

The Mystery, Biography, and Destiny of Mary Magdalene: Sister of Lazarus John and Spiritual Sister of Jesus by Robert Powell (Lindisfarne Books, 2008). Who is Mary Magdalene? What is her mission? What is the true nature of her relationship to Jesus? Robert Powell penetrates through the distortions to reveal the true Mary Magdalene as a high initiate, who – alongside her brother Lazarus, and together with John the Baptist and the Virgin Mary – belongs to humankind’s primal family.

Also announcing another new book which, like the Mary Magdalene book, can be ordered from the Sophia Foundation online bookstore:

The Inner Life of the Earth: Exploring the Mysteries of Nature, Subnature, and Supranature, edited by Paul V. O’Leary (SteinerBooks, 2008). Contributors: Christopher Bamford, Dennis Klocek, David Mitchell, Paul V. O’Leary, Marko Pogacnik, Robert Powell, and Rachel C. Ross. The seven authors in *The Inner Life of the Earth* approach the topic of the Earth’s interior from different directions. In his contribution Robert discusses the deep significance of Christ’s second coming in relation to the opening of the subearthly spheres one by one successively every twelve years, having a profound influence upon the events of our time.

CONTENTS

Pilgrimage to the Grand Canyon	KAREN RIVERS	2
The Spiritual Hierarchies	VALENTIN TOMBERG	3
2008 Annual Board Meeting	ANDREW ELLIOTT	13
Piercing of the Veil of Language	BILL TRUSIEWICZ	15
Sophia Foundation of North America: An historical and epochal context	JOHN HIPSLEY AND ROBERT POWELL	19
Visions of Mary	ANONYMOUS SEER	23
Book Review	JANICE MARIE MAPPIN	29
POEMS AND PRAYERS		
Glory Be	KELLY CALEGAR	27
The Grace of Christ	RICHARD REHO	27
The Heart-shaped Leaves	JIM BARAUSKY	34
Psalm of the Mother	MOLLY ROSE	43

SOPHIA GRAIL CIRCLE

2008 Sophia Grail Circle Facilitators’ Training	CARISTA LUMINARE-ROSEN	28
	CHERYL MULHOLLAND	28

CHOREOCOSMOS NEWS

Foundation Stone Meditation Celebration	ELIZABETH WEISS	30
The Liturgy of the Earth	CHERYL MULHOLLAND	31
Celestial Pentecost	CLAUDIA MCLAREN LAINSON	32
The Four Elements Workshop in Boulder, CO	JIM BARAUSKY	34
Choreocosmos Workshops in Boulder, CO	BERNT ROSSIWALL	35
News from the School of Choreocosmos	CHERYL MULHOLLAND	36
Journey to Turkey	BERNT ROSSIWALL	37
Choreocosmos Schedule for North America 2009		38



Pilgrimage to the Grand Canyon

A Journey through Time to the Divine Mother

Estimated Dates: May 1 - 17, 2010

The 2010 Sophia Foundation pilgrimage is the first to take place on the sacred soil of America. In search of the desert mysteries of a timeless world, we will visit Antelope Canyon, Glen Canyon Dam, and journey by raft down the Colorado River through the Grand Canyon, the crowned jewel of North America's National Parks. In the grandeur of the natural world, removed from technology and modern life styles, we will consider the task of future America, as it will emerge out of the culture of Sophia in the Philadelphia epoch. Early morning meditation and prayers can be offered each day at the river's edge. Mornings will be filled with rafting the Colorado River, journeying 279 miles through ages of geologic formations, from Kaibab Limestone to Vishnu Schist and Zoroastrian Granite, layers of stone that were once the Earth's surface during prior epochs. Afternoons will be filled with hiking, singing and relaxing in nature. We will explore desert panoramas and winding side canyons, hike to hidden paradises, sing in natural cathedrals, swim in secluded pools and encounter Anasazi ruins ~ a culture that thrived in the canyon a thousand years ago. We will learn about the canyon's history and environment, and star gaze at night before sleeping under the canopy of stars at the river's edge. Hardy meals include excellent fresh vegetables and fruits, vegetarian fare, organic meat and fresh wild salmon. This is a journey into the heart of the Mother and an opportunity to build sacred Sophianic community. This trip is adventurous and safe, appropriate for ages 10-85. For further information see the

Sophia Foundation website: www.sophiafoundation.org
or call Molly at 650.494.9900

Cost: \$4450.

There are only 20 openings.
To assure the trip, bookings must
be filled by Feb. 1, 2009

To reserve a place
send a \$500 deposit to SFNA.

Contact the Sophia Foundation
sophia@mail.sophiafoundation.org



INTRODUCTORY NOTE

The following notes of four lectures given at the International Summer School of the Anthroposophical Society at Normal College, Bangor, North Wales (between Tuesday the 2nd and Friday the 12th of August 1938) by the Russian-born anthroposophist Valentin Tomberg, are offered for your contemplation, even though they have been unrevised by the lecturer, and are clearly incomplete. Questions may arise – and some are denoted here by question marks – as to whether the recorder has recognized the speaker’s meaning and conveyed it. But such questions belong to the independent spiritual activity with which all statements communicated by way of spiritual research must needs be tested.

On July 28, 1920 Valentin Tomberg wrote to ask Rudolf Steiner if he could become an esoteric student of his. On July 4, 1924 he wrote again to Rudolf Steiner—this time applying for membership of the School for Spiritual Science at the Goetheanum, Dornach, Switzerland. He became a member.

His talks at Bangor show the depth of his understanding for the spiritual hierarchies, and his knowledge of Rudolf Steiner’s contribution to their revealing, such as in the latter’s lecture cycles: *The Spiritual Hierarchies and their Reflection in the Physical World* (Dusseldorf 1909) and *The Spiritual Beings in The Heavenly Bodies and in The Kingdoms of Nature* (Helsinki 1912). Rudolf Steiner remarked once on the persistence of the knowledge of the spiritual hierarchies in Wales.

These notes were first published in the journal *Shoreline*, vol. 5 (1992), pp. 36-51, and are reprinted here by kind permission of the editor of *Shoreline*, Charles Lawrie, who wrote the above Introductory Note, and who holds the copyright for the diagrams reproduced below. This issue of *Shoreline* was entitled “The Middle East” (back issues are still available from Charles, phone +44-1248-364314).

THE SPIRITUAL HIERARCHIES AND THEIR WORKING IN THE TWENTIETH CENTURY

Valentin Tomberg

From notes by a participant, unrevised by Valentin Tomberg.

For the present edition published in this issue of Starlight, Robert Powell has done some editing.

LECTURE I

It has been suggested that:

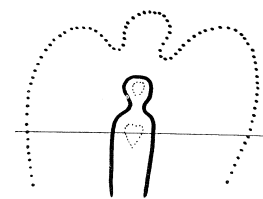
1. The world is an accident.
2. That instinctive forces work to create.
3. That ideas have brought about creation.

However, the world is a result of the activities of beings, not of atoms, blind forces or abstract ideas. In *Anthroposophical Leading Thoughts* #26, Rudolf Steiner writes of how spiritual beings live in the

physical world. And in *Anthroposophical Leading Thoughts* #76, #77 & #78, he points out that to call forth an idea of the first hierarchy we must try to create pictures of the spiritual revealed from *that which comes to manifestation in the world of sense-perception*. The spiritual beings of the second hierarchy reveal themselves in a purely spiritual way through *spiritual imagery* and the beings of the third hierarchy in the way in which thinking, feeling, and the will come to expression in the human soul in *psychological imagery*.

Modern science tells us that what we forget is also part of our consciousness, but subconscious. Spiritual science differentiates between super-consciousness and sub-consciousness. An investigation of our subconscious life leads us to a meeting with a being within [the Double]. Super-consciousness leads to a being above the human being, the Guardian Angel. Modern human beings live between the Angel and the Double. The Double is an etheric being attached to our etheric body. It is an evil influence. It tries to inspire our consciousness by all that we may call *ego* (egotism). The Double is a source of guidance towards egotism, and if it is strong it works with instinctive sagacity. It knows how to get on in the world in order to attain some purpose. It never performs purposeless actions. Its representatives are not those of wild passions but respectable people. They are schemers who know how to reach their egoistic aims. The Double is of an ahrimanic nature. It is the opposite of the Guardian Angel, which is the source of the life of conscience. Sympathetic knowledge enables us to know at once: this is *conscience*. The Guardian Angel bears the knowledge of the whole experience the human being has had in past lives. The Guardian Angel unites the present incarnation to the previous one. Conscience is the light of experience. We meet the Angel every night. The moment of awakening is very important. A struggle takes place between the Double and the Angel. It is important not to wake up in a passive state, but to try and keep conscious and remember what one brings from the spiritual world. One should remember to bring back the mood of the Guardian Angel into the body where during the night the Double has been active.

The present situation as to the Angel is that it is experienced above, whereby the heart of the



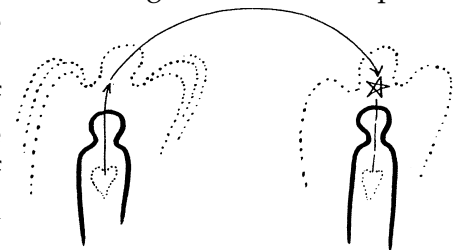
Angel may be near the head of the human being and from the feet of the Angel streams of will may reach the heart of the human being. There are two streams of inspiration:

- 1) for the 'I' and the astral body
- 2) for the etheric body and the physical body

The Angel has two streams of spiritual activity. They extend into the cosmos as wings. They are hands, ears, etc. combined.

Ordinarily the meeting with the Angel takes place in the life of conscience, but the human being may come into a more conscious contact with the Angel. This is the result of freeing thinking from the brain and raising it upward, so our thinking becomes the speaking of the Angel. The free etheric part of the brain becomes united with the Angel.

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



As it is possible to free the brain from thinking, so can the heart be freed from breathing. Feeling can be freed from the organic life of the heart. We then attain conscious feeling. This is the awakening of our inner life to the perception of social relationships and of karmic ties, perceiving the affinities between people. When people group together they can feel a common soul uniting them. The meeting with the Archangel in conscious feeling gives people consciousness of something uniting them. This is the Archangelic presence.

The Archangels are bound to space. The Archangel is a Guardian of people who have a definite territory. This has nothing in common with political frontiers. The territory in the sphere of the Archangel is the distance Archangels are able to reach by the use of their wings.

[Two verses given by Rudolf Steiner]

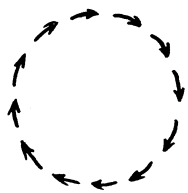
Verse for friends on earth,
especially for those in danger:

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

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

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

During the Twelve Holy Nights all Archangels are freed from the bondage to space. They make a kind of chorus going around the earth.

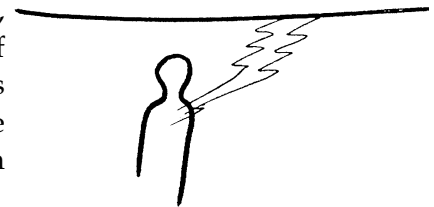


Every one of the choir brings their part of the revelation of Christ to the whole world. Complete knowledge is possible at this time of the Twelve Holy Nights, as they go like a wind from country to country. This is a prophetic forecast of the future, because nationalities have to disappear. An unbroken circle of brotherhood is what humanity has to reach.

As the human being has both an Angel and a Double, so every nation has a Luciferic Archangel inspiring the spirit of language, and an Ahrimanic Double influencing the blood from below. National cultures reveal all these influences and we should differentiate them. For example, with the French: the Archangel is the spirit of the people, their nationalism is Luciferic, and there is a caricature of the nation that is Ahrimanic. The caricature comes from below, in the sense of a caricature of the mission of the people.

Beyond the level of the Angels and the Archangels, we come to the beings of the third hierarchy called the Archai. Just as the Angels are Guardians of

individuals and the Archangels are Guardians of peoples, the Archai are Guardians of time periods in history. With the Archai, too, we find opposition. The Archai are the Spirits of Time and they are found on the path of freeing the will. At least a partial freeing of the will is necessary to experience the meeting with the Archai. The meeting is lightning-like, the hearing of inner voiceless thunder. The Archai move in horizontal lines.



The normal Archai are opposed by the Dragon, an image of the Chinese racial spirit. The Archangel Michael is always combatting the Chinese racial spirit and its attempt to restore group consciousness. The Archai, also known as Spirits of Personality, help in the development of personality. In this they are opposed by the Chinese racial spirit, which is a union of the flying and the creeping Dragon. When Luciferic enthusiasm is united with the principle of mechanical organization, we have an abnormal spirit emphasizing the principles of blood and soil. When it is said: "We are united because we have a common soil, we are united because we have a common food," this is the 'yellow peril'. This is the

danger of Chinese ideology, not military invasion. This ideology leads to state morality in place of individual morality.

How can we imagine the Archai more concretely?

It is not morally possible to speak of single Archai, for they are an unbroken stream of beings going forth into the future. They are always united. If the continuity of the chain were broken, the continuity of time would be broken. They are an unbroken girdle. The formula of the Archai is (one says to the other):

*Thy thinking be my will, and
Thy will be my thinking.*

The head of one Archai becomes the activity of another Archai. Thus they are always united. The principle of feeling is to give it away, to share it. The Archai have no heart life of their own, for their feeling is always given away. This is the life of the Time Spirits on earth. High spirits such as the Archai do not know the mysteries of individual karma. The mysteries of individual karma are known by the Angels. The Archangels are Guardians of the mysteries of communities, of esoteric fraternities. The Archai are the Guardians of genuine traditions. In esoteric teaching, one teacher continues the work of another. A predecessor prepares a successor and is permeated by the consciousness of preparing the way for someone who will come. In this sense a spiritual teacher is a bridge, knowing of their spiritual heir, acting in the name of the successor and not in their own name. When we take in the mystery of tradition, we see what is to happen on earth by way of spiritual signs. The spiritual hierarchies give the pattern and we copy them. Humanity is guided by a number of people.

Through meditation in solitude we come in touch with the Angel, and according to the method of spiritual science a kind of foot-washing occurs. Social attitudes bring us in touch with the Archangels. Through genuine tradition in inner moral unselfishness we come in touch with the Archai.

Angel



Angels purify the atmosphere around us.

Archangel



Archangels save us from solitude.

Archai



Archai give the impulse which leads us into the sphere of time.

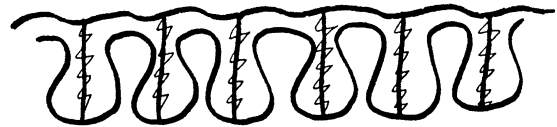
Everyone is entangled with the subterranean spheres. The human being is in a kind of glass bell and is able to breathe only because of the Angels.

Single human being

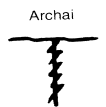


The Angel of a small child can intervene in physical happenings.

The Archangels unite human beings in communities.



The Archai connect human beings with the stream of time.

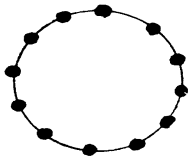


LECTURE II

The activity of the third hierarchy can be found within the cultural life of humanity. To find the second hierarchy we have to go beyond the limits of cultural life. The beings of the second hierarchy have to do with the level of planetary life. The shape, the movement, and the wisdom implanted in the various planets are due to the activity of the Elohim, Dynamis, and Kyriotetes [Elohim is the Hebrew name for the Exusiai. The Greek names for the beings of the second hierarchy are: Exusiai, Dynamis, Kyriotetes.]

