



*Jesus Appears to the Holy Women*  
James Tissot

Meanwhile, Magdalene had reached the holy women and told them of the Lord's apparition. Then she too hurried on to the city through the neighboring gate of the execution, but the others went again to the garden, outside of which Jesus appeared to them in a white flowing garment that concealed even his hands. He said: "All hail!" They trembled and fell at his feet. Jesus waved his hand in a certain direction while addressing to them some words, and vanished. The holy women then hastened through the Bethlehem gate on Zion, to tell the disciples in the Cenacle that they had seen the Lord and what he had said to them. (Anne Catherine Emmerich—see book announcement on page 3.)

(MATTHEW 28 : 8–10) 8 So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. 9 And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. 10 Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me."

# Starlight

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Editor: Robert Powell; Assistant Editor, layout design: Sandra Eastburn Weil

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

SOPHIA FOUNDATION  
ADMINISTRATIVE OFFICE  
525 GOUGH ST., #103  
SAN FRANCISCO, CA 94102

ADMINISTRATOR:  
JENNIFER PRESS

TELEPHONE/FAX: 415-522-1150  
EMAIL: [SOPHIA@SOPHIAFOUNDATION.ORG](mailto:SOPHIA@SOPHIAFOUNDATION.ORG)  
WEBSITE: [WWW.SOPHIAFOUNDATION.ORG](http://WWW.SOPHIAFOUNDATION.ORG)

Anne Catherine Emmerich

## **Visions of the Life of Jesus Christ**

Available Summer 2013

A Revised and Enlarged Two-Volume Edition,  
Including a Day-By-Day Chronicle of Journeys and Events During the Ministry,  
40 Detailed Maps, Over 400 Illustrations,  
an Index of Place Names, and Supplementary Material on the Apostles,  
Lazarus, the Holy Women, the Life of Anne Catherine Emmerich,  
and an Exusus on the method used to determine the dates

Large Format (8.5 x 11), double-column, approximately 1,500 pages  
Price to be determined.

James Wetmore, who publishes works by Robert Powell, Valentin Tomberg, and others under the Sophia Foundation Press and LogoSophia imprints, is finally nearing completion of his monumental project of republishing Anne Catherine Emmerich's visions of the life of Christ. Publication of this large-format, two-volume, double-column, nearly 1,500 page work is scheduled by late summer 2013. This work was announced previously, but was delayed in order to incorporate all 350 of James Tissot's paintings of the Life of Christ, which are providential for this work, as they were largely inspired by Tissot's own reading of the visions of Emmerich in the late 1800s.

For this edition the entire text of the currently available 4-volume English version has been revised and updated: names of persons and places have been modernized and made conformable to current usage and scholarship, and contemporary standards of capitalization have also been employed to make the text a more fluid narrative. James, who was also editor of Robert's *Chronicle of the Living Christ*, has had at his disposal also the German text that served as one of the bases of this latter work (Helmut Fehse's masterpiece *Der Wandel Jesu*), and has incorporated at the relevant places—day-by-day, as in the *Chronicle*—in this new complete text the summaries Robert provided. This allows the reader to read a summary of most days of the Ministry prior to reading the more extensive version in the full text. Also, as Robert worked from a more complete German edition of the visions, some new material is also to be found in these summaries, along with useful biblical references. In addition, the notebooks of Clemens Brentano, upon which all published versions of the visions have been based, have themselves now been published, and some new information gleaned from these notebooks has been incorporated in supplemental essays.

Perhaps most importantly, Robert's definitive dating of Christ's earthly life, as presented in *Chronicle*, is also included, as well as an abbreviated account of how that dating was established. Robert has also provided a unique summary of many of the female figures (some otherwise unknown historically) who appear in Anne-Catherine's account, entitled "The Holy Women at Christ's Death and Resurrection." This summary also includes descriptions of the lives of the

apostles and Lazarus. But this is not all. The Fahsel edition contained 40 detailed maps drawn especially for his work, depicting in great detail Jesus Christ's journeys during his Ministry. These maps were reproduced in reduced form in *Chronicle*, but retained the German wording, and also the sometimes archaic and unfamiliar place names current at the time. For this new edition, all 40 maps were scanned and then modified, substituting English for all instances of German wording, and changing wherever necessary the spellings of place names to make them conformable with the usage in the new version of the text. The maps are also considerably larger in this new edition and positioned at the appropriate places, where the related descriptions are found, making them easy to reference. A revised gazetteer of places shown on the maps has also been included, and a new, extensive index of proper names, places, and events will make this vast work more readily accessible in many ways.

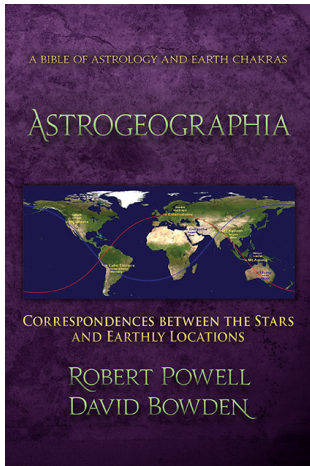
In addition to the paintings of James Tissot, James has located some late 19th-century travelogues of the Holy Land with remarkably appropriate etchings and drawings. The Holy Land at this time had been so little altered by the march of history that these illustrations make one feel one is "there." In fact, it turned out that Helmut Fahsel had mined precisely these same texts for illustrations in his own work! For this new edition approximately 100 such illustrations have been included, giving the reader a real sense of "traveling along" with Christ during his Ministry.



*Lord's Prayer*  
James Tissot



## Book Announcement



### **Astrogeographia**

*Correspondences between the Stars and Earthly Locations*

A Bible of Astrology and Earth Chakras

**Robert Powell, David Bowden**

Lindisfarne Books

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

According to the astronomer Johannes Kepler,

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

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

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

## Overview of Publication of Material (Lecture Notes, etc.)

by Valentin Tomberg

translated by Robert Powell

### Translator's Introduction

On account of the lack of published materials, few people are in a position to gauge the full significance of the Russian esotericist and Sophiologist Valentin Tomberg (1900-1973). The publication of these lecture notes for the first time in English is intended to help remedy this situation, to give a glimpse of the spiritual treasures living in this great spiritual individuality, who said in a private conversation in 1951 that he had held hundreds of lectures in order forge a path through Anthroposophy to a living experience of Christ—and that he himself had traveled this path.



With the Pentecost 2009 issue of *Starlight* the publication of these notes began with a series of lectures given by Valentin Tomberg in Amsterdam in the fall of the year 1939 (this set of lectures is *Series A*.) These lectures were delivered by Valentin Tomberg as an *introductory course*, introducing fundamental ideas of esotericism across a broad spectrum. In terms of Valentin Tomberg's biography, with hindsight it is possible to speak of these lectures as introductory to the *Lord's Prayer Course*, which he gave in Amsterdam shortly after – during the war years – from June 1940 to February 1943. *Series A* is not the only set of lectures that can be regarded as introducing the *Lord's Prayer Course*. However, before considering *Series B*, herewith some background to *Series A*.

It has to be borne in mind that these lecture notes were given to me by Valentin Tomberg's student and friend, Eva Cliteur (Amsterdam), who was present at the Tuesday evening lectures – or, at least, at several of them. (It is not known if she was present at all of the lectures in this series.) Her notes indicate that she was present on these Tuesdays: October 17, October 31, November 14, November 28, December 12, and December 19, 1939. World War II had begun on September 1 of that year, so in the autumn of 1939 tensions were running high, and because of war raging in much of Europe, life in the Netherlands was becoming more and more difficult. Eva Cliteur was not a stenographer; her notes from these Tuesday evening lectures are fragmentary. On this account they have been compiled together into a set of four. These four (comprising lecture notes from six lectures) were published in the four issues of *Starlight* that appeared in 2009 and 2010.

The first two lectures in *Series B* of Valentin Tomberg's lectures, held on Thursday evenings during the early months of 1940, were published in the two 2011 issues of *Starlight*. The first lecture, entitled *The Human Being as a Trinity of Body, Soul, and Spirit*, held in Amsterdam on February 15, 1940, was published in the Easter 2011 issue, and the second lecture, *Soul Life*, held in Amsterdam on February 29, 1940, was published in the Advent issue. The third lecture, *Macrocosm and Microcosm*, held on March 14, 1940, was published in the Easter 2012 issue.

The fourth lecture, *The Divine Plan and the Struggle between Good and Evil*, held on March 28, 1940, was published in the Advent 2012 issue of *Starlight*. Now, in this first issue of the year 2013, the fifth lecture in *Series B* is being published: *Concerning Human Karma*. As with the *Series A* lectures, these notes of the *Series B* lectures are published in English translation for the first time. This issue contains the notes from Tomberg's lecture held on April 11, 1940. Like the *Series A* lectures, these lecture notes belonging to *Series B* can also be regarded as comprising a further introduction to the Lord's Prayer Course (available as study material from the Sophia Foundation). Further lectures in *Series B* will be published in the coming issues of *Starlight*.

Note: Footnotes and words in brackets [ ] were added by the translator. As stated above, it needs to be borne in mind that these are notes, not a complete transcription of the lectures.

### Concerning Human Karma

**Ahriman:** the devil-thinker (*le diable penseur*)

[Quotation inserted from Valentin Tomberg's *Inner Development* lectures, pages 83-84:

On the Cathedral of Notre-Dame in Paris there is a statue called *Le Diable Penseur* (the contemplating devil, the devil lost in thought), which portrays a figure looking far, far into the distance. And what is expressed in this figure? What is it that appears? Hate, or passion, or fear? No! Out of this figure there emerges into view an expression of endless unfathomable, cosmic boredom—and this is actually the secret of Ahriman. Ahriman knows what is to become of everything, including himself. He knows that his downfall has been decided upon, and that he must nevertheless continue to work as he has [always] worked. Ahriman sits where he sits and everything is known to him. The numbness that exudes from him in the world is inwardly the power of endless weariness, endless boredom. This power evokes fear in us, but is not fear itself.

If we encounter and experience the rigidifying, benumbing power of the world and yet resolve to stand firm, confronting Ahriman in a manner as immovable as he is—though not out of weariness and boredom, but rather out of faithfulness and love towards the earth and humankind: this is crucifixion.

The resolve to face Ahriman with the same outer rigidity as he has, while inwardly being steadfast in loyalty to the spirit, is the other sign that can be placed over against the motionless stone *Diable Penseur*. The power of rigidity is confronted by steadfast loyalty to the love principle of the world. Resolving to take this attitude, one encounters the Greater Guardian of the Threshold.]

