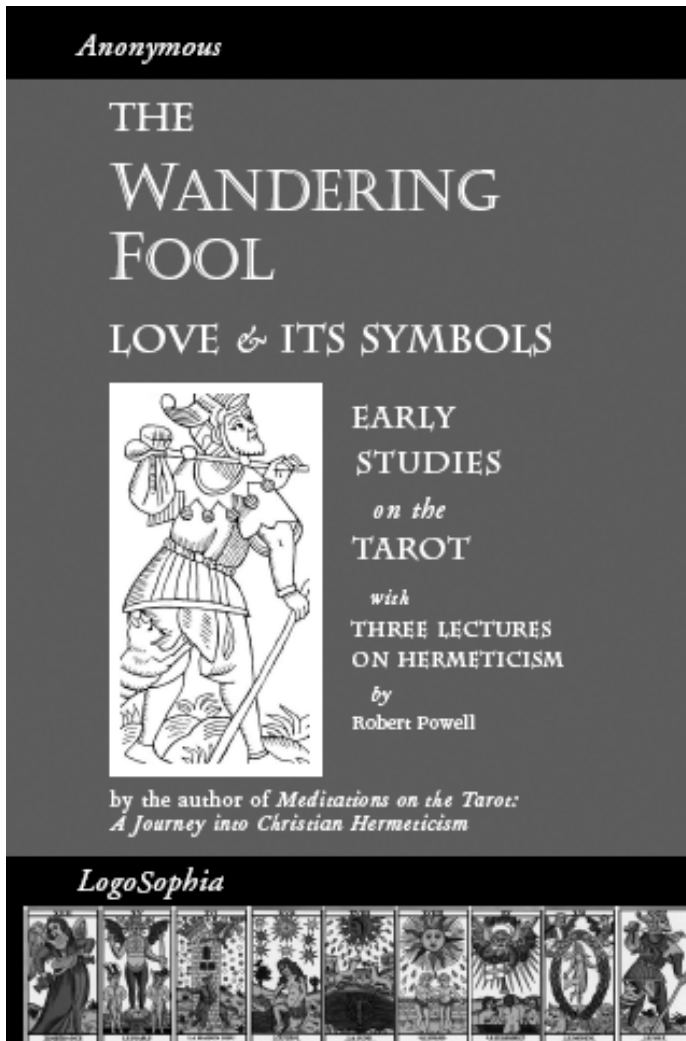


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by
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The Wandering Fool: Love and its Symbols, Early Studies on the Tarot

This publication consists of two parts. Part I comprises three lectures held by Robert Powell, the translator of *Meditations on the Tarot* into English from the original French manuscript. These lectures, held in California in 2006, 2007 and 2008, were delivered to an audience of friends of Christian Hermeticism, who gather every year to converse and share concerning the path of Christian Hermeticism. The second lecture, in particular, serves as an introduction to Part II of this publication, which is a translation into English, from the original French, of notes made by the author of *Meditations on the Tarot* as preliminary studies of the Tarot prior to his writing the book itself, published here under the title *The Wandering Fool*. By way of explanation concerning these preliminary studies, herewith a paragraph from the second lecture:

The method followed by the author of *Meditations on the Tarot* was something he developed in his preliminary studies of the images of the Tarot cards. This methodology has now been revealed through the inclusion of material published in this volume for the first time in English translation. This material comprises notes made by the author of *Meditations on the Tarot*. These were his preparatory notes before writing the book—and these reveal his method. Unfortunately, the notes cover only the last nine Arcana, from XIV to XXII. The notes to the first thirteen Arcana have gone missing.

Also included are two further Introductions—one based on the Introduction to the Luxembourg (Kairos) edition of *The Wandering Fool* and one adapted from the Introduction to the German (Achamoth) edition, which was published under the title *Inspirations to the Major Arcana of the Tarot XIV-XXII*.

Published by LogoSophia (a new imprint of James Wetmore's publishing endeavor, which includes Sophia Perennis, Sophia Foundation Press, and Sophia Academic Press).

Available through the Sophia Foundation.

INTRODUCTORY NOTE TO THE LECTURE 'LIFE AFTER DEATH'

Translated by Robert Powell from German notes of lectures held by Valentin Tomberg in Amsterdam and previously unpublished in English. Footnotes and words in brackets [] added by the translator—it needs to be borne in mind that these are notes, not a complete transcription of the lectures. This is the second in a series of five lectures held in 1939/1940 which will be published in future issues of *Starlight*. The first – entitled 'Sleep and Death' – was published in the previous issue of *Starlight* (Pentecost 2009). On account of the lack of published materials, few people are in a position to gauge the full significance of the Russian esotericist and Sophiologist Valentin Tomberg (1900-1973). The publication of these lectures for the first time in English is intended to help remedy this situation, to give a glimpse of the spiritual treasures living in this great individuality, who said in a private conversation in 1951 that he had held hundreds of lectures in order to forge a path through Anthroposophy to a living experience of Christ—and that he himself had traveled this path.

LIFE AFTER DEATH

LECTURE 2

Valentin Tomberg

The human being is sevenfold. The human being's destiny is not bound to the mineral body (body of death).

1st stage: At the moment of death the entire life experience becomes a tableau, a picture in space. A strengthening of the personality takes place at the moment of death. This imprint is a 'seal of memory', a seal imprinted upon the soul, so that nothing of life's experiences is lost. (In the memorial mass of the Greek Orthodox Church the words 'Eternal Memory' are half sung, half recited.) The beholding of the tableau lasts about three days. The tableau increases in size gradually and dissolves, becoming more and more indistinct after it has expanded out into space.

2nd stage: The entire life is lived through again in reverse—first the last day of life, then the day before, and so on, up to birth – experiencing a moral evaluation. The whole of life is evaluated. The human being sees his life pass by, experiencing it through the light of his Angel. He sees it objectively through the 'eyes' of his Angel. The human being actually experiences the nights of his life, not the days. Every night, when one sleeps, one is together with one's Angel. However, in the morning one usually does not know anything about this.

There is a consciousness of this in the Church. This is a kind of purgatory—the most varied feelings of conscience. Everything is lived through in the light of conscience, in connection with various grades of warmth.

Life is lived for the most part unconsciously.

This second stage lasts approximately one-third of the time that the human being lived on Earth. There are many exceptions here. The length and the experiences of this condition are quite varied. This condition is called *kamaloka* (*kama* – a 'desire'). The hidden side of life emerges; it is unmasked.

3rd stage: The third stage lasts for an indeterminate period of time. [It takes place] after the human being has reviewed his life, an activity consisting in the whole [life] experience becoming an 'eye'—an organ that understands and recognizes as much as there are 'echoes' present in his being. The human being only receives answers to questions which occupied him during life. Only such experiences – and these are moral experiences – call forth questions which engage the human being solely. If the human being has not had many questions, then he goes through a dark period, faintly conscious in the darkness. Some souls feel themselves to be cast into extreme darkness. The greatest light can be experienced as darkness if there is no eye to see it.

4th stage: Memories of previous incarnations emerge like islands. This is the 'great review' similar to the 'small review' at the moment of death.

5th stage: The world of the eternal Trinity. The human being enters into a realm of which no memory remains as it is erased again. The human being goes into a kind of faint.

6th stage: Then every human being is immersed in a realm of beholding the future. There he beholds that which is known as the temple. The name Solomon means 'guardian of the temple'. The temple is the projection of the thought of the perfect human being of the future. Jesus said: 'If you destroy the temple, I will rebuild it in three days.' Jesus meant his body.

Underlying each [architectural] style of a temple is the ideal image, that which the gods have built in the spiritual world, in order that the human being brings it to realization on the Earth. The human 'I' beholds this temple at the high point (which is also the turning point) of the 'world midnight'. The beholding of the temple, the majestic ideal

image, creates a mighty, powerful impression, which works in such a way that the human soul feels impelled to help in this realization on Earth. The human soul is attracted by the Earth to reincarnate.

7th stage: After undergoing several metamorphoses through [the passage through] all the [spiritual] hierarchies, this [attraction to reincarnate] expresses itself as ‘Eros’, who brings the future parents together in order to provide the opportunity for a new incarnation (to prepare the body). Eros is thus the inspiration of the unborn soul bringing the parents together. The journey after death goes through seven stages. The seventh stage is that the soul chooses a [birth] configuration—chooses a horoscope.

PAST	FUTURE
	5. World midnight
4. ‘Great Review’ of all incarnations	6. Preview [of the future]
3. Devachan	7. Choice of a horoscope—preparation of the future life
2. Kamaloka	
1. Beholding the tableau—Review of the past life as a whole	

The task today is to understand destiny as it is.

The following earthly life depends to a large extent upon the way in which kamaloka is lived through. There are great differences in the length and intensity of kamaloka.

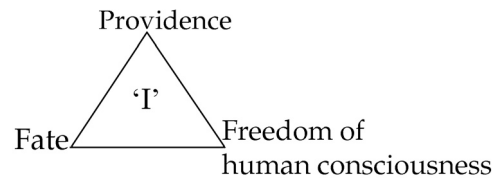
Reincarnation

To return in order to make the imperfect better. The human being is granted the confrontation with trials that were not met with successfully [in previous lives]—until he meets them successfully, or, finally, does not pass through them at all (for example, if he succumbs to the principle of power). If the cult of Odin or the cult of the ancient Egyptians were to be celebrated today, it would be a crime [against the soul].

Just as the leaves fall down from the trees, decay, and are then absorbed by the Earth, so it is with

every death, whether it be a person, a tree, or a cult. Part takes the ascending path and another part goes down into the underworld.

Conscience stems from experiences prior to birth. The subconscious stems from the previous life. Ghost figures of the past are there. When someone dies, only part of them ascends the upper path. Another part of them goes the lower way through the interior of the earth. Both parts meet [shortly] before the new birth. That part which goes the lower way is the double (the karmic double), a caricature [of the human being]. If the human being is passive in his attitude toward life, he becomes a mouthpiece of the double. He then follows the line of least resistance, the line of the past. Much that comes easily to the human being is only a repetition of the past. The human being repeats what he already did in previous incarnations, without learning anything new, if he only does what he is already gifted at doing. Then he does not accomplish anything new. He does not enrich the Earth evolution but rather works to retard it. Only if the human being makes an effort does he work positively.



The human being is not yet completely free. In chapter 8 of the Gospel of St. John it says: ‘You shall know the truth, and the truth shall make you free.’ The principle of initiation is the principle of increasing freedom. Human consciousness in and of itself is not understandable—however, through freedom [it can be grasped]. The ideal is that will and providence become one—‘I and the Father are one’ (John 10:30).

What happens as a consequence of the human being’s errors [made] through various incarnations? First there are the errors of thought—for example, laziness of thought, not seeking for the truth. In the next life these errors, if they are not acknowledged, slip down a level deeper in the [human] organism and come into the soul body.

The human being is then not so exact [careful] with regard to truth and becomes a liar and perhaps a swindler and a cheat. If there is no improvement, the errors appear in the life body in the following life. The human being is weak; his life forces are insufficient. If, again, there is no correction, the errors materialize even more in the following life and show themselves as ugliness. Thus: laziness of thought ('I') – lies (astral body) – weakness (life body) – ugliness (physical body). Another such sequence: dogmatic ('I') – cruel (astral body) – melancholic (life body) – small (physical body).

Melancholy is a sign of dissatisfaction with one's lot, where this is a basic mood, a feature of one's character. In the next life this results in lack of growth, being held back in one's physical development.

Toil, suffering, and death—the threefold 'curse' of the Father, at the expulsion of the human being from Paradise. This is also a threefold wall which protects the human being from evil.

Death: as long as there is death, the human being still enters into the spiritual world.

Suffering: as long as the human being suffers, he learns compassion.

Toil: as long as the human being works, he still has initiative and there is not a sinking into a moral sleep.

The basic mood of humanity's destiny: toil, suffering, death.

Through toil the 'I' is kept awake.

Through suffering the soul life is awakened.

Through death the human being is protected from becoming completely materialistic. Thus through these 'curses' the human being is protected from the triumph of forgetting, sleep, and the reign of matter. Toil saves [the soul] from 'forgetting of the soul'; suffering from 'sleep of the soul'; and death from 'moral death'. The ideal is resurrection.

Spiritual Beings: Angels (Angeloi)

The path of karma passes from spirit to substance.

The human being 'walks the plank' of destiny. Every trial should some day be overcome; when trial is not overcome, this is not for all eternity—it always returns again in a new and different form.

There are angels and other spiritual beings above the human being. They connect him with a source of truth and forces which is connected with conscience. Conscience is not something thought up. It is not something that one creates oneself. It resounds over and above our personal viewpoints. It is something higher to which we should pay attention. The Angel bears the memory of the details of the previous life. The Angel knows the mystery of the life task, consciously bearing the treasure chest of memories.

Archangels (Archangeloi)

Christmas is the 'midnight' of the year. Then the meeting of the human soul with the Archangel takes place. This is a time – during the thirteen Holy Nights from Christmas to Three Kings' Day – when one should ask the most important life questions.

Spirits of Time (Archai)

Time is a deed. Time is a 'concern' in the world. Time is not measure [in spiritual realms]. Time connects [historical] epochs. It brings about the unity of cultures through thousands of years. Humanity as a whole has a time-spirit—the conscience of humanity.

Archai: Forces which work through soundless thunder—inner shattering without any sound; Representatives of the Father.

Archangels: Representatives of Christ.

Angels: Representatives of the Holy Spirit.

Every human being has a meeting with the Archai at one time in life: in the hour of death.

There are other beings which are the counterpart to these beings:

The double is the counterpart to the Angel;

The demon is the counterpart to the Archangel;

The false Time Spirit is the counterpart to the Archai.

The human being is the battlefield [where the struggle is fought out].

The human being is not able to remain neutral forever [in this struggle].

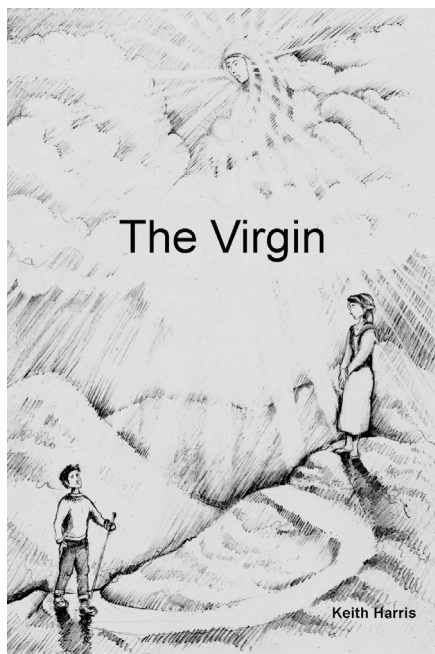
A division takes place through many lifetimes—ways of thinking; into cultures; into types.

Ultimately there will be two ‘humankinds’, [and] later the Earth will separate into two planets.