During life on earth the human being's physical organism and centers of sense-perception and conscious life are placed on a line going downwards:





12
Senses

When the moment of death takes place, change occurs, and the soul in devachan is like this.

The ideal form of the human being is a macrocosmic zodiac.

The gods [spiritual hierarchies] thought the human being to be a globe—a universal being, not a specialized form. A globe is in connection with all cosmic influences. The earth is a globe due to the fact of the activity of the Lords of Form—the Exusiai (Elohim). Therefore the nature of the planet is the prototype of what the human being will become. It is the task of the second hierarchy to create cosmic-karmic conditions such that human beings can reach that aim. The Elohim are fathers of our self-hood. The form of the true higher-self ('I') is a globe. Our planet is not quite a globe. It has a tendency to an elliptical form due to an important fact. The sign of Lucifer is that of the circle torn asunder. Lucifer has the intention to separate the east from the west. The mere fact that the earth has a globular form shows its universality. The earth rotates on her axis and thus the influence of the whole cosmos is active on every part of the earth. The planet prepares for the universality through which humanity has to pass: to be able to receive influences from every part of the heavens. The elliptical form of the earth is due not to pressure but to a tearing eastwards.

The earth also has her inner movement. This movement is due to the Lords of Movement, the Dynamis. The inner movement of the earth eastwards is due to the Spirits of Movement.

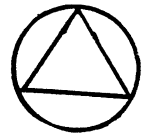
The Elohim differs from the Angel by the fact of its three wings:



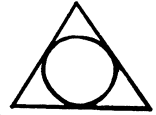
Three streams of activity radiate out from the Elohim's laryngeal region towards humanity. Each wing has its lowest expression in three streams of life on earth. These are religious life, scientific life, and artistic life. The ideal preparing for the future is that there may be union between the three. This union can only be

found today in esoteric life, namely in spiritual science. The classical symbol for the activity of the Elohim is:

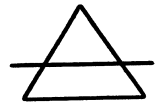
(method & ideal)



(In the vertical sense one is above, and two are below)



The formula is: "Where two or three are gathered together in my name, there I AM in the midst". Two may be on earth and one above.



The movement of the earth is eastward, but from the standpoint of the spiritual world it is westward. The astral body of the earth moves in the opposite direction. This is the prototype of all movement on earth. For example, the change between sleeping and waking always passes over the same threshold at the same point – also the 24-hour rhythm of night and day – and the same holds for the laws of reincarnation and karma. The result of my deed will come back to me. Thus positive and negative karma may be understood.



Human understanding arises out of contact with spiritual beings in the universe: a question rises and returns in the form of an answer. In Goethe's *Faust* (Act One), Faust leaves his body on an ascending stream of thought and, descending, everywhere meets beings giving answers. To get answers, human beings really need a meeting with a special being or beings. Not only the connection between *incarnation* and *remembrance* but the interconnection between the *higher* and the *lower* self is in this form. Above is the non-incarnated consciousness of the human being, and every part of the human being may have an experience of its own wisdom. To think of the lower self as a kind of receptacle leads to misuse. The lower self is not a receptacle to be filled out: it has to become active and develop an eye. That our eyes are now:


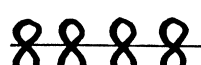


and not

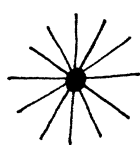


is a result of the fall into sin. The task of humanity

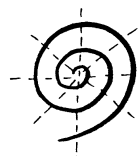
on earth is to acquire an earthly wisdom that the gods do not have. Christ has it because of his earthly experience. We must gain as much wisdom as possible from our experience of earthly life. Moreover, on the other side, beyond the threshold, the higher self has its experience. The human being's task is to unite both levels of experience. True wisdom is what the higher eye ['I'] sees in the spiritual world united with what the lower eye ['I'] sees in the physical world. The fusion of the experience of both worlds is spiritual wisdom. Clairvoyance and clear thinking lead to wisdom. Clairvoyance alone will not make you wise. That we can live between the experiences of both worlds is thanks to the Spirits of Wisdom [Kyriotetes].

line of death
inner growth of
wisdom
our self – the 'I' ('Ich' in German)
– is expressed by the symbol for 
Jesus Christ 

[Iesous Christus = I.Ch. = Ich]



We can imagine the Spirits of Wisdom (Kyriotetes) more concretely. Kyriotetes means 'Lords'. They are the beings who prepare our inner growth. Rays stream out from us; these are the rays of our wisdom. They ray out as beams from the point where wisdom becomes human.



The process of the growth of radiance is expressed by means of a spiral.

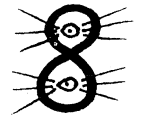
The Spirits of Wisdom enter into one point. They are beyond the limits of movement. They inhabit a region of peace and immobility. Inner growth is not a movement in space, but a growth of moral dignity and the specific worth ['weight'] of the individual. In the process of spiritual growth one becomes more than one was. The *Spirits of Wisdom* hold the key to initiation, whereas esoteric teaching is in the hands of the *Spirits of Form*. The second hierarchy [Kyriotetes, Dynamis, Exusiai] underlie – bringing light and life to – any true esoteric school in the world.

The Exusiai [Hebrew *Elohim*] (Spirits of Form) shape the esoteric teaching.

The Dynamis (Spirits of Movement) give meaning to the teaching.

The Kyriotetes (Spirits of Wisdom) bestow the means of spiritual growth, providing the possibility that there is initiation in the world.

Dynamis (twofold)



The Spirits of Form are threefold, and the Spirits of Movement are twofold: they exhale and inhale. The Spirits of Wisdom have the form of a solar disk. To express these beings of the *second* hierarchy, purely spiritual imagery is used, whereas psychological imagery is made use of to express the beings of the *third* hierarchy, and the imagery of natural life is employed to express the beings of the *first* hierarchy.

Regarding spiritual imagery: geometry is *pure spiritual imagery*. It is the language of the kingdom of heaven [devachan], which is the plane of existence where the beings of the second hierarchy are active. As long as geometry is taught in schools, then there is a connection with the spiritual life of devachan. The language of devachan – a language expressed in the quality of [geometrical] forms – is beyond the sphere of the astral world, which is the realm where the beings of the third hierarchy are active.

The beings of the third hierarchy are revealed primarily in the life of culture, whereas the beings of the second hierarchy create karmic conditions for the fulfillment of human destiny: they are the upholders of karmic conditions. Moreover, they endow esoteric science with meaning.

Exusiai [Elohim]

what is to be learnt ... **ideals**

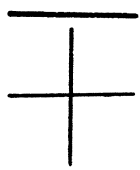
Dynamis

impulse, message ... **method**

Kyriotetes

cause inner growth ... **initiation**

The growth of one's eternal being is what esoteric knowledge and experience is about.

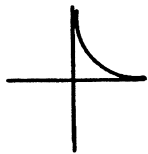


Breathing on earth is horizontal.

Death cuts it off.

Can we adapt our being to vertical breathing through wisdom and love?

It is the sharp transition from horizontal to vertical breathing – symbolized by a right-angle – which is the ‘pain of death’.



However, the Christ impulse transformed this right-angle and brought a new kind of breathing to human beings, enabling the transition from horizontal to vertical breathing in a smooth way.

This removed the ‘sting of death’. As St. Paul expressed it: “*O death, where is thy sting?*” The tragedy of death was softened by that which Christ brought to humanity. This has to do with the transition from the physical to the astral level at death.

We can take every one of Christ’s sayings – and, in fact, all authentic esoteric formulae – and give them geometric (devachanic) forms. For example, in the scene of the woman taken in adultery described in the Gospel, Christ stoops down and writes with his finger on the ground. This deed meant: the law of Moses written in stone is the justice you are now following, but I am writing a new law into the earth. This is the law of forgiveness now written into the earth.

LECTURE III

The first hierarchy is the Temple of the mystery of the Trinity—the Father, the Son, and the Holy Spirit. The following three regions of world existence have to do with the first, second, and third hierarchies:

Cultural history
(third hierarchy)

The world as an esoteric school
(second hierarchy)

The world becomes a Temple where divine mysteries are performed
(first hierarchy)

As already indicated, the Kyriotes belong to the region of immobility. However, the beings of the first hierarchy [Seraphim, Cherubim, Thrones] belong to a region of eternity, immobility, and peace beyond any possibility of description. The *stability* of the first hierarchy is what justifies the simile of the Temple. It is the ‘*Peace that surpasses all understanding*’ that comes to expression here, where the Mystery of the Father, the Son, and the Holy Spirit is performed.

Our world has its biography. Earth is not incarnated for the first time. It is now in its fourth stage of incarnation (Sanskrit *Manvantara*). Three future stages will follow: Jupiter, Venus, and Vulcan. Between incarnations of the Earth there are periods of darkness (Sanskrit *Pralaya*). These are dark even for spiritual investigation, hidden from powers of spiritual perception. This darkness is actually a kind of light, a light that surpasses all levels of consciousness. It is the light of the Trinity. The inhaling of the Trinity is the state of *Pralaya*, and the exhaling is the state of *Manvantara*. At the end of a *Pralaya*, with the out-breath of the Trinity a new world appears, born from a single, living point. This point begins to radiate life, initially embodying – thanks to the Lords of Wisdom [Kyriotes] – a remembrance of the previous state of evolution (*Manvantara*). For the dawn of a new world proceeds from the activity of the Spirits of Wisdom, those beings who are at the same time bearers of a previous cosmos, bearers of wisdom from one world existence to the next. However, behind and beyond this point is something else, something much higher, relating to the first hierarchy.

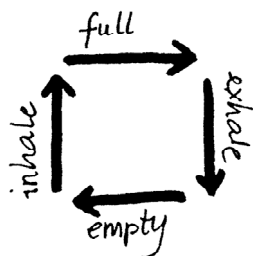
How is it possible that Rudolf Steiner could carry out spiritual research not only concerning the cosmic evolution of the past but also the future? Because there is a certain order in the world, certain pillars of existence, signifying that the Temple is already standing. The pillars are the beings of the first hierarchy called the Thrones, the Spirits of Will. The highest concept of will-power is not that of attacking or overcoming things. The highest concept is that of immobility: to stand in the Temple as a column without moving. This is inner strength in action. When we move backwards

or forwards we always have some ground under foot. However, the possibility exists that we can slip, and thus we may have to seek some support. This contrasts with the position of ‘pillar-like’ inner effort, a self-contained force unsupported by anything outside our being. This is the ‘Throne principle’ of the seven planetary states that reveals itself to spiritual vision. The seven pillars of the Temple of the world are the seven stages of planetary evolution, including those of Jupiter, Venus, and Vulcan that will take place only in the future. The Thrones are the Guardians of the threshold of eternity. The future already exists as Thrones.

Just as the Thrones are the *pillars* of the Temple, so the Cherubim, the Spirits of Harmony, can be imagined as the *plan* of this Temple. They are the architectural idea of harmony. Moreover, we should not imagine this Temple as being dark but rather as being full of an indwelling light, whereby this ‘inner visibility’ is due to the Spirits of Love, the Seraphim. They make the innermost vision of the macrocosmic Temple visible to spiritual perception.

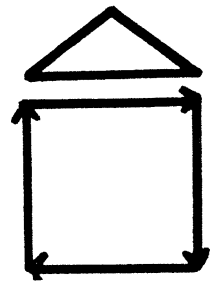
The breathing process offers a further simile for understanding the working of the first hierarchy. In the breath there are four elements which are the four stages in the process of breathing. This can be understood by way of analogy with cosmic breathing. The breathing process offers a key with which we can understand the highest conception of the whole life of cosmic realms: worlds come into existence – exhalation; worlds pass away – inhalation.

The Cherubim, the Spirits of Harmony, represent cosmic inhalation, whereas the Seraphim, the Spirits of Love, carry out cosmic exhalation. In between there is the holding of the breath, which may be likened to the activity of the Thrones.



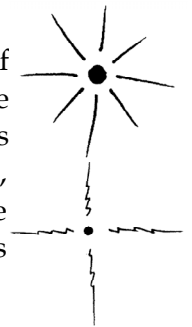
After the in-breath (Cherubim, Harmony) the cosmic lungs are filled. Then there is cosmic exhalation (Seraphim, Love). Then the cosmic lungs are empty (Thrones,

Will). We can only touch the Holy Trinity when we are in a breathless state. The highest movement – that of the Trinity – can be described (perceived) in the same way, by way of analogy with the breathing process. For this a breathless state of body and spirit is called for.



The Seraphim are the Cosmic Fire of Love, the Cherubim the Cosmic Light, the Thrones the primal Power of Will.

To try and attain to an imagination of the beings of the first hierarchy, we can first of all think of the Kyriotetes as a single point, a radiating star, and then endeavor to imagine the star raying out in four directions as lightnings, frozen lightnings.

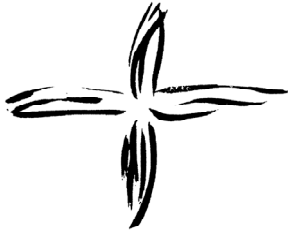


This is a picture of the Cherubim, the revelation of wisdom from the past and going out into future. This is the harmony of past and future. The lightning ascends to the Holy Spirit.

We may gain an inspirational conception of the Cherubim if we behold a Northern landscape, the scenery covered with snow, and in the polar light we breathe the cool, frozen, pure air. The absolute purity of the Cherubim is like the white marble statues of the Greek gods. Snow, ice, polar light, the air pure to the point of crystallization—these images drawn from nature can awaken something in our soul of the Cherubim. They are the representatives of cosmic inhalation. They are the coldness of absolute purity. They are also the representatives of cosmic Winter.

The Thrones represent cosmic Autumn. The principle of Autumn is that of movement, and also of struggle against the summer forces of sulfuric heat. In thunder we hear the majesty of their power. In the approaching clouds we feel *Atma*, the Father principle, the working of Holy Wrath.

The Seraphim can be found in the imaginative conception of fire. They represent cosmic Spring. Imagine fire: as the flames ascend, something is



burnt up. Now imagine magnificent flames going forwards and backwards, upwards and downwards, but nothing is burnt: it is a self-supporting, self-contained flame in the form of the cross. Imagine the

flames in four directions where nothing is burnt up, but the fire is always renewing itself. It is the eternal fire of World Love, its ascending flame reaching upwards to Eternity, to the Trinity.

To imagine the Holy Trinity a thought form is not sufficient. We must imagine that before the beings of the spiritual hierarchies emerged and came into existence, there was one single being alone in the whole of existence. Out of this absolute solitude came into existence, by creation, the whole multitude of spiritual beings. All suffering, all trials and pain in the world, have been pre-experienced by the Heavenly Father. The Apocalypse [*Book of Revelations*] shows – in the form of images – the Father as Divine Wrath. The Father is the only Being who – from the human point of view – has the right to ask of beings to face all trials and bear every kind of suffering. In absolute solitude are to be found the powers of the birth of the world. The Divine Father created the ideas of all beings.

After the creation, the number of beings is complete. The Divine Being rested. The thoughts of the Father entered into the Sphere of the Son. All beings were enveloped in Life. The Son breathed Life into the ideas of the Father – Life – so that they became *living beings* descending into the Sphere of the Holy Spirit.

The Holy Spirit comprises all the spiritual hierarchies. The Holy Spirit is the *Will-Power* of the Cosmic World.

We can imagine the Holy Trinity as an inner sacred work: a rainbow in the shape of a circle, where the centre is a blue sun breathing out in four directions... a cross, breathing out Love from the heart of the world: Christ—all this against the background of the starry night sky, an endless space of stars.