He bears “cosmic sleeplessness” into the present. He is a being who knows everything—mechanical, cynical, ungodly—in unfathomable boredom. He is so empty that he has experiences only through “swallowing” souls. Ahriman is a block of ice from an earlier world existence; a block of ice that did not melt; a block of ice from an earlier world that has entered into this world. [He promulgates] knowledge without morality [and] understanding that is capable only of constructing machines. [However, there is:]

No transfiguration without effort.  
No sanctification without pain.  
No resurrection without death.

If the Fall had not taken place, human beings would have had the experience of the “I” in the middle of the Atlantean period. [And] spirit self (manas) would have already been attained in the present phase of evolution. The Fall also had good consequences: the human being will [has the potential to] become a “freedom magician” able to eradicate karma, which is something that angels are unable to do; [the human being will even] be able to eradicate karma also on behalf of other human beings.

**Karma:** [there are] three possibilities—

1. To occupy oneself in this life with trials which one failed in previous lives.
2. To make good one’s mistakes [from this and from earlier incarnations].
3. To learn the mysteries of good and evil.

Thus, karma is the school and possibility of the continuity of activity and development throughout the whole of Earth evolution. Thereby also human life becomes understandable. The changing contrast of day and night is like the transition from this life [to life in the spiritual world], which is then followed by a new birth [like the start of a new day]. Karma is a Sanskrit word which means “the law of action” [understood as that which underlies the cycle of cause and effect].

*The Fundamental Quality of Karma:* [The consequences of] a deed that has been carried out return again to the one who carried out the deed. Every deed circulates around the world and returns to the same point. Karma is the quality of referring back to the deed. Often this does not take place until the next life. Sometimes, however, karma is worked out in the same life. There is the possibility that what is done in the first half of life, up to the age of 35, can be made good in the second half. Like in a game of chess, the same pieces are involved—certainly in a different content, but with the same configuration. One has the possibility that that which was imperfect and not very conscious in the first half of life can be done consciously later. Every point on the ascending curve corresponds to a point on the descending curve.

A comprehensive understanding of karma arises from the three temptations of Christ Jesus in the wilderness. Illusions, mistakes, misdeeds are to be grasped as consequences of passively accepting the three temptations (Luke 4:1-13).




1. *The temptation of power* (the temptation “to bow down and worship the lord of this world”).
2. *The temptation of entrusting oneself to the subconscious and instinctual* (the temptation “to cast oneself down from the pinnacle of the temple”).
3. *The temptation of materialism* (the temptation “to turn stones into bread”).

Power, aggressive egoism	= Lucifer	[first temptation]
Instinctuality	= Ahriman and Lucifer	[second temptation]
Materialism	= Ahriman	[third temptation]



These are the three entanglements. This is what makes life difficult. They stand in opposition to another three initiatives: faith, love, and hope (Paul).

Karma has to do with six initiatives: three negative and three positive initiatives, which together form two triangles. We understand every human destiny from this standpoint.

In the Seal of Solomon the lower triangle  and the higher triangle  interpenetrate: 

*The Path of Faust (as an example):* Faust suffers to the point of despair on account of the abstract nature of science. He wants to participate again with nature. [His longing opens him up to temptation, and he is approached by a being—Mephistopheles—who tempts him.] Mephistopheles is not Ahriman, nor is he Lucifer. He is *both* together. Goethe put them together because in his life he had to fight with the second temptation—instinctuality—[underlying which, as indicated above, are both Ahriman and Lucifer].

What took place? Faust strives towards the spiritual world [but] is cast down because he is not spiritually evolved [enough]. In order to enter into the spiritual world, one must grow [morally and spiritually]. Through being cast down, he enters into the “witches kitchen” (the digestive realm of the human being [where there is] the “witches brew” which stupefies the human being). [The second temptation]—living just for the present moment—leads to a catastrophe: to live and let live—[for Faust there comes the temptation of] Helen [of Troy]—[and the witches’ orgy of] Walpurgis night (fantasy, not real). Then he turns to the future and becomes blinded. [Death’s hand is upon him.] He says:

Then to the moment could I say:  
Linger now, you are so fair! ...  
Foreknowledge comes, and fills me with such bliss ...

Through the life of the heart one lives into the spiritual world. Faust has undergone purification and now is not cast down. Rather, he is taken up [by the beings of the spiritual world, now that he has overcome the second temptation and rejected Mephistopheles].

Present, past, and future prove themselves to be cul-de-sacs, when any is *taken just by itself*. One has to take them *together*.

**Mater gloriosa** [the “glorious Mother”—the Virgin Mary in cosmic form—appears at the end of Faust as the Eternal Feminine to lead Faust onward and upward. She plays a role in helping and inspiring Faust with regard to] overcoming the second temptation. Mater gloriosa = the true soul life, brought to full unfolding by the being and the content of the heart.

### Principle of Sophia

The World Soul (Sophia) only experiences a human being whose soul has attained sufficient spiritual maturity.

The second temptation is the content of [Goethe's] *Faust*.

Another example of karma [at work]: There is here (in Amsterdam) a beggar without legs, who crawls on his knees. That he was born this way is not a result of a punishment for mistakes [made in his previous—or in an earlier—incarnation], but rather it is his own decision that he made in order to teach his own soul humility and dependency.

### **The Consequence of Materialism**

When a human being is incapable of being convinced through his own thoughts—that are in his opinion not “factual”—this is a kind of blindness, like that of a mole, but [a blindness] in the spiritual-moral realm. This is a consequence of materialism. Such a person cannot understand. This “not being able to understand” is a schooling in longing. [It is] a consequence of earlier initiatives, a “tasting of the surface of existence”—unto the limit—*what it means to be a* materialist, even if one does not *want* to be one.

What we read in books is lost [ultimately not retained]. However, the impression of one's own destiny remains and consequently can lead to change. One does not learn only with the head but with one's whole being. Destiny takes hold [of us] down into the region of the will. Apart from that which we ourselves learn and want [to accomplish], there is still a further necessary school of destiny—not only for groups, cultural streams, places, cities, but for the whole of humanity.

*World History*—to understand [world history] one has to occupy oneself with the temptations in paradise and [the temptations] in the wilderness. To write world history would signify continuing the Bible.

To study the *laws of destiny*, the best historical document is the Old Testament. This is the only book in the world that is a book of destiny. [Herewith an] example:

David wanted to count the people of Israel. When he did this, he had to be punished and he was allowed to choose from three punishments: famine, war, or pestilence. David answered the prophet who told him this: “Let us fall into the hands of the Lord, for his mercy is great; but do not let me fall into human hands.” He chose epidemic [disease, pestilence], saying that the worst thing is to fall into human hands [through war, for example].

[His betrayal was] a betrayal of number: the transition from names to numbers—human beings becoming numbers. This is the third temptation: [that of] turning stones into bread.

[Quotation inserted from Valentin Tomberg's *Christ and Sophia*, pages 123-124:]

Researchers turn away from the phenomenon itself and work toward results in a row of figures. When they find themselves in a position of substituting (in their minds) numbers for the phenomenon, they consider the act of cognition complete. But what has really been accomplished by attributing the reality of characteristics (the qualitative) to numbers (the quantitative)? They have turned stones into bread. By ascribing to what is dead (quantity) the property of what is living (quality), they have realized in cognition the act of changing stones into bread.]

The Old Testament communicates world history from a moral perspective. The causes [of events] are always depicted and then the consequences.

For example, John [the Baptist] was beheaded by Herod [Antipas]. The prophet Naboth was killed by King Ahab and [Queen] Jezebel (1 Kings 21:13). [After the death of Naboth, the Lord sent the prophet Elijah—the previous incarnation of John the Baptist—to reprimand King Ahab.] In a [still] earlier incarnation John was Phinehas [the grandson of Aaron], who had killed two people with a spear (Numbers 25:8). These [two were the ones who] later had him beheaded (Matthew 14:10; Mark 6:27).

Thus the way is [given] for everyone [to study]: that world history begins with the Bible and continues the Bible.

We are living in the Age of the Apocalypse. The Apocalypse [Revelation] of John is short. However, it is the third book of the Bible, the third testament [after the Old Testament and the New Testament]. We read it by way of experiencing it. All talk about economic and political factors is only talk at cross purposes [ignoring] the reality—that is, that the Apocalypse is happening, that real “beasts” are arising from the abyss. An apocalyptic division of humanity into two parts is taking place [a question about this is answered later in this lecture]. The three “beasts” can be equated with the first, second, and third temptations in the wilderness. Thus the Apocalypse is the confrontation with the three “beasts”. The significance of this confrontation is that the human being comes to:

1. recognize the “beast”
2. refuse to follow it—that is, to draw boundaries with respect to the “beast”
3. paralyze the “beast”
4. take care that it has no space upon the surface of the earth—that is, to overcome it.

To understand karma means, ultimately, to understand beings, actions, and consequences of faith, love, and hope in the world. The web of destiny of each group of human beings consists, as indicated, of six forces: faith, hope, love on the one hand, and then the three temptations on the other. Cultural history and economic history are only areas of expression [of world history] (similarly, having a fever is not the cause of the illness but only a symptom). Self-knowledge on the part of the human being [entails]: knowledge of one’s weaknesses; meeting the Guardian of the Threshold; [and] encountering the force of the three temptations.

*The first level of initiation:* The trial [here] is that the human being does not lose courage when he or she beholds evil within. This is the key to the reality of human consciousness. One then stands upon secure ground, upon *moral ground*. On this account the entire anthroposophical movement exists and, indeed, esotericism as such. Knowledge of such things carries a responsibility with it. Many people say: we just want to live, to know nothing about the war, and so on [this lecture was given in Holland 7½ months after the outbreak of World War II and just one month prior to the German invasion of the Netherlands]. However, biological life is merely the stage for destiny. Life begins only with the [awakening to] the moral element.

The Antichrist is not only a composite of the first, second, and third temptations. In addition there is a fourth—the evil “I” principle, creative initiatives that are evil. Antichrist = the evil “I”. Christ Jesus rejects the temptations with the words: “It is written...” Thus it is a rejection given on the basis of karmic experience.

*An answer to a question:* concerning the two kinds of humanity [now] coming about:

<i>Ahrimanic humanity</i>	<i>Other humanity</i>
healthy	extended childhood
mature at an early age	extended period of youth
fading at an early age	Goethe completed [the second part of] <i>Faust</i> at the age of 81
nervous break down	

There is no “progress” as Americans conceive of it. Rather, the tension between good and evil grows ever greater. Therefore an *awakened consciousness* is necessary.

*The Sermon on the Mount:* The nine beatitudes spoken at the sermon on the mount are to be understood as future seeds for the positive transformation of the karma of humanity.

*Occult betrayal:* Judas wanted Christ to become “king”—as the one who fed the 5000. [This would have been] a *lowering of niveau*. It is the temptation to turn stones into bread which emerges here.

*Obedience, chastity, poverty:* In modern times nothing should rest upon form, but rather on knowledge and experience. The focus of this time lies not on the physical but in the etheric.

