

“All of this work has a unique power, a fiery, adamant, brilliant quality, stemming from the being of the author who, working within and for Anthroposophy, is always doing new work. Inspired by Rudolf Steiner, thoroughly immersed in Steiner’s work, and following Steiner’s meditative spiritual scientific method of research – while always acting in the service of Christ, whom he called ‘The Master’ – there is never a sense of mere

commentary or exposition in his writings. We always feel the author speaking from his own experience and making it new ... Christ and Sophia run throughout these ‘meditations.’ No ‘abstract concept or merely pious mystical state,’ Sophia is an actual transcendent being, acting in the cosmos as an archangel and communicating ‘Unity’ – the unity of the Trinity, of the cosmos, of humanity with all. It is she, close relative of the Holy Spirit and grace, who gives meaning to cognition, for she is true wisdom, cosmic intelligence, the ‘plan of the temple.’ Everywhere in Tomberg’s work, she who is the servant of all is above all the servant of the master, Christ.”

—From the introduction by Christopher Bamford
SteinerBooks, 2006

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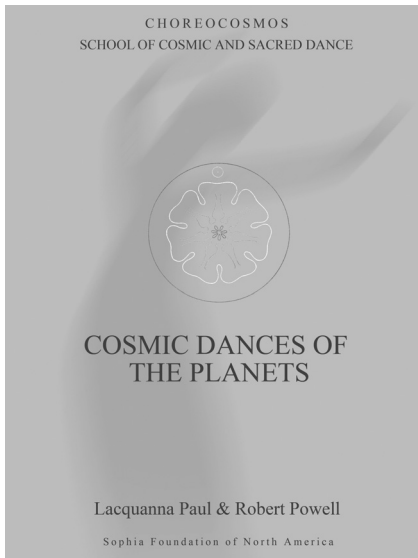
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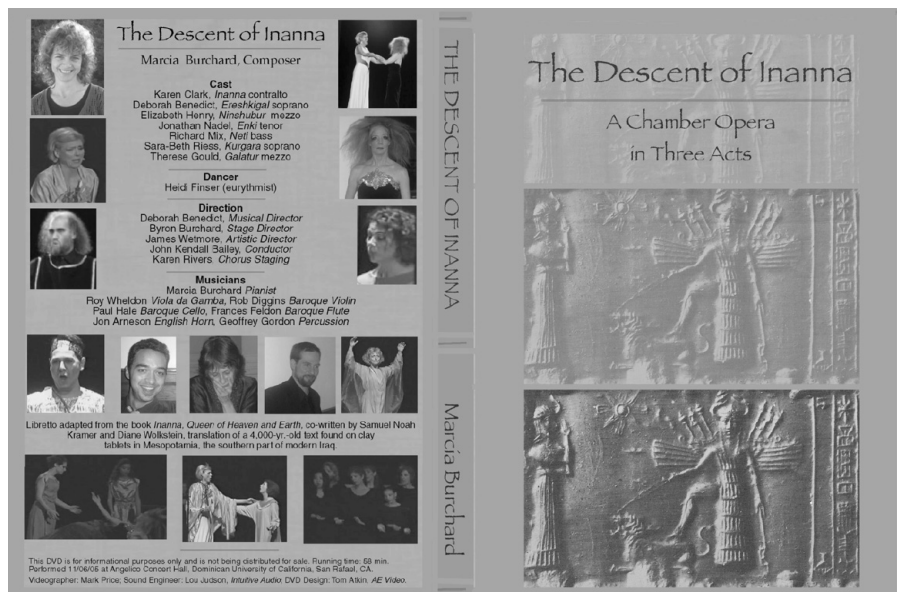
This book presents us a superbly comprehensive overview of the planets, their dynamic character and vitality with the whole cosmos. Prepared as a guide and format for learning the seven cosmic dances, the forms and movements are clearly illustrated, bringing us to understanding of the creative purpose of the seven classical planetary archetypes. Through legend and myths of the greater macrocosm carried forward from antiquity we are drawn more deeply into the living currents of the cosmos flowing through the past, present, and future of which we are a part; in imaginative beholding we discover a rhythmic harmonic pattern (space) and purposeful movement (time) which brings us closer to the divine meaning of the future. Astronomical and scientific data are included, as well as the fruit of many observable phenomena throughout the ages are included to enrich the experience of the cosmic dances, enabling us to find ever-deepening relationship with and through these strong soul forces.

—Josephine Scott
Choreocosmos graduate, 2002

Descent of Inanna DVD available

The Descent of Inanna, a chamber opera composed by Marcia Burchard about the ancient Sumerian goddess Inanna, Queen of Heaven and Earth, was presented at Dominican University on November 5th and 6th 2005, and features professional singers and instrumentalists including Karen Clark in the title role of Inanna (Clark can also be heard on the CD of the Sophia Foundation Prayer Sequence *In the Beginning was Sophia*), Roy Whelden's ensemble of early instruments, including viola da gamba, Baroque flute, violin, cello, English horn, and percussion, and eurythmist Heidi Finser portraying Inanna's soul journey in the opening act. The score incorporates the tonality of certain ancient Sumerian modes, only recently made available through translation of cuneiform texts; the story itself is the oldest known written myth, antedating even the myth of Isis, and therefore represents, in a sense, the earliest written portrayal of the Divine Feminine. Burchard envisions *The Descent of Inanna* as the first of a cycle of related works, tracing the evolution of the Divine Feminine from ancient times (Ariadne of Crete, Isis of Egypt, Demeter of Greece, etc.) through the Mystery of Golgotha and Pentecost to the gradual manifestation of Divine Sophia (The Rose of the World) in our day.

The DVD, with a professionally recorded soundtrack, was made so that firstly, those who participated could have a keepsake, and secondly to generate interest and hopefully attract support for the further development of the opera (which was not able to tell the whole story). Although the original production was not recorded with a view to making a DVD, it fully conveys the power of the myth, and we have decided to make it available to anyone who would like to support Marcia's work. The cost of the DVD is \$20.00. Checks should be made out to Friends of Inanna and sent to 259 C Street, San Rafael, CA 94901. For further information call (415) 721-7028.



The *Christian Star Calendar 2007* by Robert Powell, with monthly ephemerides by Peter Treadgold, computed using his *Astrofire* program, published by the Sophia Foundation Press. The ephemerides list the daily positions of the planets geocentrically and heliocentrically in the sidereal zodiac. Robert provides a commentary on the astronomical events for each month against the background of similar events in the life of Christ – in the spirit of continuing in our time the Cosmic Christianity of the three magi who beheld the star of Bethlehem and came to pay homage to Jesus. A new feature in the 2007 issue of this calendar is the inclusion at the beginning of each month of an astronomical overview to assist one in keeping track of the visibility of the planets Mercury, Venus, Mars, Jupiter and Saturn. In addition to the monthly commentaries and ephemerides, there are a number of interesting articles:

<i>Pluto and the Galactic Center</i>	—Robert Powell
<i>Civilization's Critical Rite of Passage</i>	—William Bento
<i>The Only Time Steiner Met Nietzsche</i>	—David Tresemer
<i>The Reign of the Antichrist, the Unlawful Prince of the World</i>	—Wain Farrants
<i>Planting by the Moon</i>	—Lacquanna Paul & Robert Powell

Robert's article "Pluto and the Galactic Center" in the *Christian Star Calendar 2007* concerns Pluto's demotion from its status as a planet and also discusses the significance of the three conjunctions of Pluto with the Galactic Center during the course of the year 2007. This article is posted on the Sophia Foundation web site as well.

The Sophia Foundation of North America was founded and exists to help usher in the new Age of Sophia and the corresponding Sophianic culture, the Rose of the World, prophesied by Daniel Andreev and other spiritual teachers. Part of the work of the Sophia Foundation is the cultivation of a new star wisdom, *Astro-Sophia* (astrosophy), now arising in our time in response to the descent of Sophia, who is the bearer of Divine Wisdom just as Christ (the Logos or the Lamb) is the bearer of Divine Love. Like the star wisdom of antiquity, astrosophy is sidereal, which means "of the stars". Astrosophy, inspired by Divine Sophia descending from stellar heights, directs our consciousness to the glory and majesty of the starry heavens, to encompass the entire celestial sphere of our cosmos and, beyond this, to the galactic realm – the realm referred to by Daniel Andreev as "the heights of our universe" – from which Sophia has descended on her path of approach into our cosmos. Sophia draws our attention not only to the star mysteries of the heights but also to the cosmic mysteries connected with Christ's deeds of redemption wrought two thousand years ago. To penetrate these mysteries is the purpose of the yearly *Christian Star Calendar*.

The *Christian Star Calendar 2007* is now available from the Sophia Foundation for \$18 plus shipping and handling.

As I was reading the article ["Mary Sophia as Co-Redemptrix – a Closer Look" by Janice-Marie Mappin, *Starlight*, Spring 2006] I received the potent image of all of us in the Foundation and Sophianic individuals everywhere, standing at the foot of the cross willingly offering our lives – the work of our hands, our dance, our prayers back to the Father God.

And I thought, too, now carrying this image, how can we not feel connected to Mary Sophia and her bountiful grace – offering up the Christ within ourselves for a part in the redemption, however humble it may be, as our destiny and a blessing.

— Janet Clement
Sophia's Sanctuary Farm, Richmond, Maine

The Sophia Foundation has several new additions to our book inventory. These books can be ordered from our website bookstore or Molly can take credit card orders over the phone.

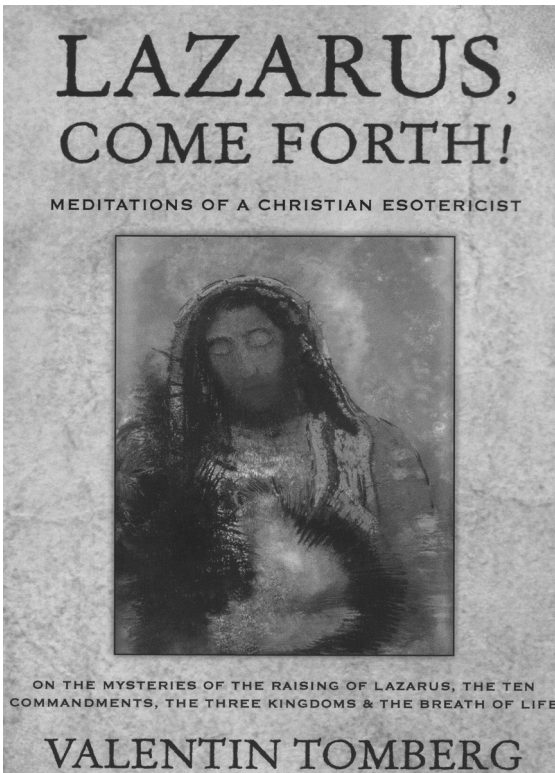
Christ and Sophia: Anthroposophic Meditations on the Old Testament, New Testament and Apocalypse, by Valentin Tomberg, a beautiful hardbacked volume, \$50.

Lazarus Come Forth! Meditations of a Christian Esotericist on the Mysteries of the Raising of Lazarus, the Ten Commandments, the Three Kingdoms & the Breath of Life, by Valentin Tomberg. This beautiful paperback, matching the above volume, is the re-publication of the *Covenant of the Heart*, \$30.

The Western Shores – Christian Hermeticism Vol. 1, edited by Dafydd Griffiths and Keith Harris, featured in the Spring 2006 issue of *Starlight*, \$38.

Cosmic Dances of the Planets, by Lacquanna Paul and Robert Powell, \$23. This is the companion volume to *Cosmic Dances of the Zodiac*, which is also being reprinted.

Cosmic Background to Contemporary Events by Robert Powell. This lecture, available as a CD (thanks to Anthony Perzel), was given at the Vancouver Waldorf School in British Columbia, July 7, 2006. \$16.95 USD and \$19.95 CAD, plus shipping and handling.



TRANSLATOR'S FOREWORD

Many readers will not know the name Valentin Tomberg, who must surely be acknowledged as one of the great Christian mystics of the twentieth century. The publication in English translation of four writings by this remarkable person is intended to remedy this situation.

Who was Valentin Tomberg? He himself attached no significance whatever to biographical details concerning him. His entire life was one of service to the Living Christ. Outwardly seen, he lived an ordinary life. He was married, with one son, and held a secure position with the British Broadcasting Corporation in Reading, England, monitoring radio broadcasts from the Soviet Union. As a Russian emigrant, he was well-equipped to do this work.

Yet behind the modest circumstances of his outer life, this humble man was in constant communion with the World of Spirit. His true life's work was on a level transcending, but at the same time serving, that of normal day-to-day existence. Daily his heart and mind were directed to helping to bring to realization

the concerns of the Divine, to finding solutions to the problems of Humanity, and to caring for Nature – all of this in service of Christ.

Something of this higher life shines through in the four works published here. These four writings were written toward the end of his life. He was born in St. Petersburg on February 26, 1900 (February 14, 1900 in the Julian calendar) and died on February 24, 1973. The last work – *The Breath of Life* – remained a fragment; he was working on it at the time of his death.

The manuscripts were written in German. (He was fluent in Russian, Estonian, German, French, English and Dutch, as well as being a scholar of Latin, Greek and Hebrew.) A German edition of these four writings was published by the German publisher Herder Verlag in 1985. The English translation, however, was made from a type-written copy of the author's manuscript, in order to remain true to the author's original text. The translation was the result of teamwork, and heartfelt thanks are extended to those who contributed to this endeavour.

The reader will find in these four works an extraordinary depth of spirituality which will help to enrich one's understanding of the human being's relationship to God in a living and highly original way. A "mystical breath" breathes through these four works that cannot fail to touch the heart of the meditative reader, giving one substance for one's own meditations and perhaps bestowing a new experience of the World of Spirit. And those readers who are engaged on a spiritual path will discover here a wonderful source of support and encouragement extended to them from someone who explored the heights and depths of existence and attained to the essence of the Divine.

