Sebastopol, California, starting Tuesday 2 pm and ending at 9:30 p.m. Registration: contact the Sophia Foundation. Information: Karen Rivers:
Tel: 415-662-2147 Email: karen@karenrivers.info

May 26, 2013, 3:00-6:00 PM (Sunday) "Meditations on the Tarot" (Christian Hermeticism meeting) Meeting and lecture with Robert Powell, at Sophia's Sanctuary, Sebastopol, California. Contact: John Hipsley: Tel: 408-744-9004 Email: jhipsley@igc.org

June 7-9, 2013 "Opening our Hearts to the Sacred Mysteries of Christ and Sophia"
A weekend workshop in Utah with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2013.** Musical accompaniment with pianist and composer Marcia Burchard.
Address of location in Utah to be announced. Information and registration:
contact Heidi Lazerson: Tel: 801-221-7094 Email: stargateunion@hotmail.com

June 10-14, 2013 "The Mysteries of the Holy Grail" 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 14-16, 2013 "Opening our Hearts to the Sacred Mysteries of Christ and Sophia"
A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2013**
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 22-26, 2013 "Earth Chakras & the New Earth Mysteries" – with celebration of the
Midsummer festival and the festival of St. John. 19th Annual Conference of the Sophia
Foundation with Robert Powell & Karen Rivers. Registration: contact the Sophia Foundation.
Tel: 415-522-1150 Email: sophia@sophiafoundation.org Information: Karen Rivers:
Tel: 415-662-2147 Email: karen@karenrivers.info

June 28-30, 2013 "Opening our Hearts to the Sacred Mysteries of Christ and Sophia"
A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2013**
At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with
pianist Marcia Burchard. Contact: Randall Scott, 152 West 15th Street, North Vancouver, B.C.,
Canada V7M 1R5 Tel: 604-988-8424/604-988-4600 Email: RosaMundi@shaw.ca

July 1-5, 2013 "The Mysteries of the Holy Grail" 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, 152 West 15th Street, North Vancouver, B.C., Canada V7M 1R5
Tel: 604-988-8424/604-988-4600 Email: RosaMundi@shaw.ca

July 15-19, 2013 "The Mysteries of the Holy Grail" A 5-day workshop with Robert Powell
Choreocosmos and Star Mysteries – "As above, so below" at Sophia's Sanctuary, Sebastopol,
California. Musical accompaniment with pianist and composer Marcia Burchard,
with singing led by Karen Rivers. Registration: contact the Sophia Foundation.
Tel: 415-522-1150 Email: sophia@sophiafoundation.org Information: Karen Rivers:
Tel: 415-662-2147 Email: karen@karenrivers.info

July 22-28, 2013 "The Mysteries of the Holy Grail" A 7-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

August 11-18, 2013 “Love is the Foundation for the Future” (with Foundation Stone Meditation) Musical accompaniment by violinist Daniela Rossi. **Choreocosmos and Overview of Stars & Planets 2013** One week Sophia workshop at Sant’ Antonio – accommodation at the Casa Santa Elisabetta d’Ungheria in Assisi, Italy. Arrival on August 11 for dinner; departure on August 18 after breakfast. (English/German with Italian translation) Information: Uberta Sebregondi, Tel: +39-06-86904627 / +39-335-6749935 Email: usebregondi@gmail.com

August 18-23, 2013 “Attuning to the Stars: Star Gazing as a Spiritual Path” Musical accompaniment by violinist Daniela Rossi. **Choreocosmos and Star Mysteries – “As above, so below”** One week Sophia workshop at Castle Titignano, south of Assisi – accommodation at the retreat center. Arrival on August 18 for dinner; departure on August 23 after breakfast. (English/German with Italian translation) Information: Uberta Sebregondi, Tel: +39-06-86904627 / +39-335-6749935 Email: usebregondi@gmail.com

Saturday, October 26 – Friday, November 1, 2013 “Choreocosmos: International Week” in Roncegno near Trient, Italy. “Cosmic Dances of Jacob’s Ladder—the Planetary Spheres” in the anthroposophical spa hotel “Casa di Salute - Raphael”: 12th graduation of the Choreocosmos School (English/German with Italian translation). Arrival on October 26 for dinner; departure on November 1 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251 Email: sellisjones@yahoo.com

November 1-3, 2013 “Choreocosmos Graduates Meeting” in Roncegno near Trient, Italy. “Foundations of Choreocosmos: A Spiritual Path Arising from Eurythmy” in the anthroposophical spa hotel “Casa di Salute - Raphael”: (English/German with Italian translation). For those attending Choreocosmos Week, the week finishes on October 31 at 10 PM and the graduates meeting starts the next morning on November 1 at 9:00 AM. For those not attending Choreocosmos Week: Arrival on October 31 for dinner or on November 1 for breakfast, ready for the start of the meeting at 9:00 AM. The graduates meeting closes on November 2 at 10 PM. Departure on November 3 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251 Email: sellisjones@yahoo.com

Visit the following website for further information:

www.sophiafoundation.org/courses-and-events

Sophia Foundation – Email: sophia@sophiafoundation.org

Correction

Herewith the corrected version to the “Wednesday stanza” of Charles Lawrie’s *Easter Sequence* that was published in the Easter issue of the newsletter:

Wednesday

The Second Coming . . . still they drew to Him;
The first was not yet made complete and
Integral. Against Him, Caiaphas, a
Number of his people – priests – held judgement;
And in their midst was voiced the will to kill –
As if in answer came a woman fair
And broke her smouldering ointment on His hair
Of love, embalming Him to Sacrifice –
But scorn lit up in a disciple’s eyes:
Why waste this source of revenue for the poor?
“The poor in spirit” – Love gleamed in His face –
“Need yet to see me here before the Door – ”
But darkly in himself he turned his gaze
Who trod across night’s stone to Caiaphas.

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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, 2013. 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.