1. How does one unite freedom with the concept of karma?
2. Has a change taken place since the Mystery of Golgotha?

There are two sides to karma. Only when they work together is a complete picture given. These are:

1. Old Testament karma
2. New Testament karma

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Translator’s footnote:

Old Testament karma and New Testament karma are elaborated upon in the next lecture belonging to Series B, held on April 24, 1940, which will be published in English translation in the next issue of *Starlight*. The last lecture in this series was held on May 9, 1940, on the eve of the German invasion of the Netherlands. With the Nazi invasion of Holland on May 10, 1940, there were no further lectures. These public lectures were discontinued. However, a small group of people continued to meet privately with Valentin Tomberg in Amsterdam on a weekly basis during the war years to focus on the esoteric dimension of the Lord’s Prayer. An English translation of Valentin Tomberg’s esoteric *Lord’s Prayer Course* is available in installments from the Sophia Foundation. Within the *Lord’s Prayer Course* the deeper significance of the themes addressed in these lectures is explored in depth as part of the *School of Christ* for our time.



## Two Sophia Poems

by Vladimir Solovyov

From *The Religious Poetry of Vladimir Solovyov*  
translated by Boris Jakim and Laury Magnus

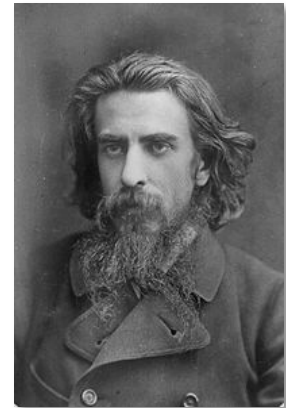
Vladimir Solovyov had a profound relationship, mystical and personal, with Sophia – a relationship which finds its most complete expression in his poetry. In his autobiographically revealing and most mystically saturated poem, “Three Meetings,” Solovyov describes his intensest encounter with Sophia:

The fragrance of roses wafted from earth and heaven.  
And in the purple of the heavenly glow  
You gazed with eyes full of an azure fire.  
And your gaze was like the first shining  
Of universal and creative day.

What is, what was, and what will be were here  
Embraced within that one fixed gaze...The seas  
And rivers all turned blue beneath me, as did  
The distant forest and the snow-capped mountain heights.

I saw it all, and all of it was one,  
One image there of beauty feminine...  
The immeasurable was confined within that image.  
Before me, in me, you alone were there.

O radiant one! I’m not deceived by you.  
I saw all of you there in the desert...  
In my soul those roses shall not fade  
Wherever it is that life’s billows may rush me.



Vladimir Solovyov (1853-1900) was one of the most remarkable figures of the 19<sup>th</sup> century. He was the most important Russian speculative thinker of that century...

For him Sophia is more than a theory, more than a metaphysical construct; she is also a feminine being. He appears to have had three visions of this personified Wisdom, the fair lady Sophia, visions which he recorded in his poem “Three Meetings.” He first saw her when he was a boy of nine, while attending the liturgy in a church in Moscow...In 1875 (at the age of twenty-two) he saw her again while pursuing research in the British Museum. He heard a voice telling him to go to Egypt, which he proceeded to do. There, awakening from sleep in the desert, he had his third vision of Sophia...Solovyov’s “Poems of Sophia”...address the most important experience of

Solovyov's life: his vision of Sophia (he sometimes refers to her as "goddess" or "empress")\* in the Egyptian desert at the end of November 1875...The first of the short poems, "All in azure did my empress," is a mere notation of the fact of Sophia's appearance to Solovyov. The second poem, "My empress has a lofty palace," describes how Solovyov has fallen from the original vision in the desert, but how Sophia had not abandoned him.

\*(Note by Robert Powell: In other translations into English of these two poems, often the word "queen" is used instead of "empress".)

All in azure did my empress  
Appear today before me.  
My heart beat in sweet rapture  
And my soul began to shine  
With quiet light in rays of the dawning day.  
But in the distance, burning low,  
The cruel flame of the earthly fire still glowed.  
(*End of November 1875. Cairo*)

My empress has a lofty palace  
With seven golden pillars.  
My empress has a seven-pointed crown,  
Inlaid with countless precious stones.

In my empress's green garden  
Fair roses and lilies bloom,  
And a silvery stream catches the reflection  
Of curls and brow in its transparent waters.

But my empress does not hear what the stream whispers.  
She does not so much as glance at the flowers:  
Sorrow beclouds the light of her azure eyes,  
And all her reverie is full of grief.

She sees: far off in a midnight land  
Amidst the freezing mists and blizzards,  
Her beloved, [alone and]\*\* forsaken, is perishing  
In solitary combat with dark and evil powers.

She casts aside her diamond crown,  
Abandons the golden palace, and, arriving,  
An unexpected guest, at her faithless beloved's door,  
She knocks upon it, her hand full of grace.

And bathed in light, she bends down over him  
Like youthful springtime over somber winter  
And, full of quiet tenderness,  
Covers him with her radiant veil.

And the dark powers are stricken to the ground.  
His whole being burns with a pure flame,  
And with eternal love in her azure eyes  
She softly speaks to her beloved: "I know

Your resolve is more inconstant than sea waves:  
You vowed to keep fidelity to me. You have  
Betrayed your vow—but could your betrayal  
Really have caused my heart to change?"

*(between the end of November 1875 and 6 March 1876. Cairo)*

*The Religious Poetry of Vladimir Solovyov*, translated by Boris Jakim and Laury Magnus (San Rafael, CA: Semantron Press, 2008), pp. 1-5, 12-13. The material published in this article is by kind permission of Semantron Press.

\*\* (Note by Robert Powell: After consultation with another translation of this poem, I have inserted the words "alone and" in place of "whom she has" in the above translation.)

## The Maitreya Buddha

by Estelle Isaacson

*I saw the Bodhisattva sitting radiantly in a gesture of peaceful compassion. His robes emanated pure white light and his head shone golden—as if made of gold. He drew near and gave the following message:*

Wisdom has brought you here today to receive a message.

One of the twelve Bodhisattvas is now present; he draws nigh even now, in this moment. Indeed, this Bodhisattva is inhabiting, or over-lighting, your own community.

Hear this: You will not lack divine guidance or protection, for the angels who serve the most Holy Ones are gathering. They know their tasks already, and have been called. The Bodhisattvas are preparing for what is coming, and the angels are gathering for their work.

Your thoughts and meditations on the life of this Bodhisattva bring him ever closer to you. He is the one who will appear as the Maitreya Buddha. Already now he can appear in his form as the Maitreya—the Bringer of the Good—to those prepared to receive him.

There are forerunners called to work with him now—to prepare the way for him to manifest in future as the Maitreya. But for this Great One to manifest as the Bringer of the Good many souls must first be prepared. A great cathedral requires even simple stone workers, who need only know where to find the stone and how to quarry it from the mountain, so that the great cathedral may rise according to the vision of its architect. Just so do Great Souls such as the Maitreya, the Buddha, and certain others—and even Jesus Christ—have need for the preparation of many souls to help bring about the manifestation of those even as great and powerful as they. Thus he who shall be the Maitreya will call his servants, and for them the Maitreya begins to come into being in such a way that they may experience him even before he appears in incarnation on Earth.

Now, this Being was indeed Father Abraham; and out of Father Abraham came three great religions now in conflict. A great war is arising from the seed of Abraham, a war of religion against religion. The Children of Israel will rage against the children of Ishmael. And the House of Israel includes both Jews and Christians.

Even the Antichrist himself descends in part through the line of Abraham—but in part only, for there is an element that stems not from Abraham.

Woe unto the children of Abraham. The Maitreya will work within the Abrahamic stream.

Through working directly with the Maitreya it is possible to effect much good and to pour light into the conflict. In order for the Maitreya to manifest in the future there must be a rapprochement between the streams of Israel and Ishmael.

What is taking place now in the world—and on into the coming year—is very important for the mission of the Maitreya. Those who succumb to fear are not able to work with him. He is the bringer of the Good, and he will bring forth the Good through whatever means available to him.



But he cannot take fears and weave them into paradise, neither can he take violence and weave it into peace. It is *works of faith* that he takes and weaves into the greater Good. He weaves a spiritual community gathered together in Love. He is not present in communities based on fear. He is the Good. He brings the Good. He accepts the smallest offerings, and through these manifests the greater Good.

Some have been chosen to receive these teachings now; they are among those few who have made space in their hearts for the Maitreya. Whereas Abraham's seed was great, the Maitreya's seed is young and scant in number. He looks the world over and finds but few souls he can call to his work.

If you but think of the Maitreya, you are called. If you love him, you are called. The words he has spoken in the past, in other lifetimes, are words of wisdom you are able to find and contemplate.

Again, you must understand that the manifestation of a Great One requires much preparatory work on the part of many souls. Those called to this work are the bringers of the Good, for they shall help make manifest the Maitreya. And it is through current world conflict—against the background of such strife—that they come to learn how to bring about the Good and to work in prayer and meditation with the Maitreya.

Meditate upon the Platonic virtues of wisdom, temperance, and courage, which together constitute righteousness. As you develop these three virtues you will further the work of the Maitreya, just as the stone-worker laying stone upon stone contributes to the building of a great cathedral.

The Maitreya will appear as a being formed of wisdom-filled cosmic thoughts born from human souls. He will receive his form as if woven in the Cosmic Ether out of the most righteous and benevolent of human thoughts. He will have the power of the greatest and most righteous human thoughts. For this reason, when you strive to lift your thoughts to a higher level and ennoble them, you are building up the body of the Maitreya. And he begins to manifest when sufficient human thoughts have become ennobled by the power of those most righteous of righteous thoughts—the Beatitudes. Then will the Maitreya appear in his full form. And he will utter the Word born out of the Cosmic Thoughts. And the Good will be instantly manifest.

The Maitreya will manifest the power of human thought. He will embody *righteousness*—which will *become* his form. He can manifest the Good in any circumstance, even now, if but one person can think the thoughts of Goodness. You have opportunities right now to put this into practice—to think the good thoughts even when you are tempted otherwise. You have the power to bring Love to any situation, even to those who do not seem to merit it. See the challenges before you as opportunities and tests to practice bringing Love—bringing the Good. You will be inspired and guided as long as you do not succumb to fear. This present time is but a moment in eternity. This moment will soon pass by. Your suffering will be that of one who *loves*, not that of one who has been overtaken by dark powers. You love, and this love will become a source of suffering. Nonetheless, continue to love—no matter what comes.

It would be strengthening and uplifting to bring the Maitreya more fully into your community by holding times for prayers and meditations, by studying his words, and in any other ways you are guided.