—Robert Powell

Rudolf Steiner, Valentin Tomberg, and the Return of Christ in the Etheric

ROBERT POWELL

In his Introduction to Valentin Tomberg's book *Christ and Sophia*, Christopher Bamford writes in a most beautiful way concerning Valentin Tomberg as a Platonist. Without developing this important theme further, I would like to add something with respect to certain remarks made by Christopher Bamford in the following quote from his Introduction:

Tomberg was, in fact, one of the first anthroposophists to take up Christ's reappearance in the etheric, this most precious fruit of Rudolf Steiner's spiritual research. Although Tomberg had alluded to Christ's etheric return previously in two (1931) articles reprinted in *Early Articles* ("The Deepening of Conscience, which Results in Etheric Vision" and "Suffering as a Preparation for Etheric Vision"), in this lecture course he went into it in great detail. Interestingly, two pages of the typescript from lecture 6 entered circulation with the heading "From a lecture by Rudolf Steiner, Stockholm, 1910." As such, until the mistake was realized, people quoted from them as if they were by Steiner himself.²

What is referred to here? Firstly: Thirteen years after Rudolf Steiner's death, Valentin Tomberg spoke in detail about the return of Christ in the etheric realm in his lectures "The Four Sacrifices of Christ and the Return of Christ in the Etheric" now published in English translation as an Appendix to *Christ and Sophia*. These lectures were held in Rotterdam, Holland, in 1938. Moreover, as indicated in Thomas Stöckli's book *Das ätherische Christuswirken* ("The Activity of the Etheric Christ"):

Valentin Tomberg was one of the first to write about the reappearance of Christ in the etheric. However, we did not include his two interesting articles ["The Deepening of Conscience, which results in Etheric Vision" and "Suffering as a Preparation for Etheric Vision"] in this collection – not because Tomberg later distanced himself from anthroposophy, but because we think that the articles need to be supplemented in some important points, as they would otherwise be misunderstood. However, these texts would have filled a gap in our collection of essays.³

From this it is clear that Valentin Tomberg – already in 1931, seven years prior to his important lectures "The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric" – had written on the theme of the reappearance of Christ in the etheric.

Secondly: Someone who received a copy of the transcription of these lectures made an excerpt of two pages from them. He or she typed the following heading:

"About the Reappearance of Christ in the Etheric"
from a lecture by Rudolf Steiner, Stockholm, 1910 –
notes given to Wilhelm Rath by his stepmother prior to her death.

² Valentin Tomberg, *Christ and Sophia. Anthroposophic Meditations on the Old Testament, New Testament, and Apocalypse* (Great Barrington, MA: Steiner Books, 2006), pp. xxvi-xxvii.

³ Thomas Stöckli (editor), *Das ätherische Christuswirken: eine geisteswissenschaftliche Aufgabe*, volume I: *Vom Christuswirken in der Gegenwart* (Dornach, Switzerland: Verlag am Goetheanum, 1991), pp. 111-112. Words in [] added by RP.

[This heading and the two pages from Valentin Tomberg's lectures were photocopied onto one sheet of paper (front and reverse), which was then circulated. Here is the content of these two pages:]

Let us briefly consider the steps that the Christ will take in the space available to him because of the karma of the Mystery of Golgotha for humanity – the karmic result of humanity's past behavior toward him.

I.

Humanity judged Christ: now he has the possibility of judging humanity. Judgment by Christ does not mean retribution, however, since the Christ must bring an end to the principle of retribution in the world. Christ's judgment means that he will awaken conscience; he will be able to work spatially and take steps that awaken the conscience of human beings.

II.

The first inkling of Christ's return in the etheric will be a wave of elemental feelings of conscience. Feelings of shame will seize people with elemental power. A consuming power of shame will arise in the soul, and people will not know its source. Thus we can say that Christ's appearance in the etheric will be heralded by the blushing red of human shame. People will experience an overwhelming force of disappointment in the values they have treasured as "truth" and "beauty." In a sense, people will have to reassess all the values in their souls. In the state of Kamaloka, one has to experience a re-evaluation of life's values, owing to the rays of World Conscience; now people will have to experience a re-evaluation of all their values in life, because they will experience those values through the effect of Christ, who will weave through horizontal space.

III.

Because Christ was scourged in the past, another step in space is now at his disposal karmically. Christ will not only awaken human conscience, but also inwardly touch people. Just as he received the blows of scourging, he will likewise be able to reach, touch, and move people. He will touch those who are in despair and instill comfort and courage in them. This moving touch is a consequence of the scourging, and it will cause courage to flow for a new effort of creativity. Some will say: We'll begin afresh, because everything we have created thus far will not stand up to his light. To a certain extent, the first day of creation must begin again within the human kingdom. People will not gain the courage for this out of themselves; rather, they will gain it from the inner touching that comes from the Christ as the karmic consequence of the scourging he experienced.

IV.

And because Christ was crowned with thorns in the past, he will give tasks to individuals and groups of people and show them how to serve his work. He will crown people with duties of love. We know that there are certain concepts of "duty" that exist in the world. Nevertheless, "duty" will eventually lead humankind to catastrophe, because everything evil that enters the world will, in fact, be pursued by people out of a sense of duty. When he returns in the etheric, however, Christ will assign tasks of love to people and groups, whereas the notion of "duty" – a giant with feet of clay – will fall and be shattered into a thousand fragments. Instead of duty, there will be a love for one's task.

V.

In the past, Christ had to carry the cross on which he would be crucified; now Christ will heal people's infirmities when he reappears in the etheric; there will be a healing of destinies. Those who carry their crosses will have the strength to carry them – through the healing of soul and body.

VI.

At the Mystery of Golgotha, when Christ was crucified, he said, "Father, forgive them; for they know not what they do" (Luke 23:34). These words contain what he seeks to accomplish in space and what was granted to him as the karmic consequence of the crucifixion – that people might become conscious of what they do. The karmic result of the crucifixion will not be to bind human beings as though they were crucified, but to open their eyes. A new clairvoyance will be awakened through Christ, so that human beings will be able to see and know what they do. This is karmic clairvoyance – seeing karma. When people act today, they do not know the karmic consequences of that act. In the future, however, people will know what they are doing. Karmic clairvoyance is Christ's answer to the crucifixion, which took place because people did not know what they were doing. These are the karmic steps of Christ in space; their cause goes back to when he was a man and had to walk the path of suffering to which human beings had condemned him. Thus Christ changes the negative into the positive. The return of Christ in the etheric is his response to the way he was treated when he lived among humankind as a man.⁴

⁴ Valentin Tomberg, *Christ and Sophia. Anthroposophic Meditations on the Old Testament, New Testament, and Apocalypse* (Great Barrington, MA: Steiner Books, 2006), pp. 393-394.

These two pages attributed to Rudolf Steiner circulated far and wide. For many years they were read and believed to be Rudolf Steiner's words. Even Rudolf Grosse, who at the time (about 1980) was the head of the Anthroposophical Society founded by Rudolf Steiner, believed that these two pages were authentic Steiner and read them out at the culmination of a lecture he held for teachers of religion at a conference at the Goetheanum in Dornach, Switzerland. This fact deserves to be mentioned, as it indicates the source from which Valentin Tomberg spoke – the same source as Rudolf Steiner. What was this source? Here with Rudolf Steiner's words concerning this:

[The teacher of the Essenes] Jeschu ben Pandira once prophesied the Christ Event as a *physical* happening. And if Essene teaching is to be renewed in our days, if we are resolved to shape our lives in accordance with the living spirit of a new Bodhisattva, not with the spirit of a tradition concerning a Bodhisattva of the past, then we must make ourselves receptive to the inspiration of the Bodhisattva who will subsequently become the Maitreya Buddha. And this Bodhisattva will inspire us by drawing attention to the near approach of the time when in a new raiment, in an *etheric* body, Christ will bring life and blessing to those who unfold the new faculties through a new Essene wisdom. We shall speak entirely in the sense of the inspiring Bodhisattva who is to become the Maitreya Buddha and then we shall not speak of how the Christ is to become perceptible on the physical plane ... *With the knowledge gained from the inspiration of the Bodhisattva himself* we declare what form the future manifestation of Christ will take.⁵

With these words Rudolf Steiner makes it quite clear that his source of knowledge for the return of Christ in the etheric is gained from the inspiration of the Bodhisattva himself. In this connection it is interesting to consider the point in time when Valentin Tomberg held the lectures "The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric" – in 1938, seventeen years after Rudolf Steiner made the following communication:

Referring to Jeschu ben Pandira as an earlier incarnation of the Bodhisattva who will become the Maitreya Buddha, Rudolf Steiner – in response to a question from Friedrich Rittelmeyer – said: "*Jeschu ben Pandira* [i.e. the reincarnated Jeschu ben Pandira] *was born at the beginning of this century, and if we live another fifteen years, we shall notice his activity.*"⁶ This remark, made in August 1921, points to a birth in the year 1900 or thereabouts. It also indicates the beginning of the activity of the Bodhisattva [who will become the future Maitreya Buddha] in the 1930's. Rudolf Steiner thought that this activity would become noticeable by about 1936.

One possible conclusion that may be drawn from the above is that both Rudolf Steiner and Valentin Tomberg received their inspiration – in talking about the return of Christ in the etheric – from the source indicated by Rudolf Steiner: the Bodhisattva who was incarnated in the century before Christ as the teacher of the Essenes and who will become the future Maitreya Buddha, and who (according to Rudolf Steiner's remarks to Friedrich Rittelmeyer) reincarnated around 1900 and began his activity in the 1930's. The question as to the relationship of Valentin Tomberg (born 1900) with this Bodhisattva is too far-reaching to be discussed here. The most important point – as demonstrated above – is that both Valentin Tomberg and Rudolf Steiner drew upon the same source of inspiration when they spoke about the reappearance of Christ in the etheric.

⁵ Rudolf Steiner, *Lectures on the Gospel of St. Matthew* (London: Rudolf Steiner Press, 1965), pp. 184-185. Words in [] added by RP.

⁶ Robert Powell, *Hermetic Astrology*, vol. I (San Rafael, CA: Sophia Foundation Press, 2006), p. 78 discusses this quote by Rudolf Steiner and indicates the source. Friedrich Rittelmeyer, who was the founder of the Christian Community, had several deeply esoteric conversations with Rudolf Steiner and made notes thereof which later came into circulation.

Speaking to Friedrich Rittelmeyer in August 1921, Rudolf Steiner was very specific about the incarnation in the twentieth century of the Bodhisattva who will become the future Maitreya Buddha. When he spoke in 1910 about this Bodhisattva, he was less specific and pointed to his incarnation in a more theoretical way:

The great Essene teacher, Jeschu ben Pandira, once pointed prophetically to the Christ who would come as the Lion born from David's line ... And if – I say this merely as an indication – it were to be the happy fate of humanity that Jeschu ben Pandira – who was inspired at that time by the great Bodhisattva, the future Maitreya Buddha – should incarnate again in our epoch, he would consider the task of supreme importance to be that of pointing to the etheric Christ in the etheric world; and he would emphasize that the Christ came once, and once only, in a physical body. Let us suppose that Jeschu ben Pandira – who was stoned to death approximately a hundred and five years before the Christ Event in Palestine – were to reincarnate in our time and announce the imminence of a revelation of Christ, he would point to the Christ who cannot appear in a physical body but is to become manifest in an etheric form, as he was revealed to Paul at Damascus. By this very teaching Jeschu ben Pandira could be recognized, assuming him to be reincarnated ... This is a sure sign by which Jeschu ben Pandira could be recognized, were he to reincarnate in our epoch ... It is quite true that a reincarnation of the greatest possible significance might take place in our epoch and be unrecognized or treated with indifference.⁷

While drawing attention to the possibility of a twentieth century incarnation of the Bodhisattva who will become the Maitreya Buddha, Rudolf Steiner also indicated that this incarnation could “*be unrecognized or treated with indifference.*” In September 1910 Rudolf Steiner spoke – as quoted above – in a theoretical way about this incarnation. In a lecture held just over one year later, on November 4, 1911, Rudolf Steiner indicated that this Bodhisattva “*is already now in incarnation*”:

Who was this Jeschu ben Pandira? He is a great individuality who since the time of Buddha – some six centuries before our era – was incarnated once in practically every century in order to further the progress of humankind ... We have therefore to speak of the successor of the Bodhisattva who at that time rose to the rank of Buddha. The successor of the Bodhisattva who became Gautama Buddha was the individuality who incarnated a hundred years before Christ as Jeschu ben Pandira, a herald of Christ in the physical body. He is now the Bodhisattva of humanity and will remain as such for 3000 years reckoned from the present time. Then in his turn he will also ascend to the rank of Buddhahood. He will therefore have needed 5000 years to become a Buddha. Since the time of Gautama Buddha, this Bodhisattva has incarnated once almost every hundred years and is already now in incarnation. *He will be the actual herald of Christ in his etheric form*, having in that earlier time proclaimed in advance the advent of the physical Christ. And many among us will live to experience the fact that in the 1930's there will be people – and later in the century in increasing numbers - who have sight of Christ as an etheric figure. *Spiritual science exists in order to make preparation for this ...* In 3000 years from now the Bodhisattva referred to above will become Buddha, and his teachings then will cause impulses to stream directly into humanity. He will be the one foreseen by human beings of ancient times: the Maitreya Buddha, Bringer of the Good.⁸

⁷ Rudolf Steiner, *Lectures on the Gospel of St. Matthew* (London: Rudolf Steiner Press, 1965), pp. 182-183.

⁸ Rudolf Steiner, “Jeschu ben Pandira: a Herald of the Christ Impulse,” *Anthroposophical Quarterly*, vol. 11 (Summer 1966), p. 29.

Foundation Stone Celebration in Sebastopol, California

June 8, 2006

ROBERT POWELL

It was with great joy that the laying of the foundation stone of a Sophia temple on June 8 this year was celebrated in Sebastopol, California – on the day of commemoration of Christ’s Ascension, when the Sun was at the same location in the zodiac (23° Taurus) as at the Ascension of Christ in AD 33.

Choreocosmos – cosmic and sacred dance – is a metamorphosis of the ancient temple dance cultivated at various mystery centers in antiquity. The ancient temple dances were practiced in association with a temple – for example, the great temple of the Earth Mother (Demeter) at Eleusis, near Athens, Greece, where the sacred dances in honor of the Earth Mother were an intrinsic part of the initiation ceremonies. Since the founding of the Choreocosmos School of Cosmic and Sacred Dance in the year 2000, a vision has been held of a Sophia temple large enough for up to one hundred people to participate in Choreocosmos events. Ideally this temple would be consecrated to Choreocosmos activities and other Sophia events. Choreocosmos, as a metamorphosis of the ancient temple dance, has been awaiting a temple to be its home.

Through the generosity of Fort Schlesinger, a converted barn on his property in Petaluma, California, has served as a home for Choreocosmos and Sophia activities for several years – and hopefully will continue to serve as a home for many years to come.