(to be continued in the next issue of *Starlight*)

Book review by Robert Powell

Keith Harris, *The Virgin* (The Western Shores, Christian Hermeticism vol. 2, 2009)



This work by Keith Harris is a second volume in the Western Shores Christian Hermeticism series (the first volume is entitled *Tarry till I Come*). This new book covers a wide range of topics, the central theme being that virginity is the state of wholeness which belongs neither to man or woman “but to that which may live in hallowed nearness between the male and the female.” And, moreover, that “the quality of virginity may indeed infuse earthly life because the Blessed Virgin is human.” Keith’s exposition is an impassioned plea for a new step for humanity, away from the exclusive focus upon the physical-material level of existence to the delicate ethereal realm of life forces. For this step, he indicates, it is the quality of virginity that allows us to enter into the sacred space of the ethereal. He also has some interesting thoughts about scientific endeavor in this respect, and provides a thought-provoking analysis of the *a priori* assumptions of modern science, which need to be expanded upon if science is to take the step of exploring the ethereal dimension of existence.

From the cover text:

The figure of the Virgin haunts the legends of mankind. We see her in the myth of Demeter and Persephone, we see her as the Virgin of Israel...but in one place, and in one place only, She is human—this is in Christianity.

In the process of incarnating, the human being experiences a division into either a male or a female form. The earthly person is therefore no longer whole, part of him or part of her has been lost. Yet something lives in us which longs for the unfallen. And thus man and woman wed because in their togetherness the original (virginal) state may be approached.

This book is based on the work of Anne Catherine Emmerich, Rudolf Steiner and Valentin Tomberg, and is dedicated to Judith von Halle and Audrey Santo.

It is available from the Sophia Foundation or from www.westernshores.org

PERSPECTIVES INSPIRED BY THE DEATH OF WILLI SUCHER

IN CALIFORNIA IN THE EARLY HOURS OF MAY 21 1985
(The twenty-fifth anniversary of his death is on May 21, 2010)

Dedicated to Novalis, the author of *Heinrich von Ofterdingen*

Charles Lawrie

Rudolf Steiner has shown in his lectures on Karmic Relationships (September 1924) how the Klingsor or anti-Grail forces worked at the time of the Battle of the Wartburg (1207 AD) with the occult means of a decadent astrology.

Was this a reason for the voluntary renunciation of the highest knowledge – (*Astronomia* in the spiritual sense was experienced at Chartres for instance as the ‘Queen’ of the Liberal Arts and sciences) – by a group of Rosicrucians ‘in the latter half of the fifteenth century’¹ when they sacrificed man’s knowledge of the stars on the altar of humanity, and so allowed an ‘impulse for freedom’ to emerge where a kind of cosmic determinism might have held sway?

Were they clearing the astral spaces of the decadent influences *by means of a renunciation*? We know from experienced anthroposophists that angels work by means of renunciation. To give up, for them, means to create the room in which something from above may be given down. By analogy, for instance, the best way to recollect a dream which one has difficulty recalling is not to badger for it with one’s insistent fore-brain, but humbly to offer it back to one’s good angel, the guardian in the spiritual world. And as often as not it is breathed into one’s ether body again with renewed fullness.

Rudolf Steiner describes this *voluntary* renunciation of man’s knowledge of the stars:

And certain Beings of the spiritual world, who are not of humankind, who do not come to earth in human incarnation, accepted the sacrifice in order to fulfill therewith certain purposes of

the spiritual world... It would take us too far to speak of these here... We will do so another time... But thereby was *the impulse for freedom* made possible for man. This possibility was granted him by the spiritual world.

—Dornach, January 6 1924

We will leave open this question of ‘another time’.

We know that the Klingsor forces played their part in the cosmic struggle of spirits which took place in the world adjoining the physical in the course of the 40’s, 50’s, 60’s and 70’s of the nineteenth century. We know how they placed themselves in opposition to the impulses of the Archangel Micha-el, who rose gradually, through the hard struggle of overcoming their and others opposition, to the rank of an Archai, the Spirit of the Age.

—Munich, February 17 1918

‘In November 1879 (at the end of two moon-node cycles)’ said Rudolf Steiner (Munich, December 5 1907),² ‘the Micha-el forces were victorious, and the counter-striving Ahrimanic demons were cast down to earth.’

This event has been portrayed in musical-dramatic intensity by Richard Wagner, in the Second Act of his initiatory Music-Drama *Parsifal*. First conceived at Marienbad in July 1845 when reading Wolfram von Eschenbach’s poem—Wagner sketched the music of the three Acts by April 26 1879, and completed the score at Palermo (near Klingsor’s Calta Belotta) on January 13 1882.

After the young Parsifal has passed through the

1 i.e. after 1459. Copernicus was born in 1473.

2 It appears from the research of William Bento to have been November 10.

illusory realm of flower-maidens, and survived the blandishments of Herodias-Kundry by means of his recall in conscience and compassion of the wound of Amfortas, the real master of ceremonies, Amfortas' antagonist and the Grail's appears – Klingsor – and hurls the spear with which Amfortas' wound was dealt, straight at Parsifal's heart.

The latter deftly transforms its horizontal direction into the vertical—and rises victorious in spirit in the sign of the Cross over the powerless Klingsor, (rather as Thomas Aquinas once rose over the prostrate Averroes).

In hoc signo vinces was the advice which comforted Christian Rosenkretz as he opened his invitation to the *Chymical Wedding* at Easter 1459. Now Parsifal can become the healer of Kundry-Herodias, and even of Klingsor. It is a great moment. A Manichean moment. A moment when guiding impulses of spiritual history reveal themselves directly on earth.

But the Fall of the Spirits of Darkness meant that they were now directly amongst men. *On earth.* (c.f. Rudolf Steiner's lectures of October 14-28 1917). And they are the inspirers of all fear and hatred for the Spirit which the Klingsor forces had engineered into the preliminary (Petrine) denial of the Spirit in the 8th Ecumenical Council in Constantinople in 869 AD. They are the spiritual embodiment of all those will-impulses hardening into rigid conceptions which run in the direction Rudolf Steiner had to encounter in the late 1890's, after he had composed his *Philosophy of Spiritual Activity* (1894). They are the inspirers for example of the 'Russian Revolution'—foisting on the world-historic people of Christ a system of militant Anti-Christianity. And Rudolf Steiner looked them clearly in the eye as he laid the Foundation Stone of the first Goetheanum on September 20 1913.

Rudolf Steiner had to repeat Parsifal's victory in personal endeavour, before he could start his work for their overcoming in the world. It can be no different for any other Anthroposophist.

The battle is taken up in the domain of the science of nature. 'Such tests are the opposition provided by destiny (karma)' wrote Rudolf Steiner in

Chapter XXVI of *The Course of My Life*, 'which must be surmounted by one's spiritual development'. This destiny was none other than the karma of the natural-scientific teachings of Aristotle.³

It is no accident that Rudolf Steiner should have said most about this on English soil, for it was the work of English-born souls, such as Francis Bacon, to institute the more modern science of nature with its corollary technology.

As Rudolf Steiner looked back on the course of his life in late 1924 from his studio-bed in Dornach, he confided publicly via the Goetheanum weekly concerning his inner experiences of the late 1890's

... I took the utmost pains to ensure that all my knowledge should be reached in a state of discriminating consciousness. So much the more conscious was also my struggle against the demonic Powers who wanted to *cause the knowledge of nature to become not perception of the spirit, but a mechanistic-materialistic way of thinking.* (my italics CL)

...For these beings it is an absolute truth that *the world must be a machine.* They live in a world that borders directly upon the sense world... He who seeks for knowledge of spirit *must* experience these worlds; for him a mere theoretical thinking about them does not suffice. At that time I had to save my spiritual perception by inner battles. These battles were the background of my outer experience.

...In this time of testing I succeeded in progressing further *only when in spiritual vision I brought before my mind the evolution of Christianity* ...This led to the knowledge which was expressed in the (lectures and) book *Christianity as Mystical Fact.* (1901/2).

³ Despite what may be said by the abstractionists of later centuries, in the unitary view of Aristotle, the first great 'organic' thinker of mankind, this included the writings entitled 'Metaphysics', which simply happened to be classified for library purposes on the shelves 'beyond the Physics'. Aristotle's work *The Physics* should not be compared to the latter day 'science' of that name...yet!

He then refers to Nietzsche, who experienced the same drama, but succumbed, till a gentle hand veiled his consciousness from worse possession.

Now we may understand the *nature* of the resistance which lay in the souls of those who heard Rudolf Steiner speak of 'Practical Karma Exercises' – on the day of the founding of the German Section of the Theosophical Society, whose General Secretary he became – on Monday October 20 1902, in a vegetarian restaurant opposite the Central Hotel, Berlin.

And we may understand more of why the 'Mystery-Dramas' *through* or by Rudolf Steiner (as an alternative preliminary school for the understanding of karma and reincarnation) are connected more and more with the destiny of the figure of Strader, the scientist-engineer, the co-relative of Gideon Spicker... one of the spirits implicated in the karmic consequences of the Klingsor activity at the Wartburg.

We understand more deeply what Rudolf Steiner meant when he said in his first introductory lecture (August 12 1924) concerning Karmic Relationships at Torquay—near the Micha-el centres of the West of England, where Merlin once worked:

But when the questions at issue in Micha-el's sphere in the 80's and 90's took hold of a man, they worked on into the 20th century. And even after having lived with these questions for decades, every time one wanted to utter them, it was as though the opponents of Micha-el gathered round and sealed one's lips—for about certain matters silence was to be maintained.

But now:

What has actually happened is that since the Christmas Foundation Meeting and *above all because of the opportunities vouchsafed me for occult work*, the demons who have hitherto prevented these things from being voiced have been compelled to remain silent.

...That is why I have been able to speak freely of the connections between earthly lives, and shall also do so here. For this is a part of the unveiling of those Micha-el Mysteries which took the course I have described to you.

'The Micha-el Mysteries'—This expression can

become a kind of inner sustenance as one approaches the threshold of the new Millennium.

Why is it one can feel so uncomfortable when faced with the science of 'concrete' phenomena of reincarnation and karma? Why is one touched so vitally in one's deepest layers of prejudice and illusion? Why is one actually *afraid* of the new science of the stars which embodies and accompanies the new Mysteries of Micha-el and of freedom?

It is because these literally conquer the field of the dragon in oneself and in the world. And hence, more than anything else, they draw the attack from the antagonistic forces—that dragon with his angels who drew down a third part of the stars (Apocalypse Chap. 12). Dr. Ita Wegman described this clearly in her letter to members of June 7 1925:

The disclosure of the secrets of karma is always beset by the strongest opposition of the Ahrimanic powers: they wish to conceal karma. This opposition must be overcome, if the Anthroposophical Society is not to become separated from the forces of youth, the Micha-el Impulses...

She speaks of the need for the young and old to share experience together, and writes

When karma is understood with heart and head-forces, when without emotion, without frivolity, in deepest earnest the truths of repeated earthly lives are taken up and understood, then can the last Anti-Micha-elic Demons be vanquished, and the Age of Micha-el find its continuation with the coming Christ-Event.

Her task was to carry this through in the domain of modern medical science which embodies the strongest consolidation of mechanistic thinking.

But her words can serve as a signature over the work of those rare and courage-filled spirits who have pledged themselves to the fulfillment of the word of Rudolf Steiner's Master (in 1879):

'If thou wouldst overcome the dragon, thou must creep into his skin' in the realm of the modern science of the stars. Vividly do they know the additional truth: 'It is only in the extremities of distress that you will find your

brothers in the fight.’

Willi Sucher was born in Carlsruhe (the city of the Duchy of Baden), shortly before Rudolf Steiner gave his lecture on ‘Practical Karma Exercises’, on August 21 1902. He was two years old when Rudolf Steiner wrote with painful awareness in the appendix to his essays on ‘Reincarnation and Karma—concepts compelled by the modern scientific point of view. How Karma works’:

The astronomer knows nothing about the consequences of astronomy, the chemist nothing about the consequences of chemistry, and so forth. There is no salvation for them but to be modest and to listen quietly when they are shown that, because of the superficiality of their thinking, they know nothing at all about that which in their conceit they believe they have completely exhausted. And even anthroposophists often believe that it is unnecessary to prove the convictions of karma and reincarnation by means of the findings of natural science. They do not know that this is the *task* of the human groups to which the inhabitants of Europe and America belong; and that without this basis the members of these groups cannot truly attain to spiritual-scientific insight.

Willi Sucher was one of those for whom these words were a lifelong challenge. How did life prepare him for it ?

He worked first as a bank clerk in Carlsruhe. He told me at a meal once that he owed his care for mathematical exactness to this experience. ‘You see, if I made a mistake in my calculations’ he said, with warm remembrance ‘I got a good box on the ears!’ He became as careful as Lili Vreede to ‘dot his i’s and cross his t’s’. Anyone who saw his handwriting, or how he replied to letters could confirm this.

After he had responded to a lecture of Dr. Vreede’s in which she spoke of the cosmic significance of the death-constellation of a human being, she took him ‘under her wing’—encouraging him and giving him practical tasks as a research student.⁴

⁴ She was a selfless and dedicated being, leading the Mathematical-Astronomical Section of the School for Spiritual Science clearly and vigorously. When she met

This work began at Dornach at Easter 1928. While it involved deepening the understanding for the metamorphosing relation of the human being and the star world in the course of incarnations, it also involved bringing this to bear, as Rudolf Steiner had asked Dr. Vreede, in the case of children in need of curative education. This therapeutic motif was central to Willi Sucher’s work... For nearly 7 years this work waxed and grew in quiet.

Then fell the severe events of 1934/5. For various reasons Dr. Elizabeth Vreede and Dr. Ita Wegman were excluded from a re-constituted Vorstand. Willi Sucher was present at the Dornach meetings at which this was decided. He personally observed how the Great Hall of the Goetheanum became ‘a battlefield’. He observed the effects for the Spirit of the Goetheanum, as he once quietly confided. In Europe, the Nazi maelstrom was gathering pace.

Through Dr. Vreede, Willi Sucher was able to make contacts in England, since neither he nor his wife Helen shared Hitler’s political direction. And so in 1937, at the age of 35, Willi Sucher came to England.

I was invited to give a series of lectures on Astrosophy... in Rudolf Steiner House in London. I couldn’t speak a word of English and George Adams translated it all... On that occasion I was also invited to visit Sunfield Children’s Home at Clent... I knew Fried Geuter, the co-founder, from Germany. When I arrived at Clent, Fried Geuter received me and proclaimed; ‘Mr. Sucher, come to us. I shall build you an observatory.’ It took till 1938 until we (my wife and myself) got the immigration-permit. The ‘observatory’ was also ready. It was a children’s nursery in which I started to work. On the one hand I had direct contact with those severely retarded children—right down to diapers – as a nurse – and on the other hand I could work out their astrological charts and

Rudolf Steiner as a young woman and demurred her ‘banal’ training as a mere mathematician, he reminded her that mathematical thinking is the best preliminary training for spiritual science. He said of her that she had voluntarily incarnated earlier than might otherwise have been in order to help him develop Anthroposophy. She was born on July 16 1879.

study them. It was an excellent ‘observatory’.