## **The Grail Bearers**

by Estelle Isaacson  
(vision of October 26, 2012)

### **In the Spirit with Magdalene**

Magdalene had just crossed the threshold. She had laid her physical body aside. A throng of heavenly spirits greeted her, and among these I saw many saints and prophets of old—those who had gone before to prepare the way.

She appeared within the spirit-spun walls of a magnificent etheric temple, the heavenly spirits gathered round her. Through work accomplished in their own lives on Earth these spirits were united with Magdalene in heart and soul. She could see thereby how she had incarnated purposely into a certain spiritual stream—as had been ordained from the foundation of the world—and how this purpose had been taken up by many individuals throughout time.

I saw the spirits of these great ones descending through time to acknowledge her. Among these great ones were many prophets, and also many of royal birth: Melchizedek, Jacob of Israel, Queen Esther, King David—there were so many. They gathered around her.

John the Baptist was there, luminous and triumphant. In his hands he held a thick golden Book. It was the Book of Life. It might also be called the Tree of Life. This Book contained all of Magdalene's deeds from the moment of her spirit's creation. All this I saw, of course, in symbols. The Baptist gave her the Book, bowing low. The entire assembly then rose up and rejoiced in chorus.

All the holy women who had died before Magdalene stepped forward now in greeting. These had been her dearest friends, sisters in Christ. With many of them she had communed while—herself still in the body—she had performed work within the angelic realm also. Magdalene stood in the midst of all these. The great ones were radiant with many colors as she received their love and gratitude.

The Book opened to the page whereon began the account of the Passion of Christ. All who had been present at that time and place gathered round the Book to behold this event together in spirit. John of Zebedee stood beside Magdalene. The Marys from the cross were close by her also. The Passion opened before them as if they were again there, and a great angelic host beheld it also. The scene was so beautiful: the holy women and apostles gathered in a radiant circle as they looked upon the Passion, and around them a host of angels!

### **The Blessed Virgin Mary: City of the Grail**

The Blessed Virgin descended then in glorious robes. And the train of her robes formed the great City! She had *become* the glorious City of the New Jerusalem—her body, spirit, and soul all together! This great City may be called the City of the Grail. Mary is the Church that houses the Grail. Just as she is the Mother who bears the Christ child, so is she also the Church that houses the Grail. She descended there before me as a City. In her train were all the saints, the angels, and the glory of those who have worked within the Grail stream. She is the architect of the great City.

When Mary had descended thus as the great holy City to acknowledge Magdalene, she welcomed her then into this City as the Grail Bearer. She took her into the City of her Assumption body.

In her descent Mary became also the Light of the Temple, and Magdalene was lifted up to greet her. The vision of the Passion hovered in the space between them. It is difficult to explain how this can be. Because Magdalene's soul bore the Christ within, it was possible for Mary to behold Christ within Magdalene. In other words, Magdalene's soul, having merged in mystical union with Christ, remains in spirit ever one with Christ, so that she is a Christ Bearer always. All who now came to greet her beheld in her the Christ. His wounds of light—the stigmata—were imprinted in her body of light, and light was raying forth from the wounds.

Mary said, "Behold his wounds!" Magdalene also could see his wounds.

This mystical union is *sustenance* that gives to all just what they need: from this union come life-sustaining forces for the Earth, and for its inhabitants, but most especially for the soul able to enter into the mystical union of Magdalene and Christ. This union *is* the Holy Grail. But how I could ever do justice to this in words, I do not know!

Magdalene calls us to this mystical union when we are ready, but the path thereto is fraught with counterfeit experiences, and many temptations. We may approach the Grail and sup from its life-giving light only when we are sanctified. And this is a process that may take many lifetimes. For we must overcome the same temptations Christ overcame in the wilderness. In time we each traverse a kind of wilderness where we also must face and overcome temptations.

We pass through many such initiatic trials as we wend our way toward the Grail, and through each we are further purified. In this way noble virtues become part of us. We grow ever more honest and charitable. The soul becomes spiritualized, as does the body. Gradually we lose our desire for anything not of Christ. The way to the Grail is narrow indeed.

There are some called to be Grail Bearers. Such ones are called to join with Christ in his marriage to Sophia and to bear their union within. In this way they *become* the Grail. They offer the sacred substance of the Grail to those prepared to receive it. They are priests and priestesses of the Wedding Feast. They enter into the marriage of the Bride and the Lamb, and this marriage lives in them.

In the Grail story this bearing of the union of Christ and Sophia is represented by the one called Repanse de Schoye. And in this very moment I experience Repanse de Schoye as though I am she: I bear the Grail in my hands.

The Grail is so many different things. It is the baptismal font of John the Baptist. It is the molten sea of Hiram Abiff. It is so holy! It is the philosopher's stone also. It is the alembic of alchemy. The Grail has shown itself throughout time through the guiding hand of the great initiate Melchizedek. I see all this through the Grail! I see the myriad forms the Grail can take, some that cannot be uttered! The Grail is also the manger that held our little Lord. It is Mary, her body. *O Holy Mary!*

Then I see the Three Kings. They are the Grail also, for they bore three wisdom streams from the holy prophet Zarathustra, which they offered to the Christ child. These are symbolized by the gold, frankincense, and myrrh that I saw in vision before [referring to a vision of Zarathustra's birth].

The Grail is also the Tree of Life. It is what each soul needs to receive at any given moment.

Sometimes, when the Grail is the baptismal font, we receive a new life in laying down the old. Such baptism by water is for purifying the soul. But then, when we are ready, the Grail brings us baptism by fire through the Pentecostal flames.

Repanse de Schoye received all the initiations of the Grail in order that she might become the Grail Bearer for all who came to the Grail Castle. I was told that in further visions I will go more deeply into the life of Repanse de Schoye.

Magdalene became this Grail Bearer. She is a Grail Bearer still to this day. One must seek her with a pure heart and not be led astray by false accounts that have depicted her in so many untrue ways.

If you are growing in virtue and shedding your baser desires, you may know you are on the path toward Magdalene, the path toward the Grail. And you will know you are drawing near her when your weaknesses step forward, for weaknesses must come to light in order to be understood. Only in this way can they be transformed into gifts, into strengths.

Weaknesses are mirror images of strengths. They must be transformed. And indeed they shall be, as through forgiveness you work to overcome them. Forgiveness of your own weaknesses brings greater compassion and charity. And as you grow in compassion for your own self, so will you cultivate more compassion for others.

It is precisely through your weaknesses that you are able to lay claim upon the unfathomable mercy of Christ, who bore all your weaknesses. His mercy is forgiveness, and charity. He forgives you. He has compassion for you. He knows your weaknesses and how they came to be. He wants you to join in the union of his Sacred Heart and the Immaculate Heart of his consort Sophia. He invites you to come. He will be with you on this journey, this most difficult journey. He is here, even in the darkness. And he is here also in the light. He is the shepherd of your soul. If you keep your eyes fixed upon him, he will lead you to the Holy Grail of the sacramental love of the Lamb and his Bride.

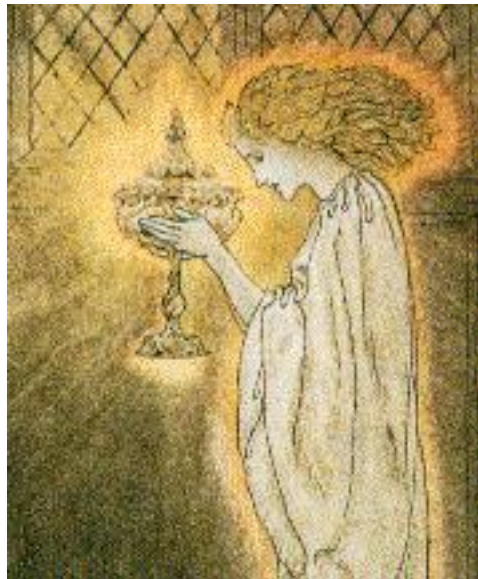
The Grail is the Holy of the Holies, the Ark of the Covenant. It encompasses all their secrets. Within you lies the key. The key that opens the Ark of the Covenant is within your own heart. And when you are able to open the Ark, the angels who guard its entrance will step aside and grant you passage into the Holy of Holies. This key is within you already. Nor will you fail, for Christ is within you also. Many souls have gone before you. They help lead the way. Their words also may guide you.



If you but desire to enter into the love of Christ and Sophia and to be taken into their marriage, indeed you shall be. This journey has been marked out in the life of Magdalene. Her story is the story of each human soul, and of the journey back to mystical union with the Divine. In her story lie many clues. These clues are symbols set there to guide you.

Magdalene is a Grail Bearer for us. Everything our soul needs is within the Grail. All holy sacraments are within the Grail. Holy sacraments bring illumination to our souls in order that we may be able to receive what the Grail offers us. There is much more that could be told of this story of the Grail, but it was time for me to return.

When Magdalene died, it was as if she was *in* the Grail, but also *was* the Grail. All of those spirits who had some connection to the Grail Stream were a part of her, and she a part of them. All I saw thus in her death was like unto what I saw borne in the hands of Repanse de Schoye—every symbol and element and form was contained within the Grail she bore.



# **Anubis and The Speech of the Threshold as Key to Meeting Christ in the Etheric**

By Bill Trusiewicz

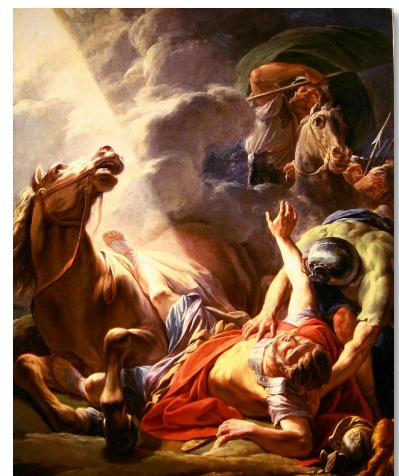
One of the primary goals of spiritual science is to prepare humanity for the so-called second coming of Christ. Although Rudolf Steiner often spoke of the importance of the event of the second coming, which he said would begin in earnest around 1933, the majority of his lecturing and writing did not address the matter directly. Nevertheless, if we call to mind all of his endeavors to guide humanity into a relationship with the spiritual world we can realize that the underlying purpose of all that he did was to make it possible for us to experience Christ in the Etheric sphere of the Earth. For through the Mystery of Golgotha, Christ became the spirit of the Earth, we might say, by pouring himself into the Earth's etheric body.

In all the varied ways we as students of spiritual science strive to progress on our path of spiritual development, everything is designed to lead us to the threshold of the spiritual world and prepare us for what we will encounter there. Although we may not always address our spiritual striving in these terms, it is nevertheless this goal towards which we strive. And once we *do* cross the threshold, there are always new thresholds that meet us, passing through which we gain greater knowledge and understanding of the connection between the spirit within us and the spirit that is in the world.