The feeling of the Father is in repose ... the Son a world heart ... the Holy Spirit an activity of peace in the form of a rainbow. The sphere of the Son is cloudy, no shapes, a sphere of tone.

The Trinity is a unity of feeling, the simultaneous awakening of three feelings, an opening of the flower of our heart. The Holy Trinity is a Mystery performed within the Temple of the World—not only the drama of history, but the fall into sin and the [last] judgment. Behind and beyond the esoteric school is something higher: a Temple, where the mystery of the Holy Trinity is performed.

If someone has the karma to experience the Holy Spirit, they have the possibility of attaining the faculty to speak of the elementary world, the hidden sides of nature in the etheric world. If someone has the experience of the Son principle, they are able to impart to others knowledge of the spiritual hierarchies. If someone experiences the Father they have the possibility to speak of Christ and the Mystery of Golgotha. This is the key to understanding the hierarchy of human individualities. Humanity, the fourth hierarchy, is beginning to divide into three classes. These are:

Human beings of the Father;

Human beings of the Son;

Human beings of the Holy Spirit.

LECTURE IV

We will now examine the experience of the Holy Trinity from an earthly point of view. God the Father is always beyond the highest level of consciousness. One may only experience the *activity* radiating from him, which is an experience of being cast down into the horizontal. No one can stand before the Father. No individual may feel themselves righteous, because before the Father each one feels themselves as representative of the whole of humanity. In the name of all humankind one stands before the Father. The modern feeling that the human being is in the right is a sign of humanity's losing spiritual connection with the Father.

The experience of the Holy Spirit is an inner enlightenment, not a meeting. The Holy Spirit is the light of our own consciousness. Inner clarity is due to this activity. The Holy Spirit indwells all beings. Where spiritual light is, there one can be filled with the Holy Spirit.

Christ can be met objectively as a being – one being standing before another being – due to the spiritual fact that Christ is the ideal of the world and also of the spiritual hierarchies. The perfect human being, Christ, is the ideal for the spiritual hierarchies, whose aim is to bring humanity to perfection. In our time there is an absolute necessity for a meeting with and a perception of this ideal.

Zarathustra had intercourse with the Spirit of the Sun [the pre-incarnatory form of Christ, at that time dwelling upon the sun]. Later humanity lost this clairvoyance. When clairvoyance was more or less completely lost, Christ incarnated as a human being, so as to be perceived. He was then met by a karmically selected group. Now all humanity must have the opportunity to encounter him; for this reason he promised to come again. The second coming is a moral necessity. This time everyone will be able to meet him. The etheric world, the world of nature, will be the scene for this, where morality will be seen as an active and determining factor in nature. The encounter with Christ will therefore be experienced in the ether body. As described in the Gospels: “*As lightning flashing from the east and shining into the west, so shall be the coming of the Son of Man*”. Let us note the direction: a horizontal wave from east to west.

In preparation for this event, Christ has to take shape again, but this time in an Angelic form in an ether body. He will take, or borrow, the form of an Angel who is NOW in a state of consciousness which it is important to understand. This Angel is a personality who can only give information when asked inwardly. This personality is unselfish to the degree of having no asking activity except on behalf of others. If there were no questions at all in her surroundings, she would experience a kind of swooning of inner consciousness. This is

the present state of that Angel, because she meets no active questioning reaching up from humanity. This Angel is in a sort of death condition, awaiting resurrection, and this will take place also in human consciousness.

The Archangel Michael, the normal Time Spirit of this age, is now very near the earth. He is at the threshold to the spiritual world. This descent of Michael means that the activity of the Time Spirit is near to us—more than is ordinarily so. He is in the world where the coming of Christ is to take place. The inner attitude of Michael is faith towards humanity. This is not the same with all the beings of the spiritual hierarchies. In the spiritual world there is both trust and distrust of humanity. Because much human sacrifice has been useless, many spiritual beings feel that humanity does not deserve the highest gifts of the spiritual world. Rudolf Steiner mentions those esotericists who say that Christianity in an esoteric form must not be given to humanity because humankind is not worthy of individual freedom. This is a cruelty. Others point out the great faith Christ had in humanity: he entrusted not only his spiritual teaching but also gave his very own being to humanity. This is sufficient reason for many spiritual beings to ‘*risk*’ it in bestowing their trust upon humankind.

Michael is behind the latter view. He has not lost faith in humanity. He is the highest representative of Christ in the third hierarchy. Michael is in profound silence, but some activity of human will brings a response from him. He does not interfere in the sphere of human liberty. Any initiative towards the spiritual world is made powerful by Michael. His manifestation on earth is a pouring into humanity of feelings concerned with the union of thought and will. Thought must have the power of reality if Michael is behind it. Proof will not be needed. The magic of truth is the revelation of Michael on the earth. The life of the heart stands between thought and will—Michael does not govern this.

Representatives of Michael have powerful thoughts but lack heart culture, because the heart of Michael is given not to humanity, but

to the being of Sophia. She is well known in the iconography of the Orthodox Church – particularly in Russia – but by and large has been forgotten in the West until fairly recently, except in the Celtic tradition.

Sophia is silent. Her power does not reach our sphere of consciousness. The image in Christian iconography of the *Mater Dolorosa* [the dolorous Mother] can give us an idea of the inner attitude of Sophia. She is unable to bestow her gifts upon humanity, and this fills her inwardly with sorrow. The gifts she has are *life of soul*: not emotions, but feelings, where *wisdom has become soul*. Feelings can be as lucid and exact as thoughts are, but to achieve this we have to go through a sort of death in order to experience resurrection in the soul. Soul life, now dying out, is of a sunny nature. All sorts of aesthetic movements today beget a dying soul life.

Druid culture embodied a high level of soul life. The twelve standing stones erected in the stone circle here at Penmaenmawr were the outer manifestation of the 12 petal heart lotus flower. The heart perceives the mystery of the sun. This was a heart esotericism and therefore was not written down. Only the stones remain because the soul is in a sort of death condition.

SOPHIA FOUNDATION OF NORTH AMERICA

2008 ANNUAL BOARD MEETING

In June, enveloped in the warmth and dappled light of the Santa Sabina Center in San Rafael, California, the members of the board of trustees of the Sophia Foundation (see below) met to review the activities of the past year and to set a course for the future. The annual board meeting is a time to renew friendships, and to reaffirm our purpose and resolve to serve the mission of the Foundation.

While our annual review of programs and activities clearly demonstrated that the Foundation is flourishing, this year presented us with a new level of challenge. As we studied the details of the previous year, we realized that we need to review the way we approach our finances. Some revenue sources that we have previously received brought

The resurrection of the soul is the rediscovery of Sophia. Her relation to the heart power of Michael gives her back the imaginative power of which she was robbed by Lucifer at the time of the fall. When at the time of the fall the Luciferic sphere was formed around the earth, this gave rise to fantasy, and in the realm of fantasy Sophia cannot speak. She can only communicate with those who make the effort to reach her sphere. Her union with Michael brings her in touch again with humanity. The lowest point of contact is the swooning of the Angelic being to whom Sophia gives a motherly covering—this being into whom will descend the Christ. Sophia bears the Angel close to her heart, and in that Angel Christ will be born.

The result of this will be a resurrection of the soul life, first of individuals, then ever-widening communities of people. Then the union of thinking and feeling will be possible as a reality on the level of the soul. Consequently a new kind of logic will be created, a moral logic according to which goodness and truth will be one. Also a new etheric clairvoyance will appear enabling the perception of karma.

Spiritual memory appears as the result of unselfish effort.

some large gifts from a very generous donor, for which the Foundation is extremely grateful, as these donations contributed greatly to helping us find our feet. These donations are not presently available, and so the board agreed that these sources should not be relied upon to sustain the Foundation—but rather we must establish a new financial base.

The members of the board sensed that the new challenges we face as a Foundation can serve to “call forth the good”, to invite us to embody a new creativity and resolve to implement our mission. Towards this end, we were joined this year by two advisory board members, Pat Luce and Bob

Schmitt, co-presidents Emeriti of the Institute of Transpersonal Psychology. Bob and Pat came to offer the Foundation, in their deep conviction to serve Christ and Sophia, their considerable expertise in organizational development. After they listened to the board's concerns, and its and willingness to expand its horizons, they were invited to become members of the board. Both accepted the invitation and were unanimously elected to the board.

Our new members then led the board through a discussion of two closely related organizational principles, development and fundraising ("fundraising," as Pat explained). Bob explained that our work must be guided by the intersection of three considerations:

- 1) the needs of the world
- 2) our mission statement
- 3) the capabilities of the Foundation.

It was acknowledged that the Foundation has excelled in its mission to promote the vertical (spiritual) development of its friends, but that we must now make new efforts at horizontal (social) development, meaning the growth of the audience of the Foundation. In doing so, the Foundation will better serve its mission, as well as be better able to sustain its work financially. To manifest this new effort, a development committee was formed. This committee will be active under the leadership of Pat and Bob.

It was recognized that each board member, and each friend of the Sophia Foundation, has different talents with which to contribute. In this light, several members of the board made significant new commitments. In our review of the activities of Choreocosmos, Cheryl Mulholland was inspired to volunteer her time to bring a new level of organization to the work of Choreocosmos. The board unanimously affirmed its support for Cheryl's initiative.

In addition to the work of our part-time administrator, Molly Rose, the activities of the Sophia Foun-

ation are substantially supported by other volunteer efforts. For example, among these volunteers is Rosamond Hughes, who produces the Starlight Newsletter, distributes *Astrofire*, and along with several other volunteers, has transcribed Robert Powell's lectures for eventual publication by Sophia Foundation Press. The board also expressed its deep gratitude for the many voluntary hours our treasurer, Michael Choy CPA, has devoted towards putting the SFNA on a secure foundation in accounting, policies, contracts, and insurance. Philip Mees, who has agreed to chair a new finance committee to help enhance fiscal responsibility, has worked on various projects, including publications, insurance, and contracts.

David Hellman continues to volunteer legal and tax preparation services for SFNA. Board member Gretchen Biggs also provides legal counsel. Karen Rivers and Robert Powell have continued to play key roles on the Executive Committee. Their spiritual leadership pervades all the Foundation's activities and inspires all of us down to the most menial tasks that have to be done.

Throughout the board meeting, Gretchen repeatedly brought the board's attention to the critical issues facing our environment. She stressed that a commitment to Sophia also means a commitment to the health of the life and substance of our planet, which must be manifested both individually and through our organization.

Of course there is much more that could be said regarding this seminal meeting. It is most important to know that our Foundation is facing new challenges. We know these as opportunities and are committed to meeting them with new creativity and resolve. We invite everyone to join us in dedicating their talents in this effort. If you have ideas, or want to know how you might contribute, please talk to our administrator, Molly, or any of the board members. May our heads, hearts and hands align in harmony with Christ and Sophia in this great task of love.

Warmly,

Andrew Elliott

(Board Members: Karen Rivers, Robert Powell, Gretchen Biggs, Michael Choy, Andrew Elliott, Pat Luce, Philip Mees, Cheryl Mulholland, Bob Schmitt)

PIERCING THE VEIL OF LANGUAGE

HOW TO ACHIEVE INTUITIVE KNOWLEDGE IN MEDITATIVE READING PART I

Bill Trusiewicz

One of the imperatives of those who are in the Michael School, the school of Archangel Michael out of which Anthroposophy was born, is to learn to think without language. To think without language is to enter into the realm of Sophia, divine wisdom. There is a Gnostic text that illustrates the essential nature of uniting outer knowledge with inner wisdom. If this is accomplished, says the text, we attain immortality. This immortality is the result of the union of Christ and Sophia, the Word and Silence. Here is the text:

Whoever will become immortal must do so from the continuity of the immortal man and his consort the fallen Sophia who is called Silence, for in the perfect reflection before words her power is perfected.

Sophia of Jesus Christ and Eugnostos III,
4:1-11

Out of the numerous reasons that the Michaelic imperative to learn to think without language must be accomplished I will mention two.

Firstly: Anthroposophical Spiritual Science, as a body of knowledge remains dead otherwise. Without the knowledge of what lies behind language, words are nothing less than corpses, mere husks of wisdom, and as such (compared with the view toward birthing the new Sophianic community of the future), can only function in the same way as religious institutions have functioned through the millennia: as promoters of faith instead of knowledge.

Secondly: If the new Sophianic community of the future, which is based on direct knowledge of spiritual facts, is to come into existence, it must develop a language that is not like the language “of the confessions” as Steiner says, but must be a universal language, a cosmopolitan language. To develop a cosmopolitan language is to understand

all the languages that speak of spiritual realities. These languages are alive in the world today manifoldly. Spiritual science is no longer the exclusive domain of professed Anthroposophists. And the language of spiritual science will have to absorb and adapt to the diverse languages of spirit that are developing at a rapid rate throughout the world. What is needed to draw together the collective spiritual knowledge that is emerging around the world is ‘the one who unites all’—Sophia: the one who is called Silence, she who speaks out of silence. Knowing the one who speaks out of silence is to know the interpreter of all languages. None of the above can be accomplished apart from piercing the veil of language.

There is, especially in our time, an obscuring aspect to language; there is a sort of ‘Babel’ or ‘confusion of tongues’ that has been accomplished through Luciferic and Ahrimanic influence. Language has lost its connection with meaning and the inner essence of things—the genius of language—through materialistic, literal thinking. The purpose in writing this is to point readers to a renewed and enlivened relationship to the word.

To do so, I would invite you to review with me the following statement and question that was posed by Christopher Bamford on the now defunct SteinerBooks blog site and which gave rise to the present article.

...we need a completely new way of understanding—a new language, which is neither esoteric or exoteric but is (in some sense) the thing itself speaking itself through experience ... a question of learning to read in a new way—a way that allows us to engage the kind of heart-thinking in which process and content are one and made our own, appropriated ... If you have any ideas about how to do this:

what meditative reading of this kind requires...

I would love to hear about them.

In answer to this question I offer a gleanings of ideas gathered from attention to my own practice of meditative reading, which I might add, was never taken up as a task as-such but grew out of a native hunger for spiritual sustenance/knowledge—and which has grown into a practice that continues to be one of the most vital and essential means of guidance on my spiritual path.

I have often been struck by the fact that so much of what I read is so pertinent and essential—surprisingly so. It sometimes seems as if my library is a living entity that meets me at turns, faithfully mirroring my deepest needs—to give me advice; and that other texts that I don't already have in my possession are as destined to find me as I am eager to discover them. At a particularly poignant moment of this awareness a number of years ago after a series of revelatory books had come into my hands—I jotted the following telling line in my journal: “Every book I read is my autobiography.” Strictly speaking of course this is nonsense; but to find profound self-definition in what I read is something I do experience. Therefore, to use the word ‘autobiography’ in a poetic moment, is not untrue to a reality that is profound and pervasive in my life—a powerful current that nourishes, buoys and directs me unceasingly. It is out of this experience that I hope to be helpful in some measure.

As I review my experience, I am aware that there are many things that can be said about meditative reading—“in which process and content are one and made our own” to repeat Christopher's statement. What follows are hypothetical steps in the form of suggestions, which occurred to me in the process of unfolding my own understanding of what meditative reading involves. They are one person's gleanings from his own experience; it is assumed that there are ideas on the subject as numerous and varied as there are individuals with their own experience of the subject. Nevertheless, I expect that my personal experience contains a common thread to which others can relate and derive benefit.

To begin with, I would suggest two prerequisites

that are essential on this path.