At the Bangor Anthroposophical Summer School of 1938, Willi Sucher and Elizabeth Vreede took leave of each other for the last time in this life. They climbed the Druid heights of Penmaenmawr (which Rudolf Steiner had scaled in 1923) and stood together ‘in the neighbourhood of testaments to an age-old star-wisdom, and with a deep feeling of responsibility for its future’.

What was destiny about to bring? Nothing less than the spiritual task of contributing to the Battle of Britain.

In 1939 after the War had broken out, all the male Germans and Austrians at Clent were interned. I think there were about twelve of us. We were taken to an internment camp near Liverpool. It was just a settlement, single private houses; the inhabitants were kicked out, barbed wire put around it, and there was the camp.

As we marched into the camp there were Dr. König and his co-workers standing on one side of the road, and Dr. Lehrs plus a few others, opposite. It was just amazing. There existed a number of camps for internees in England. However, we Anthroposophists came together in that one place, Dr. König and his people from the far North, Dr. Lehrs from the South, and we, from Clent, from the middle of England.

There happened another miracle (as I call it). Already weeks before, I knew I would be interned. So, I thought that it would be a glorious opportunity for studies. So, I packed up my books on Astronomy, my tables for calculation etc. After arrival in the camp, there was first a military and medical interrogation which was supposed to be followed by a luggage-examination. So, we marched into a big tent with a long table in front where the military and medical authorities were seated. Suddenly, one of the co-workers at Clent had an idea. (He was not even asked to say anything, but it was true!) He proclaimed; ‘We are coming from a Children’s Home in which we have an epidemic of Scarlet Fever.’ The community of inspectors was shocked: ‘What! Get out of

here, instantly!’ We were put into quarantine, had our own little house. And there was never a luggage-inspection.

This was my saving grace. Only later, I heard that in the luggage-examination every little bit of paper, of course, also all books and writings were taken away and one never saw them again. I would have lost my notes and my astronomical tables for calculation etc., which could not then be replaced, because they existed only in German.

Soon, we were all taken to the Isle of Man. I lived then together with Dr. Lehrs, Dr. König and the Camphill people. We had all the time for ourselves, there was only a little bit of house-work to be done. And you can imagine what happened. The day started after breakfast. It was filled with intensive work in all directions. And particularly, I was able to carry out my cosmological research-work.

I was interned for 19 months—May 1940 to December 1941. All the others were released earlier, but the situation at Clent was so difficult that we, from Clent, were kept much longer. I was not permitted to return to Clent after my release, I had to go, end of December 1941, to Camphill, where I stayed till 1943. (The neighbours of Clent were fiercely opposed against all the foreigners working at Clent.)

... Yes, we had great opportunities to watch the Great Conjunction – Saturn and Jupiter – in 1940 and 1941. For me (he was then aged 38) it was *an opportunity of growing into the cosmological work very intensively, more than ever before*. And the Great Conjunction in 1940/41 was, certainly, in all this of greatest significance.⁵

This was the time of the Battle of Britain – a kind of external ‘air-trial’ of humanity – for which Britain stood a while as representative, including all those e.g. the Polish Air Squadron, who were amongst the few to whom so many owed so much.

5 Karl König has described its significance for him and for the Camphill Movement in an intimate Camphill document.

In a letter of August 4 1982, shortly before his 80th birthday, Willi added:

It will come back – as a Great Conjunction – in 2000 AD, (only a bit further forward in the Zodiac), when the Great Decision will have to be taken whether humanity will break through to spiritual perspectives, or fall ever deeper into Materialism. Rudolf Steiner spoke about this in one of his last lectures.

At Christmas 1983 he wrote again to a friend, Heather Farr, who sent me this passage:

It is a pity that we are so far apart. I wished I could tell you about the contemporary cosmic perspectives, particularly as we move towards the end of the Century. I find them most important, particularly the Great Conjunction

(Saturn and Jupiter) of 2000 AD, preparing already now. It will happen in the fixed Star Constellation of Aries, quite close to the Ascending nodal line of Mars. The nodal line of Mars is strongly connected with the Christ's '40 days in the desert' when He met the attacks of the Adversaries. Also the great Conjunction goes back to the 'Damascus Event' of St. Paul. I think this Great Conjunction in 2000 will be important in connection with the 'Great Decision' of humanity with regard to the future, according to Rudolf Steiner.

Here is a clear sign of the kind of spiritual wakefulness which Astrosophy can bring. It is an essential part of modern spiritual life, particularly for the West.

To be continued: See Part II of this article in the next issue of *Starlight*, in the spring of 2010. See also Robert Powell's article, "In Memory of Willi Sucher (1902-1985)" on pages 17-26 in the 2010 issue of the *Journal for Star Wisdom* (formerly the *Christian Star Calendar*) published by SteinerBooks.

The *Journal for Star Wisdom* (formerly *Christian Star Calendar*) has appeared every year since 1991. From the beginning the central feature has been the calendar comprising the monthly ephemeris pages together with commentaries drawing attention to the Christ events remembered by the ongoing cosmic events. The significance of following the Christ events in relation to daily astronomical events is an important foundation for the new star wisdom of astrosophy. This new star wisdom is arising in our time in response to the second coming of Christ—known as his return in the etheric realm of life forces—as a path of communing with Christ in his life body (ether body).

The *Journal for Star Wisdom* is a guide to the correspondences of Christ in the stellar and etheric world. It includes related articles of interest, a complete sidereal ephemeris and aspectarian, geocentric and heliocentric. Published yearly, new editions are available beginning in November for the coming new year.

According to Rudolf Steiner, every step taken by Christ during his ministry between the baptism in the Jordan and the resurrection was in harmony with—and an expression of—the cosmos. The *Journal for Star Wisdom* is concerned with these heavenly correspondences during the life of Christ. It is intended to help provide a foundation for cosmic Christianity, the cosmic dimension of Christianity. It is this dimension that has been missing from Christianity in its two-thousand-year history.

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

Articles include:

"*World Pentecost*" by Robert Powell; "*Sun on the Galactic Center*" by David Tresemer; "*Kyot and the Stellar Script of Parsifal*" by Ellen Schalk; "*Signature of Jupiter in the Events of Christ Jesus' Life*" by David Tresemer, with Robert Schiappacasse, and William Bento; "*Contemplations on the Jupiter-Uranus Conjunction*" by William Bento; "*Commentaries and Ephemerides: January-December 2010*" by William Bento, David Tresemer, Claudia McLaren Lainson, and Sally Nurney.

MEETING WITH JUDITH VON HALLE IN DORNACH ON MONDAY, SEPTEMBER 21, 2009

Robert Powell

Judith von Halle was born in Berlin in 1972. She attended school in Germany and the U.S. and studied architecture, graduating in 1998. She encountered Anthroposophy in 1997 and began working as a staff member at Rudolf Steiner House in Berlin, where she also lectured from 2001, while maintaining an architectural practice. In 2004, her life was transformed when she received the stigmata. Her first book was published in German in 2005, and she now works principally as a lecturer and author. She lives part of the time in Berlin and for the remaining time in Dornach, Switzerland. Among her books in English translation are the following: *And If He Had Not Been Raised: The Stations of Christ's Path to Spirit Man* (London: Temple Lodge Press, 2007), *Illness and Healing: The Mystery Language of the Gospels* (London: Temple Lodge Press, 2008), *The Lord's Prayer: The Living Word of God* (London: Temple Lodge Press, 2007), *Secrets of the Stations of the Cross and the Grail Blood: The Mystery of Transformation* (London: Temple Lodge Press, 2008).

Present at the meeting: Judith and Carl-August von Halle, Robert Powell and Lacquanna Paul. As a prelude to this brief description of the meeting, here with a quote from the end of the second appendix of the book written by Kevin Dann and myself, *Christ & the Maya Calendar*:

A singular miracle is manifesting to the world in our time in the person of Judith von Halle, described here by Peter Tradowsky:

Today we want to report on a specific event which has occurred right in our midst. It is a cosmic event manifesting in Judith von Halle. In Passiontide 2004, the stigmata, the wounds of Jesus Christ, appeared on Judith von Halle. . . . The stigmatization was accompanied by a radical change. . . . The altered body of Judith von Halle, who previously loved cooking and eating, now vehemently refuses any physical food. . . . The Christ being provides humans with the power to develop their individual self, and also at the same time the possibility to transform, to spiritualize and individualize the sheaths of their being . . . [including] the individual form of the Resurrection body newly created by Christ. . . . Humans will be reconnected by means of the Resurrection body with the karmic stream of

nutrition which builds the substances in the human being. . . . The astonishing fact of someone living without eating or drinking . . . [is] an expression of a new form of health . . . a gradual stage-by-stage process of fusion with the Resurrection body.

Through a personal meeting with Judith von Halle on November 24, 2008, I was able to experience the miracle that she is representing to the world: the overcoming of the third temptation, as expressed in Christ's words, "Man does not live by bread alone, but by every word that proceeds from the mouth of God" (Matthew 4:4). Since Easter 2004 she is bearing witness to the reality of these words of Christ. "The life force emanating from the Resurrection strengthens me inwardly so much that I can be outwardly nourished by it." At the time of my meeting with her, she had not eaten for four and a half years, yet she appeared radiantly healthy. My experience of her is that she is representing a new kind of human being, a new way of being in the world, living from the sustenance that she receives directly through a "process of fusion with the Resurrection body" of Christ.

What is referred to in the above quote is one aspect to this miracle, the physical aspect.

Another is the consciousness aspect relating to her ongoing experience of the Etheric Christ, which she is in the process of bringing to expression through her descriptions in her various books. This consciousness aspect is also part of the miracle that she is representing to the modern world, and which could be described as a continuation of the Four Gospels, along the same (or similar) lines as Rudolf Steiner's *Fifth Gospel*. In this capacity, she is a messenger on behalf of the third teacher—of the three spiritual teachers referred to in *The Most Holy Trinosophia*.

It has been predicted (see chapter 3, "The Holy Soul") that the third spiritual teacher of the twentieth century, who represents Sophia, would incarnate in female form. . . . The coming of the third spiritual teacher signifies the last stage in the unfolding of the triune impulse that is guiding the community of the Second Coming.

What is referred to here is the existence of three spiritual teachers, whose mission is to serve as teachers and guides of the community of those seeking Christ in his Second Coming, appearing one after the other in the course of time. "*The work of the three teachers may be seen as bearing a direct relation to the stages of incarnation of the Etheric Christ, with the teachers acting as 'ambassadors of Christ' in the New Age.*" After the first two Christ teachers of the twentieth century, whose spiritual work centered around proclaiming (or even facilitating) Christ's return in the etheric realm, Judith von Halle—although not identical with the third spiritual teacher in person—is nevertheless acting as a public representative of the third teacher who remains hidden behind the scenes. In this respect, Judith von Halle's work is a fulfillment of that of the two teachers before her, bringing the work of the Etheric Christ a stage further at this crucial time in the twenty-first century. It has to be borne in mind that my book prophesying the coming of the third teacher in female form was published in the year 2000, four years before Judith von Halle became known on account of receiving the stigmata on Good Friday in the year 2004.

In writing this, I am fully aware that she has no pretension of being a spiritual teacher—she is far

too modest to accept such a title—and yet it is clear that in the essence of her being she is representing to the world the triumph of the Etheric Christ, and in this sense she is a teacher. This is the *good news*—and, moreover, in her books she is bringing forth the *good news* for our time, new knowledge of Christ—what might be called the *Gospel of the Etheric Christ*.

Whereas the previous meeting with Judith (on November 24, 2008) took place at the time of the superior conjunction of Mercury with the Sun, this meeting ten months later occurred at the time of an inferior conjunction of Mercury with the Sun – this being the third inferior conjunction since the superior conjunction of November 25, 2008. And whereas the previous meeting was for 3½ hours, this meeting was limited to 1½ hours on account of the pressure on Judith to complete preparation for the Michaelmas 2009 inaugural celebration of the opening of her center in Dornach, comprising a lecture hall and a new publishing house (Verlag für Anthroposophie) for her books. The director of the publishing house is Joseph Morel, the former director of the Goetheanum publishing house (Verlag am Goetheanum), having hitherto published all of Judith's books.

Judith and her husband, Carl-August, showed us around the center, which is still under construction. The lecture hall is spacious and will be a beautiful venue for Judith's lectures in Dornach. The new publishing house has already published Judith's new book *Vom Mysterium des Lazarus und der drei Johannes (The Mystery of Lazarus and the Three Johns)*.

During our 1½-hour meeting we discussed the development of Judith's work within the Anthroposophical Society and Movement. She is in good health and was able this year to travel more and give lectures in such far-away venues as Copenhagen, where she held a lecture on August 2 entitled *Von der Gottesmutter Maria (About Mary, the Mother of God)*, and Forest Row, England, where she gave some lectures during the conference on the Templars held at Emerson College during the third week of August.

It was wonderful at this meeting to become acquainted with Judith's husband, Carl-August, whom we had not met before. He indicated that he greatly enjoyed reading my book *The Mystery, Biography, and Destiny of Mary Magdalene* – especially the chapter on the John mystery. Judith indicated that she, too, had read this with great interest – after, however, the content of her book *The Mystery of Lazarus and the Three Johns* had already been presented in the form of lectures. (The book is essentially a compilation of some lectures she held.) She remarked that although there were some differences in the depictions of the John mystery in our respective books on this theme, she felt they were intrinsically in agreement.

The book *The Mystery of Lazarus and the Three Johns* is the first of Judith's books to appear with the new publishing house Verlag für Anthroposophie (Publishing House for Anthroposophy). Further books by Judith that are due to be published before the end of 2009: *Vom Leben in der Zeitenwende und seinen spirituellen Hintergründen (Life at the Turning Point of Time and its Spiritual Background)*, *Der Weihnachtsgedanke der Isis-Horus-Mythe: Vom*

monotheistischen Urverständnis der ägyptischen Mysterien (The Christmas Thought underlying the Myth of Isis and Horus: The Originally Monotheistic Understanding of the Egyptian Mysteries), and *Die Demenz-Erkrankung: Anthroposophische Gesichtspunkte (Alzheimer's Disease: Anthroposophical Perspectives)*. Hopefully these books will soon be translated into English and made available to English-speaking readers interested in Judith's work.

One central area of research which Judith and I share is that of karma research. Judith indicated that she is working on a book concerning the karmic background of the Anthroposophical Movement – not going so much into specific examples, but more from the standpoint of karmic streams.

It was for us a wonderful meeting, in which we were able to express our solidarity with Judith's work and her impulse to establish a center in Dornach. For all those who feel a connection with the work of Judith von Halle, it is wonderful to think of the inaugural celebration on September 30, 2009 of the opening of her center in Dornach.