Considering the fact that one's entrance into the spiritual world is practically synonymous with experiencing Christ in the Etheric sphere of the Earth, let us think about how the Christ event relates to our own initiation process.

The Mystery of Golgotha, which for our purposes we will take to refer to the passion, crucifixion, death and resurrection of Jesus Christ, contains within it all of the elements of the secret rites of initiation of the Mystery schools of antiquity. Within these elements we can see a macrocosmic version of initiation that was the culmination and fulfillment of all the microcosmic enactments of aspiring students of the mysteries which preceded it from antiquity forward. The Mystery of Golgotha fulfilled all of the goals of the mysteries of antiquity and infinitely more. Through Christ's deed, what used to be a guarded, secretive rite of initiation, reserved for a very select group of individuals, became a possibility for anyone.

Rudolf Steiner spoke of the possibility of our meeting with Christ in the etheric numerous times in a number of different ways. He used the example of St. Paul's conversion on the road to Damascus, in which Paul was struck to the ground by a blinding light, as the archetypal experience of meeting Christ in the etheric. This event itself deserves to be studied at length, but I will leave that for another essay. Suffice it to say here that Paul's experience was a form of initiation that took place as a model of modern initiation, and



*The Conversion of St. Paul*  
Nicolas-Bernard Lepicie

contained within it the elements of suffering, crucifixion, death and resurrection by which anyone might attain a Christian-Rosicrucian initiation during the normal course of his or her life.

Modern life offers ample opportunity for such encounters, especially as the climate of world events “heats up,” so to speak. Rudolf Steiner spoke of the coming time in which humanity would have a highly significant encounter with evil in the world. One of the tasks of our epoch, the Fifth Post Atlantean Epoch, is to bring about an encounter with evil in order to unveil the so-called Mystery of Evil. This mystery is directly connected with what initiates call the “meeting with the lesser guardian of the threshold.” The “lesser guardian” appears before every soul who strives sufficiently to enter into the spiritual world. The Mystery of Evil is not unfamiliar to initiates, since initiation requires its unveiling—in the meeting with the lesser guardian. If human beings will not cross the threshold consciously by seeking initiation they will inevitably confront evil in outer life. Since humanity in general is not on a conscious spiritual path, a global confrontation with evil is inevitable. This confrontation is meant to bring about a shift in consciousness. It is nevertheless not a guarantee of progress in individual cases; only those who are sufficiently prepared and willing will make advances in this encounter. As the evil being Ahriman prepares to incarnate in our time, it will be helpful to remind ourselves what Goethe said about him, referring to the being called Mephistopheles in his Faust story: “He is that power, which always intends evil but always produces the good.” Such a perspective will lift us above the difficulties of coming world events by allowing us to see the purpose in ALL things. The purpose of the incarnation of evil is to facilitate a meeting with the lesser guardian of the threshold for a greater portion of humanity than might otherwise be possible, bringing about a greater good as a result. The good of which I am speaking will serve as a stimulus to “meeting Christ in the etheric” or the “second coming.”

In order to set squarely before us the possibility of progress through meeting the lesser guardian of the threshold in full consciousness, I would like to present the following explanation and description of an encounter with this being. In the normal course of development the spiritual aspirant may have numerous semi-conscious encounters with the lesser guardian until he or she can finally meet it in full consciousness in the right way. It is my goal in this essay, using the terminology of the mysteries of ancient Egypt, to illuminate and clarify our own experiences so that we can meet the guardian in full consciousness and thereby enter into a more fruitful relationship to the spiritual world.

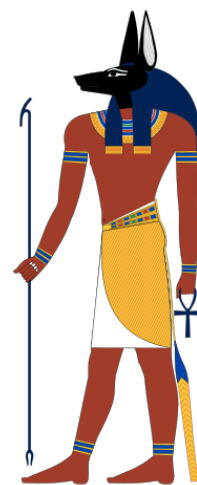
To begin with, let us envision a student of the death mysteries in ancient Egypt being selected from among the masses of ordinary people by initiates themselves or by those recognized by initiates to be sufficiently schooled in mystery knowledge to recognize a potential aspirant to the mysteries. Years of schooling for potential candidates, which included the passing of trials—often dangerous trials—were required to become an initiate. The primary goal of the trials leading up to initiation was to produce catharsis or what we might call “purification of the astral body”—cleansing of inappropriate desires, instincts and passions from the soul of the student. The candidate for initiation needed to become familiar with his or her lower nature and learn to subjugate it to his/her higher reasoning capacities. Without the rigorous training designed for this purpose, the student would not be adequately prepared for meeting the Egyptian guardian of the threshold—Anubis.

The culminating event on the path of the initiate, which corresponds to the crucifixion and death of Christ, was a death rite in which the spiritual aspirant was conducted into the spiritual world by means of a controlled near-death experience lasting for about three days. During this journey in the spiritual world, wisdom and knowledge that could not be attained by normal earthly means might be gained. The initiated individual was able to observe spiritual events and beings, and this experience subsequently provided a completely new framework for his or her future life and tasks on earth. After the three and a half days of death-like sleep, the initiate was awakened (corresponding to the resurrection), and brought back into his or her body and into everyday consciousness. Having successfully completed this so-called “temple sleep,” initiation conferred upon the initiate the title “son or daughter of Osiris” or “son or daughter of god.”

It is important to understand that this particular initiation is no longer valid or necessary in our era. Since the infusion of the Christ being into the Earth and its etheric body at the time of the Mystery of Golgotha, it has become possible to have a comparable initiation experience in a multitude of ways in the course of one’s normal life, as was the case with Paul on the road to Damascus. Today the school of the Mysteries is played out in daily life, in the joys and challenges—what we might call “the agony and the ecstasy”—of life, to borrow a phrase from Irving Stone.

In studying the beliefs and practices of Egyptian culture described in *The Egyptian Book of the Dead* (or other extant inscriptions or depictions archeologists have unearthed), we can discover just how profound is the wisdom upon which that culture was founded. We find majestic spiritual beings and sublime wisdom evident in the religious science to which Egyptian arts were exclusively devoted. Of the many gods of the Egyptian pantheon we will only discuss a few, beginning with the jackal-god Anubis. We will be focusing on Anubis in his role as guardian of the mysteries.

Modern scholars describe Anubis as being the guide in the process of embalming, and protector of the soul after death. He is also recognized as the “Guardian of the Scales” who was responsible for weighing the soul or the heart of the dead against Ma’at, the goddess of truth and of Divine Wisdom who is often depicted with or represented by an ostrich feather. Ma’at was the wife of Anubis. Anubis was, in later Egyptian mythology, identified with Thoth, whom the Greeks called Hermes and the Romans later called Mercury. Another one of the names adopted for this divinity, particularly in Rome, was Hermanubis—a synthesis of Hermes and Anubis. The jackal represents (quite aptly as we will see) an experience that one confronts at the onset of the initiation process. It corresponds to what Rudolf Steiner describes in his book *How to Know Higher Worlds* as the meeting with the “lesser guardian of the threshold.”



Egyptologists conflate the great initiate Hermes with the god Anubis because they don’t have the benefit of the spiritual research of the likes of Rudolf Steiner. Steiner was able to confirm the actual existence of human beings who, because they were great initiates, came to be depicted as gods. Initiates were a special class of people who, because of their advanced spiritual status, were rightly regarded as being unlike ordinary human beings. In the eyes of the Egyptians, Thoth/Hermes’

stature as a great initiate who journeyed in the spiritual world of the dead, qualified him as an “immortal” or a “god.” With this understanding we can see how the compound name Herm-Anubis came into popular use. Hermes, the great initiate who played such a significant role in the great culture of Egypt (which lasted, incredibly, nearly three millennia) wore the headdress of Anubis the jackal in the initiation rites that were foundational to Egyptian culture. He may have originated the idea. What Egyptologists have not understood is that when we speak of the god Anubis we are speaking of a certain role that Hermes played in the initiation ceremonies—as the guardian and guide of the dead soul (or of the candidate for initiation.) As Anubis he enacted the part of the “lesser guardian of the threshold.” In the particular ritual of initiation of which we speak, not only Hermes, but any officiating priest (called hierophant in Eleusis) typically wore the headdress of Anubis the jackal.

The jackal head was black in color, signifying its connection with death and fertility. Jackals are not black-headed or black. For the Egyptian, black was a color particularly rich in meaning. The original name for Egypt was Kemet, meaning “black land.” The life blood of Egypt, the Nile River, had a large flood plain that created fertile, black lands from which it is believed that the name Kemet derives.

Today, Christ and Archangel Michael are our principal guides from the spiritual world on the journey across the threshold. Since the time of the Mystery of Golgotha, Michael has been understood to “hold the scales” that are used to “weigh” the souls of the dead or of those who seek to cross the threshold during life, thus taking the place of Anubis as “the guardian of the scales.” As evidence of this change, many depictions of Archangel Michael holding the scales have appeared in religious art during the last two millennia. In the place of the initiate Thoth/Hermes we see the individualities of Lazarus John and John the Baptist, who represent the streams of Cain and Abel/Seth, respectively. These modern initiates spiritually guide the soul through the upper and lower worlds, the upper leading to the Central Sun and the lower to the “golden land” of Shambhala in the center of the earth.

Coming back to the Egyptian jackal god Anubis, let us examine briefly the role of the jackal in Egyptian life and ritual. A jackal is a dog-like animal that is carnivorous and a scavenger. Scavengers were valued for their role in cleansing the environment in which the Egyptian people lived—an important theme that we will return to later. For now we will confine ourselves to a review of the various functions we can discern in depictions of Anubis. He is often pictured holding both a flail and a shepherd’s crook. Anubis/Hermes is considered to be the shepherd of the souls of the dead and is the shepherd of the soul of the initiate who crosses the threshold. The image of the shepherd’s crook may be interpreted to represent both a prod to move the soul ahead and as a crook to pull the soul back. In essence, as the shepherd of souls, Anubis has the power and authority to control the soul’s progress.

The flail that is often depicted in the hand of Anubis is an agricultural device designed for threshing grains, and is used to loosen and dispose of the husks. It is often made of two pieces of wood attached together with a hinge, one piece being used for a handle and the other to beat the grain. Some flails have multiple beaters attached to a single handle like the one often depicted with

Anubis. The question is: why would the Jackal-headed god of the death initiation be holding a flail along with the shepherd's crook? The flail can be properly understood in this context in terms of Anubis' function in relation to the souls with which he is entrusted. Before we answer this question let us examine his other role as the "guardian of the scales" who weighs the heart of the deceased (or the initiate in this case) in a balance against the ostrich feather, representing Ma'at, a Sophia figure, the goddess of justice and order. In his function as guardian of the scales, if Anubis found that the soul weighed more than the feather it was given to be devoured by the demon Ammit, "the bone eater," for judgment, and was said to experience a "second death." Correspondingly, a "good soul" whose heart balanced with the feather of Ma'at, might be considered "food" (grain as bread) for the "good gods." Getting back to the flail, we can begin to see a picture of the flail as the tool for removing the "chaff from the wheat" of the dead, or in this case of the person being initiated. If we examine the symbolism further, within its context, we will see that it gets more specific and more meaningful.