Firstly, if one has any hope of making any progress in meditative reading one must be stout-hearted, or shall I say, open-hearted enough to be willing to penetrate beyond one's usual manner of thinking. That means that one must learn to be comfortable with uncertainty and ambiguity, with doubts, conundrums, paradoxes and the like, which are some of the gatekeepers, the guardians at the entry to the temple of higher knowledge.

The other prerequisite to entering the temple of higher knowledge is to banish all that masquerades as higher knowledge—but is not. This only becomes possible when we have the personal experience of knowledge as nutrition—something that feeds the heart as well as the head. A great stumbling block to development along this path is the failure to make a clear distinction between what is spiritual food and what is merely abstract spiritual knowledge. So it is of the utmost importance to form a resolve when reading meditatively—to read only for nourishment and not to gather concepts. There is a place for gathering concepts but it must be a completely conscious act. A pernicious evil is the result of blurring this distinction that is not only damaging to one's personal development but that grows like a cancer in the social sphere. If one must speak or write using mere concepts it is imperative that one is aware that one is dealing with mere concepts. It is very easy, given the modern climate of reverence for abstract knowledge, to become a handler of ideas who is adept at memorizing and shuffling so-called spiritual knowledge—with a very uncertain connection to the realities to which this knowledge should refer. There is no dearth of talented spiritual dilettantes in the world who are mistaken for spiritual leaders because they have a bit of charisma and a flair for communication while those less skilled but genuinely initiated into mystery knowledge among us often go unnoticed. In this way, whole so-called spiritual movements are perpetuated in various states of apostasy. With this in mind it is easy to see just how vitally important it is to develop heart-thinking and to value spiritual nourishment as a guiding impetus in our lives. Only by so doing will we arrive at

the ideal of synthetic knowledge that the German philosopher-poet Novalis speaks of—"the most intimate community of all knowledge—the republic of learning, is [or ought to be] the high purpose of scholars." "The heart is the means to transform the world" says Novalis—so let us cleave to the path with a heart.

Now let us proceed to my eight suggestions:

Suggestion one: We would all be helped immeasurably in following this path initially—by making our quest as conscious as possible. The best way I know of to do this is to formulate as precisely as possible and with the deepest feeling, your desire for spiritual guidance in your reading. This must be brought to Christ and released to the spiritual world with the unshakable knowledge that your request will be answered.

The second suggestion, if one is going to learn to read meditatively, which ought to be obvious enough and may seem as if it needn't be mentioned is: Be selective about choosing your reading material. One must break out of the habitual in one's reading habits. Choose the best material possible—which means using one's best judgment to choose what is both challenging and do-able. When we begin lifting weights we don't start off with a hundred pound weight on each end of the bar.

Suggestion three: Don't be afraid to trust your own inclinations – that is; do not be guided only by what you and others think is the best reading material – give place to your own personal 'taste' in choosing. The temper of the mind and disposition of the soul can be as important as the material itself—there is much illumination in unsuspecting places which only we ourselves can discover through our own inclinations. What we personally love, or care about should be coupled with what we think is best.

Suggestion four: The best reading material should eventually replace the least nourishing, mediocre and destructive material. What is less desirable will fall away as one develops along the meditative path. It should be noted that the most spiritually vital reading material may not always be so-called 'spiritual books.' Artistic and poetic works are often more spiritual than usually acknowledged—

largely because they are not deeply understood. The fact that literature of this sort seldom claims to be spiritual one learns to recognize as evidence that secrets of untold significance may be found therein. Consequently, what parades itself as 'spiritual' or 'important,' may not be the most essential for the individual soul, especially in more advanced stages of development.

Suggestion five: We live in a world in which we are required to read many things that do not directly pertain to our spiritual quest. What one is required to read for one's profession or otherwise, even if it is of a spiritual nature—must be separated in one's mind from the reading that is the fount of one's spiritual nourishment. Again, clarity in this matter is essential. It is only the cohesive whole of heart-knowledge which one has made one's own that has the organic vitality and mobility essential to be a living word of knowledge within us; any mixture therein with mere concepts is rigidifying and counterproductive.

Suggestion six: Although it may not be obvious, any discussion of meditative reading would be incomplete without addressing the matter of speech. Inevitably, what one reads or studies becomes a subject of communication to others. In most cases, one should not share a subject of meditation or study that has not become one's own. That is, if the subject cannot be put into one's own words or spoken from the heart, if it is just an item of memory—then it is better left as such. The more one keeps a consistency in speaking only what has made a deep impression on the soul the more fruitful will be the dialogue with the spiritual in one's life. Having fed and nourished oneself, one becomes a nourisher of others and avoids the devilish banality of spiritual knowledge-shuffling—the numbing effect of repeating empty spiritual phrases. This might well be applied to meditative reading and study that is done in groups; in which case, if one resists the temptation to merely quote the text in explication, and applies oneself to thoughtfully convert the language into one's own words, much can be gained.

Suggestion seven: Another not-so-obvious consideration in a discussion of meditative reading is the cultivation of silence. It would not be incorrect

to conclude that little or no benefit will come to one who attempts meditative reading who is not able to quiet his or her inner dialogue—the internal flurry and noise of egoic and unbidden verbiage. This means all manner of reactionary phenomena of the mind including judgments—whether they be affirmative or derogative—must be banished. The spiritual essence behind the meditative text must be allowed to blossom at a preverbal level in the expansive, continuity of silence; universal, or what we might call ‘cosmic thoughts’ come to fruition best in a cherished silence.

Suggestion eight: Obviously enough, all areas of one’s life are important; and although changing only one’s reading habits will strengthen and affect one’s whole life, practice of meditation and prayer, of right thinking, and right action are essential to one’s spiritual health. A healthy spiritual life should lead us out into the world—not only out beyond our own private concerns, but beyond the concerns of our own spiritual subculture. An adequate love does not stop at the doorstep of our own group; mirroring the highest in all of our neighbors is imperative for progress in the present Michael age. If we are not able to share our portion with ‘outsiders’ then we have not penetrated our spiritual texts adequately; we have not yet truly made them our own. A hothouse environment is justified to start a plant growing but only the rigors of the seasons and the weather

can produce a hearty species. There is no shame in ‘starting a plant indoors’ but let us be clear about our own spiritual health and seek the appropriate means to produce ‘a hearty species.’

While in the foregoing, I have set out to lay a groundwork for the Sophianic community of the future by leading my readers to an inner experience of language, I have as yet, only just begun to disclose the goal of learning to think without language, which is one of the imperatives set forth in the Michael School. The goal is to progress beyond the initial stages of clairvoyance: to be able to see even more deeply into things than imaginative consciousness or verbal inspiration can lead us. In PART II of *Piercing the Veil of Language*, I intend to take my readers more consciously toward the goal, into the realm of intuition where, to use Christopher’s words: a new language [is discovered]... in which process and content are made one. Here, we will see that through a “piercing of the Word,” that through the piercing of the Logos Himself, the confusion of tongues, the disjointed Babel of language will be healed—leading to a new Pentecost in which a universal language will be born, a new cosmopolitan language that will be universally understood and will form the basis of the Sophianic community of the future.

The Christian Star Calendar 2009 by Robert Powell

with monthly ephemerides by Peter Treadgold, computed using his *Astrofire* program, published by the Sophia Foundation Press. Available from the Sophia Foundation for \$18 plus shipping and handling.

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. The calendar also includes at the beginning of each month 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:

The Apocalypse Code (Robert Powell), *A Short Story of American Destiny, 1909-2009* (Kevin Dann), *Jean Dixon / The Ringing Cedars of Russia* (Wain Farrants), *Signature of Saturn in the Christ Events* (David Tresemer and Robert Schiappacasse), and *The Cosmological Complex* (William Bento).

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*.

AN HISTORICAL & EPOCHAL CONTEXT

DISCUSSION PAPER

Robert Powell, in collaboration with John D. Hipsley

This paper grew out of an ongoing discussion between John Hipsley and Robert Powell

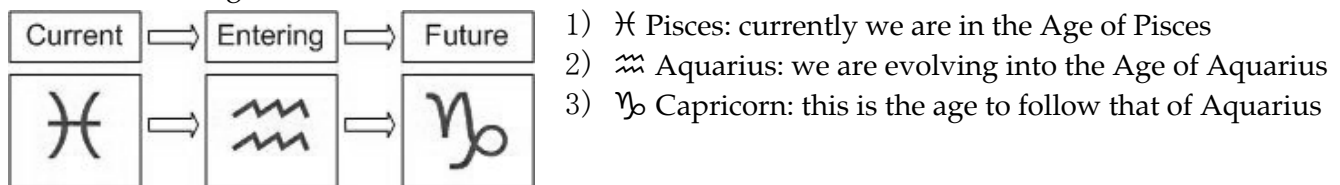
Introduction

This discussion paper evolved as the United States and the world prayed and reflected on the tragedy of 9/11. This article makes no express or implied reference to this event. The paper attempts to describe in the broadest of terms how individuals, countries and civilizations are part of greater cycles of consequence.

Looking back over the previous age how does 9/11 compare? Looking far forward into this century how will it be remembered? It is not the intention to answer these questions here. Nevertheless such timely questions are representative of the personal and international reflections that the article may provoke. In the course of these few pages the informal conversation, upon which it was based, outlines the nadir and zenith of human civilizations. These turning points of human culture are themselves being circled by an even greater cycle of planetary evolution spanning almost 26,000 years.

This paper is written with several purposes. The first is to place the group work of the Sophia Foundation of North America (SFNA) in its unique cultural context—an ancillary purpose is to indicate to the friends of the SFNA that the character of an organization is influenced by the age which it encounters.

There are three ages to consider:



♋ Age of Pisces - Individual thinking:

Each age and cycle is important and has its specific purpose

- The goal of evolution in the age of Pisces is the development of our individual thinking ability which enables us to be free individuals. (Consider how so-called 'primitive' people are bound into the tribal framework as long as they have not developed individual thinking.)
- We see how various great thinkers from Europe have shaped our world: e.g. Galileo, Newton, Darwin, Freud, Einstein, and Rudolf Steiner.
- Rudolf Steiner's thinking, although extraordinarily broad and far reaching in its scope, has not yet achieved the widespread recognition that it deserves.

♊ Age of Aquarius - Depth of feeling

- The coming age is that of Aquarius. The seeds for the coming Aquarian age lie with the Russian and the Slavic people.
- The foundations of modern scientific and philosophical thinking were developed in Europe. However, there is an immeasurable depth of feeling that is unfolding through the people of Russia and the Slavic countries, which will unfold even more in the future.
- In the Age of Aquarius heart centered consciousness will gradually replace the head

consciousness of the present age.

- In his novels the great Russian author Dostoyevsky gives an indication of the quality, depth and intensity of the burgeoning feeling life of the Slavic soul

♄ Age of Capricorn - Future role of United States

- The picture is not complete unless we think of the next step, which will unfold in the age of Capricorn.
- Just as the central focus of the Aquarian age will be in Russia and the Slavic countries, so the central focus of the age of Capricorn will be in the United States and the rest of America.
- What is represented by the American people is a potential for the development of the will.
- Already there is an extraordinary level of will power unfolding in the United States. It is apparent that the will-to-power is unfolding in a remarkable way in present-day America. Obviously this could develop even more in the future.
- However, the will has to become capable of developing obedience, serving conscience and also the heart in a subordinate way. It is the example of Christ toward whom we can turn, who said: "Not my will but thy will be done."
- These are relevant words here, spoken in anticipation that good will prevail on earth through the alignment of human will with Divine Will.

Regents of thinking, feeling, willing – Europe, Russia, America

- Steiner refers to the spiritual being Michael as the Prince or Regent of Thinking. (Pisces)
- Sophia is the World Soul, the regent of the soul life. (Aquarius)
- (The Sophia work – that of the Sophia Foundation and other similarly oriented groups – is preparing for this transition of the central focus of consciousness from thinking to feeling: from head to heart centered consciousness).
- Beyond this, the work of Christ is to strengthen the will in its endeavor to serve the Divine Will (Capricorn).
- These three levels are summarized in the words: "Michael-Sophia in the name of Christ."
- (The Latin version of this spiritual motto is: "Michael-Sophia in nomine Christi.")

The work of the Sophia Foundation

- The Sophia Foundation of North America takes its point of departure from the highly developed spiritualized thought life represented by the Austrian philosopher Rudolf Steiner and the heart-centered consciousness represented by the Russian Sophiologist Valentin Tomberg.
- Valentin Tomberg came from Russia to Europe as a bearer of the next stage of consciousness —having already developed to a high degree the heart centered consciousness that is to come about in the Age of Aquarius which has to do with Sophia.
- There is continuity between Rudolf Steiner (Europe, Pisces, Michael) and Valentin Tomberg (Russia, Aquarius, Sophia). Valentin Tomberg came from Russia to connect onto the work of Rudolf Steiner. In later years he went on to develop Christian Hermeticism.

Valentin Tomberg & Christian Hermeticism

- Valentin Tomberg was looking to the future in a far distant sense. With Christian Hermeticism he inaugurated something that incorporates the Sophia impulse and at the same time goes beyond it.
- The concern of Christian Hermeticism is the moral orientation of the will; which is something needed in the future, especially in the American spiritual culture that will emerge in the age of Capricorn (which needs to be prepared for now).

The SFNA in North America

- The work of the Sophia Foundation has taken root primarily in the United States. Here on the American continent we are concerned with this far future, realizing that present day American culture is still in its infancy, preparing for the great spiritual task of the moral penetration of the will in the age of Capricorn.

The work of the Sophia Foundation takes account of the three levels of orientation entailed in the spiritual evolution of humanity, signifying three tasks simultaneously:

- 1) To focus on the spiritualization of thinking (Pisces)
- 2) To develop heart centered consciousness (Aquarius)
- 3) To spiritually transform the will (Capricorn)

Choreocosmos School of Cosmic and Sacred Dance

- As Rudolf Steiner indicated, the practice of eurhythmy is a training of the will.
- The work of the Choreocosmos School of Cosmic and Sacred Dance, which focuses on the practice of eurhythmy, can be regarded as preparing for the future.
- The ultimate purpose of this schooling is to train the will to come into harmony with the Christ Impulse and with Divine Sophia.
- It is a matter of experience for those participating in Choreocosmos that the cosmic dances enable one to come into harmony with the cosmos. The deeper intention of the cosmic dance is to create in the etheric realm, to weave together with Christ and Sophia in their invisible work in this realm.

Grail work

- Against the background outlined above, another important aspect of the work of the Sophia Foundation is to build a chalice for the work of Christ and Sophia in our time. This work is to create a Grail Temple for Christ and Sophia in the invisible domain of the weaving life forces (etheric realm). Figuratively speaking, we step into this Grail Temple and create a space for these great spiritual beings to come in. This is the focus of the activity of the Sophia Grail Circle within the Sophia Foundation.
- In this way an activity like that of the Sophia Grail Circle and of Choreocosmos helps to prepare the future, leading from the age of Pisces to the age of Aquarius and beyond, to the age of Capricorn.
- Knowledge of the three ages and the three corresponding levels of activity help to provide a cognitive basis for understanding the different aspects of the work of the Sophia Foundation.

Individual Tasks and Group Work

- The Choreocosmos schooling, and also the community activity of forming a Grail Temple, is not everybody's path. Each person has their own calling. Some in the Sophia Foundation are called to work on the level of the Sophia Grail Circle by way of preparation for the future. Others are drawn more to Choreocosmos.
- Equally important is work on the conceptual level. For it is evident that there is a battle of ideas going on in the present world.
- A world is now being created based totally on materialism. As a counterbalance spiritual ideas also need to be represented in the modern world
- This is a very important task. It is important within the context of the Sophia Foundation to have an engagement and a conversation with contemporary life, with the thinkers of our time, in order to be able to convey spiritual ideas within the modern world.
- This is where the key struggle in our time, as we approach the end of the age of Pisces, is being enacted—on the thought level, in the shaping of human minds.