Updates to the Sophia Foundation Book Ordering Process

The Sophia Foundation is very happy to announce that we are now working in cooperation with Fields Book Store, established in 1932 and the oldest metaphysical bookstore in the San Francisco Bay area, recommended to us by Jim Wetmore. Our book orders will soon be processed and mailed through Fields, who carries a broad range of metaphysical books. All in stock items are shipped out on the same or next day. Fields can fulfill both domestic and international orders through our website or by phone or mail: Fields Book Store, 1419 Polk St. San Francisco, CA 94109, ph: 415-673-2027.

For you, as customers, the transition for online orders will be seamless. On the Sophia Foundation website, when you click on the bookstore you will automatically be linked to a Sophia Foundation page on the Fields website, with our banner and logo. You will then be able to proceed with browsing and secure on-line shopping for Sophia Foundation items and then click back to our website whenever you want.

Requests for study material will continue to be fulfilled in the administrative office. Contact the administrator with these requests.

Dear Friends of Sophia,

We are being given a precious opportunity to share in part of Patricia Cairns' healing journey with cancer. During Holy Week this past Easter, Patricia underwent surgery and had a breast and some lymph nodes removed. A significant number of lymph nodes were found to be cancerous. We have been greatly inspired by Patricia's courageous acceptance and the balanced approach she is using to respond to this challenge. After a great deal of research and consultations with both traditional and alternative practitioners (including an anthroposophical doctor), she has made choices regarding her follow-up treatment. At this time, she is choosing not to use chemo or radiation; she has been using an estrogen suppressor medication, iscador, Chinese herbs, healing touch and various other alternative modalities. Of course, prayer and sacred eurythmy are an integral part of her daily practice.

At the time of her surgery, Patricia had caring daily support from members of her Waldorf School Community in Olympia, Washington. One of the parents in her kindergarten class stepped forward as a patient advocate to help her navigate the insurance and financial intricacies of her situation. Although Patricia has medical insurance through her work, it has a high deductible and leaves much to be desired. Her out-of-pocket expenses for coinsurance in 2009 will be \$6,250 and her prescription is \$300+ per month after insurance. She has applied to a grant program for this drug, but has not yet been accepted. This, of course, leaves a financial need for her and a tremendous opportunity for all of us to put into living practice one of Sophia's charisms – to be of service to one another. There are many different ways in which this can be manifested; we would like to put forth two suggestions:

One possibility would be to contribute to the Sophia Foundation's Scholarship fund which has been in place for some time. Patricia has been involved with the Sophia work since the '80's. Currently she is engaged in two trainings for which she has a great love and devotion – the Grail Facilitators and the Choreocosmos programs. A donation in her name would allow her to continue her training and, without a doubt, assist in her overall healing process.

There is also another option of contributing to the medical benefit fund which has been put into place for her at a local bank. The donations to this fund would be free will gifts and thus not tax deductible. To make a donation to the account, mail your donation to Heritage Bank, Indian Summer Branch, 5800 Rainier Loop SE, Lacey, WA 98513, and note that it is to be deposited to the *Patricia Cairns' Medical Benefit Account*.

There are many other possibilities for raising money which can be implemented by any and all of us wherever we may live geographically. Some we are all familiar with such as bake sales, yard sales, sponsoring an event of some kind, raffles, collecting donations at already scheduled events, and so on. Silent auctions work well. Perhaps one of you might know how to set one up over the internet? We are most eager to hear from you with suggestions that you have found to be successful.

We would like to close with a reminder of the beautiful blessing from St. Francis' prayer for peace:

...for it is in giving that we receive.

In the love of Jesus Christ and Mary Sophia,
JaniceMarie Mappin and Cheryl Mulholland
Cincinnati, Ohio Boulder, Colorado

SOPHIA AND THE METAPHYSICS OF LOVE AND FORGIVENESS

Karen Rivers

Here is a true account that points toward Sophia's ineffable touch.

Dr. Ihaleakala Hew Len, a consulting clinical psychologist, spent four years at the Hawaii State Hospital in the 1980's, overseeing a ward of the most dangerous, violent 'mentally ill' criminals in Hawaii. It was an untenable work environment where psychologists quit on a monthly basis. The staff often called in sick, and when on duty, would walk through the ward with their backs against the wall, afraid of being attacked by patients. Fresh paint peeled off the walls and all plants in the facility died.

Dr. Len accepted the position on the condition he didn't have to have direct contact with the patients. After a few months of Dr. Len's presence at the hospital, patients that had to be shackled were being allowed to walk freely. Others who were heavily medicated were being taken off their medications. Staff absenteeism and turnover disappeared. Patients who had no chance of ever being released were set free. After four years the ward was closed.

When asked, 'How did you cure a complete ward of mentally ill criminals without ever seeing any of them?', Dr. Len replied, 'I simply worked on healing the part of myself that created them.' When asked how he went about healing himself, Dr. Len answered, "I just kept saying, 'I am sorry' and 'I love you' over and over again."

He would read the patients' charts, write down their names and then work to transform himself. He cleansed his judgments, beliefs, attitudes and asked the Divinity what he could do for the patients. As he worked on himself, patients began to heal.

Dr. Len used a Hawaiian healing process called ho'oponopono, a process of repentance, forgiveness and transmutation developed by Kahuna Lapa'au Morrnah Nalamaku Simeona, where erroneous thoughts within oneself and within another person are transmuted into perfect thoughts of Love.

He describes that the process of repentance and forgiveness is achieved through the inner dialogue, 'I am sorry for the erroneous thoughts within me that have caused the problem for me and for the client; please forgive me.' In response to the repentance and forgiveness appeal of the therapist, Love begins the mystical process of transmuting the erroneous thoughts. In this spiritual correction process, Love first neutralizes the emotions that have caused the problem, be they resentment, fear, anger, blame or confusion. In the next step, Love then releases the neutralized energies from the thoughts, leaving them in a state of void, of emptiness, of true freedom, so that Love can stream in, and healing is possible.

Dr. Len explained that because he is fully responsible for everything in his life, it is possible to transform everything in his life. He uses the healing words:

I love you
I am sorry
Please forgive me
Thank you

This transmuting power of love and forgiveness aligns with Christ's deed of taking upon Himself the sins of the world. Mary took upon herself the sins of others to help heal them. This is the work of the Holy Soul, and the future destiny of humanity, to share the guilt of the world, and thereby be able to heal it.

*My Task
Is to begin
Each day again
To Ask
For more
Meta ~ morphosis
An aspiration
To Isis ~ Sophia
For Inspiration*

*Encircled and held
Chrysalid still
My Soul spirals until
It moulds
The inner mounds
And many folds
Of my mind
Into an empty ~ ness
That is a mind ~ full ~ ness
A space
Of inner quiet
A Temple, Being ~ built
To hold heaven's
Manifold manna
That dew ~ like
Makes manifest the Feast
Of the Sun's White Light
And traces the dance ~
The fleeting glance
Of the Spirit's Flight*

*As I move
Into an outer place
Of chaotic
World Politics and Riot
May I be a Mage
Of Images
Until imago-like
My Imagination
Co ~ colours Creation
And paints Seed ~
Pictures that lead
Like a magic map
Through the maze
Of strife
To a Life
Lived in the lap
Of Peace*

*Grant me an increase
In Aware ~ ness
A Conscience ~ full
Conscious ~ ness
That Fires caring actions
An Intuition
That brings to fruition
An Eros ~ script
To Be
Enfolded in the imprint
Of each new day*

*Within me Stay
To date
I stand in need
May the Sun's Light
And Bright
Bounty ~ full ~ ness
Pollinate
My seed deeds
To fulfill
My Task
I ask
That in my busy world place
I may Be
Held by Your Being ~ ness
And Be
Embraced by Silence
As still as a chrysalis ~
With reed ~ like resilience
I reach up towards Your Brilliance*

*Oh Isis ~ Sophia
I bend low
On my knees
Please Bestow
In this Quiet Space
The Gift of Your Grace*

Bronwen Haralambous

CHOREOCOSMOS AND SOPHIA'S BEEHIVE VISION

Anonymous Seer – from a vision on June 10, 2009

Over a period of a few days, I became very aware, clairvoyantly, of what was happening at a Choreocosmos workshop that was taking place in a distant location in the United States. It felt as if the cosmic dancing at the workshop was being done inside my heart—I experienced a lifting, expanding feeling in my heart that corresponded to various dance movements and gestures. I could feel each person, and also the group as a whole. Rays of light danced in breathtaking patterns all around the events taking place. I knew that I needed to be there – and know that I was present – etherically. I checked the time afterwards and confirmed that at the very instant the dancing began, I became dizzy. I also felt the presence of angels. My body became a ‘periphery’ around the Choreocosmos workshop, as if the event was taking place inside of me. I could feel my breathing and the rhythms of my body in sync with everything happening at the workshop.

One day, while this workshop was in session, I entered into a vision. I experienced myself ‘traveling’ in space, in what seemed like a ‘cylinder’ of space. I felt a magnetic pull from my chest; it pulled me out, and also up through space. Stars were all around me and above me was a ring of light, which I saw as I drew nearer—it was a crown of light, out of which golden light rayed out into space, with very bright stars around its perimeter. It looked like the crown I had seen Mary Magdalene pass through in her vision on the day before the Ascension. I was drawn through the crown. It felt like I was being born; the pressure around my head was strong as I passed through. It was like a memory of my own birth.

Once I passed through the crown, I found myself in the Eye of God. Words fail to express the wonder of passing through a series of spheres, which were like misty veils of stars. I felt myself being drawn inward, being taken deeper and deeper into the

Center. In the center was a sphere of white light, suffusing in its midst, a beautiful Divine Feminine being that emanated rays of rosy, lavender light. In each arm she held a baby as light spiraled out from each. I saw the ‘stars’ of the babies—the ‘stars that they are.’ There was an exchange of light between the two stars—like oscillating waves of the light of infinity in indigos and violets—the waves forming a lemniscate (figure eight) between the two babies. I then saw one star appear in the South, and one in the North with the Earth in between—held fast in the light of the lemniscate, at its crossing point. As this occurred, the wounds of the stigmata in my hands ‘opened up’ and began to contract in pain.

What I saw next seemed impossible! I saw the two babies, the two ‘stars that they are,’ enter into the wounds of my hands, which I experienced as the wounds of Christ’s resurrected body! One was taken into the wound on my left hand, and the other was being held in the wound on my right hand. I looked up and saw that the Feminine Being had wounds on Her hands also. And then, as it were, the two babies were traveling through the wounds as if they were ‘birth canals’! It was as if the babies were being birthed through the wounds, one being born in the North and the other in the South of the Earth. I felt an intimate familiarity with this birth, like a memory of an identical spiritual birth I had experienced! Before coming to Earth, the babies were taken in through the wound of the left hand—to the great womb of Sacred Heart. In the Sacred Heart, they were nurtured by the Divine Feminine being until they were ready to leave via the wound of the right hand. Strangely enough, this all happened through me but also through the Divine Feminine being.

I was feeling the presence of the Divine Feminine being within my heart, whose wounds are portals to and from the Womb of the Sacred Heart. I ached to be one with her, my Mother. I then saw

the Heavenly Mother bring the babies to the Divine Earth Mother; the Goddess of Heaven gave the babies to the Goddess of the Earth. And then observed something most beautiful—stars streaming into the babies, like a throng of angelic beings descending upon them, forming a sheath around them. I understood this to be for their protection and for wisdom, and that their future missions were contained therein.

Sophia's Beehive

I then saw a dome of light appear that remains fixed over the location of the Choreocosmos workshop. It resembles a beehive of violet light whose top is a crown of stars, and is a portal into the spiritual dimension. The baby of the North came to the Earth in this area and is the 'queen bee' of the dome. Inside the dome of light were astonishing honeycomb light-formations rising in a spiral! Inside the 'honeycombs of light' I saw numberless angelic beings at work. They were constructing a spiritual edifice that will descend to the physical realm in the future—a place where spiritual honey shall freely flow. The nectar of life will flow in the Sophianic community of this place. The individuals that make up this community have worked to create a vessel; a portal has been and is being created by their work, together with the angelic beings who assist them. The 'beehive' is a shelter for the baby so that she can travel between the two worlds and carry out her work. Through this portal the Etheric Christ can readily visit those in the Sophia community who are prepared to receive Him.

I then began to hear the hum of angelic beings above, like that of honeybees, only it was the music of the spheres being sung—from above. Beyond any earthly sound, it was the sound of AUM – if one can imagine heavenly beings making that sound – pouring it into the dome of light. I saw everyone spiritually present within the dome receive these musical vibratory currents: it is how each person's heart is tuned to this music—the music of Sophia's heart! I was then taken into the Heart of Sophia, passing through in rays of violet light. Within Her Heart were the hearts of all of humanity! All of humanity was in Her Heart!

My own heart swelled with love; a love I could not contain, a love felt for all humanity—which was Sophia's love for All. Each human being is a light within Her Heart and has Her light within their own heart – rays of every color and intensity – so many shades of light! Oh, Sophia loves Her children! I was imbued with the fragrance of roses given off by the light of Her children! We are all flowers in Her glorious garden!

From Sophia's Heart, the baby who came to the North spoke to me:

Love thy neighbor: Again I say, Love thy neighbor, for all are one in the Heart of Sophia—we are all one. Sophia loves all alike, and all are known by Her. She gazes upon each and every face; She recognizes you, each and every one. The warmth around you is her embrace; She holds you in Her arms as Her infant, Her Heaven—and She is yours. You are the Heaven that She knows. As She smiles upon you Her sweet breath caresses your face—the dew that falls upon you is her kiss. You are Her star—She sent you to Earth to become an Earthstar.¹ It is through the power and the love of Christ who works in you that you will become an Earthstar—through Christ and His deed on Golgotha, which will help to purify and uplift the Earth. You are helping the Earth to evolve into a Star Herself, but first, enough humans must become stars. Wherever a human has become a star, the ground around them becomes holy ground. They become saints and the ground where they live and work become their temples.

I was then shown that the baby speaking to me is a star, and the area around her is already a temple. She continued to speak:

Many changes are coming to the Earth. Do not fear the changes. A cleansing must happen in order to prepare places for Earthstars to create holy places on the Earth, which are places of wisdom and protection—places of Sophia. Sophia would not send Her children to war. Rather, She would protect them. She would bring them home to Her, where

¹ In an earlier vision of the dead rising after Christ's descent into the earth, the author observed certain saintly souls as Earthstars. They were souls that had transformed their Earth substance, had penetrated it with spirit, so that they shone like stars of Earth.

they may live in Her love. She would not send Her children to war! She will call them home, and many will hear Her call. There will be some who will not hear Her call; they will go to war. But even while the war rages on, there will be those who will live in the Heart of Sophia, safe and protected in a place of love. Meditate upon entering into the beehive

of Sophia, where Sophia's work is being done and where all of Her workers are nourished by the nectar of truth, beauty and goodness. You do not have to live anywhere in particular. Wherever you are, you may enter into the spiritual beehive of Sophia, and may erect a sacred working community for Sophia in your own places, within your own communities.