We can easily understand that a flail applied to a soul might symbolize the removing of the "chaff" of human vice to yield the "grain" of food for the gods. But let us take a closer look at the whole image of Anubis holding this implement. We must understand that a jackal is a flesh-eating animal whose function in respect to a human soul is quite like that of the flail, in respect to grains. The jackal is not only a flesh eating animal but also a scavenger whose job is to clean up after a death; so we might say that Anubis is meant to attack "the flesh" of the initiate. By this term we can understand the derivation of the word used in the New Testament to characterize the "sinful nature." Surely, when St. Paul speaks of "the flesh" he is not referring to literal flesh, but is using a technical term that may very well have had its origin in the Egyptian Mysteries in which Moses was schooled. The initiates who kept the mysteries were well aware that human flesh, or more precisely, the embodied state, was susceptible to corruption, to earthly appetites, and was a major obstacle to safely entering into the spiritual world. They knew that the soul that dwells in the body as its temple must be cleansed of the passions and instincts of "the flesh." This was the reason for the demanding preparatory work of the initiates, i.e., to cleanse the astral body of impure desires.

Now, in a rather abstract way, we have examined the symbolic meaning of the function of Anubis the Jackal god, the guide of souls in the underworld. Having wrested meanings from the images of the jackal, the crook, and the flail, let us proceed a step further, beyond conceptions and images to what inspirations and intuitions we might find in the beings these images represent. We will then in turn be led to a deeper understanding of the symbolic language of the pictures we have been examining, leading to further insights into "the scales," "the weighing of the heart," and finally "the goddess Ma'at and her feather" all of which have tremendous significance.

Let us imagine what would inevitably pass through the soul of the aspiring initiate as he or she was gazing, as it were, into the gate of the moon sphere, beholding across the threshold a most radiant image. Here at the beginning of the path of the journey that leads into soul and spirit lands, all of us will inevitably meet the guardian of the threshold—Anubis. Aspiring initiates may or may not see a definite visible image of the guardian, but they *will* hear the the guardian's voice. What will that voice sound like? What will be the tone of that voice? What will it speak? The voice will be like a ravenous jackal, hungry for the "flesh" of the soul. It will speak to us out of the elemental



power we have given to it in the past, for it consists of the negative karma that we have incurred. Every deed that damaged another being, every word that wounded another being, every thought that burned within us with infernal fire is its power and informs the tone with which it speaks. It will not be a human-sounding voice, although it will speak with human language. How might a jackal speak? It will speak with a craving that is elemental, pure, and instinctive like the sub-human being that it is. What will it say? It will accuse us.; it is the accuser. It will remind us of our corrupt nature: our mistakes, the things we have done to hurt others, the impure way we look at the world, our lack of understanding, our lack of vision, our lack of wisdom. It will hold up before us all the reasons that we should not proceed to our goal. Its job is to do everything in its power to obscure the radiant vision that stands at the gate before us. It will try to ravage us with doubts and fears; it will tear into our “flesh” without a shred of mercy. Its voice is the voice of ruthlessness—the voice of no pity. It may call us names. Perhaps it will call us worthless, stupid, ignorant or superficial; perhaps it will call us a “heap of dung.” And every word will be absolutely true—hitting the mark, as it were, of what we are in our lower nature because it is *the* voice of our lower nature. This is the voice of the lesser guardian of the threshold, Anubis the jackal, who is the scavenger whose function is to clean up what remains after a death.

In the death mysteries, the aim of Anubis is to reduce the aspiring initiate to his or her core being, to “eat away” all of the “flesh” so-to-speak, in which case only spirit remains. If we have been prepared for this meeting by our own ruthless self-examination we will not crumble before the speaking of the guardian. If we are ready to take responsibility for all of the true accusations of Anubis, then we will be properly humiliated; our “flesh” will be exposed. We will be naked and silent, realizing that we have no defense—we are guilty. If under the circumstances we have the wherewithal to reflect and see the enormity of the truth of the accusations, and if our desire for higher truth and for the higher life of spirit lives within us, even in the minutest measure in the depths of our being—we then have an opportunity to speak up for ourselves out of those dreadful, silent depths. We must have the right words, the rectifying words that cannot be rehearsed. They must rise up, as faint and frail as they may be in the face of the guardian’s imperiousness. We must be willing to confess that the guardian’s words are true, all true. And then we must commit what little strength and faith we have in such a moment—a faith perhaps no bigger than a “mustard seed.” We must consign ourselves to the utilization of all our “little” powers, with the help of the spiritual world, to take the path of transforming our weaknesses, to make good our mistakes, to challenge our fears, to right our wrongs, to learn to see, hear and obey the impulses of the spirit henceforth. Only then can we enter the gate, the moon gate, and experience the fullness of the divine wisdom of Sophia whose power and glory is spread out over the cosmos, waiting for us to unite with her. Only then can she appear to us, as St. John saw her, with a crown of twelve stars on her head (the zodiac or “fixed stars”), clothed with the sun (the sun sphere), and the moon beneath her feet (the moon sphere). (Rev. 12: 1) Only then can what we have heard and read about the spiritual world become a living reality for us. Only then can we visit the spirit land where all things radiate a moral warmth and where everything breathes the life of the godhead. Only then can we meet Christ in the etheric in full consciousness.

Now let us examine the symbolism contained in the picture of Anubis, “the guardian of the scales,” in relation to what we have uncovered in the last paragraph so that we can gather more fruit from our labor. As mentioned, it is also the responsibility of Anubis to weigh the soul of the dead or of the initiate, represented by the heart, in Duat, the underworld, against the feather of Ma’at. What is the significance of this? Ma’at as the consort or wife of Anubis is the goddess of order, balance, justice, truth. She can be viewed as an expression of the divine wisdom that lives in nature and the cosmos. It is highly significant that she wears or carries an ostrich feather and that the ostrich feather is used to weigh the human heart. An ostrich is a bird that is earth-bound; it cannot fly. The ostrich is a picture of the human being in the sense that human beings were once spirit-beings before they were “clothed in flesh.” In early Lemurian times, before the so-called fall of humankind, before humans incarnated in dense physical bodies, we were like “birds,” that could “fly,” that could move in not-quite-liquid and not-quite-airy spiritual currents. When human beings “put on flesh,” incarnated, we became like ostriches. We still had “feathers,” so to speak, the remnants of our heavenly natures, but we were bound to the earth, like ostriches, no longer able to fly as beings of light in the spirit land of Adam Kadmon. And so it remains to this day; we are bound to the earth in each incarnation. The ostrich feather is the symbol of what remains of our spiritual nature after the fall into matter. We might call it the “spark of the divine in us,” or the “still small voice” that Elijah heard on Mount Horeb; or perhaps we might call it the “mustard seed” of faith remaining in us, spoken of by Jesus in the synoptic gospels. In each case we are speaking of something tiny. The feather is a very small remnant, an almost insignificant representation of our divine nature. Who could ever fly with one feather? But the feather is what is redeemable in our nature. It is of the same coinage as the gods, spiritual as the godhead is spiritual; it represents pure soul substance. That Ma’at was understood as the goddess of the ostrich feather is evidence of the recognition among the initiates of ancient Egypt that the divine Mother, divine Wisdom, the Holy Soul, still resides, innate—feather-like, embedded in our deepest being.



When all the husks or sheaths of our human nature are stripped away, are disposed of by the flail or torn away by the teeth of Anubis, there remains—connected to the Mother in the depths of the earth of our beings—the holy, divine human essence giving birth to the divine child. The German Romantic poet and polymath Novalis, the poetic inspirer of Anthroposophy, in the late 18<sup>th</sup> century, stated it this way:

*The great mystery is open to all and remains eternally unfathomable. The new world is born of grief, and ash is dissolved in tears as a draught of eternal life. In everyone there dwells the heavenly mother, bearing each child in eternity.*

To this statement Rudolf Steiner responded: “This is not a figurative event but an actual birth.” It is a birth by the “Virgin Sophia” in us. It is also a dim recognition of the Mother Lodge, the Golden Land of Shambhala in the depths of the Earth. Once we connect with this essence, this tiny shred of divinity left in us, and raise it up to confront the guardian of the threshold, we become conscious of a life within us and in the world that is incorruptible and untouchable by Anubis. In fact, as we

speaking out of the silent knowledge of the innate divinity within us, it is *The Word* who speaks in us—"the Christ child," is born in us in that moment. We can only adequately meet our adversary at the threshold "in his name," the name of the "I am" within us.

In our time, since the Mystery of Golgotha, Christ meets us the moment we connect with the spark of the divine in us; he is present in our "I am" to assist us. He is there to make it possible for us to overcome death, to help us recognize that it is "not I but Christ in me" that can meet the challenges that are too difficult for us alone. He is our higher "I being." He is Christ in us—as us. For we are one in him, and together we constitute his body. Once the "Word" is born in us, we are able to cross the threshold, to experience Christ in the etheric, to connect with the Moon, the Sun sphere and the sphere of the Fixed Stars and the Zodiac, for these are parts of the Heavenly Sophia who is the consort of Christ and stands as queen in this, her domain. Seeing the vision of this glorious woman, who is spoken of in the Revelation of St. John (Chapter 12) has monumental implications for our ability to perceive the spiritual worlds. Contact with the three spheres referred to opens the possibility for higher perception in the astral, etheric and devachanic worlds. Christ makes this possible through the Mystery of Golgotha. The sacrifice of his divine nature "born in grief and ash" for earthly humanity has brought potent fire to the smoldering, dull, glow of the divine in us.