Fort, together with Monique Brullard, has founded a biodynamic venture called Sophia’s Garden, growing and distributing healing herbs for medicinal purposes. At the present time Sophia’s Garden is operating primarily from Monique’s property in Sebastopol, but is now increasingly beginning to operate also from Fort’s property in Petaluma. In conjunction with Sophia’s Garden, Monique has set aside part of her property as a site for a Sophia temple for Choreocosmos and Sophia activities. This site, in a beautiful natural setting, was once a sacred site for the Pomo Indians, and various artifacts – including a mortar and pestle found buried at the center of the planned Sophia temple – were found when the site was being excavated in preparation for the laying of the foundation stone. This mortar and pestle was consciously laid in the ground during the speaking of the “Our Mother” prayer on June 8 in honor of the Divine Mother and of the Pomo Indians who honored Her at this site in the distant past. The “Our Mother” prayer, which is the central prayer of the founding of the Sophia Foundation that took place on December 31, 1994 at the home of Karen Rivers in Nica-

sio, California, thus served again as the central prayer on June 8, 2006, at the laying of the foundation stone of this Sophia temple. Also Rudolf Steiner’s Foundation Stone meditation was performed eurythmically, the choir sang, and various invocations were spoken. For this occasion a large and beautiful Andara crystal, radiating green from within, was generously gifted by Joan Porter.

This event also celebrated Karen’s birthday on June 8, honoring Karen, whose home, in the midst of the Redwood trees, was the cradle for the coming into existence of the Sophia Foundation. The barn on Fort’s property has provided and continues to provide a home for the activities of the Sophia Foundation, and Fort was the one who actually laid the foundation stone (mortar and pestle) into the earth. Together with the foundation stone, the horoscope (enclosed in a cylinder) of the event, a small statue of Isis-Sophia, some alchemically prepared gold, frankincense and myrrh, and various other significant items were placed into the earth.

The celebration of the laying of the foundation stone included cosmic and sacred dance – primarily those that were danced in the temples and pyramids of Egypt on the recent Sophia Foundation pilgrimage there in March 2006. A core group of those who were on the pilgrimage were present on June 8, including many of the choir.

The main theme of the pilgrimage to Egypt is expressed in the words of Rudolf Steiner: “Everything pertaining to the store of wisdom contained in the third post-Atlantean epoch [ancient Egypt] will be reawakened by Christ to fructify our fifth epoch [the present].” It was in the context of these words that the choir sang and the participants moved to sacred dance in the pyramids and temples on the pilgrimage to Egypt. By re-enacting this in the space dedicated to Sophia’s temple on June 8, it was intended that an extract of the resurrected Egyptian mysteries would be implanted into the ethereal space of the temple site in the hope that this will blossom – through the guidance and inspiration of Christ and Sophia – in our time, as a fulfillment of the prophecy made by Rudolf Steiner. Needless to say, much will need to take place in order to bring this Sophia temple to manifestation.

At present it is a Nature temple – a circle like a great Sun, that is 33 feet in radius (honoring the 33 years of the life of Christ), with a crescent Moon garden rising up at the western end of the circular dance space, and surrounded by twelve heart-shaped Star gardens each dedicated to one of the twelve signs of the zodiac: with Taurus in the East, Leo in the North, Scorpio in the West,

and Aquarius in the South, aligned with the cosmic archetype of the zodiac defined by the four royal stars spoken of by Zoroaster (Aldebaran at 15° Taurus as the Watcher in the East; Regulus at 5° Leo as the Watcher in the North; Antares at 15° Scorpio as the Watcher in the West; and Fomalhaut at 9° Aquarius as the Watcher in the South). This Nature temple mirrors the image of Divine Sophia as “the woman clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve stars” (Revelation 12:1).

Sophia’s Garden

Sebastopol, California

LACQUANNA PAUL

December 31, 2006 will be the twelve year anniversary of the founding of the Sophia Foundation of North America. To commemorate the event, there will be a gathering in the desert of Southern California, in Borrego Springs, to explore the mysteries of star wisdom, including cosmic and sacred dance.

Meanwhile, further up the coast, there is yet another mystery unfolding – Sophia’s Garden – a project which was born of an initial inspiration two years ago, when Monique Brullard was inspired to offer a parcel of her six acre home to be set aside for a large dancing circle for cosmic and sacred dance.

Karen Rivers, co-founder of the foundation (and first graduate of Choreocosmos) has been leading regular classes in cosmic dance for the past six years now and a community of friends has formed who find the work meaningful. The barn in Petaluma, California, on the property of Fort Schlesinger, has provided a warm and inviting home for this work. However, over the years it has become clear that the time will come when a larger space, which could accommodate greater numbers of people would be greatly welcomed.

Amid a circle of standing trees, this inspiration was realized on December 14, 2005, when a “digger” cut a beautiful 33 1/3 foot radius circle into Monique’s land. The excavated, upturned land (necessary to level the ground) formed a natural, beautifully shaped crescent Moon at the lower edge of the circle – reminding one of the cosmic Sophia “clothed with the Sun and with the Moon under her feet”. Winter rains refined the circle further, bringing silt to the surface, high in silica content, creating an iridescent “glow”. Michael Presley, a true artist of the land and a teacher of Permaculture, formed twelve zodiacal gardens encircling the space, inspired by and shaped like an extended heart-shaped Pisces form in cosmic dance.

Once the circle was cut, Michael called a friend of his to visit the land and surrounding property to see if he

might be interested in designing a “Teaching Template” for the circle, a structure which could serve not only as a space for cosmic dance but could also inspire an experience of the sacred through the geometry of the structure itself.

This is where Jeffers René enters the picture and it is this story which I would like to tell – so that others might join in envisioning a further flowering of the impulse toward the building of community, as a project which would complete the vertical/horizontal axis extending from the stars, to community, and the Earth, enabling the possibility to offer education toward the wonder of nature, the healing of children, and the proper stewardship of Mother Earth.

Jeffers described that the project appealed to his own sensibilities so much that he returned home and went immediately to work. By Monique’s account, a man visited one day, maybe for ten minutes, asked what the circle was for and then returned several months later with an exquisite drawing!

By Jeffers’ description, the project seemed to require that he simply surrender to the process. In an interest to discover what Sophia would reveal, he had to learn to give up the “struggle” to impose preconceived concepts in order to allow the process itself to run through him. In other words he was determined to start “on empty”.

What might serve as Cathedral and Bridge ... what might emerge as a parabolic tool for teaching? Perhaps he would call it “White Man’s Dancing Lodge”, for the land had revealed itself through upturned artifacts to be a former Pomo Indian ceremonial ground. Jeffers, long interested in the mysterious effects and wisdom of the Native American Indian circle dancing tradition, had actually sought out the teachings of local Indian groups still carrying on the native tradition. Thus for Jeffers, designing a “Teaching Template” for cosmic dance would be an opportunity to participate in creating a healing resonance for the land, a chance to incorporate ancient and new.

Over time an etheric landscape had revealed itself on Monique’s land and this circular form had at its’ center an “in-breath” point. How might the structure serve this and at the same time create an “out-breathing” vortex which would be as a blessing created by the community events – resonating out to nourish the surrounding gardens and atmosphere?

Jeffers personal story indicated that he had long been “activated” toward service. How could structure serve toward connection, toward “universalizing”, toward reactivating the grid that exists between human beings, Nature, and the cosmos? There was a concern about electro-magnetic pollution and how one might overcome this, neutralize and reach beyond to actually “enliven” the grid of connection through creating a dimensional field, an amplifier for sending out healing, harmonizing frequencies.

A tall task – as they say in Texas – yet nevertheless, one

that had interested Jeffers for the past ten years. Describing himself as a master builder, joiner and timber framer, Jeffers had worked on similar projects in the past, working a lot with the ideas of Buckminster Fuller in the creation of geodesic dome structures.

In the presentation of his final drawing, Jeffers was clearly thrilled with the results of his process. "Sophia revealed herself – I discovered things I didn't know before." Coming from an engineering background and obviously an ardent mathematician, this was quite wonderful to hear. Unlike his experiences in the past, Jeffers had sought to not impose a "recipe" of sacred geometry formulas upon his beginning point. Rather he began by a process of reduction – reducing down to discover a common natural law – the "essential". "What you can't do from a point or a line, you can perhaps do from a triangle."

His eyes danced as he described his anticipation of discovering the mysteries of what the circle's diameter of $66 \frac{2}{3}$ feet ($33 \frac{1}{3}$ foot radius) might reveal. How to create balance through the opposing forces inherent in spherical spatial dynamics? He envisioned creating a spherically shaped counter-force, with a counter-clockwise movement in the upper dome, capping a lower clockwise movement below (mirroring cosmic dance, with the planets and zodiacal circles moving in opposing directions). Thus a sphere with two dimensions – asymmetrical with no center, balanced by opposing elements, with the upper counter-clockwise vortex creating a receiving impulse and the lower clockwise vortex a sending impulse.

Now he had to work toward finding that balance point and the resulting revelation of geometric proportion. He began by dividing the floor space into thirds – to begin with an equilateral triangle – a division of the sphere to the common mathematical face. Next he must discover the interaction of the sphere structure with the sphere of the floor. 66.66 divided by $3 = 22.22$. This was his prime triangle and he was thrilled.

Now to discover the height necessary for balance – 66.66 divided by $12 = 5.55$ – wonderful, he thought, this is the height of the throat chakra. Thus was revealed the discovery of the necessity to build a "riser" to lift the structure high enough so that the full circumference of the circle could be utilized. The angles must all reflect this "step" measurement of 5.55 feet so that everything would reflect the 12-fold spatial division.

The circular relationship was found to equal the height (17.5 feet) for the 12 openings which would look out upon the surrounding zodiacal gardens. The process was revealing a structure with numerical resonance – an inner triangle one fourth the size of the larger hexagons, squares, and radius points. All spherical lines and straight lines were balanced and relational.

Next the question – "Are the proportions working?" We have two different movements, which are in opposition – and two different angles – creating a "cone" of

energy – radial lines of arcs that make up the structure. One-third of the cone is above ground, with two-thirds imagined below – with a starting point of 66.66 feet divided by 3 and a circumference divided by 12 , defining an upright triangle – rendering a balanced triangle, sphere, and linear proportion. Why are balance and proportion necessary in a structure? Jeffers believes this creates an inter-dimensional resonance – a form which might be thought of as a "door".

Next to weave an outer shell that interacts with the environment. 72 pieces of metal (titanium) or bamboo, 40 feet long would create a spiraling arc of five 22.22 -foot distances, with the arc creating a natural circular opening for star gazing, weather permitting.

The result – well it's simply beautiful to behold – a collapsible, moveable structure, which can be assembled by a willing community of Sophians – a weather-resistant shelter which can serve as a place for community meeting, sharing, and "trade" in the tradition of offering what one has learned as an enrichment to others who are eager to learn.

An adjacent piano building has now been designed by Jeffers and accompanying compost toilets are on the drawing board. One enthusiastic donor has stepped forward hoping that others will join in the vision.

Fort Schlesinger and Monique have formed a partnership to steward their individual properties in producing bio-dynamic products and Sophia's Garden is now certified as a bio-dynamic endeavor. Monique's land in Sebastopol will serve as the Mother Garden and educational outreach center for Fort's larger property in Petaluma, linking the two properties in behalf of the Sophia's Garden project, which has become a respected name in the community.

Of course, as with any new endeavor, there has been a big learning curve to master and many challenges to meet, so that now Monique and Fort feel that Sophia's Garden can serve as a fruitful outreach and educational service in the community.

Co-ventures have already begun, a full Flower Essence Facilitator Training class has graduated and a response to the "nature deprivation" in children syndrome, which has been discovered to be the cause of anxiety related behaviors has resulted in invitations to the San Francisco Bay area to bus children to the land for a "hands on" day in the gardens and for harvesting in the apple orchard. Monique says that at the end of the day, the children have been so warmed by the experience that they don't want to leave.

Both Fort and Monique are clear in viewing their impulse toward the service of the Earth and of sharing what they learn with the greater community has been a natural outgrowth and fruit of their years of community activity with Karen Rivers at the Barn. A teaching facility such as Jeffers' "Teaching Template" could be a natural flowering of Sophia's inspiring force toward community sharing, growth, and transformation.

CHOREOCOSMOS NEWS

This part of the newsletter is devoted to bringing news of the Choreocosmos School of Cosmic and Sacred Dance. For information concerning the 2007 Choreocosmos workshops in Europe and North America, please contact the administrative office of the Sophia Foundation, or see the Events Calendar on the Sophia Foundation web site: www.sophiafoundation.org

International Choreocosmos Week, September 3-8, 2006 in Roncegno, Italy
The Fifth Graduation of the Choreocosmos School of Cosmic and Sacred Dance
Cycle of 84 Cosmic Dances Completed

KRISTA KOESTERS & ROBERT POWELL

Several years ago Robert started the cycle of 84 cosmic dances for the seven planets in the twelve signs of the zodiac. It sounded as if we were trying to reach out to the limits of the cosmos. But now, after five years of practising the cosmic dances each year at the anthroposophical spa hotel Casa di Salute Raphael in Roncegno, Northern Italy, not only have we completed our journey this year with the cosmic dances of the seven planets in Capricorn, Aquarius and Pisces, but also during this week we attempted to expand our consciousness all the way beyond Pluto to the heliopause at the limit of our solar system, beyond which lies interstellar space.

The three new graduates made their choice of cosmic dances to lead us through, selecting the cosmic dances of the Sun, Gemini, and Sun in Aquarius; Leo, Venus, and Venus in Pisces; and Sagittarius, Mercury, and Mercury in Capricorn; each bringing light, love and movement to expression. The inner and outer circles of participants willingly followed the clearly given explanations and instructions of the movements and gestures for the cosmic dances. Soon the participants, under the able guidance of the new graduates, were moving harmoniously to the flow of the corresponding music by Bach, Haydn, Mozart, Beethoven, Brahms, Chopin and Grieg. All this took place during a week blessed with the warmth of the Sun, blue skies with lovely cloud formations in the mornings, and a partial lunar eclipse on the evening before the graduation on the 8th of September, the day on which the Catholic Church celebrates the birth of Mary.

There had been a week of sacred dance at Assisi just a fortnight before the Choreocosmos week in Roncegno, and two weeks after this International Choreocosmos

week there were to be workshops of cosmic and sacred dance in Rome and Naples. The close proximity of these workshops to one another, all taking place in Italy, obviously had the effect that the number of Italian participants in Roncegno was less this year. With six English-speaking participants (from the USA, Canada, and England), and eleven German-speaking participants (from Austria and Germany), and only five Italians, the less musical languages dominated during mealtimes. But with Uberta's marvellous translation into her country's "beautifully voiced" and musical language, we were enabled – through her sonorous voice and the melodious Italian – to be in tune with the lovely pieces of music which, as usual, Ludmila played with her great gift and talent of sensitive expression, helping our movements to flow gracefully with the harmonies of the stars.