HUMANITY'S RELATIONSHIP TO THE EIGHTH SPHERE AT THE PRESENT TIME

'A Friend'

At the present time humankind has shown its taste for celebrating egocentric desires trumping all other principles. Consider how Michael Jackson has been deified constantly since his death.

Meanwhile, the demons are here with us in abundance. Whatever they do, their intention is to increase their longevity and power. They are very intelligent beings—stronger and more cunning than we are. This is why we need the Savior.

In the confrontation with demons, one can consider oneself as a portal through which Christ can move between our world and the interpenetrating world of the 8th sphere (discussed below). Through Christ, one can see what needs to be done in relation to the demons. In the great struggle, the end will come when the leading demonic power, known in the Persian tradition as Ahriman, will be defeated spiritually by bringing Christ's light and love directly toward him.

Reasoning and any kind of activity with the intention to overcome him will fail. However, meditation along the lines of allowing Christ's light and love to stream through one will succeed. In relation to the demons, one can place oneself with them and their representatives, and one will find oneself in the front line of the struggle. Then they show themselves by way of imagery. They attack relentlessly, constantly attempting to tempt and seduce human beings.

Increasingly, around the earth, there is an astral blanket of heaviness, which is coupled with humanity falling into a stupor. In this kind of atmosphere, even breathing is difficult at times. The atmosphere is becoming increasingly charged, as there are more and more demons and fallen beings everywhere. This means that all manner of emotions, thoughts, feelings and images are coming forth.

Now the nine layers of the subterranean spheres are increasingly empty in comparison to how they were in the early part of the 20th century. For the sacred heart of Christ has taken up its abode in the sub-earthly realms during the course of the 20th century. One can hold the image of the subterranean spheres as the realm in which the living, beating heart of Christ is now found—beneath our feet. Christ's love rises through the soles of our feet into our souls. A stream of Christ's grace and blessing comes from below.

The earth from the surface down is now a glowing ethereal heart. However, from the surface and for miles out into the surrounding solar system, a dark belt surrounds the earth. This dark belt is the eighth sphere, which interpenetrates the human realm. From spiritual worlds the Archangel Michael has surrounded the 8th sphere from above. And from the center of the earth, the heart of Christ has taken up its abode, from where it rays up to the surface of the earth.

Unbeknown to most of humanity – placed in the middle, between the spiritual realms above and the depths of the earth below – large numbers of demons are now encroaching upon the human sphere. The demons know that they are surrounded from above and from below. The great battle of humanity with the demons has been underway since about 1879, or even earlier—since 1841, when the Archangel Michael began to cast down the demons, the spirits of darkness. However, the culminating battle in this particular phase of the confrontation with evil began in earnest on July 22, 2009, the day of the longest solar eclipse of the 21st century. For this encounter, humanity is in need of spiritual wisdom and the help of higher beings, which can arise through one’s longing for union with the Divine.

There are various ways we can consciously open to Christ:

- (1) For example, at the celebration of the Mass: If at the time of communion we consciously wait to receive him, Christ comes down into us through the crown of the head.
- (2) Simply by opening to Christ’s sacred heart – his divine, merciful heart – we can experience his sacred heart in our own hearts.
- (3) When we walk upon the earth in consciousness of the presence of Christ’s sacred heart in the depths, we can receive through our feet the warmth streaming up from Christ’s sacred heart radiating up from below.

Summarizing: Christ comes from the heights, from the depths, and through our own hearts.

We need to remain in constant union with Christ. For a multitude of demons and fallen beings are now present in the eighth sphere, which interpenetrates our world. They co-mingle with us, with our lives, and with the life of the whole planet, visible and invisible. The pressure that many people are now feeling is because the eighth

sphere is beginning to contract. This has the effect of densifying the atmosphere all around. This pushes more demonic beings through into our world.

The eighth sphere is made up of will, instinct, and fantasy images. It is of our own making, in (mostly unconscious) collaboration with demons and other fallen beings. Humanity is now exposed to this realm of fallen creation, a sphere not connected to the living force of the Divine. Recently, through this densification, it has become a very full place. On this account, all manner of past deeds and experiences are now rising into consciousness. These will be used by the Great Whore of Babylon (also known as ‘Anti-Sophia’) to tempt and entice us, and also to discourage and betray us.

This incarnation of evil is coming about because of the success of Christ in the spiritual worlds, in the sub-earthly spheres and in the hearts of some human beings. The demons and fallen beings are forced into the world, and their entrance into our world is experienced as a dark, depressing cloud or as listlessness weighing heavy on the soul. We have to learn to deal with these things personally. Here we can call upon Mary Magdalene, from whom Christ drove out seven demons, and who is a guide for humanity in dealing with demons. She awakens us to our real soul, which comes alive in divine love for Christ. Without this awakening, it is possible to get caught in the collective madness now besetting humanity. We have to be aware that the demons feed from the sins and nefarious activities of human beings, which they need us to keep engaging in, in order for them to continue to feed on us. At the time of the solar eclipse on July 22 this year the demons and the other fallen beings were here in great numbers, and since then they have begun to manifest more and more openly. However, most of humanity is still in a fog, in a cloud of unknowing. For those human beings who turn to him, Christ will guide them further, accompanying them through the challenging times ahead.

SOPHIA LETTER

A letter to Robert Powell

In the Fall 2007 issue of *Starlight*, two Sophia letters written by a young woman were published and evoked great interest, so in this issue we are pleased to publish another Sophia letter from her. By way of introduction to her previous two Sophia letters, she wrote: ‘My name is Gabrielle Chen Dickens. My father is Richard Dickens and my mother is Lisu Chen Dickens. I am sixteen years old. I am working towards the goal of becoming a priest in the Episcopal Church.’ Now, 1½ years later, she is older, but still in her teenage years:

Let me again express my gratitude for the publication of my letters in *Starlight*. I am also thrilled that this issue of the newsletter received praise from readers. I was very intrigued by the discussion paper you included in *Starlight*.¹ The discussion paper’s focus on the eras of human history (Pisces and its representation of the thinking mind, Aquarius and the cultivation of divine feeling, and the final age of Capricorn that will revolve around the Christ will) seems to me to parallel both the Sophianic Trinity and the evolution of Christ in the scriptures.

The Daughter of the Sophianic Trinity who, along with the Son of the Holy Trinity, represents the purpose and meaning behind creation seems to me to correspond to the mind-centered Michaelic Age of Pisces. The Daughter can also be seen as a driving force behind this waning era of human history: Her existence as the logical purpose behind creation, the intended and initial divine *thought* behind the careful blueprints of creation. She represents the ultimate ‘thought process’ that went into the development of creation. The second figure of the Sophianic Trinity, the Holy Soul, reflects the presence of Sophia in Her Age of Aquarius. She is the purity of feeling and spirituality within creation—and the beauty of it. The Holy Soul reminds me of the focus on the development of feeling during the Age of Aquarius because She represents all that is pure and beautiful in creation, the divine elements within it that connect us at the level of our hearts and souls

¹ John Hipsley and Robert Powell, ‘Sophia Foundation of North America: An historical and epochal context,’ *Starlight* vol. 8, no. 2 (Fall 2008), pp. 19-22.

—the seat of our feelings, as well as the emotional bond we share with God. And finally, the Mother serves as the Sophianic will and driving impulse of creation. She is the primordial core and sturdy cement that holds creation together. This reminds me of the emphasis on the divine will in the Age of Capricorn, and this corresponds to Christ’s unique relationship to this era of humanity. As my father told me, the Age of Capricorn is interpreted by Rudolf Steiner as a sort of ‘end times’—for it is the Apocalypse in its literal translation as an ‘unveiling of a mystery’. The magnitude of the revelation of this divine mystery will require, I believe, the unification of human will and divine will, as you pointed out in your paper, and this amalgamation of will-power will result in a bridge between humanity and the Kingdom of Heaven.

The eras you discussed in your paper also sparked an interesting parallel in my mind to the evolution of Christ’s role in the New Testament. Christ first seeks to deliver His message in the text in the role as a teacher, a wise sage who employs mind-boggling and thought-provoking parables to illustrate His teachings. It is as if Christ is challenging us to employ our thinking capacities in obtaining the truth, as the Age of Pisces is focused on the evolution of the human mind. Later, with the crucifixion and resurrection of Christ, we see Him as the suffering messiah. This image of Christ resonates deeply within the human heart, for His cruel death painfully reminds us of the meaning of His sacrifice and his resurrection inspires humanity’s souls to ascend into Christ consciousness, to experience a transcendence and rebirth from the trappings of materialism. This

resonance and revelation of the human heart in regards to the life of Christ corresponds to the emphasis in the Age of Aquarius on the evolution of the feeling impulse in humanity; and finally, the Second Coming of Christ in *Revelations*. Christ is portrayed as the personification of the divine

will, both beautiful and terrifying as He comes to usher the world into a new era. The dominance of Christ and the divine will in the final Age of Capricorn corresponds to this image of Christ in the last book of *Revelations*.

May Christ, Sophia, and Michael be with you always.

Gabrielle Chen Dickens

Death of Father Dunstan (1923-2009)

Father Dunstan Morrissey was born on February 22, 1923 in Illinois, about one hundred miles west of Chicago. He later became a Benedictine monk, and when he became interested in the work of the Sophia Foundation, he was living at Sky Farm, a Benedictine Hermitage that he founded just outside of Sonoma, California. He was in his 70's when he began attending the annual Sophia conferences at the Santa Sabina Center in San Rafael, which he continued to attend until his frailty no longer permitted.

He lived the Christian monastic tradition exemplified by St. Isaac of Nineveh, who was a constant source of inspiration to Father Dunstan. The essence of this tradition can be summarized as, 'Purity of heart as a state of prayer.' His life was a magnificent example of Christian monastic life, a life spent in contemplative prayer, in service to the world through many hours of daily prayer, through which he radiated the sublime love of a pure heart and also his great devotion to Sophia.

He spent the last few years of his life in a retirement center in Windsor, California, and passed peacefully into the spiritual world early on the morning of February 25, 2009 three days after his 86th birthday.

For those who met him at our Sophia conferences, his memory lives on in our hearts and souls.

—Robert Powell

I connected with Fr. Dunstan in a deep and tender way at one of our conferences, and I have held him in my heart ever since. His crossing the threshold isn't surprising news, as I knew that I probably wouldn't see him again, but parts of me can't help feeling earthly grief with his passing, even as I know that he is welcomed with joy in the spiritual world. He was a great soul.

—Molly Rose

TRANSFORMATIONAL THEATER

Molly Rose

Transformational theater has its roots in the mystery schools of ancient times when drama was used as a path of initiation in the context of community for the redemption and transformation of the human soul. Enacting and embodying human struggles, moral dilemmas, and spiritual processes, one has an experience of awakening to consciousness and transformation that goes beyond thinking, through the feeling heart, into the will and deeds, which is how we bring about change in the world. Theater then becomes a vessel for sacred magic, enabling participants to penetrate through the veil of illusion to perceive the archetype of the human being and the drama of cosmic evolution.

Chrysalis Productions, founded by Karen Rivers, is the transformational theater company of the Sophia Foundation of North America. Since 1995 Chrysalis has presented Goethe's fairytale, *The Beautiful Lily and the Green Snake*, Howard Pyle's *The Garden Behind the Moon*, Edouard Schure's *The Sacred Drama of Eleusis*, Arthur Maximilian Miller's *Parzival*, and *The Mystery of Love*, by Karen Rivers.

In Spring 2009, under the direction of Karen Rivers, Chrysalis presented *Parzival*, by A. M. Miller, translated by poet, Daniel Polikoff, with original music by composer Marcia Burchard. Members of the cast, drawn from the SF Bay area, spent seven months in study and preparation working with this great story as a model for today's human being.

Parzival is called to a great adventure and sets out into the unknown, just as we are now challenged by our times to a great adventure which calls for noth-

ing less than our own transformation. Throughout his journey *Parzival* is brought to consciousness of the pain and suffering of others through the Feminine and by this means learns compassion. He is thus able to heal his own wounds and that of the Grail King, restore the Grail Castle to well-being, and rule the kingdom, united with Queen Conduiramur in love and wisdom.

Likewise, we become sovereign, and our world is restored to well-being, when we are able to heal and rule ourselves with love and wisdom, individually and collectively. Current global crises and trials have brought humanity face to face with the truth that we are not separate and share in each other's fate. The idea that the well being of the individual and the community are interconnected has been given expression in our time in the words of South African activist Desmond Tutu, "Ubuntu – I am because we are". In his time, Rudolf Steiner gave a similar expression:

*The healthy social life is found
when in the mirror of each human soul
the whole community finds its reflection,
and when in the community
the virtue of each one is living.*

Parzival, too, must learn this lesson. His journey teaches us that we must find the compassion and moral courage to suffer the collective wounds of the world and ask "What ails thee? What is needed? How can I help?" We must envision and co-create a future where Love and Wisdom reign together, and we are each other's keeper.

SOPHIA GRAIL CIRCLE

SOPHIA GRAIL CIRCLE FACILITATORS' TRAINING 2009

Jackie Sohn

This was my first time at a Sophia Grail Circle Facilitator's Training. I had not attended previously because I had been under the impression that it had requirements which I could not fulfill. At the beginning of this year, I felt guided to inquire about this and was reassured that my course of study up to that point was sufficient for me to join in on this year's training. Throughout the training was a spirit of love and harmony. Karen and Robert clearly demonstrated respect for our free will in taking this training to the degree and at the pace which is in alignment with our soul's growth. We were presented with guidelines as well as requirements for the different degrees of Facilitator.

What I embarked on was the most profound training I have ever participated in. There were four components to the training to address the different levels of our being: Sacred dance to align our will with Divine Will, sacred music to elevate our Feeling, instruction and conversation to enlighten our Thinking and Grail Circle celebrations as a culmination.

Each day started with a session of sacred dance. Sacred dance, part of the Choreocosmos School, is devotional eurythmy—meditative movement to prayers and sacred texts which builds an etheric connection between an individual and the spiritual dimensions of consciousness. We entered more deeply into the experience of Jesus Christ through offering the Lord's Prayer in the language He used—Aramaic. We explored the last phrase of the Lord's Prayer:

*For thine is the kingdom,
and the power,
and the glory.
For ever and ever.
Amen.*

uniting it with the 'blessing hands' gesture indicated by Rudolf Steiner and the 'IAO' gestures (the fundamental exercise of eurythmy). We danced the holy sound AUM to the sacred Sanskrit verse:

*O Self, from whom all originates,
O Self, dwelling in me,
O Self, to whom all returns,
Toward Thee I strive.
Peace – Peace – Peace
AUM*

We learned Steiner's 7-pointed 'Star of the Lamb' with the corresponding planetary gestures as an introduction to the *Meditation on the Etheric Christ*. This meditation by Valentin Tomberg assists us in experiencing Christ's Second Coming. We honored all of creation with the contemplative gestures of the Three Reverences. We ended each sacred dance session with the Pentagram of the Five Sacred Wounds, understanding the wounds as organs of our developing Resurrection Body as yet only in its embryonic stage. (This is discussed in the book *Meditations on the Tarot*.)