One last consequence of the event of our meeting with Anubis that we should address is the objectification of our lower nature. Before our spirit birth we cannot successfully separate ourselves from our lower natures; we cannot stand back and see this part of ourselves as distinct from ourselves, and are therefore condemned to be unconsciously subject to its ravages. As a result of our meeting with the guardian of the threshold we are given the ability to watch the movements of our lower nature, to observe and to control those movements which are our lower motivations. If we stay true to our commitment to the higher life, we will not be surprised when we see evil weaving in ourselves and in others—Anubis has made us aware of this. And we will not condemn it, since we ourselves have risen above such condemnation by virtue of the loving presence of the virgin Sophia and Christ the Word in our souls, both of whom condemn us not. We will see that Anubis has done us a favor by exposing our base desires and motives, and we will be able to welcome such knowledge of ourselves and of others without judgment. This is the hallmark of true Christian spirituality—forgiveness towards ourselves and others. If we remain in the spirit of faith and forgiveness as we should, we will be able to fulfill the dictum of the great American writer of the 19<sup>th</sup> century, Nathaniel Hawthorne, who brought a powerful moral imagination to bear on the elitist Victorian religious and social values of his time. In that era, religious self-righteousness often obscured both the baseness of human nature and the mercy of divine love. In a short work called *Fancy's Show Box*, from *Twice Told Tales*, the narrator says: "Man must not disclaim his brotherhood, even with the guiltiest." His words break forth like a stroke of Michaelic lightning through the heavy clouds of Victorian superficiality. Our time is hardly less elitist than the Victorian era, but today we clothe our condemnations in twenty-first century garb, so to speak. The sort of self-awareness Hawthorne is referring to is what we will need during the coming time when humanity must, as a whole, confront the guardian of the threshold on the plane of the material world. By virtue of this self-awareness, we will be armed with the necessary objectivity to know what is happening and to be a help to those around us.

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In this study we have sought to uncover something of the wisdom that was revealed to the initiates of ancient Egypt which has been hidden in the symbols left by their holy scribes and artisans. We have had a glimpse of the journey of the soul of the initiate standing at the “moon gate” before the guardian of the threshold, and seen how that journey applies to us. Today we stand at the threshold of Christ in the etheric sphere of the earth, ready to experience him in his “second coming.” May the ideas discussed here inform our hearts and be a means by which we may more perfectly meet the guardian. May we be empowered by Christ and Sophia to speak the Word allowing us to discover that the unveiling of the Mystery of Evil in our time can only produce good.

## Open Secret

C. Lawrie

Just as the story of English poetry has some invaluable truths to tell us about the human experience of the earthly events of the Mystery of Golgotha, from “the Dream of the Rood” inscribed in part in Anglian runes on Nithdale’s 17-foot Ruthwell Cross in the eighth century A.D., to Alexander Carmichael’s renderings from the Gaelic, “Carmina Gadelica” of 1900—just so the story of English poetry in the twentieth century has some invaluable secrets to share with us concerning the human experience of the Parousia, the renewed presence of the Christ in the life-body of the earth-planet, in whose time we live today.

When Jesus Christ prepared His disciples with a preview of this time, shortly before He fulfilled the Mystery of Golgotha, He drew attention to phenomena of the living earth which we have only begun to envisage more widely in the course of the twentieth century. Matthew Chapter 24, verse 27 recalls: “For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be.” *Astrape*, the Greek word for “lightning,” can also mean “lightening” such as occurs continually at the moving threshold of the terminator. Verse 30 adds: “... and they shall see the Son of man coming in the clouds with power and great glory,” guiding us to look up to the cloudscape around the blue planet. Mark, at Chapter 13, verses 35-37, gives His sense for the rhythms of the living earth as it turns through the shadow of night to the light of day, as He spoke to John and James and Peter and Andrew on the Mount of Olives:

“Watch ye therefore (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning). Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.”

Luke, in Chapter 21, verses 27-28, gives the Master’s words as:

“And they shall see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.”

Among those who have truly helped us to understand “when these things begin to come to pass,” Dr. Rudolf Steiner’s contribution has proved focal. But he had to face and clear some misunderstandings from the field of the kind which Jesus Christ foretold (e.g., Matthew Chapter 24, verse 23, Mark Chapter 13, verses 21-22, Luke Chapter 21, verse 8) which involved the return of a physical figure of Christ: “And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not. For false Christs and false prophets shall rise ...” For this was the import of the “Alcyone-affair” instituted by Theosophical Society President Annie Besant and her co-worker Charles Leadbeater in connection with the 14-year-old Jiddu Krishnamurti, whom Leadbeater discovered on an Indian beach by May 1909. Hence, at the (end May-June) 1909 Congress of the Federation of European Sections of the Theosophical Society in Budapest (as he reported in Berlin on June 18, 1909), Dr. Rudolf Steiner was obliged to distinguish his views from those of the President, in her presence, with regard to the manner and timing of Christ’s Parousia.

On Easter Sunday, April 11, 1909 in Cologne, Dr. Steiner had already made clear his view as to the manner of Christ's re-appearance:

"For it is indeed true that as the Christ was revealed in advance to Moses and to those who were with him, in the material fire of the thorn-bush and the lightning on Sinai, so He will be revealed to us in a spiritualized fire of the future. Human beings will behold Him in the spiritual [i.e., not physical] fire. They beheld Him, to begin with, in a different form [i.e., physical]; they will behold Him for the first time in His true form in a spiritual fire."

(Is it this "spiritual fire" to which Jesus Christ alerted us with His expression: "great glory"?)

What then was Dr. Steiner's view of the timing? Eight years later, in Berlin on Tuesday, February 6, 1917, he told members of the Anthroposophic Society what had become clear to him, among others, by 1909:

"The esotericist is able to point out that since the year 1909 or thereabouts what is to come is being distinctly and perceptibly prepared for, that since the year 1909 we are inwardly living in a very special time. It is possible today, if we do but seek Him, to be very near to Christ, to find Him in a quite different way than has hitherto been possible."

Speaking at a key hour of the World War, he recalled his efforts in 1910-1911 to enable his listeners and readers to understand the manner and timing of the Parousia, when he had said such things as (Stuttgart March 6, 1910):

"We are coming into the age of Abraham<sup>1</sup>; we are being led out into the spiritual world. Through this, the possibility is given that a certain number of human beings and then more and more, shall experience during the next 2500 years a repetition of the event of Damascus; that through the faculties [of spiritual Imagination or beholding] of which I have just spoken, the Christ will become perceptible in the spiritual sphere of the earth ..."

On January 25, 1910 at Karlsruhe, he had told how:

"Kali Yuga came to an end in 1899; now we must adapt ourselves to a new age. What is beginning at this time will slowly prepare humanity for new soul faculties. The first signs of these new faculties will begin to appear relatively soon now in isolated souls. This will become more clear in the middle of the fourth decade of this century, sometime between 1930 and 1940. The years 1933, 1935, and 1937 will be especially significant."

At Stuttgart, he had also said: "This is what is beginning as the characteristic of a new age, and it will become manifest between 1930 and 1940 to 1945 in the first forerunners among human beings who have these faculties."

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<sup>1</sup> This refers to an Age of Abraham stretching into the future from circa 1900 AD, just as the original Age of Abraham can be dated, as it is in *A Treasury of Bible Pictures* (Zion, 1987), to the period leading up to c. 1900 BC.



These descriptions show Rudolf Steiner's view of the timing of the human experience of the Parousia in terms of the Hindu chronology which dated the Dark Age for humanity, or Kali Yuga, to the 5000-year period between 3102/3101 BC and 1899 AD. This was to be succeeded by an Age one half its length, namely of 2500 years, running from 1899 AD to about 4400 AD, known as Satya Yuga, the Age of Light. And Rudolf Steiner, as one who experienced the timing of Christ's new return in ether-presence in advance, was able to point to the years in the twentieth century when this would become gradually more accessible to human individuals, such as in 1933 and from then on. To make clear what we might awaken to, with soul-spiritual perception in the earth-ether domain, he rewrote, for the public, the content of three lectures he gave at the General Meeting of the Scandinavian Theosophical Society in Copenhagen on June 6-8, 1911 concerning *The Spiritual Guidance of Humanity*. And here he wrote:

"In the Graeco-Roman period the Christ descended from the heights of the spiritual world and revealed himself in the physical body of Jesus of Nazareth. He then came down as far as the physical world ... It will not be possible in the future to find Him in the physical world, but only in the world immediately above, for human beings will not always remain the same."

What he is referring to here is our gradual development towards perception of and with our ether-body, such as Goethe began to experience as a destined forerunner.<sup>2</sup>

Now let us turn to the story of English poetry, and to the year 1933.

In 1933, William Butler Yeats<sup>3</sup> (1865-1939) published his collection *The Winding Stair*. In "Vacillation," section IV we read:

My fiftieth year had come and gone,  
I sat, a solitary man,  
In a crowded London shop,  
An open book and empty cup  
  
On the marble table-top.  
While on the shop and street I gazed  
My body of a sudden blazed;  
And twenty minutes more or less  
It seemed, so great my happiness,  
That I was blessed and could bless.

This is an authentic expression of the rapture and charity experienced by an individual who suddenly is filled with the spiritual fire of Divine Love, connected with the coming Parousia.

A fuller authentic and almost clinically observed experience from 1933 is provided for us by Wystan Hugh Auden (1907-1973) in his Introduction to *The Protestant Mystics* (edited by Anne

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<sup>2</sup> Cf. "A Question of Continuity," *New View*, Midsummer 2013.

<sup>3</sup> Needless to say, as Helen Waddell explained, Yeats wrote in English "with an Irish idiom."

Fremantle; Boston, 1964). Employed at the time as a young teacher at the Downs School, Colwall, near Malvern, he recounts:

“One fine summer night in June, 1933, I was sitting on a lawn after dinner with three colleagues, two women and one man. We liked each other well enough but we were certainly not intimate friends, nor had any one of us a sexual interest in another. Incidentally, we had not drunk any alcohol. We were talking casually about everyday matters when, quite suddenly and unexpectedly, something happened. I felt myself invaded by a power which though I consented to it, was irresistible and certainly not mine. For the first time in my life I knew exactly—because, thanks to the power, I was doing it—what it means to love one’s neighbour as oneself. I was also certain, though the conversation continued to be perfectly ordinary, that my three colleagues were having the same experience. (In the case of one of them, I was able later to confirm this.) My personal feelings towards them were unchanged—they were still colleagues, not intimate friends—but I felt their existence as themselves to be of infinite value and rejoiced in it.”

Auden with honesty describes the moral impact of this communally-experienced presence for the realm of personal memory:

“I recalled with shame the many occasions on which I had been spiteful, snobbish, selfish, but the immediate joy was greater than the shame, for I knew that, so long as I was possessed by this spirit, it would be literally impossible for me deliberately to injure another human being. I also knew that the power would, of course, be withdrawn sooner or later and that, when it did, my greeds and self-regards would return. The experience lasted at its full intensity for about two hours when we said good-night to each other and went to bed. When I awoke the next morning, it was still present, though weaker, and it did not vanish completely for two days or so. The memory of the experience has not prevented me from making use of others, grossly and often, but it has made it much more difficult for me to deceive myself about what I am up to when I do. And among the various factors which several years later brought me back to the Christian faith in which I had been brought up, the memory of this experience and asking myself what it could mean was one of the most crucial, though, at the time it occurred, I thought I had done with Christianity for good.”