Robert addressed the controversy unleashed by the decision of the International Astronomical Union (IAU) on August 24, 2006 to demote Pluto from its status as the ninth planet orbiting the Sun. He spoke of two aspects of Pluto: Phanes, "the beautifully voiced one", or "the shining one", as he was called in the cosmology of Orpheus, and Hades, "the god of the underworld", or "the hidden one". Exploring these two sides of Pluto was the primary topic during the first part of the week. The two aspects of Pluto represent two sides of life, with Pluto Hades expressing the reverberation of the shining and singing one (Phanes) in the depths of Mother Earth, his frequencies of music having contracted and hardened to what we call atoms. Now the enormous energy and power indwelling the atoms comprising matter has become unleashed, especially through the bombardment of the atoms of

unstable substances such as uranium and plutonium. Having penetrated during the course of the twentieth century to the secret of unleashing atomic power – the breakthrough in this discovery came at the time of Pluto’s discovery (making the connection between Pluto and atomic power clear) – humankind is now able to destroy life on Earth, and this is a topic which everyone has become well aware of in our time.

Robert also indicated that humanity is increasingly tempted by the will to power. According to his research, this temptation is connected with Pluto. Applying what he calls “the Apocalypse code”, he revealed that all of humankind has to go through this temptation of the will to power. In light of the Apocalypse code, humanity as a whole is now undergoing the third temptation of Christ, which took place on the 39th day in the wilderness. This is the temptation “to turn stones into bread”. On the 39th day in the wilderness, which Robert – in his book *Chronicle of the Living Christ* – has dated to November 29, AD 29, there was a conjunction of the Sun and Pluto at 9° Sagittarius. The symbolism is clear: Christ’s encounter with the Prince of Darkness is shown in the heavens by the meeting between the Sun (Christ) and Pluto (the Prince of Darkness). Moreover, Pluto will return to this zodiacal position (9° Sagittarius) in the year 2010.

Through Christ’s sacrifice at the Mystery of Golgotha, the Earth opened to reconnect with the heights of heaven. Christ brought cosmic life down into the depths of the Earth, thus enabling humankind to proceed with an ascending course of evolution which will eventually redeem Pluto Hades and bring back to life the primeval beautiful singing and flowing of Pluto Phanes.

Against this background, clearly it was not a loud bang that brought our universe into existence, as suggested by modern astronomy’s “Big Bang” theory. This is a term that mirrors the inclination to think, since the discovery of atomic power, in terms of explosions. A completely different picture of the start of the universe is conveyed by the opening words to the Gospel of St. John: “In the beginning was the Word, and all things came into being through the Word.” Here the primal cause of existence is understood as the harmony of the Logos, the Word, which – as Rudolf Steiner pointed out – should be thought of more as a verb rather than as a noun. In following this idea of “verbing, speaking, toning” we can still trace the rhythm and flow of a gradual coming into existence of life.

Our Choreocosmos week was dedicated to the primal creative sounding of the Logos, the primal Verb or Word.

At the same time our gathering very much resounded and reverberated as a result of what had happened some ten days earlier at the meeting of the IAU in Prague, where astronomers had by majority vote demoted Pluto. Pluto is no longer considered to be one of the nine planets of our solar system, having been demoted to a “dwarf planet”, a small celestial object among many other trans-Neptunian objects. There are various factors that distinguish Pluto from the other eight planets: its smallness (its diameter being about 2/3 that of the Earth’s Moon), its exaggerated inclination of 17° to the ecliptic (the next largest inclination of any planet, that of Mercury, being only 7°), its great distance from the Sun (at its maximum distance it is 49½ astronomical units away, compared with Neptune’s 30 astronomical units, whereby one astronomical unit is the distance of the Earth from the Sun), and other factors as well.

In his lectures Robert very convincingly developed his perspective that Pluto can still be considered as a planet, revealing a different truth from that decided upon by the IAU. He not only demonstrated the quality and effect of Pluto in biblical events such as the one already mentioned (the third temptation in the wilderness, at which the Sun and Pluto were in conjunction), but also in the horoscopes of historical personalities such as Nero and Wallenstein. (Nero’s horoscope displays a conjunction of the Sun and Pluto on the Ascendant at his birth.) Moreover, by means of his profound knowledge and research into star wisdom, Robert was able to draw upon Greek mythology and also upon a plethora of astounding astronomical details relating to Pluto.

According to Robert, Pluto can still be considered as the ninth planet, being the primary representative of a sphere that consists of Plutinos and two other groups of objects (Cubewanos and Twotinos) belonging to the Kuiper belt, a realm beyond Neptune from which also comets originate and which extends a little beyond the limit of Pluto’s orbit at around fifty astronomical units. (Note that the heliopause marking the outermost limit of our solar system lies considerably further out, possibly at about one hundred astronomical units, although estimates vary.) The Kuiper belt beyond Neptune and all that lies beyond this belt – up to the heliopause – is the primal sphere of our solar system. Moreover, Pluto, as the brightest and first to be discovered celestial object belonging to the realm beyond Neptune, can be regarded as the primary representative of all the other Kuiper belt objects (Plutinos, Cubewanos, and Twotinos), together with the “scattered disk” objects (the “scattered disk”

extends much further into space than the Kuiper belt). All these celestial objects are the remains of the first stage of our solar system that subsequently contracted step by step to the stage at which we are now, leaving behind a planet at each stage of contraction.

Thus, according to Robert, even before the Ancient Saturn stage (as Rudolf Steiner called it), there had already been three previous cosmic stages of evolution. Since each stage is delineated by a planet “left behind” when the next stage of contraction took place, these three stages prior to Ancient Saturn are denoted by the planets Uranus, Neptune, and Pluto – Pluto being the primary representative of the entire sphere (beyond Neptune) left behind as the relic of the first stage of evolution of our solar system when it was still a giant solar nebula extending up to the heliopause marking the limit of the heliosphere, the aura of the Sun. Originally the solar nebula coincided in extent with the heliosphere. After the first contraction of the solar nebula, what remained was not only Pluto, but also the celestial objects belonging to the Kuiper belt and the “scattered disk” – including the nuclei of comets – and all other trans-Neptunian objects. They all remained behind from the first contraction as the relic of the sphere of the primal will of our solar system.

Greek mythology speaks of Apollo and the nine Muses. Robert indicated that this image from Greek mythology might well represent a prompting from the collective unconscious concerning the Sun (Apollo) and the nine planets (Muses) orbiting around it, even though at that time the Greeks had no idea of the structure of our solar system in the way that we do now through modern astronomy. The nine planets reflect the light of Apollo – the Sun being the creative source (conceived of as masculine) – and the Muses stand in relation to Apollo as feminine beings reflecting this creative source, like the nine planets orbiting around the Sun. Applying this archetypal image, the ninth Muse Calliope, the one with the beautiful voice, who gave birth to Orpheus and Linos, the most gifted musicians and singers, instructing and healing humanity, represents Pluto, who although small can still be regarded as the ninth planet. If the image of Apollo and the nine Muses as an expression of the archetype of the Sun and the nine planets is correct, there are nine planets, not eight.

With Ancient Saturn began the physical coming into being of man, but beyond Saturn there are three spheres of which Uranus, Neptune and Pluto are representatives. These three outer planets indicate stages that precede those which Rudolf Steiner called Ancient Saturn, Ancient Sun and Ancient Moon. These stages preceding

Ancient Saturn (Saturn = Chronos in Orphic mythology) were those of Ouranos, Nyx, and Phanes, names familiar to us from the ancient cosmology of Orpheus. Ouranus – the stage of cosmic evolution preceding Ancient Saturn, of which we are reminded by the planet Uranus – followed after his mother Nyx/Night/Nût, and the planet Neptune reminds us of that stage. Neptune is what remains of this early phase of cosmic evolution (that of Nyx or Night), and the planet Neptune thus represents the second stage of evolution of our solar system. The first stage of our solar system, however, began with Phanes, the father of Nyx. Phanes represents the primal life will.

These three planets – Uranus-Ouranos, Neptune-Nyx, Pluto-Phanes – each representing an entire sphere or realm associated with a specific stage of evolution of our solar system, correspond to forces that stand above the human being, reaching beyond the seven chakras and thus transcending normal consciousness. There are, correspondingly, three higher levels of consciousness associated with these three planets. Uranus is associated with Imagination (conscious clairvoyance), connecting us with the divine light; Neptune is associated with Inspiration (conscious clairaudience), connecting us beyond the light with divine love; and Pluto is associated with Intuition, connecting us with the primal sphere of life, whence divine life streams to us.

These spheres help to prepare us for future stages of Earth evolution:

Ouranos/Uranus helps to prepare the future Jupiter stage (following the present stage of Earth evolution) – that of Imagination and the streaming out of light; Nyx/Neptune helps to prepare the future Venus stage (following Future Jupiter) – that of Inspiration and the streaming out of love; Phanes/Pluto helps to prepare the future Vulcan stage (following Future Venus) – that of Intuition – this being the stage of resurrection, that of the streaming out of life forces.

These higher levels above and beyond the human being also have their correspondences in the subterranean realms of the Earth:

fallen light, represented by Uranus/Lucifer operating on the subterranean astral plane, has become electricity; fallen love, represented by Neptune/Poseidon operating on the subterranean lower devachanic plane, has become electromagnetism; fallen life, represented by Pluto-Hades operating on the subterranean devachanic plane, has become atomic

energy, this being the lower (inverted) aspect of Pluto-Phanes.

This subterranean aspect of Pluto surfaced with the harnessing of nuclear energy, coinciding with Pluto's discovery. This was also the time at which the will to power came to expression in an unbridled way through the emergence of National Socialism in Nazi Germany. And what also began to surface then and has more and more come to the fore in contemporary culture is the preoccupation with sex and violence. A consideration of the role of Hades as the abductor of Persephone in Greek mythology helps to make this side of the lower aspect of Pluto clear.

Now we are approaching a time – at the end of this year 2006 and throughout the year 2007 – when Pluto will be in conjunction with the Galactic Center, known in esotericism as the Central Sun. The Galactic Center is the heart of the Divine in our galaxy. And now Pluto is coming into conjunction with the Divine Heart – as Pluto-Phanes or Pluto-Hades? In the latter case, this obviously brings great challenges with it, with the likelihood of the will to power becoming omnipresent and the possibility of humankind being faced again with the threat of the use of nuclear weapons. It is remarkable that at precisely this time Pluto has been demoted from its position as one of the nine planets belonging to our solar system.

Humanity is thus faced with a clear choice. If human beings do not choose to take up Christ's words, "Not my will, but thy will be done" – in other words, if human beings follow solely their own will – then the will to power will dominate, and Pluto will manifest its lower nature. This means that if human beings do not become aware of the will to power operating deep within and also of the need to sublimate this deep-seated drive, and if they do not learn to use their own will power in alignment with divine will as expressed in Christ's words, "Not my will, but thy will be done", Pluto-Hades might possibly lead humanity further on the way to destruction perhaps even on the level of a catastrophe for the whole Earth.

In this context the question arises: Where can we find a path that we can practice to bring our will into alignment with divine will? Eurythmy, a new art of movement brought into the world through Rudolf Steiner's highly developed spiritual faculties, embodies such a path and, moreover, it is itself an expression of divine language. This is transparently clear with the cosmic eurythmy underlying the cosmic and sacred dances of the Choreocosmos school, where the language is that of the planets and the signs of the zodiac and their corresponding

sounds in language, expressed as gestures. Eurythmy is a means offered to humanity – thanks to Rudolf Steiner – to help in the purification of our subtle bodies. Further, in coming together to dance as a community in harmony with the cosmos and with one another, we can dedicate ourselves to bringing to realization the higher aspect of Pluto – Phanes – in order to become one with the divine will. In contrast to the will to power of Pluto-Hades, the impulse of Pluto-Phanes comes to expression as the will toward mystical union – union with the Divine – something that is a deep longing in everyone, even if relatively few people are conscious of this.

Far reaching as the trajectory of Robert's lectures were, they had a very immediate and surprisingly concrete effect: various people staying at the Casa di Salute Raphael kept showing up, quietly listening and watching, and even participating in the eurythmy!

Pluto's far distant orbit gives us an idea of the long way we still have to go with cosmic dance and the forming of community to carry this impulse. With the help of Pluto-Phanes the inner circle may start to gradually extend (in consciousness of the wider community) toward the outer circle, so that the two circles become one in breathing and melodious movement. This offers a hint that the beginning, the Alpha, at a future stage of Earth evolution will join again with the Omega, the end. The streaming light and flow of the stars, and of Christ and Sophia's help in assisting us to work with the forces of life, offers us hope that in the future we may finally reach the stage of Vulcan, the stage of resurrection of the human being as a cosmic being.

In our endeavour we could feel constant help from the spiritual realm, not only during the cosmic dances but also during our evening meditations, when we could even experience the spiritual presence in the energy of the water placed in the middle. The water that was drunk after the conclusion of each meditation was filled with a resounding resonance that was strengthening and enlivening.

On the last day, upon completing the cycle of 84 dances through the round of the zodiac, the cosmic dances were followed by going through the whole zodiac in a meditative way "breathing in" all of the twelve zodiacal signs with their gestures and their sounds. Then we brought our week of cosmic dances to a close with a eurythmy meditation on the sound AUM that connected our morning meditations on the chakras and the various sayings of Christ with the incantation of the "primal Self from whom all originates (A), who dwells in us (U), and to whom all returns (M)".

International Choreocosmos Week *Fifth Graduation Workshop with Robert Powell*

Roncegno, Italy – September 3-9, 2006

LINDA DELMAN
Santa Rosa, CA

The fifth International Choreocosmos meeting was held in Roncegno, Italy at the beautiful Casa di Salute Raphael, this September, 2006. It was the culmination of the 84 dances of the Zodiac, created by Robert Powell. Towards the end of our time together, he reminded us that it all began with the triumphant music of Beethoven heralding the arrival of the Sun in Aries and ended with Brahms' lullaby embracing the Moon in Pisces. It was very special indeed to be in attendance for this completion of the first cycle of dances of the Zodiac.