Each morning and afternoon there was a teaching and conversation. The topics included the Inner Orientation of a Sophia Grail Circle Facilitator, the Redemptive Power of Sacred Magic, the Meaning of the Holy Sacraments, and the Meaning of Liturgy in Our Time.

Every evening we held a Sophia Grail Circle celebration. We experienced the different levels of Grail Circles corresponding with the varying degrees of Sophia Grail Circle Facilitator. For example, the *Zodiac Celebration* and *Seven Seals Grail Circle* are of the first level which involves words and music, whereas the *Foundation Stone Meditation Grail Circle* is the next level which

incorporates gesture (eurythmy) as well as words and music.

The culmination of this year's Training was a two-part Sophia Grail Circle celebration of the *Foundation Stone Meditation* and the *Alchemical Baptism*. The *Foundation Stone Meditation* was the culminating teaching of Rudolf Steiner, which addresses the human soul on the three realms of activity: Will, Feeling and Thinking. This cultivates the Foundation Stone of Love in our hearts, the remedy for our time. The second

part of the celebration, the *Alchemical Baptism*, is something new in the spiritual stream of our time. It is a conscious spiritual union with the mission of Christ and Sophia for world evolution. As part of this celebration, we were taught how Christ *is* the Tree of Life.

At the completion of this gathering, there was a beautiful beginning of a whole new chapter as the Sophia Foundation of North America bestowed a gift to Lynne Klugman for the founding of the Sophia Foundation of Australia.

Lynne Klugman

In a humble barn (on the other side of the world from Australia), watched over by 'Grandma Oak' with her resident family of owls, new Grail Mysteries are being woven into existence.

During May of this year I had the rare privilege of participating in the Sophia Grail Circle Facilitators Training in Northern California. So it was that I came to experience how the humble outer casing of a country barn housed a portal to the heights and depths of spiritual experience, as well as being able to expand horizontally at times to include the whole world in its embrace. I was overcome with wonder and profound gratitude, having longed to be able to participate with the beings of the spiritual worlds in community with others in a state of conscious interaction, all my life. Up until this point I had imagined that I would need to wait for another lifetime or at the very least for the life unfolding after death. Not so, it seems.

Cradled within the warm interior, held within a Grail circle, we were enabled to participate in deep and beautiful celebrations. Meditative content included the Zodiac circle, Rudolf Steiner's Foundation Stone Meditation, and the Seven Seals from the Apocalypse. Exquisite piano music, carefully chosen and beautifully played, was accompanied by meditative texts spoken by participants in the circle. Spiritual beings were drawn to participate with us, showering their blessings upon us. At times the presence of the Etheric Christ was palpable as our hearts were

opened and expanded with love and reverence for all of creation.

This was no 'group meditation'—there was no chanting or attempt to create an artificial form of heightened experience. It neither 'lifted us off our feet' nor did it 'pummel us into the ground'. It simply took us into our hearts—if that is where we wished to be. That is certainly where I wished to be. After thirty-five years of working with the extensive, wonderful insights of Rudolf Steiner, I was truly warmed to find them moving more deeply into my inner being, being received by my patiently waiting and expectant heart. In this heart-filled experience I rested within the harmony of body, soul and spirit, of thinking, feeling and willing. I approached the Grail and my cup was filled. I felt renewed, re-enabled to turn towards others and to assist more fully with the ongoing task of the redemption of Earth—and all of her Kingdoms.

The Parsifal story has accompanied me through my twenties, thirties, forties—and now fifties. My original copy is slowly disintegrating from over-use. As I come closer to my sixth decade I become aware of how easy it is for Anthroposophy to become somewhat like Gurnemanz' advice—it is so easy to rely on Steiner's experience rather than to focus on ploughing one's own field so that there is something of one's own crop to reap. In the ethereal Grail Castle, disguised as a hay barn, I discovered my own ability to have, to

own, and to recognise, spiritual experience. I may be a long way off from being able to experience what Dante did, but what I have experienced is such that I can speak from experience, rather than simply quoting Dante or Steiner. My journey in the Grail Facilitator's Training and in a number of other courses offered by the Sophia Foundation of North America took me from the head to the heart, allowing me to enter into the deeper 'mystery' of things...

I offer my profound thanks to the steward of the barn, to the wonderful musician, to the administrator of the Sophia Foundation and

to all who took part in the Sophia Grail Circle celebrations. To the co-founders of the Sophia Foundation of North America I offer deep gratitude for the creation of new and potent Grail mysteries, filled with healing for ailing humanity and all the kingdoms of nature. As I set out with others in my community towards establishing the Sophia Foundation of Australia, I feel supported in this intention by the quiet but potent work which is being undertaken by the Sophia Foundation of North America at this crucial juncture in our earthly evolution. May my cup, which has been filled to overflowing, proffer Sophia's sustenance to those in need in our great Southern land.

Kyrie eleison, Christe eleison, Kyrie eleison, Dona nobis pacem.

IN THE LIGHT OF THE HOLY GRAIL

Anonymous

'In the light of the Holy Grail...' I have said these words often and imagine what this light would be like. I have spoken about a 'Grail Vessel', thinking I have experienced it already on some level. However, I have just experienced four days that revealed that the mystery of the Grail is ever more wondrous than I have previously imagined or experienced. It is so very exquisitely a mystery of all that is new, becoming, and beautiful, for those whose hearts and minds are properly prepared. This preparation is what has been occurring during these first four years of the Sophia Grail Circle training for facilitators. In the course of time, we have become more able to form a Grail Chalice, through which Divine Love can manifest wholly in harmony, and as purity.

Our daily experience was the interplay of effort and grace. The movement was profoundly strengthening and healing. The talks I experienced as divine nourishment. As at the miracle of the Feeding of the Five Thousand where the masses were nourished by every Word that issued forth from the mouth of Jesus (God), I felt that the Word that was spoken into the circle nourished me on a physical level. My heart breathed in this

nourishment streaming through the spoken Word and literally fed me. I say this with delicacy as it was a most profound and holy experience.

The singing was a further preparation for those on the Grail path. When we sang *Kyrie Eleison* I was almost brought to my knees in utter reverence for His Mercy.

The days were exceptionally harmonious and flowing as we learned on many levels about our mission, being incarnate together and having come together in this way. The word 'mission' was never spoken, but by the end of this four day training I understood, through the examples set by the teachers, that by being in this training together we have chosen a mission to attain Grail Knighthood, striving to manifest purity on Earth on the level of the will, for the redemption of the Earth and Humanity.

Each of the four evenings included a Sophia Grail Circle celebration. First, through the Zodiac celebration, we experienced spiritual communion with Sophia. Then, through the Seven Seals celebration, we experienced spiritual communion with Christ. The third evening we celebrated

the Marriage of the Lamb and His Bride, which brought me further toward an understanding of the *Lamb*. Being a witness to what occurred during this celebration prepared me to take in deeply the teachings of the following two days—the teaching of the Sacred Pentagram of the Five Wounds.

This teaching was, for me a deepening into the understanding of our mission as human beings incarnate in these times, earnestly striving within community to become vessels for Divine Love in the world. I learned that through obedience, poverty, and chastity, and a deep love for Jesus and a willingness to help fulfill His mission on Earth, one can open oneself in such a way as to bear the cross for Jesus Christ, as He once bore it for us. To bear the cross for Him – to inherit the Earth – this is what is needed now. We need to become willing and able to bear the cross for Him to help bring the mission of the Earth and humanity to fulfillment. Through practicing together the meditation of the Sacred Pentagram of the Five Wounds, and through Robert’s teachings, we were striving toward the future realization of the resurrection body—the purification of our being unto the depths of physical substance. However, Robert mentioned that this is a path that has to be chosen consciously, in free will, and one must be sure one is willing to travel this path. My response, not spoken, was ‘I am, and I must, for I now *know*, and I love Jesus Christ with all of my heart, all of my soul, all of my being.’

As we travel along this path, together with Christ, He then is able to open for us the path to Shamballa, from whence He makes all things new. I think of the Rose Cross—the image of all that is base in us dying away, and the new life that arises as a result represented by the circle of seven roses symbolizing the blood of Christ – His Divine Love manifest in our time in the etheric realm – that makes all things new.

The fourth night we celebrated the *Foundation Stone of Love* in Eurythmy. Rudolf Steiner, toward the end of his life, and in response to the burning of the Goetheanum, heard Christ speaking to the human soul, and brought this meditation through

as a way for us to come into relationship with the Etheric Christ. It is a profound experience to listen to these words of Christ, and then, with the fourth stanza, respond to Christ with utter sincerity in movement, asking Him to warm our hearts, enlighten our heads, that good would become what from our hearts we found, and from our heads direct, with single purpose. This moment in the meditation is one in which our earnestness and devotion can shine forth to Him who loves us, and has made for us a kingdom on Earth, Priests to His God and Father.

This celebration was followed, on the same evening, by the bestowal of the Tree of Life through a new kind of baptism—the Alchemical Baptism. As Valentin Tomberg teaches, the world remedy is Christ Jesus—as the Tree of Life for Humanity. The bestowal of this blessing of the Tree of Life through the Alchemical Baptism did indeed seem to be a preparation, and even a beginning, for us to be able to let go of the old and to open to all that is new and becoming and streaming in to us from the future, now with power and Great Glory. This is a difficult experience to communicate, for much of it was occurring, I suspect, on a subconscious level. Although I was aware of much of what was happening, it seemed something more was happening just below consciousness. It felt like we were, because we consciously choose this baptism of the Tree of Life, also choosing to be united on a deeper level for some future event.

The music during the evening celebrations is still sounding throughout my being. I fall asleep with it—wake up with it, and hear it while I am cleaning the kitchen or working in the garden. I even hear it at work. The music was in itself so incredibly healing, and therefore a great blessing. I say this with loving recognition and gratitude for our beloved pianist.

During these four days of training there were, clearly, many blessings bestowed upon us, we who were striving earnestly in the names of Christ and Sophia to become vessels of Divine Love in the world. I have often imagined what Divine Love looks and feels like. I have had ‘memories’

of being in the presence of Jesus, of how his feet touched the Earth with the tenderness of love, of how His Being exuded peace, and how His eyes shone forth the light of God; His goodness and purity; His regal yet humble countenance. These memories have sustained me. And I have a painting in my living room of a Grail Knight. I often sit and stare at it for long moments, in awe of his beautiful face, the perfect way his head rests on his perfect shoulders, and the way he addresses his sword. Repeatedly beholding this beautiful image (by Rembrandt) of a Grail Knight has also sustained me.

Toward the light of the Holy Grail,

Michael, Sophia, In Nomine Christi.

And yet, in the course of this fourth annual training for Sophia Grail Circle facilitators, I experienced *first hand* one who is manifesting purity on the level of the will – a living, breathing Grail Knight in my midst – the most beautiful face I have ever beheld directly. This was the deepest, most eternal teaching of all. It is a lofty example to try to live up to, yet I pray to remember it from life to life, and eventually, to realize it myself, with love, for love and in love, for the continual unfolding of our future—and our eternal being.

MY DELIGHT, MY JOY, MY STRENGTH, MY LOVE

Anonymous

Upon beholding the starry heavens I open, smile, twirl, skip and even laugh softly, in love. The Light of the Daughter of God, ever so pure, and ever so gentle, descends upon me as a mantle of starlight that settles sweetly about the shoulders. In child-like innocence I experience Her sweetness as my best friend.

And I experience Her in another way—as extraordinary strength that pours forth. The first time I experienced her ‘pouring forth’ I was walking under the night sky and stopped and called out to Her eagerly. She immediately poured Her heavenly forces right through me and out into the world for miles and miles and miles! I was so very surprised as I stood there and witnessed Her stream through me out into the world!

Certain ‘little’ events can be the beginning of the attainment of higher levels of spiritual experience. One such event occurred to me many years ago when I heard in my back yard bushes and trees ‘speaking’ to me. Of course I was surprised, and looked around to see if anyone was there, just to find I was alone, but really *not* alone, and that indeed the speaking came from the bushes and

trees. I believe this was the beginning for me of a growing awareness of Christ in the Etheric Realm.

Similarly, just two months ago I was in this same yard and stopped to behold a cherry blossom—a Kwansan Cherry blossom, which is relatively large, and has a lovely pleroma, deep, full and completely pink. As I beheld its beauty with wonder, I heard its song! It was more than a tone—it was a song that seemed to be continually manifesting the form of this blossom. I looked around. No one. Yes, it really happened. I believe it was another beginning for me of the attainment of a higher level of spiritual experience, which continued two months later, or last night, at the Sophia Grail Circle celebration of the Zodiac.

Soon after the celebration began I found myself ascended and with Sophia, my delight and my joy. I found that in order to call her down, I needed to first call on the Blessed Virgin Mary to unite with me. The Virgin Mary, for me in this moment, felt like a mediator between our world and Sophia’s (current) Realm. A feeling of deep peace came over me when Mary was with me, and then I called on Sophia to unite with me. In response, first I had

the experience of my body becoming a symphony! I was suddenly all music and movement! I could barely contain it and remain still, and felt humbled and even a bit foolish at having asked such a vast being as Sophia to unite with me. But there I was, filled with glorious music and movement, and then suddenly Sophia poured forth Her Heavenly forces not into *me*, but through our circle and into the Earth! A vertical streaming of heavenly forces contained by the circumference of our circle poured into the Earth and continued descending directly to the Mother with clear purpose. I felt an incredible flow of peace and comfort as she poured forth more and more light into the Earth.

And I thought, ‘She is already uniting with the Mother? Aren’t we striving to prepare for her a temple on the Sun? Yet here she is already descending to the Mother?’ These questions came as a flash, and so did the answer: ‘The center of the Sun is in the heart of the Earth.’ I will have to live with this for a time to better understand it.

It seems to me that the heavenly forces that stream above us are waiting for us to manifest here below the portals through which they can stream into the world as a transforming and uniting substance. When the vessel is right, Sophia, the Daughter of God, can stream in as a healing force, and uniting substance.

As Sophia, Daughter of God, continued pouring forth Her Being into the Earth, streaming Her Light into the Earth, I remembered the words from a vision of an anonymous seer: ‘Accept the love of the Master into your being.’ In this moment, Christ Jesus, My Lord, began to permeate my being with His substance—Love. He penetrated my very flesh and fluids, saturating me with His pure force, His beautiful, beautiful Being—Love. The music and movement inside me turned into the sweetest, purest love. I felt like I was at a wedding feast—The Mother and the Daughter; The Earth and the Sun; The Lamb and His Bride. As I recall it now I hear and feel the music again....glorious harmony on one level, and precious love on another.

*With deep, deep gratitude, great awe and humility,
and love becoming ever purer.*

In Fort’s Barn

Has a word been spoken? By whom?

Has it streamed and sounded forth? From where?

Or is it keeping vigil;

Immutable, standing guard,

Silent and bestowing?