- Other activities of the Sophia Foundation also serve to spiritualize thinking, to bring our will into harmony with nature and the cosmos, and to open our hearts to Christ and Sophia.

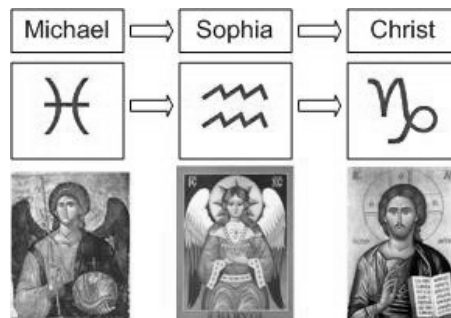
Sophianic Aim

- The aim of the Sophia Foundation is to be conscious of many different spiritual perspectives and, corresponding to the spiritual cognition gained from these various perspectives, to be active on different fronts.
- Some in the Sophia Foundation may have a calling to the conceptual spiritual work that is so important in our time.
- From the 21st chapter ('The Fool') of the foundational work on Christian Hermeticism (*Meditations on the Tarot*) we learn that the spiritualization of thinking is essential for our time. This signifies taking up the activity – in the context of modern intellectual life – of working at the spiritualization of the life of thought.



Harmony on Three Levels

- It is not only the spiritualization of thinking that is central to Sophia's call in our time, but also, the bringing of our will into harmony with nature and the cosmic order, and the opening of our hearts to Christ and Sophia.
- The Sophia work needs to encompass all three levels: on the level of thought, feeling, and will. Everything has its place.
- It would be one-sided if the work of the Sophia Foundation were to receive only one coloring. There is a place for the work of the spiritualization of thinking and the communication of spiritual ideas in our modern world. There is also a place for heart centered activity: prayer, drama, music and singing, and other artistic activities, including the Grail work dedicated to Christ and Sophia.
- (The Grail work also leads over to the level of the will: to the permeation of the will with morality). And there is a place for the training of the will offered by the Choreocosmos School of Cosmic and Sacred Dance, which at the same time incorporates something of the heart centered activity arising from the artistic impulse of eurythmy.
- Lastly, there is a golden rule to ensure that the Grail work of the Sophia Foundation is appropriately represented. It is justified if there are people seeking it and if it receives the support of the spiritual world. In the Sophia Grail Circle of the Sophia Foundation these two criteria have been adhered to at all times up until now.
- Also there is a continuous, ongoing endeavor to provide a cognitive foundation for grasping the true nature of this work. This discussion paper on the present and next two stages of evolution is intended as a contribution to this ongoing endeavor, to shed light upon the nature of various activities of the Sophia Foundation.



MARY'S BLESSING
THE SAYING OF CHRIST ON THE CROSS: "I THIRST"
THE PIERCING OF HER HEART

Anonymous Seer – from a vision on July 25, 2008

MARY'S BLESSING

At the very onset of this vision, I knew that I was in Mary's home. The main room of the home was imbued with a soft, natural light, and a warm glow. The décor of the room was of an understated elegance, and simplistic in detail, as well as being very clean. I saw a woman sitting near to a window, where very soft light was streaming in, and she was sewing on the hem of a veil. She was wearing natural colored linen robes, and had her head bent over her work, and I did not see her face. There was also another woman working in the background. I could smell what I think may have been cloves, or some similar spice. Mary was seated at her table, her head bent in contemplation. Her heart felt heavy to me—she seemed peaceful, yet sad. She was wearing blue and red robes with a white veil on her head. The soft light from the window was falling upon the right side of her face and framing her head.

The front door to the home opens, and I see Jesus standing there—light emanating from him in a beautiful halo of radiance. This halo of light feels like a world in of itself, as if one could go into that halo of light and find one's self in another realm. It is impossible for me to describe this at this time, but to put this in the simplest of terms, I must say that this halo of light stirs up a feeling of 'Home' for me, deep within my own soul. To be in His presence is to be 'Home'.

He approaches Mary and touches her hand and requests a moment alone with her. He follows her out into her garden, where it is cool and the sun is shining. Next to a tree, He takes her by her hands and looking into her eyes, He says, "My time has come. I am going to be delivered up, and preparations are being made. I come to you now for a blessing."

I am overcome with humble awe as I then see Him kneel in front of her. Mary makes a sign over His bowed head with her right hand. (I feel that I should not include the sign that was made at this time, in order to protect it from improper use, but should I be told otherwise by the spiritual world, I will include it later.) Christ begins to shed many tears—I have never seen Him shed so many, even when He was going through His torturous sufferings. Mary's tears likewise were profuse, falling onto the Lord's bent head, and into the Earth at her feet, joining with the tears that were flowing from Him. I was shown that these tears were a kind of washing – the tears were flowing through Him into the Earth and then into her through her feet, and then from her eyes into His head – this cycle of tears was a flow of living water, the essence of these tears streaming between Christ and Mary, and the Earth. There are many meanings of these tears—many mysteries. This blending of the tears of Christ and His Holy Mother was the blending of their collective sacrifices on behalf of humanity, and likewise the blending of the sadness over fallen humanity, the grief over leaving one another—for such a deep, indescribable love prevailed between Mother and Son. And some of those tears fell in response to their feelings of ineffable love for humanity.

I heard the words, "Sophianic Baptism" in association with the blessing of Mary's tears upon His head. I was not, however, told the meaning of this phrase. This special anointing took place before the anointing of Mary Magdalene, and was in preparation for the anointing with the oils of the Magdalen.

I can see the spirit of the tree near to where they are standing. It 'experiences' what is taking place in Mary's soul, but there is not the ability to absorb

these tears in through its roots at this time—it seems to resonate with sadness for not being able to receive this into its own being. In the future, as humans witness Golgotha, their tears will spill into the Earth, and then these great nature spirits will be able to absorb the essence of these tears into their beings—and this will be living water for them.

I become aware of the angels who have gathered around to behold this process – they are weeping – myriads of beautiful angels in pastel colors, encircling Christ and His Holy Mother. The Holy Mother, being a composite of the Nathan Mary and the Solomon Mary, indeed has an extra measure of light around her. In one way, it reminds me of pregnant women—they glow with the added aura of their little one. This image was much more powerful in the aura of Mary, as I could see the ‘combined’ light of both Mothers. She began to speak, “Oh, my Son, Thou that camest through me into this world, thou art the Christ, the Living Head of humanity, and thou art the Great I AM.” Her voice, although resonating grief through its chords, was like the combination of every beautiful sound: a gentle breeze in the trees, an ocean wave, the song of a bird, the melodic tinkling of chimes. She proceeded to bless Him, anointing His head, eyes, ears, lips, throat, shoulders, heart, hands, blood, and feet. I am not at liberty to give the details of this great blessing at this time, for fear that some may again misuse this information. I was told to keep this sacred, and indeed, I myself was not allowed to hear or ‘know’ all of it. I can give the basic subject matter of each blessing, however. There are great mysteries underlying each of these blessings that go beyond the simple descriptions I can give here. The blessing of His head had to do with bearing up in the face of the judgment of evil heads. His eyes were blessed to become the “Eye of Humanity”, seeing the “truth, goodness, and beauty”, while simultaneously seeing the “lies, the evil, and the ugliness”. His ears received the blessing of being able to hear the angelic realm whispering to Him through the dissonance of the hate that would be spoken against Him. The lips and throat were blessed to be able to speak what needed to be spoken – and protection over those words spoken, so that the power in those words

could be given to all those who would accept them – and these words, spoken in His final hours, do have power to those who awaken to them. The shoulders were blessed to be able to bear the Cross of Humanity, and the weight of that Cross is the weight of fallen humanity, which would become more and more dense. His Sacred Heart received a blessing to be able to expand to its full measure, to be able to cover the Earth and all of humanity. As Mary blessed His beautiful hands, she was able to perceive the nails as if they were already in place. These hands would be pierced with the iron will of humanity – encompassing the time when the wills of humans would become so dense, so hardened to their fullest extent of hardness – that their very blood would be as iron, fixed and immovable, in complete opposition to the will of God. His loving hands that reach out to us, wanting to give to us, and also to receive from us our love—would be pierced with our hardness, our fallen natures. His blood was blessed with protection in its journey from His body into the Earth—and there are very deep mysteries with this particular blessing I cannot write at this time.

Mary said to Christ, “Both of our hearts must be pierced. They shall be pierced together. The sword that shall pierce your heart shall pass through mine also, thus our two hearts shall be forever bound to each other.” Mary freely offered her own heart as a sacrifice for us in this piercing. His feet received a blessing also. Mary said to Him, “Your feet are so holy, for this is how you have connected to the Earth – to your Mother – through your feet which have walked upon this Earth.” She blessed His feet to carry Him though His final journey on Earth, and that His feet would create holy places in the Earth wherever He walked in those final hours. With each step He would take, the Being of Christ would incarnate further and further into the body of Jesus, until the Incarnation would be complete and fulfilled in His last breath on the Cross. I was shown that this final path He would walk would be forever Holy Ground, and then I was shown a very amazing image: I saw that there would be light from His feet penetrating through the Earth as He walked, creating this path, and that this light would penetrate through the Earth, all the way to

the other side of the Earth, where the path was drawn in the same way—and I saw that this other side of the globe was also holy ground. Many call this path the “Stations of the Cross”, and anyone can walk this ‘path’ with the Lord. He will join you if you walk this with Him, and at each place you stop, there is a special gift that will be given if you consciously choose to receive it. This can be done anywhere.

When the Lord stood up after receiving this blessing, he shone like a radiant star. I could scarcely see His physical body; there was so much light pouring out from Him. I was in a state of ecstasy at His all-encompassing beauty. Mary knelt at His feet and the angels were surrounding the two of them, blessing them.

Again, the foregoing explanations are very basic compared to what was actually given. I pray that the reader will be able to hold this blessing in a very sacred and holy place inside of them. So many more things were spoken to Him, and I also understood that things were being spoken to Him from the heavenly realm. This Blessing of Mary must be guarded and protected and not given to just anyone in specific words. Yes, we can say that she blessed Him and that she anointed Him with her tears. I was told that more about this will come through me, but that for now, I should only record the basic ideas of what was spoken. These are sacred images.

I then saw the Divine Mother standing behind Mary. I saw Her emanating through many dimensional layers, so that She appeared to take up ‘all of space’ behind Mary, yet she also appeared to be standing just behind Her. In other words, She was an all-encompassing Being, yet an intimately present one at the same time. Her arms were encircled about Mary, forming a womb-like gesture around Her. Looking up from this scene, I saw a ‘triangle’ of light, inverted, behind and above Mary. At each point was one member of the trinity of the Sacred Feminine: Mother, Daughter, and Holy Soul.

Behind Christ I saw the ‘triangle’ of the Godhead: Father, Son, and Holy Spirit. I understood that these two triangles would come together, forming

a ‘star of David’. Upon the ground, between Christ and Mary, was a very intricate geometrical formation of interlocking and overlapping triangles – how many I could not venture to guess – but I understood this to be a reflection of the hierarchies upon the face of the Earth. This ‘reflection’ began there at Mary’s house and also went through the center of the Earth to the other side of the globe. This ‘reflection’ covers the Earth to the equator from both sides of the earth, and in the future, the reflection on the opposite side of the Earth will become a very important place—and there is also an Etheric temple there. More information will be given about this in the future.

THE SAYING OF CHRIST ON THE CROSS “I THIRST.”

And then I am with Mary at the foot of the Cross. I hear the Lord say, “I thirst.” A sponge filled with vinegar is lifted to His severely parched lips. I see that Mary’s lips are also parched, and mine are as well. (In fact, after I came out of this vision, the corners of my mouth had cracked, and I experienced an insatiable thirst that lasted for a few days. Nothing I did helped to make my lips feel better.) Mary’s lips were hurting her so much, that she could barely utter a word. The vinegar of the sponge, in one respect, symbolizes the great fall of human blood—that our blood would fall to such a state that it would become sour, even to the point of being a bitter poison. Humanity would have to find a way to cleanse the venom from its blood—the bitter hate. And this symbol of our fallen state was pressed to His lips. Christ does thirst for us, for communion with us! Oh, that He would descend from such a high place to such a lowly station! That He would accept us in our fallen state, that He would accept communion with us, and bear it on His lips and embrace our vileness and even love our defiled blood! That He would even drink it in, and internalize it in His great Being, hanging there between Heaven and Earth! *Oh, Holy, Holy Lord!* He took this into every cell of His body so that He might carry it with Him to the center of the Earth and plant it—this communion—there in the center of the Earth. Each human has a seed [of their divine potential]

planted in the center of the Earth, planted there by the Christ. He escorted every seed to Shambala to be nurtured and held by the Earth. He is the conceiver, bringing about the conception of us in the Great Mother. *Oh, Holy Lord!* Each of us shall thirst until we come to realize how we are vinegar to our own selves, until we can say that we no longer shall be ruled by our distorted passions, but shall accept the Living Water and drink it into our very centers so that the seed can grow toward the Light and emerge, and then shall we stand upright between Heaven and Earth and we will become Living Water to our own selves and to others. And the Light that we become shall envelop and surround the Earth and all who dwell upon it.

THE PIERCING OF MARY'S HEART

Again, my focus is upon Mary at the foot of the Cross. The Lord has just given up His Spirit, and many things have happened between what I just described and what is now happening, but that will be shown to me later. Mary's eyes are drawn up towards heaven and I see Her beautiful heart. I see a soldier advancing with a spear. He doesn't believe Christ is truly dead. I see angels surrounding Mary's etheric heart in a circle of light. As the spear approaches the right side of the Lord, I also see an etheric spear point approaching the heart of Mary. The angels surrounding her heart have to break the circle and pull away in order to allow this piercing to take place. I feel the piercing in my own side as the Lord's heart and Mary's heart are pierced simultaneously. Etherically, living water spilled from her heart into the Earth as the water poured forth from His heart. Mary Magdalene caught some of this in her mantle. Mary's heart was broken in this way so that her heart could forever serve humanity—and meet us in our suffering. I saw that her heart, as

it was penetrated, folded back upon itself, and a brilliant shaft of light burst out of the wound, and within that light emerged the Dove of Peace, spreading open its wings and taking flight. The Dove of Peace alights upon us, bringing our hearts into communion with the Heart of Mary.

As long as the Earth remains in this state, the Dove of Mary's heart is over every human. If only all humans could see this and accept it—we only need to offer up our own hearts and accept the piercing that must come if we are to be one with the Lord. As our hearts are pierced, we are then able to have empathy with others in their suffering—true compassion. We 'feel' the wounds of others, and we can then ask another, "How can I help to assuage your pain?" And as we look outside our own selves to heal others, we aid the evolution of humanity, creating the consciousness of healing and forgiving. Mary brings all sufferers to Christ for healing. And we can do the work of Mary also, bringing those who suffer to Christ, who understands all forms of suffering—He is the Great Healer.

Holy, Holy Mary—she is so beautiful, the fairest and the purest of all! *Holy Mary!*

The same angels that surround her heart can also assist us in this piercing, breaking open that 'circle'. You must ask for the help of the angels—you cannot do it alone. Ask for Mary's assistance—she understands your heart. Then the Dove of Peace may come upon us—upon our heads. *Holy, Holy Mary!*

And Christ will bestow a blessing upon us. He wants us to feel the wounds in His hands. He said that He is now our guiding star, gathering us into His bosom. He creates a place for us and calls us home, for He is our home. *Holy Lord, precious, precious Lord.* He will be with us, lo, even unto the end of the world, for He calls us "Friends".