Heinrich taught the dance of Mercury in Capricorn, which he described as "true" healing and the Word being the "true" medicine (Heinrich is a medical doctor). His presentation was a story about the importance of three qualities - religion, art and science. It was a very touching moment when he spoke of Robert as being an example of one such person.

☆ ☆ ☆

Kathy led us with the Sun in Aquarius and spoke of her dream of weaving a carpet with threads of gold, threads weaving from various great teachers: Zarathustra, Pythagoras, Plato and Aristotle, Steiner and Tomberg.

☆ ☆ ☆

Vita taught us Venus in Pisces. Her talk was very enthusiastic, in which she emphasized the importance of fully embodying the eurythmy gestures when doing the cosmic dances, thereby truly connecting with the Earth.

☆ ☆ ☆

Next year's meeting, the sixth International Choreocosmos gathering in Roncegno, will be during the week after Easter from Tuesday, April 10 (arrival) to Sunday, April 15 (departure on Monday, April 16). This event in 2007 will be the sixth graduation of the School of Cosmic and Sacred Dance.

The hotel staff was welcoming and helpful, Anita and Joseph meeting all our needs. The dining room staff was cheerful as usual and had new members named Maya from Serbia, Alessandro from Moldavia, and Blagoy from Bulgaria who knew of Peter Deunov – a very Sophian staff in the dining room! Sally Ellis-Jones organized the week seamlessly, Gisela Storto's beautiful altars set sacred space for us, and Uberta Sebrengondi seems as if she can now translate paragraphs at a time! A world of thanks to all.

There were three graduates, Kathy Wilde and Heinrich Sandkuhler, from Germany and Vita Leicht, from America.

During our week together, we shared the Beatitudes celebration, the Sophia celebration and, on the last evening, the Seven Seals celebration. The group in California was celebrating the Seven Seals that very same day and we could feel the warmth of friendship and connection of purpose with those gathered in the Barn in Petaluma.

A few lasting impressions to share:

Every morning when I awoke, I would look out of my window to see the rising Sun. I came upon a beautiful picture of a small group of people, led by Lucky Paul, doing Qigong to the rising Sun. Their gathering was filled with a sacred silence that made me stand a little taller as I looked on. Each morning they would be there and I felt as if they were the guardians of the day, there to help us all meet in right standing. They usually ended with peals of laughter, which is always a good way to start the day!

A group of us gathered daily to sing a Russian prayer in hopes of polishing it enough to present it as a thank-you gift to Ludmila Gricenko, our beloved pianist. She sat and wept as we sang in the little chapel and said it had been a song from her childhood! She was deeply touched and we felt touched in return. It is amazing how loving thoughts can move around the world and move us with their generosity.

More of us showed up in eurythmy gowns this year, and veils began to appear as well. We had a lot of fun sharing all these costumes and it seemed as if the room was swelling with angels.

I am forever grateful for these opportunities and the teachings brought to us from Robert Powell, our friend and teacher.

A Saturn Return

Roncegno, Italy – September 3-9, 2006

MARIE-HELENE HEBERT

This week I rediscovered Saturn ... my angel guided my feet to Roncegno in order to experience there my Saturn return. The first Saturn return brought me to return to France from Montreal and now with the second I was again returning to Europe from Montreal.

My first observation was that my angel was firmly behind this guidance. With my Capricorn Ascendant, the planet Saturn (Saturn rules Capricorn) has been particularly important in my life, and thus, the idea of the 'mountain goat' quite logically guided me toward the Italian Alps in order that my own interior goat could climb or ascent to the most clarity in order to have the best view of things! But this time it was not to isolate myself and to see the world from on high in a condescending way but rather in order to draw near to the divine world by following through with a movement in response to this angel guided aspiration and thus to better understand how to bring this vision to the Earth. What better way than to follow a source which once having climbed the mountain then descends in order to arrive in flat open country – level headed, open thinking in the light of true clarity. And further I could permit myself a healing by going to Roncegno with its healing Levico water, attempting to follow the flowing current of this stream of inspiration through the blessed healing waters there.

The program began with the dance of Capricorn, what could have been better for a Saturn return! For me, this constellation asks that I reach toward the most profound thoughts in order to grow to think profoundly. Now at Roncegno this thinking was garnered with levity and a certain *joie de vivre* to which the scenes depicted on the murals adorning the frieze of the high ceilinged walls of the room where we danced constantly bore witness – scenes in which the joy of living reigned in the abundance of nature. So that now for me that which is true in thinking profoundly is that life is not just a daily restriction but rather an abundance of lived experiences of joy for they are filled entirely with wisdom and love.

Saturn is little by little becoming dissolved of its restricting nature in order to allow the movement of filling oneself with the joy of living and with gratitude for the Divine. Life has become play and the guardian of the threshold has allowed me to pass. Thus my cup was filled to overflowing when we danced Saturn in Capricorn. The U gesture was no longer two strict lines imposing a punishing incarnation but a cup of divine love which thanks to the vessel created by my two arms was descending like flowing water pouring from the angel of Capricorn. My two hands allowed the waters to flow in order to heal suffering nature and to allow love to expand out over the Earth.

With gratitude my two hands formed a receptive cup which I lifted up to the sky, returning in order to create a communication. "I offer you the best of myself and in keeping with this promise I place myself in service of my Christed soul." I then danced in universal love. The height of the mountain had brought me to be filled with the Sun and its grandeur. The pulsing radiance of it was expressing an indescribably love.

Tears of joy were streaming down my face as well as tears of repentance for I had forgotten that earlier in my life I had once before encountered such love and that the tears had flowed for 48 hours. At that time I was not capable of living surrounded by so much love.

Saturn had reshaped my love and I offered it to the Earth. My body seemed to no longer exist when in the outer circle dancing Capricorn I made the L gesture – partaking with all the participants in that which the L had prepared. Universal love was present, the heights and the depths communed in total harmony, and the 'me' joined together and existed entirely in a grand 'fraternity' of brother/sisterhood, bearing seeds of the future.

At Roncegno, I rediscovered Saturn serving in a capacity of love.

At Roncegno, I returned to love!

Gratitude to Christ.

Gratitude for the creation of Choreocosmos.

—Marie Hélène

CHOREOCOSMOS IN SEATTLE

A Path to Sophia in Prayer and Movement (Eurythmy)

BARBARA SARDAROV

After attending the 14th Annual Sophia workshop in British Columbia, contact was made to Robert about a potential workshop in Seattle. After many hours of unconditional support and commitment from Robert and Molly Rose, our first workshop was almost ready to begin. Ten minutes before the workshop, I see 2 registrants; later, an attentive 17 of us settle in.

WHOOSH then the 12 hours of intensely, intimate movements and meditations and prayers; the strength/power of the Our Father prayer; the wisdom/fluidity of the Our Mother prayer; the quietness of study/talking/listening; the warmth of meeting each other.

WHOOSH On Sunday morning, Seattle's colors were so vibrant. Above us in the church the voices at Mass were singing; around us the homeless encampment with 80 tents were in the parking lot outside our door. Robert and Marcia led us through the deep grief/hope of the Our Lady of all Peoples prayer; through the blending of the Chakra/Vine meditation. Surely, Sophia was with us and among us. Surely she was holding and hearing us – all these communities in their own way waiting for her arrival.

PARTICIPANT EXPERIENCES

This was my first experience in sacred dancing ... an almost unspeakable performance of love. Thank you. DG

SOPHIA WORKSHOP IN EUGENE

JOY KARO

Words cannot describe the ecstatic joy that I felt on Wednesday, July 19th 2006 – this being the third day of the Sophia workshop in Eugene, Oregon. This date will forever be the birthday of my resurrected soul. It is the day of fulfillment of God's blessing, pronounced by the Patriarch of the Church when I was sixteen years old. His words are engraved upon my soul, "I bless you to come forth on the morning of the first resurrection, clothed in honor, glory, and immortality, to live forever in the presence of God and His Christ."

I cannot thank Robert and Marcia enough for being the "deliverers" of this great promise and blessing for all humanity. Below I have recorded my notes of that day so that others could know what I experienced

Now that I have had time to reflect and meditate on this experience there are a few more things that I want to share. My first human reaction to this profound spiritual experience was the thought that I had not actually seen a wedding. In meditation the Holy Spirit revealed my limited concept of a human wedding and replaced it with the understanding that I had seen the wedding of heaven and earth. I have related this experience to the family of my deceased husband, Paul. For some of them I described it in detail and for others I just spoke of a spiritual vision in which I saw Paul.

Everyone can see that I am now operating on a higher current of life energy. The Sophia work is of vital importance to the world and I hope to help spread the message through my own message of joy. I feel akin to Mary Magdalene proclaiming the news of seeing Jesus and I also feel a kinship with the apostles who made known the "good news" of the soul's resurrection through Jesus

Christ. The "good news" today is that Christ and Sophia have opened and bridged the vale between heaven and earth. Through the resurrection of our souls, the so-called dead are no longer separated from us. In Christ all are alive in heaven and on earth.

In looking back I can see the heavenly guidance that brought Paul and I together. Last year's Sophia workshop in Eugene was of great importance even though I could not participate fully. The inspiration that was living very strongly within me at that time was to marry Paul, because human beings are to enact on earth the marriage of Christ and Sophia in heaven.

The musical meditation that Paul and I – right before our wedding – attended at last year's Sophia workshop in Eugene allowed Paul's soul to witness the golden waves of heavenly light that are now pouring over the earth with Christ's return. Then, several months after the wedding, when Paul tragically died in a car accident in the spring of this year, I believed that Paul's soul was taken into the Light of Christ at his death. Now I know for sure that this is true.

I now realize that a dark destructive force was trying to force my soul back into fear and captivity to the world's dark forces. It started about one month before Paul's death. The Monday night (July 17th) musical meditation on the Beatitudes at this year's Sophia workshop in Eugene freed me of this dark force. By immersing myself in the music I escaped the evil voice that was telling me to leave the workshop and not come back. Becoming one with the music brought a euphoric feeling. Now I know why King Saul called for David and his harp!

May the light of Christ and Sophia bless this work always. My love and blessings, Joy Karo

July 19TH 2006

Dearest Lord Jesus Christ and Divine Sophia, please let me record in writing the things that I saw and heard today, while I was at the Sophia workshop.

During the lunch break I felt compelled to rest. I took a blanket and pillow to lie on and decided to lie in a shady spot under a beautiful tree. When I approached the tree it became a living being in my mind. I ask if it would be all right to lie at her feet. She revealed her face with eyes and a mouth. She gave me permission so I spread out my blanket and pillow. I lay on my back for a moment but it was uncomfortable, so I rolled onto my stomach. I became aware of my heart beating into the earth.

I began doing the Morning Meditation, inwardly filling myself with golden light from above, letting it fill my heart and flow down into the earth. I then saw and felt blue silvery light come up from the earth and receive the golden light streaming down from above, the union of these two streams making beautiful movements of blue-green light. As this happened I had an experience of my deceased husband, Paul. He was wearing his wedding clothes.

I saw beings of light who were busy preparing for the wedding of Christ and Sophia. I understood that God was calling all of us at the workshop to be guests at the wedding that would be celebrated on this day, July 19th, in the context of the Sophia meditation this evening.

When I tried to share this experience with a friend, the joy of it made me cry. I cried like a grieving widow but felt like a newborn child. I anticipated the musical meditation with such excitement that I felt almost overwhelmed.

CHOREOCOSMOS IN PETALUMA

Cosmic Dances of Planetary Configurations In Individual Horoscopes The Great Teachers of Humanity

EILEEN LEGGETT

This year's annual California Choreocosmos was held July 10–14 at the Barn in Petaluma, California. Choreocosmos, the School of Cosmic and Sacred Dance, was taught by its founder, Dr. Robert Powell. Throughout the week Robert was assisted by Karen Rivers who inspired and conducted daily choral sessions and by Marcia Burchard who provided glorious piano accompaniment. Over twenty individuals gathered at the Barn for the concentrated week of eurhythmy, lecture, singing, sacred services and communal meals.

The title of this year's course was "The Great Teachers of Humanity." The focus was on the transformative healing missions and interweaving destinies of the Virgin Mary, the Master Jesus, John the Baptist, Rudolf Steiner, and Valentin Tomberg. For each of five days we engaged one teacher's individual horoscope through the sacred movement of cosmic eurhythmy. Under Robert's tutelage, our collective endeavor was to use the devotional dance of cosmic eurhythmy to align, inwardly and collectively, with the eternal cosmic memory of these particular great teachers.

Each morning and afternoon Robert discussed the mission, healing and esoteric meaning of that particular incarnation. We learned of the various incarnations of these individuals, some of whom incarnate again and again in service to humanity. We learned, among many things, of the vast historical weavings of these great teachers and of their relationship to the primal family, and how they are available to guide us in growth and healing. I could continue with an extraordinary list of the staggering material that Robert presented. But that would be too much. The whole week was a profound, complex, astonishing feast of rare esoteric material, exquisite music, and delicate devotional eurhythmy, all in the warmth and beauty of a farm in Petaluma. Don't miss the opportunity to attend Choreocosmos next year!

For our Choreocosmos week at the Barn we wish to express our most heartfelt gratitude to Fort Schlesinger for hosting this event and to all those who participated in creating the beautiful altars for the evening services.

THE MUSICAL MEDITATION

During the first music and reading, I saw Lazarus being raised from the dead as Jesus called him forth. At first he looked like an Egyptian mummy, but then as the vision unfolded, all the wrapping fell away and his skin was beautiful. Everyone was happy. During the second music and reading everyone had left the tomb and there was a celebration at Lazarus' house that continued until the third music brought us to the prayers in movement.

During the fourth music and reading the scenery changed, and I saw our altar in a pink glowing light.

During the fifth music and reading I saw the altar open. Little beings came up from below and went to everyone placing something on their lap. Also silver-blue shimmering light streamed up and moved around the circle, spinning about each person, as if weaving beautiful clothing for us to wear.

The sixth music and reading brought the vision of a radiating white staircase coming down from heaven. On it Light Beings descended saying, "The Bride and Groom say, come!" Paul was the light being that came for me. He was dressed all in white.

During the seventh music and reading, the Light Beings escorted us. Then a voice called out, "Here comes the Bride and Groom." I saw Christ and Sophia enter as great Light Beings, shaped like five-pointed stars, radiating green and gold and purple.

The eighth music changed the atmosphere to one of quiet awe and wonder. The Queen of Heaven appeared in radiant royal blue and gold with a golden crown upon her head. She opened her arms in a gesture of blessing toward everyone.