Stillness forged: lost but for a single sword;

Alive with benediction,

Sheer, suffused and luminous

In the arc of its descent —

One act of grace revealing many,

Many revealing One--

Immaculate

Anointed, we sit,

Pillars bearing upward to the stars;

Light and shadow knit together seamlessly—

Our sorrow now the vessel

Of our joy

Mindful, mastered,

Entirely heart,

Who are we?

Where are we and when?

This speaks:

Whoever you are, I am, and I am yours;

Wherever you are, you are here at last;

Whatever your wounds, they are mine forever—

Sounding seas, timeless worlds—

In the slow and sacred burn

Of my Becoming

—Richard Reho

~ SACRED NUMBER ~

THE MATRIX
OF THE UNIVERSE

WITH

CHOREOCOSMOS

THE NEW CHARTRES SCHOOL
AT CHARTRES CATHEDRAL

JULY 4 - 10, 2010



CO-SPONSORED BY WISDOM UNIVERSITY AND THE SOPHIA FOUNDATION OF NORTH AMERICA

The New Chartres School builds upon and reinterprets the mystery school that flourished in Chartres, France a thousand years ago. It is intended as a gathering point for a contemporary wisdom community, through a modern form of the most comprehensive learning system known to civilization – the seven Liberal Arts. The Liberal Arts have their origin in ancient Egypt and were refined through the Greek and Roman philosophical schools. They were brought to their highest expression by the Chartres School during the eleventh and twelfth centuries. The Liberal Arts were designed as initiatory rites with each Liberal Art preparing the students for the next higher level. The goal for both students and teachers was to participate in an alchemical process of transformation leading to the embodiment of the divine human.

For over 3,000 years, since the Druids first consecrated the site where the cathedral now stands, Chartres has been a focal point for the veneration of the Divine Feminine and a center for the mysteries of healing and birth. This veneration was memorialized in stone and glass in the sweeping Gothic architecture of the cathedral, which the builders viewed as a form of sacred writing. Over 400 images of the feminine grace its walls and stained glass windows. The great mythologist Joseph Campbell called Chartres the “womb of the world.”

This year in Chartres we will celebrate Sacred Number, the fifth Liberal Art of Arithmetica, the sphere of proportion and rhythm underlying the order of the cosmos. The mysteries of numbers were at the heart of the quadrivium during the golden age of Chartres. Each day will include sacred dance (prayer eurythmy), an opening session, Choreocosmos featuring Dances of the Elements and the Liturgy to the Earth, Dreamwork, a symposium on Sacred Number, singing, immersion in the cathedral, and personal time for meditation and exploration. We will have one private evening in the cathedral devoted to walking the labyrinth, accompanied by Gregorian chant, and another private evening in the crypt.



The harmony of the world is made manifest in Form and Number, and the heart and soul and all the poetry of Natural philosophy are embodied in the concept of mathematical beauty.

— Sir D' Arcy Wentworth Thompson
(1860-1948)

Faculty includes: Jim Garrison, Andrew Harvey, Caroline Myss, Karen Rivers, Teresa Collins, Apela Colorado, Lynn Bell, Hans Christian and others to be announced soon.



For more information or to register see: <https://www.wisdomuniversity.org/syllabus60161.htm>

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 2010 workshops given on the following pages of this issue of *Starlight*.

2009 WORKSHOP IN ASSISI

ST. FRANCIS AND ST. CLARE: MESSENGERS OF SOPHIA

Robert Powell

Each year since 2003 there has been a Choreocosmos workshop in Assisi, Italy, the town of St. Francis and St. Clare. The workshop always takes place during the week of August 15. Those who come each year are drawn again and again to this blessed place, where the spirit of the great Sophianic saints – Francis and Clare – lives on. The lectures during the one-week workshop expound upon the central theme, which this year was St. Francis and St. Clare: Messengers of Sophia. The lectures alternate with sessions of sacred dance. This year in the sacred dance activity, as well as working with the Prayer Sequence to violin accompaniment, we deepened into the central meditation given by Rudolf Steiner – the Foundation Stone of Love. This year in Assisi we had an extraordinary week working with the Foundation Stone meditation, together with the musical accompaniment provided by the Italian violinist Daniela and her pianist Fabio. It was wonderful to work with the following five Beethoven pieces, which they played so inspiringly:

Kreutzer Sonata, 1st movement (introducing the 1st verse)

Spring Sonata, 1st movement (introducing the 2nd verse)

Violin Concerto, all three movements (introducing the 3rd and 4th verses—and the closing music)

For the first time – this year – our gathering in Assisi was not in the Cittadella retreat center but in a church (the church of St. Anthony – Sant’Antonio); this is St. Anthony of Padua, who was a Franciscan saint. It was a most amazing experience – by some

felt to be the most profound Choreocosmos event so far (and they have all been profound!) – no doubt enhanced by the centuries of prayer and liturgy in the church. It was truly divine guidance that led us there, to this church, where we worked with the Foundation Stone meditation every morning and with the Prayer Sequence each afternoon. Daniela played the violin with extraordinary sensitivity and passion and strength. And her accompanist, Fabio, was also remarkably accomplished on the piano with these very difficult and challenging Beethoven pieces. Some of us who were present in Assisi for the 2009 Choreocosmos week there are still in the heavenly aura of what transpired. A seed for the future was planted in the church of Sant’Antonio in Assisi during the week August 9-15, 2009.

From a participant who wishes to remain anonymous:

Through the wonderful workshop in Assisi I now experience – reinforced through a recent Choreocosmos workshop at Lake Constance – a steady and conscious unfolding, step by step, into the realm of Life and also a transformation, a spiritual awakening from within, through the path of training presented openly through the mystery school of the Choreocosmos School of Cosmic and Sacred Dance. Such a training in antiquity, prior to the Mystery of Golgotha, only took place behind the closed doors of the mystery temples. The longing for this inner “becoming ever more living” spiritual awakening is growing stronger and stronger.

REFLECTIONS ON THE CHOREOCOSMOS EXPERIENCE AT CHARTRES

Christine Holmstrom

(Note: Karen Rivers offered a daily hour and a half long class in Choreocosmos to participants in the New Chartres School of Wisdom University, from July 6-10.)

The students gather in the St. Etienne room at Maison St. Yves, an old convent converted into a hotel and conference center in Chartres, France. Some shuffle their feet in nervous anticipation, eyeing the grand piano positioned at the far end of the long rectangular room. Chérie Rivers, pianist, and doctoral candidate in Ethnomusicology and African Studies at Harvard University, sits gracefully at the piano, her elegant fingers resting on the ebony wood.

The walls are draped with exquisite silks, created by Wisconsin artist Jenwah Panther. The largest silk, reminiscent of the blue rose window in the cathedral, punctuates the blank wall on the other end of the room. The deep blue of the background, as intensely pure as a perfect slab of lapis lazuli, is hypnotic. I gaze at the vibrant colors of the individual sections and discover they don't depict saints or biblical scenes but images of nature and goddesses. My eyes are drawn to this piece whenever I'm in the room. It's as if the magnificence of the cathedral's rose window has magically been duplicated in silk. Other silk pieces – small banners, scarves and hangings – line the room, competing with the view from a bank of windows. In the garden below, a gravel labyrinth is etched into a rolling expanse of lawn. Below the garden walls one sees the tiled roofs and winding tree-lined streets of the old town.

Multilingual chatter fills the room. Morning sunlight cascades through the windows, warming the space. People stand in clumps, removing shoes and jackets, awaiting instruction. Most have never been exposed to Choreocosmos, and many have never heard this term until today. Karen Rivers, co-founder of the Sophia Foundation of North

America and newly-named director of the New Chartres School of Wisdom University, greets us cheerily. She briefly explains the concepts of eurhythmy, cosmic and sacred dance.

We begin with the expansion and contraction exercise, set to music. We form a large, oval, adjusting to the rectangular shape of the room. Chérie begins to play and the group starts to move in time to the music. A few students glance about, struggling to mimic the arm movements demonstrated by Karen, unsure of when to move forward and when to walk backwards. Others move to their own rhythm, heedless of the instructor.

The music ends, and Karen informs the class that we will be dancing the planets, starting with the sun. She explains that each of the seven 'classical' planets, those visible to the naked eye, relates to one of the chakras, or energy centers, of the human being. The planets activate the soul forces within the human being. We will learn the forms and gestures associated with each planet as well as the gestures for the sound that arises from the vibrational frequency of each planet. These sounds correspond to the vowel sounds in human language. Finally, Karen expresses that the week is planned so that by Friday, we will be able to dance the entire sequence of seven planets. I feel a wave of skepticism, but it shatters on the solid rock of Karen's faithful determination.

Karen begins by describing the cosmic dance form of the Sun. She demonstrates the slow measured steps, the two circles that form a moving figure eight, progressing to the right. We practice to music. I hear someone mutter, 'I've got two left feet, I'll never be able to do this.' After a few tries,

most people can move in a simple circle in time to the music. Karen tapes a diagram of the form to the wall. We crowd around, peering at the yellow lemniscates rolling across the white paper in perfect alignment. Although I know the form, my brain struggles to translate the diagram into a sequence of steps that my feet should follow.

We learn that the golden Sun corresponds to the heart chakra, the 12-petalled lotus flower, the seat of love. The sound of the Sun is ‘AU,’ bringing heaven and earth together in the human heart. The Sun is the center of our solar system, as the heart is the central organ of the human being. The Sun rays its warmth on all beings, regardless of their faults or shortcomings. Likewise, love can stream unconditionally from the human heart.

Now we must master the eurythmy Sun gesture. Karen gives us a simple exercise of rotating our arms in front of bodies at waist height. Then she shows us the Sun gesture—the right arm extended diagonally forward towards day consciousness, the left arm diagonally backwards, reaching towards the unconscious. The arms become the wings of the heart. We practice rotating our arms, imitating Karen. It takes several minutes before every student masters the proper rotation of the arms—the right arm moving clockwise and the left arm circling counter-clockwise.

We are ready to begin the cosmic dance of the Sun. Chérie begins to play J. S. Bach’s *Jesu, Joy of Man’s Desiring*. Karen calls out ‘one, two, three, four, five, six...’ We step in unison, deliberately, slowly to the music. The atmosphere in the room shifts as some students begin to move with a degree of assurance. When the music stops Karen describes and demonstrates again how the form proceeds to the right; our practiced figure-eight circles should metamorphose into slanted ovoids. A few people groan. We begin again. There are clumps of dancers in some areas and wide gaps in others, but we persist. Somehow, we dance the Sun, quite successfully by the third go-round.

Then we turn to Venus. Those of us who know the sequence quickly recognize that we have the opportunity to provide an example for those

who are new to Choreocosmos. Linda Delman, a graduate and choreocosmos teacher herself, helps position those lacking confidence near experienced students. Karen’s California students strive to carry the form amidst careening beginners. At least sixty people are crowded into the room. Karen exudes confidence, her encouraging smile is unwavering. I have my doubts about the outcome, but Karen’s vision of our future success is contagious. We are fledglings, teetering on the edge of the nest; not yet a squadron of swallows, moving in unison through the warm air.

When the class ends on Monday morning, I wonder—do the students sense a subtle change in their etheric bodies? I recall how difficult it was to focus on anything except my feet and arms when I first began choreocosmos. Monkey mind chatter filled my head. ‘Darn, I’m leading with my left and everyone else is leading right.’ I worried about avoiding collisions and looking foolish. In this crowded, awkward space, I focus on providing an example of the correct form while ducking flailing arms and overzealous feet. Monkey mind still intrudes, jabbering away, judging everyone and everything. I’m on a roller coaster—swooping up to the heights of cosmic connection, then careening into the abyss of judgment and negativity. I revel in those moments when I am part of a greater whole in moving meditation, my mind still and my body in sync with the music.

By Wednesday, we are prancing and pirouetting to Mercury, perspiring profusely in the clinging heat. Self-consciousness has fled; we are having fun. Giggles and titters threaten to shred any remnants of attention and composure. The energy in the room feels like a bottle of champagne that has been shaken to the point where the awakened bubbles are sure to pop the cork. Yet Karen’s quiet stillness eventually brings us back to the task at hand.

We dance our way through the planets, and by Friday, we dance the entire sequence. Afterwards, we share our experiences. One participant comments that he began to understand how it is that flocks of birds fly in formation, turning and banking, without a dominant leader. He marveled at the spatial awareness that was

developing. Jackie Sohn says that the room has been transformed. By dancing the eurythmy forms of the planets every day in the same room, we sculpted them into the etheric, which by the end of the week was helping the participants move in harmony with the cosmic forces as well as with each other. Thus, an ordinary conference room became a sacred space which supported our spiritual practice. Linda Delman later reflects, 'As a student and teacher of choreocosmos, I could appreciate anew the forms of choreocosmos and how quickly solo orbiting dancers came to become united in the same galaxy, transforming chaos into order. Karen's warm strength, uprightness, and at times playfulness, helped guide the new students

from awkwardness and confusion to quietude and deep appreciation.'

With Karen's choleric determination and her faith in us as a group, and with the glorious piano accompaniment provided by Chérie, we created a sacred vessel in the room and within ourselves, a living memory of five days of choreocosmos. Not only did we sculpt the etheric space in the St. Etienne room, we embraced the joy and work of inner transformation. Surely this is a model for our troubled world—through choreocosmos, a disparate group of humans evolved into a community that began to experience the Harmony of the Spheres.

BOOK REVIEW BY ROBERT POWELL

Harrie Salman, *Europe: A Continent with a Global Mission*.

The Illustrated Spiritual Biography of Europe (Sofia/Bulgaria: Kibea Publishing House, 2009)

I am very touched by this magnificent book. It is – I believe it is true to say – Harrie Salman's *magnum opus*, a great life's work! He deserves to be congratulated on this wonderful publication, which comes at a time when Europe truly needs a new spiritual orientation. And this can only come through a thoughtful appraisal of the past history of Europe, leading up to the present day, which is what this book accomplishes. I hope that it will find many readers. And I hope that those who would like to order this book will find it easy to do so directly from <http://www.amazon.co.uk/> and then – under 'books' – typing in the title. The book is in large format (8½ x 11½ inches), nearly 350 pages, with an index, and is richly endowed with illustrations, most of them colored, on virtually every page.

Like individuals, also communities, nations and continents pass through processes that have a meaning for their development. This meaning can be found in the context of their life story. A biography of Europe is more than a recording of the main historical processes. It is a reconstruction of the dynamics of cultural development that makes visible the forces which have influenced it. It is also a reflection on the goals of European civilization and on the mission of Europe in the world.

This book describes how the founding cultures of Europe received important impulses from the cultures of the Near East and Egypt. This led to a unique new culture that is based upon the development of the free personality and human intelligence. European culture became an educational project that created a new consciousness that is no longer the exclusive property of Europeans, but represents a new quality of the consciousness of humanity.