Oh Holy Holy Lord,

We willingly accept our calling

And we pray to be filled with the Holy Love,

To be vessels of a holy state of righteousness.

We will be with Thee through all. Amen.

GLORY BE

Garment Celestial - Inspirer!
Faithful Mystery - Unfold!
Breath of Life - Radiant!
Young, Beautiful, Wise, Old!

You bore into regions unpenetrated,
pierced, opened and bled,
my Being, and stood by me vigil,
as guardian, witness, and bid:

“Feel, with pain of your brokenness
the legs upon which you stand,
as pillars of Glory transmitting
the light streaming into your land.”

Angels sing, birds sing, praising
the truth of Her Being in me.
My heart that is broken is blazing
starlight and I then see...

Glorybeams healing, enfolding,
streaming from Majesty above,
enkindled in the Heart of our Mother -
our Sustenance, our Story, our Love!

“Breathe the blessings encircling!”
sang Beauty now perched on my sill.
Joyful of that which most matters
I AM, I LOVE, and I WILL!

Kelly Calegar

THE GRACE OF CHRIST

A face, shining and raised;
Creation praised, so gently;
Devotion, deep and wide
As the ocean that bears us

At long last, nothing to hide;
The Light inside
Trembles a hand;
Truly, this is the Land
So long denied

Bathed in grace, we move
Our stillness,
We stand: withinning outwards,
And upwards, and towards—
No rewards,
But Presence

It has begun:
The Son and the Mother,
I, and another
Are One

A sun of living water flows
From sister to brother;
From the heart
To the Mother;
Our hearts, and the heart of One
Who loves like no other

Oh Blessed One,
Holy Spirit, what is to come?

Only love where there was none;
Becoming, where all has come
And gone

Richard Reho

SOPHIA GRAIL CIRCLE

2008 SOPHIA GRAIL CIRCLE FACILITATOR'S TRAINING

I was a guest at the evening celebrations of the training for facilitators of the Sophia Grail Circle and attended each of the four evening celebrations with Robert and Karen for the first time: the Peace Service, Jacob's Ladder, the Mystical Wedding, and the celebration of the Lamb and His Bride. Each celebration was deeply moving and gave me direct access to the Divine. The last one, that of the Lamb and His Bride, was life transforming in such a deep way that I finally understood what the state of Holy Awe truly means. I hasten to add that I am a very seasoned facilitator and practitioner of Sacred Ceremony with very high standards of what constitutes "the real thing."

What I experienced as particularly profound was the Quality of Light that Robert and Karen invoked, embodied and transmitted to and through the group. It was Pure Love, Pure Beauty, Pure Sacred Magic at its finest and most noble expression in human form that I have ever experienced. Every word invoked and thought expressed connected me to the Holy Truth as I felt the Perfect Synergy and Harmony of the Divine Male and Divine Female pouring through Karen and Robert—AS ABOVE, SO BELOW. It was Divine Love and Wisdom Incarnate. The celebration of the Lamb and His Bride reminded me intuitively of those eternal memories of being in the Temple of Isis in the Grand Initiations that so many of us lived ... and need to be living in real time now. Well, I am happy to say that for myself, I finally have experienced Heaven on Earth in such a very practical and powerful way—in spiritual communion with like minded and pure hearted souls.

And as Marcia, accompanying at the piano, BLESSED US all with her Divine Sound Healing, I could feel the Divine Feminine pouring through each of one of us. To have a male incarnation like Robert in Pure Devotion to the Divine Feminine makes him a role model for the Spiritual Leadership that our times are demanding. Karen freely radiates the Celestial Light and her Presence opens the portal to the angelic realms as they pour into the space. The working together of Karen and Robert allows for the instreaming of Grace and a rapid access to the Highest Planes while being in an earthly body. The Light became seamless between "me" and the Divine.

As a newcomer to this particular group, let me say that those of you actively connected to the Sophia Foundation are very blessed. Many are called. Few are Chosen. Look in the Sacred Mirror and honor the "choiceless choice" you have already made. Your Soul has earned great merit to be in this Sacred Community of Blessed Souls. And I feel honored to have been welcomed into the Circle. The one I never left but found Below, As Above.

*Peace and Love,
Carista Luminare-Rosen*

The third gathering of the Sophia Grail Facilitator's Training took place on May 23-27. The training is provided by Robert Powell and Karen Rivers for those people who wish to deepen their relationship to the Sophia Grail Circle celebrations. Each participant is committed to working with the Grail celebrations as a spiritual path, in service of the spiritual evolution of the earth and humanity. Every person's journey is unique and unfolds in

its own way. Several of the participants in the training already facilitate Grail Circles. Others are preparing to do so. The facilitator's training thus enables the Sophia Grail Circle to widen and grow. Grail Circle facilitators endeavor to support the creation of a vessel – a Grail – in which a community of people can experience communion with the spiritual world. Many people have felt the presence of the spiritual world during the

celebrations. An atmosphere of Divine grace, peace, and love streaming down from the spiritual realms is often felt. Spiritual images also come into the consciousness of some participants. Others have described a spiritual quickening and new awareness as a result of participating in the Sophia Grail Circle. As our individual inner development unfolds, we are led deeper and deeper to new levels of understanding. On May 26, the final evening of our gathering, Janice-Marie and I were fulfilling the completion of the Sophia Grail Circle facilitator's training and participating with Karen and Robert in the celebration of the Lamb and His Bride. Although we have both been offering the Grail Circle celebrations at home and in community, this was a new level of experience for me personally. During the course of the celebration, it was my turn to speak the words I AM while standing before Karen and Robert. At speaking these words, a radiant, golden light poured directly into my heart. I felt the whole region of my heart and breast become porous, rather like honeycomb, allowing the radiant, golden light to penetrate deeply into me. The brightness and luminosity of this light was very intense and dazzling. I felt I was absorbing it into

the depths of my being, and at the same time it washed over me, so that I experienced the light simultaneously permeating me and radiating all around me. The Barn became an atmosphere of shining, golden, glowing, radiant light. The confines of my physical body seemed to melt away as I surrendered to the experience of becoming permeated by light. From my crown there flowed downward throughout my aura a gentle pulsing current of energy which streamed out the soles of my feet into the depths of the earth. Then, at the moment when I received the blessing for my future work of service, my crown opened. A thousand petal-like flames began to turn and generate. A wide vista into the supersensible realms opened, and many things I had previously understood on one level of my being become vividly clear in a new way. I felt expanded into the universe, and beheld with reverent awe a glimpse of the true majesty of universal human spirit-being. In the cosmic dimension of existence and beings, everything is attuned to the Glory, Love, Power, and scintillating Light emanating throughout the universe. The Great Wisdom and architecture of being reveals Herself through the everlasting light. We are Her Temple.

Cheryl Mulholland

BOOK REVIEW: *Cooperation Contra the Power of the Pyramid*

Cooperation Contra the Power of the Pyramid is the most recent book authored by Keith Harris and published by the Western Shores. It is with a deep sense of admiration for the courage, knowledge and integrity required by Keith to put forth this book that I wholeheartedly recommend it.

It is a book that not only must be read but also embraced by the reader so that it may serve as a catalyst and guideline of nothing less than the transformation of our global society. I pray that it will find its way into the hands (and minds) of readers for whom Keith has particularly dedicated it.

Keith expresses his objectives with clarity in his preface which I quote in its entirety because it gives a quick summary and overview of this work:

The readers, I have especially had in mind, are those who have left school after the turn of the millennium and who harbour unfulfilled longings to transform Western and global society for the better.

The ideas presented in the first two parts of the book are simple and immediate, yet to be effective vessels for change they need to touch the hearts of those who become acquainted with them. Insight alone is unlikely to result in a reorientation of habit. The will to alter our social patterns, such as that of consumption, does not come from mere thoughts but from thoughts which spring to life inside us, that is, from ideas transformed into ideals in our hearts.

To present social concepts abstractly, divorced from history and from human hopes and endeavours, is to leave them lifeless. I have tried therefore to introduce the same themes from various angles and in differing contexts.

The book is divided into three parts. The first part looks at certain worrying trends in Western society. The second considers what we can do, both individually and through working together with others, to guide society in a radically different direction—toward social and economic transparency, toward cooperation, toward realizing the organic and fair-trading ideals, while holding back those forces attempting to condition Western populations to surveillance and control. The third part deals with what might happen to society if we fail to bring the ‘deep-democratic’ ideal into economic life.

Rudolf Steiner argued that society should be differentiated into the Cultural, Political and Economic domains where each of these spheres has relative independence. Keith sees the primary difficulties in Western Society today as deriving from the economic domain. So he argues that it is in this sphere initiative will have to be taken if the Western and global society is to be transformed for the better. He calls for a symbiosis between social altruists and ordinary people. He makes the point that for too long socially-minded people have sat on the sidelines analyzing society or else got themselves caught up in the machinery of politics—and left economic life to those who strive to make money for themselves. His hope is for far greater numbers of social idealists to enter commercial life and to create cooperative-like, fair-trading economic enterprises, and for widespread consumer organizations to spring up among ordinary people to support such initiatives.

There is a European focus to his work partly because he is European himself and partly because he sees the possibility of something being able to well forth in the economic field in Europe (perhaps in Scandinavia) which could then fairly rapidly find a resonance in other Western nations. Yet the American reader will find that these truths will resonate with them also—indeed these truths are applicable to all peoples throughout our global society and are imperative for the future of our children and grandchildren’s well being.

JaniceMarie Mappin

AN IMAGINATION

FOLLOWING THE FOUNDATION STONE MEDITATION CELEBRATION
AT THE WALDORF SCHOOL OF THE PENINSULA, MAY 2008

Elizabeth Weiss



A small blue bottle, well-worn, and just in front of it, a nickel-sized drop of substance, like liquid wax, but not hot ...

It felt natural to touch my finger to it, and bring it to my third eye, and to imagine light streaming through. In quiet excitement, I brought it to my crown and the light increased; then hurriedly, lest the magic disappear, to my throat. Feeling greedy, I thought that I should stop there. An inner voice gently told me to neither worry nor hurry—“There’s enough here for all of you, forever, and it is available to you always.”

I wish you all had been physically present to share this great corroborating and healing event, and I write this only to encourage you to know, feel, believe and understand that the elixir of love is real and available to us as we hold and allow ourselves to be held by the great work for Sophia and Christ and Humanity—and thank you, Robert, for facilitating this work.

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 2009 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. See also the overview of the 2009 workshops given on the following pages of this issue of *Starlight*.

THE LITURGY TO THE EARTH AND THE MYSTERIES OF DESCENT

Cheryl Mulholland

This short article is written out of a profound experience I had during the dance of fire while celebrating the *Liturgy to the Earth*. This celebration took place at the Boulder Choreocosmos workshop on the *New Demeter Mysteries and the Fifth Sacrifice of Christ* over the weekend June 13-15, 2008.

The *Liturgy to the Earth* is dedicated to Our Mother and to the living mystery of Nature. Our Mother encompasses the essence of the four elements from which all things in the world of Nature come into being. She circulates the elements, sustaining all life through Her Will—Her Sacred Fire. In ancient times the mysteries of the Mother were celebrated in many temples through sacred dance. Through dance the initiates were able to partake in the “living breath of Shamballa” and experience the four elements as purely etheric currents of life energy belonging to the kingdom of the Mother.

In the ancient mystery centers of Isis (in Egypt) and Demeter (in Greece) an initiate was able to descend into the spiritual realm of the Mother. This initiation rite is described in the myth of Demeter. Briefly, this myth portrays how a young man is chosen by the Goddess to become immortal. The youth's name is Triptolemos, which is also the name for an initiate in the Demeter mysteries. Demeter prepares Triptolemos to become immortal by submitting him to a sacred fire so he may enter the realm of the depths on Her behalf. This is enacted in a mysterious and hidden way with the intention that over time the sacred fire will make Triptolemos immortal. However, the process of immortality could not be fully completed. The myth explains that Triptolemos was still able to

help the Goddess accomplish Her mission, but a different way had to be found.

Now, through His second coming, Christ is opening a path to the Mother and the realm of Shamballa in the depths. He is descending toward the heart of the Earth, and the ancient mysteries of descent are open in a new way. It is again possible to experience the realm of the Mother through cosmic and sacred dance. While celebrating the *Liturgy to the Earth*, and dancing the cosmic dances of Earth, Fire, Air and Water, I discovered that one's consciousness can expand into these realms of the four elements and experience them from within. Christ forged His resurrection body from the divine life force of Shamballa—the Sacred Fire of the Mother. Through Christ human beings are able to learn to descend consciously into the kingdom of the Mother. When accompanied by the consciousness and presence of Christ, the Mystery of Descent unfolds differently now than in the past. In the recesses of the human soul there resides a kind of fear and horror of the depths. Now, however, we need not recoil in horror, for we can call upon Christ to be at our side, to accompany us on our path of descent toward the realm of the Mother. As we learn to find Him in our dance, we can penetrate more deeply into the sphere in which He resides and experience His presence in the etheric realm. To enter the etheric realm, which is possible through the cosmic dance of eurhythm, is to enable a meeting with Him. And through this meeting, He is able to be our guide along the path of descent toward the golden realm of Shamballa at the heart of the Earth.

CELESTIAL PENTECOST

Claudia McLaren Lainson

It was the morning of June 18, 2008, the morning of the celestial Pentecost, when a small group of us gathered with Robert at the StarHouse in Boulder, Colorado. It was 9 am, just a couple of hours before the exact event of the full moon with the sun at 2 degrees Gemini opposite the moon at 2 degrees Sagittarius. The sun at 2 degrees Gemini remembers the location of the sun at the Pentecost event, which took place 10 days after the Ascension of Christ. 2 degrees Sagittarius marks the earth's alignment with the Central Sun at the galactic center. This year the full moon, 2 degrees Sagittarius, lined up with this galactic Pentecost alignment. Robert was leading us in cosmic eurythmy (Choreocosmos) through the verses for the moon in the 12 constellations of the zodiac just as the day before he had led us through the verses for the sun in the 12 constellations of the zodiac.

We began each morning we spent together with the verse by Rudolf Steiner:

My head bears the being of the resting stars.

My breast harbors the life of the wandering stars.

My body lives and moves amidst the elements.

This am I.

As Robert was taking us through the moon verses during this celestial Pentecost alignment, I was increasingly being filled with light as we neared the constellation of Sagittarius. As we reached the movement and verse for the moon in Sagittarius a light began raying in through my crown chakra and permeated through my heart right into my feet. As this light reached my feet I found I was stepping with the Divine Sophia from moon phase to moon phase; from constellation to constellation. With each step my feet were placed upon the moon as I would place them on stones while crossing a river. Not only was I stepping upon the moon but from my feet a golden thread of light penetrated from the moon, through the earth, to dissolve into the liquid gold center in the heart of the earth—

the realm I know as Shambhala. Each step I made, I took with Sophia, and each step became a note sounding on a great harp; it was as if Divine Sophia Herself was a harp whose movements sounded each moment's cosmic will. Each footstep was in absolute attunement with the living breathing beingness of the entire universe. I found my feet sounding into the earth, my heart beating with the great heart of the Sun and my crown alive with light-filled consciousness.