Workshop in North Carolina

August 2006

All of the Choreocosmos workshops I have attended have been a veritable feast of love – a feast of love. I say it softly: Love. Each workshop seems more profound, more sacred, more beautiful than the last. Repeated experiences of opening to and aligning oneself with Christ and Sophia, and to all the world beings serving Christ and Sophia, is an effective path of purification and preparation. And to be in the presence of the precious hearts and souls of humanity who are together seeking truth, beauty and goodness, is a deeply moving experience.

The workshop in NC was, in my memory, a most beautiful and full experience of the Holy Soul of the Community. There was repeatedly a very strong presence of Christ and Sophia that bonded us multi-dimensionally, and even unto the depths of physical substance. The space in between us became one with us – we became one heart, one mind, one soul. As usual with this new, modern path of initiation, there were profound experiences: opening to the Love of the Father, an experience so sublime it is ineffable; strong sensations in hearts; extraordinary experiences of the REALITY of Christ, and His Mercy; and unforgettable experiences of the earth gently opening and the Love of the Mother blooming out into a rose whose beauty poured over the Earth, healing all of nature around us, and healing us (to name a few).

In fact, the last night Her presence was so palpable and lasting that several of us could not leave the circle for hours. We remained for a long time in silence, in Her Embrace, Her Beauty, Her Love. The center remained warmed by Her all the night. Two of us actually slept there on the floor around the heart of the rose that was the door to Her awakening kingdom. If only I would remember this hourly ... and be soothed by the memory of what is truly real and eternal.

We became a family here in North Carolina – a family in Christ and Sophia – Brothers and Sisters for Love, for Life, and for Light – for our future – for the future of the Earth and humanity.

I thank you Robert, Marcia, Lucky and EVERY ONE OF US, with all of my heart and soul, for what we shared is truly remarkable.

Strengthening Community through Prayer and Meditation

(with Sacred Dance and Sophia Grail Circle)

A Week in Assisi, August 13-19, 2006

UBERTA SEBREGONDI

Around the time of the festival of the Virgin Mary's Assumption to Heaven (August 15), thirty people coming from England, Luxembourg, Germany, and Italy gathered at the retreat center "La Cittadella" for a full week of Sacred Dance with Robert Powell, warmly accompanied on the violin by Daniela Rossi in the large hall of St. John (Sala San Giovanni). Assisi and its blessed landscape resounded together with our work through the melodious chiming of the bells, the singing of the birds, the intermittent occurrence of rain, and the shining of the radiance of the Sun – each at meaningful moments during our movement together of the Prayer Sequence and various meditations accompanied by the spoken word or by music.

The Prayer Sequence was enclosed like a growing gem between the Morning Meditation, the AUM Meditation for Universal Peace, and the final prayerful words of the Foundation Stone Meditation – all spoken in different languages, or just moving the prayers and meditations to music.

Through three evening musical meditations of the Sophia Grail Circle, a fine and new substance of grace was bestowed on the Sala San Giovanni, so that participants were able to experience its delicate presence each time the next morning, while moving in the space of the

hall. This harmonizing quality grew tangibly through the eurythmy circle during the course of the week. It expanded beyond the Sala San Giovanni, as some new people attending other seminars at "La Cittadella" asked to join us.

The study hours were enlivened by cheerful stories told by Robert about Solomon, the Queen of Sheba, and their son (a great shining-star). Robert shed new (and comforting) light upon Adam and Eve-Mary's continuous assistance to humanity, and upon the composition of the archetypal human family at the foot of the Cross.

Moreover, the Words from the Cross, "Behold thy son; behold thy mother" – illustrating a special relationship between Mary-Sophia and the apostle John (with whom Lazarus and John the Baptist were spiritually connected) – introduced us to the Sophianic and cosmic impulse living in St. Francis, who had a special devotion to the Virgin Mary. He built for her the church of St. Mary of the Angels (Santa Maria degli Angeli), just as John had built the house for Mary in Ephesus. The spiritual impulse of the church of John – the apostle connected to the zodiacal sign of the Twins and the representative for Love and the community of Philadelphia – is actually radiating from Assisi, as a Marian centre for interreligious meeting, world peace, and cosmic Christianity.

Mysteries of the Stars

La Casa Nostra Signora Madre della Misericordia, Rome
October 1 – 6, 2006

SONIA ATALLA

We spent four and a half days with Robert this October, at a spiritual retreat center in Rome. La Casa Nostra Signora Madre della Misericordia, run by 14 nuns, was a model of impeccable housekeeping, complete with delicious home-cooked meals. Surrounding the buildings were beautiful, spacious, and quiet gardens, where Robert led us in the sacred dance, and where, following the evening meditation, we went out to stargaze.

The theme for our retreat could be summarized by the words of Hermes Trismegistus (the great teacher of the ancient Egyptians), who said, 'as above so below', referring to the signs in the heavens that point to events on earth. Through a series of lectures, Robert magically opened a window through which we perceived the undeniable connection and correspondence between earth and the celestial bodies that surround it.

He began with a description of the origins of the zodiac dating back to the Babylonians, who discovered that certain planets in our solar system move against the background of the fixed stars or the twelve zodiacal constellations. These in turn exert an influence and form the framework within which the planets move. The Babylonians also were aware of other (non-zodiacal) constellations, including Aquila the Eagle and Orion, which they referred to as 'the Shepherd of Anu'. Just as we are a physical body inhabited by spirit, so is each star inhabited by a colony of spiritual beings of the second hierarchy (kyriotetes, dynamis, and exusiai), while each constellation is overlit by a colony of spiritual beings of the first hierarchy (seraphim, cherubim, and thrones). Every star and each constellation bestows its own unique energy blessing. When we turn our attention to the heavens, the spiritual beings become aware of us and draw near.

Rudolf Steiner said that everything that Christ did on earth was in harmony with the whole universe. Thus it is clear that Christ is a cosmic being whose nature encompasses the entirety of the starry heavens. This is confirmed by Robert's research showing that Christ worked especially with the 'mega stars' (powerful stars more than 10,000 times the luminosity of our sun) when He performed the seven miracles described in the Gospel of John. For example, Deneb was in conjunction with the sun at the feeding of the 5,000 and the walking on the water. Deneb is the most luminous star of the 1st magnitude we can see in the local part of our galaxy known as the Orion arm, and is 270,000 times as luminous as our sun. With respect to our sun and almost all the visible stars,

Deneb is the 'master star' since from our perspective it is positioned in the direction of the head of the Orion arm and is leading the movement of our solar system and neighboring stars around the galactic center. Robert described how, at the feeding of the 5,000, Deneb's energy streamed through Christ's crown chakra and radiated out through His heart to the assembled people, transmitting transcendental peace, which is the quality of the star Deneb. Christ reintegrated matter with spirit, conferring the peace of communion to the multitude.

Deneb is at the head of the Northern Cross – the cross which is the sign of our evolutionary path here on earth. (The Northern Cross was known to the Greeks as Cygnus the Swan). Each evening, when we went out to stargaze, we were able to observe the Northern Cross directly overhead in the night sky, while Robert pointed out the three bright stars comprising the summer triangle: Deneb, Altair, and Vega. He also led us in a meditation on various stars, beginning with Deneb and then including the mega star Sadr ('breast of the Swan' about 24,000 times the luminosity of our sun) marking the center of the Northern Cross, as this star was also drawn upon by Christ in performing the miracle of the healing of the paralyzed man at the pool of Bethesda, as Robert has shown through his astrological research.

Of all the cosmic mysteries that Robert presented surrounding historic events on earth, the one that most captured my imagination was the mystery of Orion. He began with a description of the grand descent of Christ through the ages, from the galactic center (which Aristotle referred to as the Prime Mover) down to our solar system. By around 8000 BC, during the Age of Cancer, Christ had descended from the galactic center and united with the Orion arm of the Milky Way galaxy. (Our solar system sits in the Orion arm which, led by Deneb, moves around the galactic center). Then, around 6000 BC, during the Age of Gemini, Christ descended from the stellar world of the Orion arm and united with our sun. By the time of the building of the pyramids during the Age of Taurus, Christ, still united with our sun, worked from

A Star is above my head.

Christ speaks from the Star:

*Let your soul be borne
through my strong force.*

I am with you,

I am for you,

I am in you:

I am your I.

the sun through the phases of our moon. This was followed by the last stage before His incarnation on earth – when Christ, still united with the sun, worked down into the world of the elements, where He announced Himself from the burning bush to Moses as the ‘I AM’ during the Age of Aries. Prior to this the Egyptians saw Christ as Osiris in relation to the constellation of Orion. As Robert pointed out, our local part of the galaxy is called the Orion arm since, when we look up to the constellation of Orion, we are looking in the direction of the center of the Orion arm. Obviously the association for the Egyptians of Orion with Osiris (Christ) was a recollection of the descent of Christ from the galactic center to unite with the Orion arm.

Robert then discussed the three pyramids at Giza in Egypt (attributed to the pharaohs Khufu, Khafra and Menkaure), which he had seen when he led the Sophia Foundation pilgrimage to Egypt in the spring of this year. The great pyramid attributed to Khufu (Cheops), the largest of the three pyramids, has a queen’s chamber and a king’s chamber, each of which has shafts pointing upwards. Robert confirmed the research of Robert Bauval presented in the book *The Orion Mystery* that the southern shaft of the king’s chamber pointed to Alnitak in the year 2495 BC (when the pyramid was being built by Cheops). Alnitak is the lowest of the three stars in the belt of Orion (the other two stars are called Alnilam and Mintaka). Furthermore, as indicated in *The Orion Mystery*, the alignment between the three pyramids on earth mirrors the alignment that is visible in the heavens between Alnitak, Alnilam and Mintaka – slightly curved rather than perfectly straight. The building of the pyramids was mysteriously related to the heart of the Egyptian religion, which centered around the death and resurrection of Osiris, who was connected with the constellation of Orion. Thus in His descent from the galactic center to the earth, passing through death and resurrection at the Mystery of Golgotha, Christ fulfilled what had been celebrated in the Egyptian mysteries.

We alternated the lectures with sacred dance outside in the beautiful garden, accompanied by Daniela Rossi on the violin. Moving to the sweet sound of Vivaldi and Mozart, we flowed in a circle, radiating etheric energy up towards the heavens like a flower, and down into the earth like the roots. And when we stopped there lingered the hush of peace.

O Self from Whom all originates

O Self dwelling in me

O Self to Whom all returns

Toward Thee I strive –

Peace Peace Peace

AUM

Choreocosmos Weekend in Naples, Italy October 6-8, 2006

LACQUANNA PAUL

What better place to celebrate the full Moon in Pisces than overlooking the Bay of Naples! Looking across to the Isle of Capri and then further around to the neighboring Amalfi coastline, one could follow with one’s eye further out along the coast and see beyond to Mt. Vesuvius rising up through the billowing clouds.

The imagination of the marriage of fire and water lives in the vibrant quality of life here in Naples. The ready smiles and fiery temperament of the people, the city itself, a boiling cauldron of activity, truly terrifying traffic, and the animated conversations which “erupt” with much gestural enthusiasm – all have an effect upon the soul, in some ways overwhelming the senses so that one just has to let go and simply surrender with full submission to the ambiance and warmth of southern Italian culture.

This was our fifth visit to Naples and seemed like a true harvest of time, for now we can look forward to seeing the familiar faces of a steady group of friends who await our time together in a communal spirit of shared endeavor. This is largely due to the prior years of heart-felt support carried by Bruna Alfano who has pioneered the effort to bring Sacred Dance and Choreocosmos to her friends in Naples.

Bruna found a beautiful location for this year’s workshop – a hillside villa overlooking the bay a little outside the city proper – with flat top roofs for star gazing and open terraces below for prayer eurythmy and cosmic dance. The weather suited the location perfectly with a golden autumnal freshness in the air which seemed paradisiacal to Robert and I, as we had grown accustomed to the “hearty” (hardy) Bavarian climate of our village hamlet in Germany.

As so often happens at such events, there was a correspondence between our time and place and the message of the starry script, giving one the feeling of walking in cosmic time. With the full Moon over Mt. Vesuvius what better place than Naples to talk about Pluto’s relationship to sub-earthly forces as a primal force of will toward the harvest of one’s soul. This points toward the work of descent and resurrection, and in this respect one might say that Pluto brings the “will to act on behalf of transformation”.

Known to the Romans as the “Lord of the Underworld”, the “Prince of Darkness”, and “Death” itself, Pluto – known to the Greeks as Hades – was paradoxically also beheld as the “Giver of Wealth”. How are we to imagine these two perspectives, the “Horn of Plenty” and “Death” as one paradoxical whole? Perhaps world events will provide the stage for a world lesson in which we may play our part as a creative healing agent.

At present the slow moving planet (247-year orbit), recently divested of its planetary status while on the Tail of the Scorpion, now having moved just beyond the Scorpion's Tail, will come into conjunction with the galactic center (2° Sagittarius) on Dec. 29th of this year (2006). This relational aspect between the Tail of the Scorpion and the galactic center will characterize the whole of 2007, when Pluto's orbit will bring the planet into conjunction with the galactic center again in July and October of 2007.

If we take the starry script seriously, then we must consider that Pluto was discovered in 1930 at the same time that the splitting of the atom announced the world's entrance into the atomic age. At the present time when the forces of separation are so strongly present, the threat of the "sting of death" through nuclear warfare, openly announced as a potential posed by Israel, Iran, North Korea, the United States, and other countries, presents an out-picturing which has an uncanny resonance to the challenge inherent in the cosmic archetype. "Divide and Conquer" (mirroring the splitting of the atom) has become a familiar aphorism toward the temptation of the "will to power" which found such a deadly breeding ground in Hitler's rise to power in the years that followed 1930.

In his public lecture Friday evening regarding Sophia and the current world challenge, Robert cited positive examples and archetypal seed thoughts to illustrate the creative potential of the present cosmic configuration and the upcoming Pluto/galactic center conjunction toward transformation for both the world and the human soul. "Tonight the full Moon remembers the location of the Sun in Pisces at the birth of the Solomon Jesus".

Of course for the Moon to be full, the Sun must stand opposite, thus the Sun is in Virgo, the fertile seedbed of the cosmic Virgin that served as the location for the Sun at the birth of the Virgin Mary (Solomon Mary).