European culture has produced a whole series of educational centers, starting with the mystery schools of the prehistoric communities, philosophical academies of Greece, the spiritual brotherhoods of the Middle Ages and the Renaissance, the modern schools and universities, and the new academies of spiritual science. In the history of Europe they have offered ways to realize man's potential intelligence.

This spiritual biography of Europe identifies the creative impulses that opened new possibilities and the spiritual leaders that were the first to realize them. Beginning with the birth of European culture

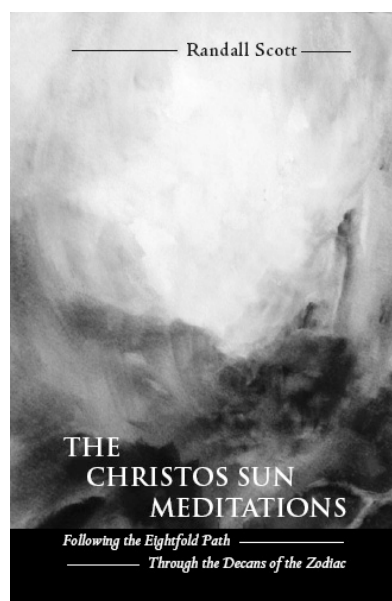
on the island of Crete it shows for each period of about seven hundred years the essential forces in the development of European consciousness.

From the end of the Middle Ages European countries have shaped the modern world, but in the twentieth century the United States has become the leading global power. For Europe this was the century of a deep crisis, which could signify a fundamental transition to a new spiritual consciousness. It has been prepared by a number of spiritual leaders, and if their vision could break through and find a place in the consciousness of humanity, then the role of Europe in the world will become a very different one from that which it is at present. It would indeed be the beginning of the most essential chapter in the history of Europe.

The book begins with the pre-history of Europe, then the Druids and megalith builders, the Greeks, the Celts, and other early European peoples, and then follows the unfolding of European spirituality through periods each comprising seven hundred years from the time of Christ until the present day. Part IV: *The Future of Europe* is particularly interesting, describing the crisis of European culture in the twentieth century, and the birth of new spirituality through the spiritual teachers Rudolf Steiner (1861-1925) and Peter Deunov (1864-1944), the former active primarily in Western Europe and the latter in Eastern Europe (Bulgaria). Peter Deunov later took the spiritual name Beinsa Douno, and Harrie wrote a preface to *The Wellspring of Good: The Last Words of the Master Peter Deunov* (published by Kibea in 2002 and available from www.everabooks.com, which serves as an excellent introduction to the spiritual teachings of Beinsa Douno).

Harrie Salman's view of the twenty-first century is that there is currently a great battle for human intelligence, with media manipulation of consciousness as a main player in this struggle. He sees the true goal of this century as the creation of new spiritual culture (which, of course, is the goal of the Sophia Foundation of North America) and that, on the other hand, tremendous forces are at work in the creation of materialistic culture directly opposed to spiritual culture. Harrie, who has long been a friend of the Sophia Foundation, speaks twelve languages and holds a doctorate in the philosophy of education from Prague University. He is a philosopher of culture and a sociologist with a deep interest in the history of Europe which, on account of his linguistic ability and his extensive travels throughout Europe, he is well qualified to write about. I can highly recommend this monumental work.

Kibea Publishing House, email address: office@kibea.net



Cover Painting—Rhoda Meier

The Christos Sun Meditations
Following the Eightfold Path through the Decans of the Zodiac

Leading us through the 36 subdivisions of the signs of the zodiac called decans, Randall Scott opens a new door to the stars and discovers a treasure-house of spiritual wisdom. Based on Buddha's Noble Eightfold Path and the seven divine I AM sayings from the Gospel of John, these meditations are a soul's pathway to the sacred truths of the human heart. Drawing upon Greek mythology, depth psychology, Christian gnosis and modern star wisdom, Randall Scott explores the profound significance of the decans, making them accessible to modern readers.

Available through the Sophia Foundation.

CHOREOCOSMOS

SCHOOL OF COSMIC AND SACRED DANCE SCHEDULE 2010

For German language information
visit the Choreocosmos website:

www.choreocosmos.info

January 2-3, 2010 “The Foundation Stone Meditation”

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

In Melbourne, Australia, with the Founding of the Sophia Foundation of Australia on January 3
at 7:30 pm

January 4-7, 2010 “Sophia and Planetary Evolution”

(With a public lecture on Wednesday, January 6: “Zoroaster and the Three Kings”)

A 4-day workshop with Robert Powell. Choreocosmos: Cosmic Dance – the Seven Planets
In Melbourne, Australia.

This Planets workshop is preceded by a Zodiac workshop, December 19-22, 2009.

Contact: Lynne Klugman. Tel: +61-(0)3-9761-6090 E-mail: lynneklug@netspace.net.au

January 14-20, 2010 “Cosmic Dances of the Nine Beatitudes”

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 Thursday, January 14 in time for evening meal and conversation.

Departure on January 20 after breakfast.

Information and registration: Gisela Storto-Lanfer

Am Irscherhof 35, 54294 Trier, Germany. Tel. +49-651-34053

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

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

April 16-18, 2010 “Sophia and the Spiritual Hierarchies” (Sophia Grail Circle)

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac
Musical accompaniment with pianist and composer Marcia Burchard.

Location: the Waldorf School of the Peninsula, 11311 Mora Drive, Los Altos, CA 94024 (for
directions, see www.waldorfpenninsula.org) Information and registration:

contact Cecille Greenleaf: Tel: 650-533-0074. E-mail: caogreenleaf@gmail.com

April 23-25, 2010 “The Apocalypse Code: Facing the Challenges of the Times”

A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dance – Planets in Signs (Sophia
Grail Circle)

Musical accompaniment with pianist and composer Marcia Burchard.

Location: the Summerfield Waldorf School, 655 Willowside Road, Santa Rosa, CA 95401 (for
directions, request information from info@summerfieldwaldorf.org)

Information and registration:

Contact Tracy Saucier: Tel: 707-575-7194. Email: tracy@summerfieldwaldorf.org

May 1-17, 2010 “A Journey through Time to the Divine Mother” Pilgrimage to the Grand Canyon
led by Robert Powell and Karen Rivers (with sacred dance and singing)

Pilgrimage to the Grand Canyon organized by the Sophia Foundation of North America

Tel/Fax: 650-494-9900 Email: sophia@sophiafoundation.org

- May 23, 2010, 3:00-6:00 PM “Meditations on the Tarot” (Christian Hermeticism meeting)
 Meeting and lecture with Robert Powell, at the Barn, near Petaluma, California on Pentecost Sunday.
 Contact: Anastasy Tynan. Tel: 707-696-4408 E-mail: evlogite@yahoo.com or John Hipsley, Tel: 408-744-9004 Email: jhipsley@igc.org
- May 28-June 1, 2010 “Sophia Grail Circle Training for Facilitators” starting on May 28 at 7:00 pm.
 A 4-day training at the Barn, near Petaluma, California, starting Friday evening and ending at noon on Tuesday. Musical accompaniment with pianist and composer Marcia Burchard.
 Registration: contact the Sophia Foundation of North America.
 Information: Karen Rivers: Tel: 415-662-2147 E-mail: karen@karenrivers.info
- June 8-10, 2010 “Mary Magdalene and the Ensouling of the World” (Sophia Grail Circle)
 A 2-day workshop in Utah with Robert Powell. Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac
 Musical accompaniment with pianist and composer Marcia Burchard.
 Address of location in Utah to be announced.
 Contact: Heidi Lazerson: Tel: 801-221-7094. E-mail: stargateunion@hotmail.com
- June 11-13, 2010 “Awakening to the Divine Feminine: Mary Magdalene and the Virgin Mary” (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.
 Contact: Cheryl Mulholland. Tel: 303-516-0606 E-mail: kinterra@gmail.com
- June 14-18, 2010 “Cosmic Dances of the Seven Seals of the Apocalypse” (Sophia Grail Circle)
 A 5-day workshop with Robert Powell. Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac
 At the StarHouse, Boulder, Colorado.
 Musical accompaniment with pianist and composer Marcia Burchard.
 Contact: Cheryl Mulholland. Tel: 303-516-0606 E-mail: kinterra@gmail.com
- June 18-20, 2010 “Humanity Crossing the Threshold: Sophia and World Pentecost”
 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 20-22, 2010 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 23-25, 2010 “Awakening to the Divine Feminine: Mary Magdalene and the Virgin Mary”
 A 2-day workshop with Robert Powell. Choreocosmos: Cosmic Dances of the Planets
 Location to be announced. Musical accompaniment with pianist Wolfgang Wortberg.
 Contact: Kathy Fraser, 2418 Otis Street, Olympia, Washington 98501. Tel: 360-359-5053
 Email: kathleenmarie@earthlink.net

- June 25-27, 2010 “The Zodiac and World Evolution in the Light of Divine Sophia”
 A weekend workshop with Robert Powell. Choreocosmos: Cosmic Dances of the Zodiac (Sophia Grail Circle)
 At the Waldorf School, Seattle, Washington. Musical accompaniment with pianist and composer Marcia Burchard.
 Contact: Katherine Hitchcock: Tel: 206-851-1588 E-mail PowellSeattleWorkshop@comcast.net
- June 28–July 2, 2010 “Cosmic Dances of the Seven Seals of the Apocalypse” (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.
 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 2-4, 2010 “Humanity Crossing the Threshold: Sophia and World Pentecost”
 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.
 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 5-9, 2010 “Cosmic Dances of the Nine Beatitudes” (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
 Contact: Deborah Aikens or Renee Taylor: Tel: 541-343-0536, Email: deborah@renewinglife.com
 NW Center for Health Promotion, 90 East 27th Avenue, Suite A, Eugene, Oregon 97405
- July 9-11, 2010 “Humanity Crossing the Threshold: Sophia and World Pentecost”
 A weekend workshop with Robert Powell. Choreocosmos: Cosmic and Sacred Dance (Sophia Grail Circle)
 Musical accompaniment with pianist and composer Marcia Burchard.
 At the Eugene Mennonite Church, 3590 West 18th Ave, Eugene, Oregon
 Contact: Deborah Aikens or Renee Taylor: Tel: 541-343-0536, Email: deborah@renewinglife.com
 NW Center for Health Promotion, 90 East 27th Avenue, Suite A, Eugene, Oregon 97405
- July 12-16, 2010 “Hymn to the Divine Feminine: Cosmic Dances of the Sophia Celebration”
 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 19-22, 2010 Annual Sophia Meeting of the Sophia Institute, Fetzer Institute, and the Sophia Foundation of North America at the Stillheart, Woodside, California. The meeting is by invitation only.
- July 23-25, 2010 “Sophia and the Spiritual Hierarchies”
 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.
 Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: kcalegar@earthlink.net
- July 26-30, 2010 “Cosmic Dances of the Seven Planets in Capricorn, Aquarius, and Pisces:

The Path of Cosmic Initiation”

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.
Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: kcalegar@earthlink.net

August 15-22, 2010 “The Tree of Life and the Foundation Stone of Love”

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 15 for dinner; departure on August 22 after breakfast. (English/German with
Italian translation) Information: Uberta Sebgondi, Tel: +39-06-86904627 / +39-335-6749935 E-
mail: usebgondi@gmail.com

August 30-September 5, 2010 “Choreocosmos: International Week” in Roncesgno near Trient, Italy.

“Cosmic Dances of the Seven Seals of the Apocalypse: Facing the Challenges of the Times”
in the anthroposophical spa hotel “Casa di Salute - Raphael”: 9th graduation of the Choreocosmos
School (English/German with Italian translation). Arrival on August 30 for dinner; departure on
September 5 after breakfast.

Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251 E-mail: sellisjones@yahoo.com

September 17-19, 2010 “Cosmic Dance of Eurythmy: Divine Sophia and the Zodiac”

Weekend workshop with Robert Powell in Überlingen (Bodensee/Lake Constance), Germany (German)

Information and registration: Gudrun Gundersen,

Kapellenweg 2, 88696 Owingen. Tel: +49-7551-9495293 Email: gudrun.gundersen@gmx.net

October 22-24, 2010 “Cosmic Dances of the Four Elements in Eurythmy: Liturgy to the Earth”

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

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

November 5-6, 2010 “Astrology Seminar” with Robert Powell in Stuttgart

Information: Krista Koesters (German)

Hechenweg 2-I, 71229 Leonberg, Germany. Tel: +49-7152-331033 Email: k-koesters@online.de

November 12-14, 2010 “Cosmic Dance of Eurythmy: Sophia and the Spiritual Hierarchies”

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

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

PILGRIMAGE TO ASSISI ~

THE WISDOM OF ST. FRANCIS AND ST. CLARE

JUNE 25 - JULY 2, 2010



The Sophia Foundation of North America is co-sponsoring a pilgrimage to Assisi led by Karen Rivers, June 25 - July 2, 2010, for an in depth exploration of the lives and teachings of St. Francis and St. Clare, who shared a deep spiritual understanding and union that lives as a model of harmony and spiritual community.

St. Francis is most beloved for his universal love and concern for God's creation, honoring all beings of nature and all creatures of the earth. He taught his followers to cherish and care for all earthly creation as the visible fruit of God's handiwork. To Francis the whole of nature is the means through which God is eternally being glorified. Along with his deep love of God's creation, he practiced vigilant self-transformation. He sought to weed out all impurities of the soul and taught that above all, joy must fill the hearts of human beings.



St. Clare, in her feminine strength, was a heroic woman. When teaching her sisters regarding contemplation, she would advise: "Place your mind before the mirror of eternity! Place your soul in the brilliance of glory! And transform your entire being into the image of the Godhead Itself through contemplation."

Our pilgrimage to Assisi, the Land of St. Francis and St. Clare, will include in depth exploration of the lives of these two great saints, intimacy with nature, sacred practice dedicated to the healing of nature and the earth – eco-spiritual activism. The teachings, prayers and practices of St. Francis and St. Clare will be central to our pilgrimage, for our relationship with the earth and with our fellow human beings in spiritual community. Among other prayers, we will work with Francis's Canticle to the Creatures, in its correspondence to the Seven Liberal Arts, the spiritual hierarchies of Dionysius, the music of Bach and Beethoven, the work of Rudolf Steiner, and the Kabbalah. We will be staying at the La Cittadella retreat center in Assisi. For further information go to the Wisdom University website: <https://www.wisdomuniversity.org/syllabus62155.htm>



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Starlight, the newsletter of the Sophia Foundation, appears twice a year—in May and December. If you are intending to send a contribution to the next issue, please do so by the end of March 2010.

*Now as never before—
The path we choose,
The life we lose,
The stranger at the door*

*Now as never before—
The love we feel,
The fate we seal,
The lantern by the shore*

*Always, and evermore,
The stars look down,
The stars look down upon us;
The stars look down,
To see who we are,
To see who you are,
Never as now, now as never before;
The stars of the Swan; Aldebaran, Antares,
And the others—
Sisters, brothers, fathers, mothers—
The Light we cannot bear that bears us still*

*The stranger at the door,
The lantern by the shore,
Now, as never before*

—Richard Reho