As I moved in oneness with this Being who filled space from the furthest heights of the Galaxy down into the deepest depths of the earth I saw the terrible tragedy of humanity's unconsciousness and heard the cacophony such unconsciousness creates as it encounters the music being played on the great harp. The noise which ushers forth from unconsciousness collides with the celestial music sounding from the great harp but in no way does this noise hinder this cosmic sounding, nor in any way does it discourage the continuation of this celestial music from sounding its love-imbued constancy. She continues to forgive us for our "sin of omission" in forgetting Her. I was in awe of the divine perfection of Sophia's harp; this greatness of eternal mercy and enduring faithfulness. How blessed are we!

It was a wonder to experience the beams of light, raying forth from the chakras in the bottom of my feet, stirring the world of the elements in wave like patterns of peace in undeviating coherence to the celestial heights. It reminded me of flow forms swirling and purifying. I saw that Sophia sees only what is beautiful, good and true. She has no judgment upon our actions; this she leaves to us. I saw that She does not see our failing, nor our fears, but only the grandness of our totality, the wholeness of our potential and this she calls forth through music sounding from her great harp.

It reminded me of a poem I wrote in 2004 when

advocating for children at a conference in California. The following is the short version of the poem:

*The drums are sounding! Do you hear them?
They are the drums of peace.
Some will hear them as the war drum.
They will close their ears and hide in glass coffins.
The wise will open their hearts to the dawning of a
new day and
There will be singing and dancing in the streets.*

*The drums are sounding! Do you hear them?
They are making way for the World Soul.
She is bringing the heart and spirit back to the people.
Some will use violence to distract us from Her
approach.
The brave will pick up the talking stick and create
islands
Of peace in a warring world.*

*The drums are sounding! Do you hear them?
The children hear them.
The children have come to sit with the drummers.
Some will hunt the children and lock them in
gilded cages,
The compassionate will change the world to free the
children
Knowing the children have come to witness the light.*

*The drums are sounding! Do you hear them?
It is the sound of the heart-beat of creation.
We are called to remember, we are called from
slumber
For the drummer sounds in you and the drummer
sounds in me
And the drummer is awakening from 2000 years of
sleep
And faithfully She'll yearn to see what behind the
mask doth weep*

The presence of the harp as the Being of the World Soul calls me to measure more carefully my steps, to listen more earnestly to the star in others, to attend more diligently the one blessed truth; the

descent of holy Wisdom cognized from the flame of Christ in my heart, and above all to love more urgently. Of course there will be opposition. The opposition will become as loud as necessary to eclipse Her increasing presence. In having felt how precious were each footfall and how precious are each of us, I find a renewed yearning to become one with the great harp of world creation.

Then, and finally, as we danced the cosmic configuration of this sacred day I turned toward the moon to receive its light filled with the in-streaming from the Central Sun and as I turned toward this moon in line with the heart of the Universe, I did not stand as myself but stood with what I experienced to be the Nathan Mary, blessing the entire Earth. She stood with me and in me. My arms were moved to bless the earth. I did not move them. She moved within me. I felt what it must mean to walk in cosmic time. I was no longer the woman I am alone, whose deeds are rather irrelevant, I was one with the Divine Being of Sophia as I stepped upon the many moons of creation and experienced the absolute relevance of each moment playing out through the Sons and Daughters of God.

I was left with hope that our music will one day sound with Her and that our children will be taught the mysteries of the great harp. The children are hungry for truth and the nourishing sounds that enliven the mission of earth. This experience filled me with humble recognition of the benevolence that is, has always been, and will always be. She is the heartbeat of creation, the crown of enlightenment, and the mother of all the elements. She seeks to become one with us...if only we were there.

My admiration for the Choreocosmos work in the world is ever increasing. I am reminded how vitally important it is for our future that we learn how to speak to the stars, and how urgently we are called to discipline our attention to focus upon all the goodness that sounds from the great harp of Sophia.

THE FOUR ELEMENTS WORKSHOP IN BOULDER, COLORADO

Jim Barausky

THE HEART-SHAPED LEAVES

Lately, I have been watching
the heart-shaped leaves.
Sunflower and Cottonwood
Morning Glory and Catalpa

In their symmetry and balance
They hold the horizons
The rising and the setting times
the inbreath and the outbreath
the giving and the receiving.

In their balance, they point.
In their symmetry, there is tension.

They flutter in the wind
like a fledgling taking flight.
They tremble in the slightest breeze
like the experience of divine revelation.

They are the many hearts
beating as one heart.
They are the listening hearts
wedded to the Risen One.

Michaelmas 2008
Jim Barausky

I first was introduced to the work of Willi Sucher, Anthroposophical Star Wisdom, at Emerson College in England. We were a group of bio-dynamic farmers and gardeners and every week we did the eurythmy of the planets and the zodiac with a group of seminarists from Shalesbrook who were preparing to become priests in the Christian Community.

It seemed quite natural to me that the farmers and the priests would dance the movements of the stars together. Later, as a practicing farmer I participated in the awareness of star planting calendars, and trying to read the influence of the stars in the plant world. Bio-dynamic practitioners are always striving to see and effect the influence of the heavens in the realms of nature. “As above so below” is applied quite practically in the methods and the principles of bio-dynamic agriculture.

The practicing farmer seeks to discover what lies behind the stuff of the physical world and works directly with the boundary of the material world and that which makes it alive [the etheric]. In bio-dynamics we are always attempting to create harmony and balance—both in outer nature and within ourselves. The balancing includes the depths of the earth and the heights of the heavens. Both in how they meet in the human being and in the world of nature. This quest can lead to a profound understanding and a knowledge based on experience. It can also lead to a transformation of nature and human nature.

So, you can imagine how excited I was to participate in the weekend workshop in Boulder this last June on the New

Mysteries of Demeter and the Fifth Sacrifice of Christ. I was once again drawn into the dance of the four elements and the Divine. The four elements are the measure and the path of cognition that is open to those who work with nature. In alchemical terms, the four elements define levels of awareness and faculties that can be achieved. And the elements are imbued with the Christ Spirit. Through working with ritual and consciously addressing the Elements we can help prepare the way for the next steps in the New Heaven and the New Earth. In bio-dynamic farming we work for the healing of the Earth. We work in service and love. We work in relation to human evolution as a whole.

Our dance of the Elements became a liturgy to the Divine Mother and an offering to the Holy Soul. As a farmer I was once again in a circle of priests [and priestesses].

Jim Barausky

CHOREOCOSMOS WORKSHOPS IN BOULDER, COLORADO

Bernt Rossiwall

This year there were two Choreocosmos workshops held at Kelly's Barn in Boulder, Colorado: June 9-13 "Seeking Isis-Sophia. A Modern Path for the Human Soul", and June 13-15 "The New Mysteries of Demeter & The Fifth Sacrifice of Christ".

Coming from Europe and attending these workshops was a very special experience in terms of the content, the atmosphere at Kelly's Barn, and also a "Bethlehem feeling" of a great community gathering—a community there to learn and to offer to the spiritual world what we are able to give...

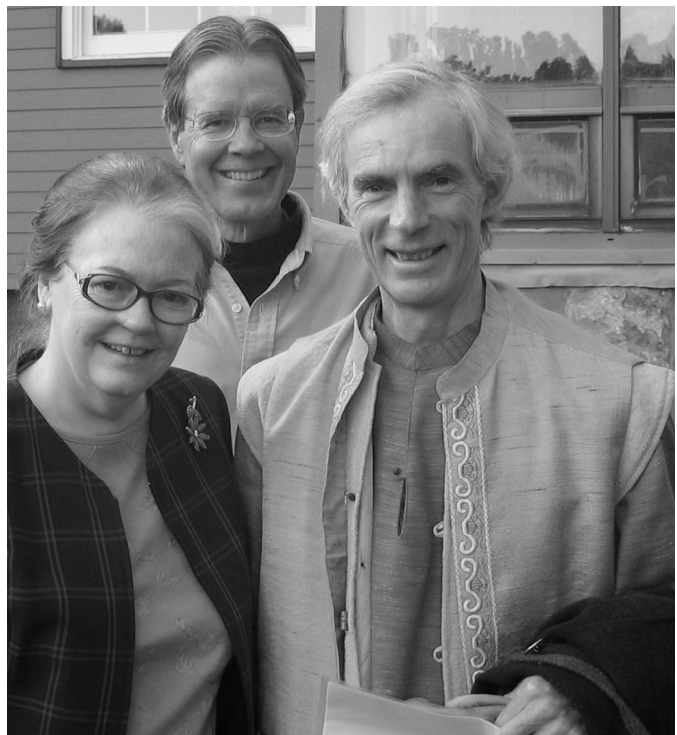
Over many years now I have been able to experience with an ever growing understanding how my dear friend René Querido, who was the former Chairman of the Anthroposophical Society in the USA, had expressed such a deep comprehension of Robert Powell's work, which he supported strongly, seeing it as an elevating influence for our times, embracing Science, Art, and Religion. Previously, I had been able to share and participate in Robert's work in the field of Star Wisdom (Astrosophy). However, it was René's insightful support which started my interest in Robert's task with respect to developing the Sophia Grail Circle celebrations, as they had seemed foreign to me in the beginning.

It was during the long period of René's illness that I learned of Merlyn Querido's understanding and support of Robert's work. This brought about a bond between us, and we have continued our communication after René's passing. Perhaps René helped toward the forming of this friendship—this would not surprise me.

Robert and I have always endeavored to include Merlyn by inviting her to one or the other event in order to share with her in part the workshops/lectures in Boulder or simply by way of meeting with her. This time, despite the fact that she was in the middle of moving to a new house, Merlyn joined us for the "Seven Seals Celebration". It was wonderful that she was there, and we were able to honor the memory of her husband René in a worthy way and to express our gratitude for the support he has given to Robert's work.

The photos document this occasion. Without René's support since the early 1990's, what would Boulder have been like in terms of openness and support for the impulses of Astrosophy and Choreocosmos?

The ongoing Choreocosmos work in Boulder is now carried by Cheryl Mulholland. Cheryl's husband Jim, who is a biodynamic farmer, took the photos. He was also involved, together with Cheryl, in the creation of an artistic centerpiece around which we danced the eurythmy forms to the accompaniment of music played by Californian pianist Marcia Burchard.



Merlyn Querido. Jim Kelly, Robert Powell

The photo on the preceding page was taken in front of Kelly's Barn. It was here that the excellent Tara Performing Arts High School found its first home in Boulder.

And this photo was taken inside Kelly's Barn: Jan and John Kelly, as well as being long-term friends of René and Merlyn, are the sponsors of Kelly's Barn, seen here together with Robert, Merlyn, publisher Jim Wetmore (who has published several of Robert's books), Cheryl, and Marcia.

*Jan Kelly, John Kelly, Robert Powell,
Merlyn Querido, James Wetmore, Cheryl
Mulholland, Marcia Burchard*



NEWS FROM THE SCHOOL OF CHOREOCOSMOS

Cheryl Mulholland

The School of Choreocosmos has had a profound effect on many of our lives. I am sure many share my feelings that this work has been a catalyst for tremendous spiritual growth, and has given expression to the voice of destiny living deeply within the soul.

At the 2008 Board meeting of the Sophia Foundation, we discussed the need to expand several aspects of the Foundation's activities. In this context, I felt called to offer my services to help with administration and development of the School of Choreocosmos. I hope my support will help to bring Choreocosmos to a new level, including greater outreach, and to establish it as a full school.

Since it has been difficult for our part-time administrator to keep up with the many, growing administrative tasks of the Sophia Foundation, Molly has accepted with board approval, my offer to take on many of the tasks relating to the School of Choreocosmos, including coordinating the 2009 workshops. In this capacity I will serve as the primary contact person for Choreocosmos hosts.

As with any period of transition, this is an opportunity to reflect on how we have grown and to listen as to how to forge into the future. So, I am listening, and invite any input or ideas that friends might offer in this direction. It would be very helpful to hear from those of you involved in the School, and I warmly welcome your emails with any thoughts or suggestions.

Love and Blessings,

Cheryl

kinterra@gmail.com



JOURNEY TO TURKEY WITH ROBERT POWELL

OCTOBER 2009

An 11-day tour ‘The Eternal Feminine’ is planned for October 2009 to the cradle of western culture in Turkey. This journey is not organized by the Sophia Foundation of North America. It is an independent initiative arising in response to requests from Sophia friends in Germany and Italy. The language of the tour will be English, with translation into German and Italian. Already quite a large number of people in Europe have expressed interest in this tour. A very accomplished English-speaking Turkish guide, who is a university trained archeologist, will accompany the tour. His contributions will complement those of Robert concerning the spiritual significance of the various places we shall be visiting.

Provisional outline of the itinerary:

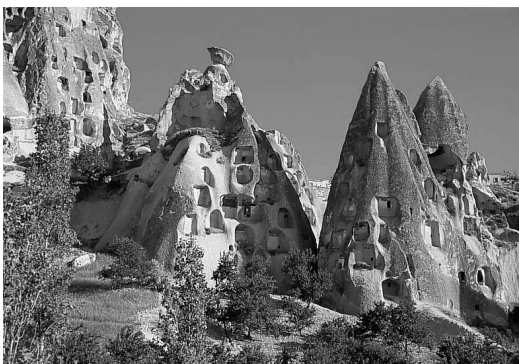
Arrival: on (or before) October 1, 2009 in ISTANBUL. The group tour will begin early morning on Friday, October 2 with a visit to the magnificent Hagia Sophia church. The experience of this monumental building – of great significance for our theme of the Eternal Feminine – signifies the start of our exploration of important sites in Turkey corresponding to specific stars in the constellation of Orion.



Right after our morning visit to the Hagia Sophia, we shall take a group flight to ANKARA, where we shall visit the world-famous museum to become acquainted with artifacts of the Eternal Feminine dating back thousands of years.

Earliest fertility statue (from Catal Höyük)

On the following days our journey will continue to the ruins of Hattusas from the late Bronze age, the capital of the ancient Hittite empire, which also corresponds to a powerful star in Orion. We shall then visit many extraordinary and unforgettable sites in Cappadocia, perhaps one of the most culturally rich regions on the earth, where the worship of the Great Mother flourished in various forms and was transmitted from there to other places—to Ephesus, for example. Cappadocia is famous above all for its spectacular and unusual vistas of nature, which we shall have the opportunity to take in.



*‘Cappadocia’s rugged landscape is as fantastic as
any architectural construction on the earth.’*

We shall also visit Konya, the city made famous in the thirteenth century by the poet Mevlana Rumi. There he established the Sufi brotherhood with their distinctive whirling dances representing the mystical journey to union with the divine practiced by the Dervishes. We hope to have an opportunity to experience the whirling Dervishes in Konya and to visit the nearby ruins of Catal Höyük thirty miles southeast of Konya.

The Neolithic settlement there has been dated to the seventh/sixth millennia before Christ, making it one of the oldest known cities of the world—the ‘Neolithic Rome’, where archaic rituals of the Divine Feminine were celebrated. Our tour will take us to the spectacular white limestone cascades of Pamukkale and to Hieropolis, the city sacred to Apollo, where the Apostle Philip was martyred. We shall also visit the beautifully preserved ancient city of Aphrodisias, sacred to Aphrodite.

Our journey will end in Ephesus, the site of the great temple of Artemis, which was one of the seven wonders of the ancient world. There we shall visit the ruins of the temple and of the great city of Ephesus, and also the house of the Virgin Mary, who spent the last eight years of her life there. Ephesus also corresponds to one of the stars in the constellation of Orion.



Return flights will leave from IZMIR airport (one hour’s drive from Ephesus) on Sunday, October 11.