According to Robert's research, at Pentecost the Sun stood at 2° Gemini directly opposite 2° Sagittarius, the meridian which marks the location of the galactic center. Thus the disciples were able to receive the Holy Spirit directly from the primal source of creation at the heart of our galaxy. The Nathan Jesus' birth star "Nunki" marks the head of the shaft of the Archer's arrow in Sagittarius, which points directly toward the galactic center. Modern science has verified that our Milky Way galaxy spirals out from the galactic center, which Robert indicated to be the creative source of Love that holds all the stars of the entire galaxy in their orbits. Toward this mystical truth, Robert referred to the Roman poet Ovid, who said that the "Via Lattea" (Milky Way) is the road to God, and also to the Italian poet Dante, who wrote at the end of the Divine Comedy, "Like a wheel that is evenly moved, by the love that moves the Sun and the other stars." Might the center of this wheel of the galaxy, from which proceeds the Love that moves our Sun and all the stars in

the heavens, be the center that Aristotle spoke of as the "Prime Mover" and which Plato in his Timaeus spoke of as the "supra-celestial Sun"?

The time of full Moon presented a golden opportunity to illustrate the reality of the sidereal zodiac, which has been foundational to Robert's research into the life of Christ as a revelatory archetypal rhythm in the unfolding of world events. During the 33 1/3 year rhythm of the life of Christ, Pluto was conjunct the Sun on the 39th day of Christ's temptation in the wilderness. On this day there took place the temptation of the will to power. The conjunction occurred on November 29 in the year 29.

The approaching meeting of Pluto with the galactic center presents a healing potential – the alignment of the primal source of creation with Pluto's primal force of will. Historical evidence well illustrates the themes of death and resurrection associated with Pluto. Referring again to the life of Christ, Robert mentioned that at the resurrection of the daughter of Jairus, which took place on December 1 in the year 30, there was a conjunction of Pluto with the Sun. The Roman emperor Nero, who set fire to the city of Rome, was born when the Sun stood in conjunction with Pluto. Padre Pio, the beloved Italian saint who bore the stigmata as an outward sign of an interiorly transformed lower soul nature, stands in contrast to Nero. At Padre Pio's birth the Sun was conjunct Pluto. The Sun stood opposite Pluto when the Chernobyl explosion took place on April 26, 1986. Then Pluto came closest to the Earth in 1989, which signaled the end of the Berlin Wall and the dissolution of the Soviet Block. This was also the year of the San Francisco/Loma Prieta earthquake and the start of the Asian/Japanese Stock Market crash. So that even though demoted to "dwarf" status, Pluto has proven to bear a weighty influence.

Drawing upon Greek mythology to help understand the influence of Pluto, Robert recounted the myth of Orpheus' love for Eurydice, who was stung by a scorpion and died on the way to their wedding. Orpheus was able to charm Pluto into releasing Eurydice by playing his music, which was derived from the harmony of the spheres.

The story of Orpheus and Eurydice seems poignantly appropriate now as a guiding light to illustrate a way through the challenges which face us. Orpheus spoke of Phanes as the primal life will force. Might this be the higher aspect of Pluto? And Hades the lower aspect? Through his music, which bears the potential to elevate the human soul, Orpheus was allowed to rescue Eurydice from the realm of Hades (Pluto). Here we have the promise of the sacred wedding of the human soul, having been abducted by the pull of sub-earthly forces (mirrored in today's manic-paced, high-tech environment), being rescued by her betrothal to Orpheus, who was fully realized and able to demonstrate, through his music, the primal force of the higher will. Pluto promised to release Eurydice to follow Orpheus and return

to life (the promise of the resurrection of the soul) – on the condition that Orpheus does not look back. Thus the myth informs us of the way toward the future, which is to keep our focus on the intended outcome and not succumb to the looking back at the soul’s images of the past.

This seemed a perfect introduction for the weekend workshop, entitled “Sophia and the Art of Healing”, which was centered upon a discussion of the esoteric significance of the seven healing miracles of Christ as a seed force toward the full realization and healing of the seven chakras in the human being – by serving as a counter-impulse toward the overcoming of the forces of doubt, fear, and death, reflected in the reality of today’s world. When the goodness in the soul is stolen by the temptations of modern life, the soul suffers from a sense of separation from the connection to the spiritual world, which otherwise would be forever present as a harmonizing, healing force for both body and soul. Our task is to trust the light of conscience – here represented by Orpheus – to lead us toward the conscious choice for goodness to be reinstated in the world.

Celebrating the knowledge that our thoughts and spoken words are formative and therefore serve as deeds toward the future, we worked with prayers and sacred texts. This was where the promised return to paradise seemed to truly manifest. The weather was so beautiful that we were able to dance outside on the terraced area which opened out from a vine covered arbor walkway. The birds from a nearby aviary joined their song with the musical accompaniment of the violin played by Daniela Rossi, as we performed the “Ave-Maria-Sophia” in Latin, the “Our Father” in Italian and Aramaic, and the “Lady of All Peoples” prayer. Then, gazing through the cooling fringe of the native palm trees, we faced the water and the dazzling Sun, moving and speaking the words:

O Self from Whom all originates

O Self dwelling in me

O Self to Whom all returns

Toward Thee I strive –

Peace Peace Peace

AUM

Dancing Between Space & Time: Mysteries of the Zodiac

Report on the Choreocosmos workshops with
Robert Powell
from June 12-18, 2006, in Boulder, Colorado

KEVIN DANN

The week of Monday, June 12 saw a zodiacal dozen of us gather at the Shining Mountain Waldorf School in Boulder, Colorado, to dance and study the signs of the zodiac. This first workshop from June 12-16 was entitled “Sophia and the Mysteries of the Zodiac”. Each day we moved in circles along the line separating the Great Plains from the Rockies, and each day we also mentally danced the border between Space and Time, as Robert revealed the eccentric history of the zodiac. How often does one have the sense of participating in “historic” occasions, moments when one truly feels that the future will look back with keen interest to a particular event?

Robert opened his lectures for the week by speaking of the laying of the Foundation Stone of a Sophia Temple four days previously, on June 8 – cosmic Ascension Day – in Sebastopol, California, an historic moment for the bringing of the new star wisdom to Earth. The “fatedness” of this deed is inseparable from the recovery of the original zodiac. An important step in this recovery may be dated to 2005, when Robert was awarded a PH.D. by the Polish Academy of Sciences for his thesis on the history of the zodiac in which he presents a reconstruction of the original zodiac. We heard a brief synopsis of that history: how the zodiac was originally defined by the Babylonians around 500 BC as a division of the twelve zodiacal constellations each as 30° zodiacal signs specified in relation to the fixed stars Aldebaran (the “Bull’s eye”) at 15° Taurus and Antares (the “heart of the Scorpion”) at 15° Scorpio, thus known as the sidereal zodiac, since it is defined in relation to the stars (sideris = “starry”); how the Greek astronomer Euctemon of Athens in 432 BC defined the tropical calendar, a temporal schema dividing the cycle of the year into twelve months named after the constellations based on the principle of correspondence with the circle of the twelve zodiacal signs encircling heavenly space; and how the Greek astronomers Hipparchus (second century BC) and Ptolemy (second century AD) used a spatial projection of the tropical calen-

dar – now known as the tropical zodiac – which later replaced the original sidereal zodiac. With this history in place, Robert went on to speak of the importance of both the birth and conception horoscopes, and also the heliocentric as well as geocentric horoscopes, for a complete picture of human destiny.

On Tuesday Robert reflected on the Greek roots of two different contemporary Mystery streams, which might still be termed “Apollonian” and “Dionysian”. In ancient Greece, the Apollonian Mysteries prepared humanity’s higher self, which is reflected in the heliocentric horoscope, while the Dionysian Mysteries worked to develop the human personality, whose expression can be found in the geocentric horoscope. Robert gave a most beautiful image of Christ’s Last Supper – magnificently portrayed by Leonardo Da Vinci – as a fulfillment of the Dionysian Mysteries, where the human being becomes a Grail chalice for receiving the Divine. Dionysios, of course, was for the Greeks the god of wine, and at the Last Supper Christ instituted the sacramental use of wine in the eucharist.

A century before the tropical calendar was introduced by Euctemon, the Persian prophet Zoroaster prophesied the coming of a Messiah. In the wake of the Persian king Cyrus the Great’s conquest of Babylon in 539 BC, Zoroaster came to Babylon and was soon acknowledged there as a great spiritual teacher by the Babylonian priesthood. His prophecy entailed looking for certain heavenly signs as a means of identifying the incarnation of the Messiah – to whom, he said, one should pay homage by bearing gifts to this “new-born king” after determining the time and location of his birth. It was this prophecy which prompted the casting of the first personal horoscopes by the Babylonians in hopes of identifying the Messiah. The three magi who came to pay homage to the new-born Jesus were the fulfillers of the lineage of astrologers/stargazers inaugurated through Zoroaster’s prophecy. Like their predecessors, the three magi utilized the ancient sidereal zodiac when they identified the triple conjunction of Jupiter and Saturn in Pisces in 7 BC as the heavenly sign presaging the incarnation of the Messiah.

In the second century AD a decisive step was taken toward the modern tropical conception of the zodiac when Ptolemy, in his astrological textbook the *Tetrabiblos*, identified the vernal point as the starting point of the sign of Aries, thus introducing the tropical zodiac into astrology. In contrast to the sidereal zodiac, which is defined in relation to the stars, the

tropical zodiac is defined in relation to the vernal point and has nothing to do with the stars. At the time when Ptolemy wrote the *Tetrabiblos* in AD 150, the vernal point was located at 1° Aries in the sidereal zodiac. Since the vernal point is, by definition, equated with 0° Aries in the tropical zodiac, Ptolemy’s statement that the vernal point indicates the starting point of the sign of Aries was true (with only a one degree discrepancy) at the time he wrote the *Tetrabiblos*. It has to be borne in mind, though, that what Ptolemy was talking about was originally conceived of as a calendar, a division of time, and not as a zodiac (a division of space). The word zodiac, from the Greek meaning “animal circle”, clearly relates to the circle of the twelve constellations: Aries the Ram, Taurus the Bull, etc., which since time immemorial has been seen as a circle of animals in the heavens – these twelve constellations assuming such great significance in relation to all the other constellations since they form the background for observation of the movements of the planets (also from the Greek meaning “wandering stars”, in contrast to the fixed stars comprising the constellations).

Through the precession of the equinoxes, however, the vernal point shifts back one degree through the sidereal zodiac every 72 years, so that at the present time it is located at 5° Pisces – nowhere near the start of the sign of Aries. However, Islamic astrologers who relied on Ptolemy’s *Tetrabiblos* continued to use the location of the vernal point at 0° Aries as a benchmark, thus eliminating the dynamic quality imparted by the precession of the equinoxes and indicated by the slow but steady shift of the vernal point back through successive degrees of the sidereal zodiac. Meanwhile in the West, by the sixth century AD the ancient sidereal astrology was fading on account of the disapproval of astrology by the Christian emperors. Shortly after, Arabic texts working with tropical horoscopes appeared through the activity of the Islamic astrologers, who took the *Tetrabiblos* as their astrological “bible”. By the middle of the twelfth century, when Arabic astrological works began to be translated into Latin, the sidereal zodiac was all but lost. It was then Arabic astrology, based on the tropical zodiac, which entered Europe and subsequently spread across the world, effectively replacing the ancient sidereal astrology. The latter disappeared without a trace, except in India, where Hindu astrologers continued to use the ancient sidereal zodiac. It was only with the excavation and deciphering of Babylonian cuneiform texts that the original sidereal zodiac was brought again to the light of day in the twentieth century.

A fundamental tenet of the ancient astrological texts

which was also lost over the centuries is the understanding that the qualities imparted by the zodiac are the consequence of the activity of spiritual beings known as the celestial hierarchies. The “animal circle” of the zodiac in truth signifies the “circle of the zoa”, and zoa in Greek means “holy living creature”. It is this very word zoa that is used in the Book of Revelation to describe the “four holy living creatures around the throne of God” referred to in Chapter 4 of Revelation and characterized in terms of the four fixed signs of the zodiac: Taurus, Leo, Scorpio (Eagle), and Aquarius (“the holy living creature with a human face”). Robert outlined the role of these exalted beings of the celestial hierarchies and also pointed to humanity’s earthly task as the “Messiah of Nature” to perform for the elemental beings in the world of Nature a role like that of the celestial hierarchies toward humanity. Robert touched on other dimensions of astrological study such as the concept of the houses and the planetary exaltations, and illuminated how various misconceptions have arisen about them since the loss of clairvoyance for the starry world, a clairvoyance possessed by Zoroaster and the Babylonian priests who received his teaching concerning the definition of the zodiac in relation to the “royal stars” Aldebaran and Antares.

All week long, while we learned of what had been lost of the ancient star wisdom, we were finding it anew in dancing the choreocosmos forms for the zodiac and through evening stargazing. On Friday night, Robert’s lecture linked the unfolding of the new star wisdom to Sophia’s gradual approach into the Earth’s sphere, and looked particularly at the 29½-year Saturn rhythm through the twentieth century. Robert discussed his discovery of the “Apocalypse code” relating one day in the life of Christ with one Saturn cycle around the zodiac, each Saturn cycle lasting for 29.4578 years. In light of this “Apocalypse code”, each day in the life of Christ is projected as a 29½-year period into the unfolding course of human history. It is thus possible to pose the question: Where is humanity at the present point in time in relation to the life of Christ? Robert indicated how humanity’s present situation is reflected in the challenges of Christ’s temptations in the wilderness and that these trials are approaching a culmination as we are now in the time of the third temptation.

On Saturday and Sunday, with the beginning of the second workshop on “Demeter and the Four Elements”, the group grew to about thirty people as – to the music of Chopin, Mendelssohn, Liszt, Beethoven, and Schubert – we danced the four elements (Earth, Water, Air, Fire)

in the gymnasium of the Shining Mountain Waldorf School’s Festival Hall. Robert reminded us that choreocosmos, embodying the cosmic aspects of eurhythmy, is a path of development of the will. It is a kind of “sacred magic”, which can be understood as “aligning one’s will with Divine will”. In the present time, humanity is called to echo the most powerful magical event of all time, the Mystery of Golgotha, particularly the Holy Saturday descent of Christ to the Mother for the reintegration of Heaven and Earth. In our time, elemental beings of Nature are under constant onslaught not only through our rapacious practices toward the Earth, but also on account of our general inattentiveness to our surround. Like Christ, there have been individuals – St. Francis, Henry David Thoreau, Rudolf Steiner – who have brought an intense attitude of loving attention to Nature, receiving in return a great blessing. This contrasts with the individual who engages the elemental beings through ceremonial magic, eventually becoming their slave rather than their liberator.