If you are interested in receiving more information about this journey to Turkey, please contact Bernt

Rossiwall, email: bernt@rossiwall.com. Your name will be put on our list and you will receive further information as soon as it is available (probably after January 1, 2009).

As a footnote: One example of one of Robert’s talks that he will hold on this tour: ‘Ephesus: City of Artemis and the Virgin Mary—the Astrogeographical Significance of Ephesus’. (Astrogeography is a new science pioneered by Robert, which he spoke of for the first time on the Sophia Foundation pilgrimage to Egypt in 2006.)

Personally I am thrilled at the prospect of learning on this tour about the historical background in ancient times to the worship of the Great Goddess as a predecessor to the re-emergence in modern times of the Eternal Feminine, and also to learn about the astrogeographical correspondences of sacred sites in Turkey with certain stars in Orion as an expression of the hermetic axiom ‘As above, so below’.

Bernt Rossiwall

This information, with color photos, is also posted on Robert’s new website www.astrogeographia.org under ‘Events’ (click on ‘2009 Journey to Turkey’).

CHOREOCOSMOS

SCHOOL OF COSMIC AND SACRED DANCE SCHEDULE 2009

January 2-4, 2009 “The Twelve Holy Nights and the Spiritual Hierarchies”

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

January 5-9, 2009 “Sophia and the Signs of the Zodiac”

(With a public lecture on Tuesday, January 6: “The Year 2012 in the Mayan Calendar”)

A 5-day workshop with Robert Powell. Choreocosmos: Cosmic Dance—Signs of the Zodiac
In Melbourne, Australia.

For both events contact: Lynne Klugman. Tel: +61-(0)3-9761-6090

E-mail: lynneklug@netspace.net.au

February 6-8, 2009 “Sacred Dance of Eurythmy: the Prayer Sequence in Eurythmy”

Weekend workshop with Robert Powell in Trier, Germany (German)

Information and registration: Gisela Storto-Lanfer, Am Irscherhof 35, 54294 Trier.

Tel: +49-651-34053

February 22-28, 2009 “Seeking Isis-Sophia: A Modern Path of Initiation”

Choreocosmos: Cosmic Dance—Planets in Signs of the Zodiac. (German with Italian translation)
Seminar with Robert Powell in Kinsau, Germany (space is limited—early registration is recommended). Arrival on February 22 for the concert of the Schwabinger Klaviertrio at 5:00 p.m. Then: evening meal and conversation. Departure on February 28 after breakfast.

Information and registration: Gisela Storto-Lanfer, Am Irscherhof 35, 54294 Trier, Germany.

Tel. +49-651-34053

Italian participants: Uberta Sebregondi, Via della Fonte di Fauno 20, 00153 Roma

Tel: +39-06-86904627 or mobile phone: +39-335-6749935 Email: usebregondi@infinito.it

March 6-8, 2009 “Seeking Isis-Sophia: A Modern Path of Initiation”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic and Sacred Dance (Sophia Grail Circle). At Wisdom House, Litchfield, Connecticut. Musical accompaniment with pianist and composer Marcia Burchard.

Contact: Bill Trusiewicz, 167 Isaiah Smith Lane, Morris, CT 06763. Tel: 860-567-7704

E-mail: billtruz@optonline.net

March 13-14, 2009 “SteinerBooks Spiritual Research Seminar”

with Christopher Bamford, Gene Gollogly, Paul V. O’Leary, David Mitchell, Robert Powell, and Rachel C. Ross. At the Rosenthal Pavilion (10th floor), Kimmel Center, New York University, 60 Washington Square South, New York City.

Information: Steiner Books, PO Box 749, Great Barrington, Massachusetts 01230. Tel. 413-528-8233

Email: friends@steinerbooks.org Website: www.steinerbooks.org

March 20-22, 2009 “Cosmic Dance of Eurythmy: the Four Elements”

Weekend workshop with Robert Powell in Pforzheim, Germany (German)

Information and registration: Hanna Dalhöfer, Vogelsangstrasse 68, 75173 Pforzheim.

Tel: +49-7231-23792

April 8-14, 2009 “Choreocosmos: International Week” in Roncegno near Trient, Italy.

“Easter 2009: 100th Anniversary of the Proclamation of Christ’s Second Coming”

in the anthroposophical spa hotel “Casa di Salute - Raphael”: 8th graduation of the Choreocosmos School (English/German with Italian translation). Arrival on April 8 for dinner; departure on April 14 after breakfast.

Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251

E-mail: sellisjones@yahoo.com

April 29-May 3, 2009 “Through the Pillars of Wisdom”

International Conference of the University of the Seven Rays at the Dobson Ranch Inn, Mesa, Arizona with Robert Powell and other presenters

“Through the Pillars of Wisdom: Humanity’s Quest for Light, Love and Life More Abundant”
— www.sevenray.net

Online registration: www.sevenray.net/sri_conference_registration.html Tel: (201) 798-7777

May 8-10, 2009 “The Apocalypse Code”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dance—Planets in Signs (Sophia Grail Circle) at the Waldorf School of the Peninsula, 11311 Mora Drive, Los Altos, CA 94024 (for directions, see www.waldorfpenninsula.org) Information and registration:

Cecille Greenleaf: Tel: 650-533-0074

E-mail: cao@greenleafmed.com

May 15-17, 2009 “Sophia and the Foundation Stone”

A weekend workshop with Robert Powell. Choreocosmos: Sacred Dance (Sophia Grail Circle) at the Summerfield Waldorf School, 655 Willowside Road, Santa Rosa, CA 95401 (for directions, request information from info@summerfieldwaldorf.org) Information and registration: Contact Tracy Saucier: Tel: 707-575-7194. Email: info@summerfieldwaldorf.org

May 17, 2009, 3:00-6:00 PM “Meditations on the Tarot” (Christian Hermeticism meeting)

Meeting and lecture with Robert Powell, at the Barn, near Petaluma, California.
Contact: Anastasy Tynan. Tel: 707-696-4408 E-mail: evlogite@yahoo.com

May 22-26, 2009 “Sophia Grail Circle Training for Facilitators” starting on May 22 at 7:00 pm.

A 4-day training at the Barn, near Petaluma, California, starting Friday evening and ending at noon on Tuesday.

Registration: contact the Sophia Foundation of North America.

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

May 29-31, 2009 “The Seven Planets and the Chakras”

Weekend workshop with Robert Powell in San Diego, California. Choreocosmos: Cosmic Dances of the Planets. Starting at 8:00 pm on Friday evening and ending at 12:30 pm on Sunday.

Information and registration: Jessica Leaf, PO Box 44, Bonsall, CA 92003. Tel: 760-724-6006. Email: jessicaleaf@sbcglobal.net

June 8-12, 2009 “Cosmic Dances of the Beatitudes” (Sophia Grail Circle)

A 5-day workshop with Robert Powell. Choreocosmos: Cosmic Dance—Planets in Signs of the Zodiac. At Kelly’s Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard.

June 12-14, 2009 “The Apocalypse Code” (Sophia Grail Circle)

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dance—Planets in Signs of the Zodiac. At Kelly’s Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard.

For both events contact: Cheryl Mulholland. Tel: 303-516-0606 E-mail: kinterra@gmail.com

June 15-19, 2009 “Lifting the Veil of Sophia: Spiritual Guidance For Our Time given by the Russian Sophiologist and Esotericist Valentin Tomberg”

Biannual Retreat of the Sophia Foundation of North America (Sacred Dance and Sophia Grail Circle). Musical accompaniment with pianist and composer Marcia Burchard. At the Santa Sabina retreat center, San Rafael, California. Arrival on the afternoon of Monday, June 15; the retreat closes at lunchtime prior to the start of the weekend annual conference that evening of Friday, June 19.

Information and registration: contact the Sophia Foundation of North America

June 19-21, 2009 “Sophia and the Rose of the World: our task between now and 2012 during the 3½ years leading up to the end of the Mayan calendar on December 21, 2012”

Annual conference of the Sophia Foundation of North America (Sacred Dance and Sophia Grail Circle) Musical accompaniment with pianist and composer Marcia Burchard. At the Santa Sabina retreat center, San Rafael, California.

Information and registration: contact the Sophia Foundation of North America

June 21-23, 2009 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 24-26, 2009 “The New Demeter Mysteries: the Fifth Sacrifice of Christ”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dances of the Elements (Sophia Grail Circle: Liturgy to the Earth, with texts from Rudolf Steiner’s Misraim Service)
Location to be announced. Musical accompaniment with pianist Wolfgang Wortberg.
Contact: Patricia Cairns, 1827 18th Ave. SE, Olympia, Washington. Tel: 360-438-3688
Email: cairnspatricia@yahoo.com

June 26-28, 2009 “The Seven Planets and the Chakras”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dances of the Planets (Sophia Grail Circle). At the Waldorf School, Seattle, Washington. Musical accompaniment with pianist and composer Marcia Burchard.
Contact: Stacy Gehman. Tel: 206-517-4917 Email: branch@seattleanthroposophy.org

June 29–July 3, 2009 “Cosmic Dances of the Beatitudes” (Sophia Grail Circle)

A 5-day workshop with Robert Powell. Choreocosmos: Cosmic Dance—Planets in Signs of the Zodiac. At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard.

July 3-5, 2009 “Sophia and the Rose of the World: our task between now and 2012 during the 3½ years leading up to the end of the Mayan calendar on December 21, 2012”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic and Sacred Dance (with Sophia Grail Circle). At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard.

For both events contact: Randall Scott, 152 West 15th Street, North Vancouver, B.C., Canada V7M 1R5. Tel: 604-988-8424/604-988-4600 E-mail: RosaMundi@shaw.ca

July 6-10, 2009 “Seeking Isis-Sophia: A Modern Path for the Human Soul” (Sophia Grail Circle)

A 5-day workshop with Robert Powell. Choreocosmos: Cosmic Dance—Planets in Signs of the Zodiac. Musical accompaniment with pianist and composer Marcia Burchard.
At the Eugene Mennonite Church, 3590 West 18th Ave, Eugene, Oregon

July 10-12, 2009 “Sophia and the Rose of the World: our task between now and 2012 during the 3½ years leading up to the end of the Mayan calendar on December 21, 2012”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic and Sacred Dance (Sophia Grail Circle) at the Eugene Mennonite Church, 3590 West 18th Ave, Eugene, Oregon
For both events contact: Deborah Aikens or Renee Taylor: NW Center for Health Promotion, 90 East 27th Avenue, Suite A, Eugene, Oregon 97405 Tel: 541-343-0536, Email: deborah@renewinglife.com

July 13-17, 2009 “Cosmic Dances of the Seven Seals of the Apocalypse”

A 5-day workshop with Robert Powell. Choreocosmos: Planets in Signs (Sophia Grail Circle)
At the Barn, near Petaluma, California. Musical accompaniment with pianist and composer Marcia Burchard, with singing led by Karen Rivers.

Registration: contact the Sophia Foundation of North America.

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

July 20-23, 2009 Annual Sophia Meeting

of the Sophia Institute, Fetzer Institute, and the Sophia Foundation of North America at the Sophia Institute, Charleston, South Carolina. The meeting is by invitation only.

July 24-26, 2009 “The Apocalypse Code”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dance—Planets in Signs (Sophia Grail Circle). Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard.

July 27-31, 2009 “Cosmic Dances of the Seven Planets in Libra, Scorpio, and Sagittarius: Correspondences between Macrocosm and Microcosm”

A 5-day workshop with Robert Powell. Choreocosmos: Cosmic Dance—Planets in Signs (Sophia Grail Circle). Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard.

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

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

August 9-16, 2009 “St. Francis and St. Clare: Messengers of Sophia”

Musical accompaniment with violinist Daniela Rossi. Choreocosmos: Sacred Dance (Sophia Grail Circle). One week Sophia workshop at Sant’Antonio—accommodation at the retreat center Citadella in Assisi, Italy. Arrival on August 9 for dinner; departure on August 16 after breakfast. (English/German with Italian translation)

Information: Uberta Sebregondi, Tel: +39-06-86904627 / +39-335-6749935

E-mail: usebregondi@gmail.com

August 28-30, 2009 “The New Demeter Mysteries: the Fifth Sacrifice of Christ”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dances of the Elements (Sophia Grail Circle: Liturgy to the Earth, with texts from Rudolf Steiner’s Misraim Service) At Kristofferskolan, Marklandsbacken 11, Bromma, Stockholm, Sweden.

Musical accompaniment with pianist Sylvia Karpe. (English) Starting at 8:00 pm on Friday evening and ending at 12:30 pm on Sunday

Information and registration: Michael Gejel, Tel: +46-880-7232 / +46-73-782-8898

Email: gejel@hotmail.com

October 1-11, 2009 A Journey to Turkey with Robert Powell

An 11-day tour “The Eternal Feminine” is planned for October to the cradle of western culture in Turkey. Visit www.astrogeographia.org and look under “Activities: 2009 Journey to Turkey” for a provisional outline of the itinerary.

Further information: Bernt Rossiwall, email: bernt@rossiwall.com.

October 23-25, 2009 “Sacred Dance of Eurythmy: Sophia and the Foundation Stone”

Weekend workshop with Robert Powell in Pforzheim, Germany (German)

Information and registration: Hanna Dalhöfer, Vogelsangstrasse 68, 75173 Pforzheim. Tel: +49-7231-23792

November 13-15, 2009 “Cosmic Dance of Eurythmy: the Planets and the Chakras”

Weekend workshop with Robert Powell in Trier, Germany (German)

Information and registration: Gisela Storto-Lanfer, Am Irscherhof 35, 54294 Trier. Tel: +49-651-34053

Sophia Foundation of North America (Administrative Office)

3143 Avalon Court, Palo Alto, CA 94306, USA

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Email: sophia@sophiafoundation.org

Website: www.sophiafoundation.org

For German language information visit the Choreocosmos website:

www.choreocosmos.info

Choreocosmos School of Cosmic and Sacred Dance



Starlight, the newsletter of the Sophia Foundation, appears twice a year—in the Spring and in the Fall. The next issue of *Starlight* is due to appear Spring 2009. If you are intending to send a contribution, please do so by the end of March 2009.

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Administrator: Molly Rose

THE TWENTY-THIRD PSALM

The Lord is my shepherd, I shall not want;
He makes me to lie down in green pastures.
He leads me beside still waters; he restores my soul.
He leads me in the paths of righteousness
for his name’s sake.
Yea though I walk through the valley of the
shadow of death, I fear no evil;
For thou art with me; thy rod and thy staff,
they comfort me.
Thou preparest a table before me
in the presence of my enemies;
Thou anointest my head with oil,
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life;
And I shall dwell in the house of the Lord forever.

A Psalm of David,
Revised Standard Version of The Bible.

THE PSALM OF THE MOTHER

The Goddess is our mother, we shall not want;
She holds us in the circle of her arms.
She gives us Life and feeds us on the breast of her
abundance
And our hunger and thirst are satisfied.
Even when we walk in separation away from wholeness,
You never leave us.
Your tender care and loving guidance are always with us.
When we remember, we can be healed and return home.
You prepare for the Wedding Feast as a Bride,
dressed in the Beauty of the Cosmos.
Milk and Honey, you bring to the table
with Bread and Wine.
You give us to drink the Holy Cup overflowing
with Goodness and Mercy,
That Love and Wisdom may dwell within us forever.

This psalm came in response to the 23rd Psalm on Earth Day, 2008. It is intended not as a replacement, but as a complement, to live beside it.

Molly Rose