Towards the end of the workshop, Robert shared something of his recent research into the correspondence between the celestial sphere and the earthly sphere. This research opened up for him when he led a group of 33 people to the Egyptian temples and pyramids in March this year, as reported on the Sophia Foundation website (www.sophiafoundation.org). Just as each star in a person’s horoscope is uniquely important, each point upon the Earth has a particular star associated with it. Robert showed how this relationship is reflected in a most striking way in the layout of the Egyptian pyramids on the Giza plateau, and then spoke of landscapes closer to hand – Washington, D.C., Salt Lake City, even Boulder. Here is a remarkable avenue to awaken star wisdom: imagine every town in the United States erecting welcome signs that declared their affinity with their starry companion! “Welcome to Salt Lake City, corresponding to Altair (Alpha Aquilae) in the neck region of the Heavenly Eagle” or “Welcome to Washington, D.C., earthly representative of its celestial cousin Baham (Theta Pegasi), in the region of the Celestial Horse’s eye in the constellation Pegasus”. Wouldn’t this be a fulfillment of the higher vision implicit in the American flag, the “star-spangled banner”?

CHOREOCOSMOS

SCHOOL OF COSMIC AND SACRED DANCE

NORTH AMERICAN SCHEDULE 2007

December 31, 2006 (arrival) – January 7, 2007 (departure) in Borrego Springs, Southern California.

THE PATH OF THE MAGI: RETREAT WITH STARGAZING (with Cosmic and Sacred Dance)

A special cosmic sign: this week Jupiter is in Scorpio near the royal star Antares. In addition to entering into the profound historical and meditative significance of this cosmic sign, we shall work with the cosmic dance of "Jupiter in Scorpio" as well as with other planetary configurations applying during the week. Located in the desert, Borrego Springs is excellent for stargazing, and this time of year is a wonderful one for viewing the winter night sky, with Sirius and Orion high in the heavens – sacred to the Egyptians as the cosmic abodes of Isis and Osiris.

This retreat celebrates the twelfth anniversary of the founding of the Sophia Foundation, and during this week a new step will be taken in relation to the unfolding of Sophia's work in the world.

(With Sophia Grail Circle)

A one week workshop with Robert Powell, culminating on January 6, 2007 – "3 Kings Day", also "Baptism Day". At the Old Desert Club, 411 Tilting T, Borrego Springs. (Mail : PO Box 1763, Borrego Springs, CA 92004). contact: Laara K. Maxwell: Tel: 760-767-5496. E-mail: laarakmaxwell@yahoo.com



—Laara K. Maxwell

May 11– 13, 2007 SOPHIA AND THE FOUNDATION STONE

A weekend workshop with Robert Powell. Choreocosmos: Sacred Dance (with Sophia Grail Circle)

At the Barn on the property of Fort Schlesinger, near Petaluma, California.

Registration: contact the Sophia Foundation of North America.

Information: contact Karen Rivers: Tel: 415-662-2147. E-mail: karen@karenrivers.info

May 19, 2007, 2:00 – 5:00 PM MEDITATIONS ON THE TAROT (Christian Hermeticism meeting)

Meeting and lecture with Robert Powell.

At the Barn on the property of Fort Schlesinger, near Petaluma, California.

Contact: Anastasy Tynan. Tel: 415-786-9896 E-mail: evlogite@yahoo.com

May 25–29, 2007 SOPHIA GRAIL CIRCLE TRAINING FOR FACILITATORS

A five-day training at the Barn on the property of Fort Schlesinger, near Petaluma, California.

Registration: contact the Sophia Foundation of North America.

Information: Karen Rivers: Tel: 415-662-2147 E-mail: karen@karenrivers.info

June 8 – 10, 2007 SOPHIA AND THE FOUNDATION STONE

A weekend workshop with Robert Powell. Choreocosmos: Sacred Dance (with Sophia Grail Circle)

At Kelly's Barn, Boulder, Colorado

Contact: Cheryl Mulholland. Tel: 303-516-0606 E-mail: kinterra@msn.com

June 11–15, 2007 SUN AND MOON CONSCIOUSNESS:

EXPERIENCING THE SUN AND MOON IN THE TWELVE SIGNS OF THE ZODIAC

A 5-day workshop with Robert Powell. Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac
At Kelly's Barn, Boulder, Colorado. (With Sophia Grail Circle)
Contact: Cheryl Mulholland. Tel: 303-516-0606 E-mail: kinterra@msn.com

June 16 –18, 2007 ANNUAL BOARD MEETING OF THE SOPHIA FOUNDATION OF NORTH AMERICA
at the Santa Sabina retreat center San Rafael, California.

The meeting is open to board members, advisory board members, and guests.

June 18 – 22, 2007 MEDITATION RETREAT OF THE SOPHIA FOUNDATION OF NORTH AMERICA

at the Santa Sabina retreat center San Rafael, California. Sacred Dance and Sophia Grail Circle

The meditation retreat, which takes place every two years, is open to those who are working with the study materials (Lord's Prayer Course, Our Mother Course, and other study courses of the Sophia Foundation). Information and registration: contact the Sophia Foundation of North America

June 22 – 24, 2007 SOPHIA AND THE MYSTERY OF MARY MAGDALENE

Annual conference of the Sophia Foundation of North America

at the Santa Sabina Retreat Center, San Rafael, California. Sacred Dance and Sophia Grail Circle
Information and registration: contact the Sophia Foundation of North America

June 26 – 28, 2007 SOPHIA, DEMETER & THE FOUR ELEMENTS

A 3-day workshop with Robert Powell. Choreocosmos: Elements (with Sophia Grail Circle)

At C-Dar Lodge, Brackendale, 1½-hour drive north of Vancouver, British Columbia, Canada.

C-Dar Lodge is a center for Biodynamic Preparations, and the focus of the workshop is to enter into a relationship with the Earth Mother (Demeter) and the beings of the elemental kingdoms (Fire, Air, Water, Earth).

Contact: Ferdinand Vondruska. Tel: 604-898-9101 E-mail: bioman@telus.net

June 29 – JULY 1, 2007 A PATH TO SOPHIA THROUGH PRAYER AND MOVEMENT

A weekend workshop with Robert Powell. Choreocosmos: Sacred Dance (with Sophia Grail Circle)

In Seattle, Washington (location to be announced).

Contact: the Sophia Foundation of North America

July 2 – 6, 2007 CHRIST AND SOPHIA: THE PATH OF COSMIC INITIATION

COSMIC DANCES OF PLANETARY CONFIGURATIONS DURING THE LIFE OF CHRIST

A five-day workshop with Robert Powell. Choreocosmos: Planets in Signs of the Zodiac

At the Waldorf School, Vancouver, British Columbia, Canada. (With Sophia Grail Circle)

July 6 – 8, 2007 THE FIFTH SACRIFICE OF CHRIST: THE NEW DEMETER MYSTERIES

A weekend workshop with Robert Powell. Choreocosmos: Cosmic and Sacred Dance (with Sophia Grail Circle)

At the Waldorf School, Vancouver, British Columbia, Canada.

For both events contact: Randall Scott, 152 West 15th Street, North Vancouver, BC, Canada V7M 1R5

Tel: 604-988-8424

July 9 – 13, 2007 CHOREOCOSMOS AND THE PATH OF HEALING

COSMIC DANCES OF PLANETARY CONFIGURATIONS AT THE HEALING MIRACLES IN THE LIFE OF CHRIST

A 5-day workshop with Robert Powell. Choreocosmos: Planets in Signs (with Sophia Grail Circle)

At the Barn on the property of Fort Schlesinger, near Petaluma, California.

Registration: contact the Sophia Foundation of North America.

Information: Karen Rivers: Tel: 415-662-2147 E-mail: karen@karenrivers.info

July 14 – 20, 2007 COSMIC DANCES OF THE SEVEN PLANETS IN CAPRICORN, AQUARIUS, AND PISCES

THE PATH OF COSMIC INITIATION

A one week workshop with Robert Powell. Choreocosmos: Planets in Signs (with Sophia Grail Circle)

At the Eugene Mennonite Church, 3590 West 18th Ave, Eugene, Oregon

Information and registration: Deborah Aikens or Renee Taylor: Tel: 541-343-0536, Email: deborah@efn.org

NW Center for Health Promotion, 90 East 27th Avenue, Suite A, Eugene, OR 97405

July 23 –27, 2007 COSMIC DANCE OF EURYTHMY: PLANETS IN THE SIGNS – CANCER, LEO, VIRGO

NURTURING OUR RELATIONSHIP WITH THE COSMOS

A five-day workshop with Robert Powell. Choreocosmos: Planets in Signs (with Sophia Grail Circle)

In Durham, North Carolina (location to be announced)

July 27 – 29, 2007 THE FIFTH SACRIFICE OF CHRIST: THE NEW DEMETER MYSTERIES

A weekend workshop with Robert Powell. Choreocosmos: Cosmic and Sacred Dance (with Sophia Grail Circle)

In Durham, North Carolina (location to be announced)

For both events contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713

Tel: 919-361-0691 Email: kcalegar@earthlink.net

PILGRIMAGE TO INDIA – 2008

The Sophia Foundation of North America is planning its next pilgrimage to India in late February/ early March, 2008. We are at the stage of designing the itinerary; a complete brochure will be mailed out with our annual mailing in March, 2007.

The inspiration for this journey is World Peace and the unity of all peoples (religions). The image of the “Rose of the World” stands behind this pilgrimage. The “Rose of the World” refers to the spiritual flower that exists on a cosmic level, where each petal is a different religion and the stem is the one all-pervasive divinity that nourishes all the petals that form a unified blossom. It is an image of the future, when we hope Sophia will prevail and humanity will know the unique, yet unified relationship of the world religions and spiritual traditions.

To help bring this vision to life, we plan to visit holy sites in India sacred to different world religions/spiritual traditions and to meet with spiritual leaders of various traditions, wherever possible.

The itinerary is still in the formative stages; the holy sites listed here are among those we are considering visiting. We do not yet have prices, but imagine that the cost will be similar to the Egypt pilgrimage. We are very excited about this Journey of Peace, and hope you will consider joining us.

Delhi	Jama Masjid (meeting with Islam Imam), Qutub Minar Baha’i Lotus Temple (meeting with Baha’i representative). Sufi shrine of Nizamuddin Chisti, including meeting with pirzada.
Amritsar	Golden Temple, including interfaith dialogue, and langar. Sikh shrines of Tarn Taran and Goindwal, in the nearby countryside.
Mathura	Birthplace of Lord Krishna. Visit to ghats and some of the 5000 Krishna temples, including ISKCON (possible dialogue here).
Agra	Taj Mahal and Agra Fort.
Varanasi	Dawn boat ride on sacred river Ganga, visit to nearby Sarnath, where the Buddha preached his first sermon.
Bodhgaya	Place of the Buddha’s enlightenment. Visit the Mahabodhi Temple and sit under the Bodhi tree of the Buddha’s enlightenment. Dialogue meeting at the Mahabodhi Society and/or Root Institute. Visit Buddha temples in Bodhgaya; possible visit to nearby Mahakala caves.
Parasnath	Holy Jain hill. All day climb of the holy hill, visiting some of the 24 temples on the summit.
Calcutta	Mother Teresa’s Home for the Destitute, and the Kali Temple. Ramakrishna Math, and possible dialogue with monks of the Ramakrishna Mission.
Chennai	San Tome cathedral, and shrines of St. Thomas (Little Mount and St. Thomas Mount), and old Portugese Luz church.

The Path of the Magi

A New Year's Retreat with Stargazing

December 31, 2006 – January 6, 2007
At the Old Desert Club, 411 Tilting T, Borrego Springs, California

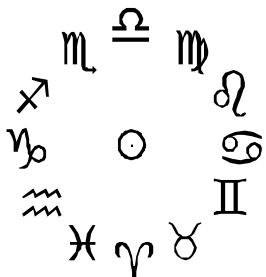
A one-week workshop with the inspiring new star wisdom of Astrosophy and the enlivening experience of Cosmic and Sacred Dance



— John Scranton

Pianist: Marcia Burchard

with Robert Powell, PH.D.
movement therapist and internationally known author



To the starry heavens above,
I direct my gaze.
Starlight penetrates into my heart.
The heart's power strengthens my eyes.
My eyes strengthen the inner light of my soul.
Peace streams into my soul.

(based on a verse by Rudolf Steiner)

This one-week course offers a path of experience to the stars through cosmic dance, a modern form of temple dance based on cosmic principles underlying the creative power of speech and music. A central goal of this path is to find a living relationship to the starry heavens. This week we shall work with the current planetary configurations, for example: Sun in Sagittarius, and Jupiter in Scorpio. By mirroring the heavenly world upon earth, cosmic dance reveals the star mysteries of Divine Sophia. This workshop, with live piano music, also includes presentations and conversation on the present world situation with the help of star wisdom. The week starts on New Year's Eve with a celebration of the founding of the Sophia Foundation in California twelve years ago. As Jupiter is at the same position in Scorpio (near Antares), where it was at Christmas 1923, when the Foundation Stone of Love was brought down from cosmic heights, we shall work this week with a special meditation to help the Foundation Stone of Love become a living presence in our hearts.

Located in the desert of Southern California, Borrego Springs is excellent for star-gazing, and this week is a wonderful one for viewing the winter night sky, with Orion and Sirius – sacred to the Egyptians as the cosmic abodes of Osiris and Isis – high in the heavens. Borrego Springs, in the middle of the Anza-Borrego Desert State Park, is a two-and-a-half hour drive northeast of San Diego, or an hour and a half drive from Palm Springs. In addition to star gazing, it is a great place for drinking in the silence which pours down the mountains and into the sandy washes and canyons.

For more information
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THANK YOU

for help in the production of this newsletter. All the contributions, together with the good wishes that come with them, help us to deepen our appreciation of our community.

— Rosamond Hughes

CONTRIBUTIONS FOR THE NEXT NEWSLETTER

Articles, reports, photographs – please send them (marked “Newsletter”) to Molly Rose.

May we find in the depths
A quickening to our own soul star.
May we find on firm foundation
The cornerstone not rejected.
May the temple not built with hands
Rise up among us,
And the glory of the Mother
And her Son bring us home.

☆ ☆ ☆

May light pierce the dark
and depths of wintry frame.
May the Holy Star blaze far
And call us each by name.
As we're called can we come
To step forward in our time.
To stand at open door and know
That your name, also mine,
Is held within the Word we've heard,
The Sacrament ... the bread, the wine.

A participant on the path
Vancouver, BC