Verses, composed by Auden immediately out of his experience, give us a feeling for his love of Nature also, and its relation to the Parousia:

Equal with colleagues in a ring  
I sit on each calm evening,  
    Enchanted as the flowers,  
The opening light draws out of hiding  
With all its dove-like pleading  
    Its logic and its powers.

That later we, though parted then,  
May still recall these evenings when  
    Fear gave his watch no look:  
The lion griefs loped from the shade  
And on our knees their muzzles laid,  
    And death put down his book.

Moreover, eyes in which I learn  
That I am glad to look, return  
    My glances every day;  
And when the birds and rising sun  
Waken me, I shall speak with one  
    Who has not gone away.

The master of the house, returning from his far journey, appeared in the evening on this occasion—in June, 1933, with roses freshly sprung. Auden would not forget. He was the one who wrote an elegy for Louis MacNeice in July, 1964: “I should like to become, if possible, a minor Atlantic Goethe ...” The “dove-like pleading” of “the opening light,” “with all its logic and its powers” might incline us to elements of Eliot’s *Four Quartets*, which grew from Gloucestershire in September 1934 and finished in 1942 in the *fire* of “Little Gidding”:

With the drawing of this Love and the voice of this Calling ...

Or we might follow “The Incomparable Light” discerned and sung by Richard Eberhart<sup>4</sup>

The light beyond compare has been my visitant,  
Some sort of angel sometimes at my shoulder ...

But, for now, we observe Auden’s sense of “so long as I was possessed by this spirit”; of being a willing human vessel for a higher presence of Good. The same became true for Simone Weil (1908-1943), when she recited meditatively, inwardly, the poem “Love” by George Herbert, which she had learned by heart during Easter week at Solesmes in France in 1938 from John Vernon, a young English Catholic. That autumn, as she recited it inwardly, and as she described in her May, 1942 letters to Joe Bousquet and Jean-Marie Perrin: “Christ himself came down and took possession of me.”<sup>5</sup>

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<sup>4</sup> From Eberhart’s *Selected Poems: 1930-1965*, which won a Pulitzer Prize in 1966.

<sup>5</sup> Cf. *Waiting on God* by Simone Weil, RKP, 1951 and *Simone Weil* by Richard Rhees (Oxford University Press, 1966).

Weil, who suffered from sinusitis-induced migraines, described this first Christ-experience on May 12, 1942 to Joe Bousquet:

“At a moment of intense physical pain, when I was making the effort to love (namely in meditatively reciting Herbert’s poem of that name), although believing I had no right to give any name to the love, I felt, while completely unprepared for it (I had never read the mystics), a presence more personal more certain, and more real than that of any human being; it was inaccessible to sense and to imagination, and it resembled the love that irradiates the tenderest smile of somebody one loves.”<sup>6</sup>

When she later took up the meditation of the Lord’s Prayer in Greek in 1941, at the time of the grape-harvesting, every morning, she confirmed to Perrin:

“Sometimes, also, during this recitation or at other moments, Christ is present with me in person, but his presence is infinitely more real, more moving, more clear than on that first occasion when he took possession of me.”<sup>7</sup>

Simone Weil gradually learned how to perceive the ether-real Christ, just as it became possible on one unforgettable occasion for the poet-priest Ronald Stuart Thomas (1913-2000), editor of *A Choice of George Herbert’s Verse* (Faber, 1967), as revealed in his poem “Suddenly,” from “Laboratories of the Spirit,” 1975:

#### Suddenly

As I had always known  
he would come, unannounced,  
remarkable merely for the absence  
of clamour. So truth must appear  
to the thinker; so, at a stage  
of the experiment, the answer  
must quietly emerge. I looked  
at him, not with the eye  
only, but with the whole  
of my being, overflowing with  
him as a chalice would  
with the sea. Yet was he  
no more there than before,  
his area occupied  
by the unhaloed presences.  
You could put your hand  
in him without consciousness  
of his wounds. The gamblers  
at the foot of the unnoticed

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<sup>6</sup> Ibid

<sup>7</sup> Ibid

cross went on with  
their dicing; yet the invisible  
garment for which they played  
was no longer at stake, but worn  
by him in this risen existence.

“Well, poets have these visions, you know,” said Thomas to me on May 28, 1996, when I asked him to sign his name under this poem in his *Collected Poems 1945-1990* (Phoenix, 1993).

And so we will end with one of the most moving visions, equal to Thomas’s ethereal view:

I looked  
at him, not with the eye  
only, but with the whole  
of my being, overflowing with  
him as a chalice would  
with the sea.

That sea is real—the sea of light and life and warmth and flowing tone—the ether-realm—in which our planet lives and moves and has its being. And the divine-human presence who indwells it in ether-form anew today was heralded by the poet-dramatist Christopher Fry (1907-2005) in his *Thor, with Angels*<sup>8</sup> play, first performed at and published for the Canterbury Festival of 1948, but dedicated “To E. Martin Browne and the Tewkesbury Summer 1939.” Merlin stands over the straw-slumbering British prisoner, Hoel, and speaks:

Welcome, sleep;  
Welcome into the winter head of the world  
The sleep of Spring, which grows dreams,  
Nodding trumpets, blowing bells,  
A jingle of birds whenever the sun moves,  
Never so lightly; all dreams,  
All dreams out of slumbering rock:  
Lambs in a skittle prance, the hobbling rook  
Like a witch picking sticks,  
And pinnacle-ears the hare  
Ladling himself along in the emerald wheat:  
All dreams out of the slumbering rock,  
Each dream answering to a shape  
Which was in dream before the shapes were shapen;  
Each growing obediently to a form,  
To its own sound, shrill or deep, to a life  
In water or air, in light or night or mould;  
By sense or thread perceiving,

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<sup>8</sup> “Thor, with Angels,” Oxford University Press 1949.

Eye, tendril, nostril, ear; to the shape of the dream  
In the ancient slumbering rock.  
And above the shapes of life, the shape  
Of death, the singular shape of the dream dissolving,  
Into which all obediently come.  
And above the shape of death, the shape of the will  
Of the slumbering rock, the end of the throes of sleep  
Where the stream of the dream wakes in the open eyes  
Of the sea of the love of the morning of the God.

Here, the open eyes perceive the open secret. Of some English poetry in the twentieth century  
AD/CE.



# **The Cosmic Mystery of the Holocaust: A Personal Experience of Karmic Clairvoyance and Spiritual Healing**

by Marie Weisheiter

Death is swallowed up in victory.  
Where O death, is your victory?  
Where O death, is your sting?

(1 Corinthians 15:55)

The juxtaposition of horrific events on earth with the concept both of the fundamental goodness of humanity and a kind and loving God is always a challenging dichotomy to hold. In these difficult times for the world, through personal experience I have become increasingly aware of how important it is for me to trust implicitly in the Spiritual World and in the Etheric Christ, and also to hold each human being and ethnic, religious and cultural group with loving compassion. We all have a part to play in the evolution of humanity and the Earth. The future foretold by John in the Book of Revelation depicts many difficult experiences for humanity on our journey to the New Heaven and the New Earth. The personal memories and experiences described below have confirmed for me the significance of forgiveness and compassion for myself as well as for all other human beings. They have also instilled in me a deep and abiding faith in the Spiritual World and the unfailing mercy and love of Christ and Sophia. As well as a true experience of knowing that it is never Christ and Sophia who leave us, it is human beings who turn away from them either by choice or unconsciously through fear, anger, guilt, doubt and judgment. It has also been confirmed for me that the judgments and prejudices we create as human beings are arbitrary because we all were or will be black, white, male, female, strong, weak, rich, poor, Muslim, Christian and Jewish.

As the Jewish people participated in creating the human physical cradle into which the Christ could incarnate, so too they helped to create the etheric cradle for the Second Coming of Christ. Just as in the case of the physical incarnation of the Christ where there was a physical “slaughter of the innocents” through Herod, the Second Coming in the Etheric has associated with it a second “slaughter of the innocents” in the Holocaust. Because the second coming is in the etheric and not the physical, the second slaughter involved the death not only of the physical body, but also of the etheric body of those souls willing to participate in Sacred Magic as described in the book *Meditations on the Tarot* as the union of human will with divine will (p.57). This etheric death is quite visible in the pictures of Holocaust survivors. We see the extreme gauntness and physical wasting that one can witness when the etheric body “dies.” We think of evil or human beings who implement evil acts as opposed to divine law, but through a very personal recollection of this tragedy, I see how even evil ultimately serves divine law. In mysterious ways everything serves the highest good, even when this appears implausible and indiscernible; the Holocaust is one such example.

Through an experience of Karmic Clairvoyance, the sacred mystery of the Holocaust has been revealed to me. I saw myself as a young, pregnant, Jewish woman in occupied France, gang-raped and taken by train to Auschwitz where I endured months of “experimentation” before the delivery of a stillborn son and execution in the crematorium. During my extremity, I had visions of Mary who consoled me in sharing the loss of a beloved son. In confirming the possibility of the sense impressions that I was receiving, my research revealed that in fact pregnant Jewish women endured specific horrors. They were enticed to admit their pregnancies with assurances of milk and increased rations. However, they were either then immediately executed or subjected to medical experiments and the murder of their babies if they happened to be born alive. Their deaths came not in the gas chambers, but by being put alive into the crematoriums. My own recollection is of revealing my pregnancy, and the paternity of the baby as a Christian father, in the hopes they would let my baby live. I put this before you to demonstrate the horror of a world where human beings take upon themselves judgment, condemnation and lack of empathy for their fellow human beings. I have come to understand in a personal way, it is not my place to issue judgment upon others nor to internalize the judgment received by others. It is only my place to develop a heart full of compassion and to await the judgment of Christ who can fully see into my heart, mind and destiny.

Through an experience of Spiritual inspiration, I have come to understand that a large group of souls put to death in the “final solution” were tortured and executed outside of karmic law or balance. In other words, these souls were not in previous lifetimes guilty of horrendous deeds, but instead many were healers, teachers, priests and priestesses who had in some cases come out of alignment in some way with their calling, and in other cases simply agreed to partake in an etheric sacrifice to participate in the mystery of the coming of the Christ in the etheric in a deep and powerful way. Many of those souls are reincarnated at this time with their potential spiritual, healing and clairvoyant powers restored or amplified through their willingness to participate freely in this cosmic mystery in uniting their own will with divine will in a sacrifice for all of humanity. To be clear, the Holocaust was not Divine Will. The Spiritual Hierarchies and Christ and Sophia can never bring evil, only good. It was indeed an act of human beings who chose to align themselves with Ahrimanic and subterranean forces either consciously or unconsciously. However, the transmutation of evil to good through the power of love is the act of Christ working in union with human beings who choose to align themselves with Him. This is always the case. Christ always has and always will transmute what is evil to the good through the power of His love. This transmutation happens to individuals, to groups and to the world as a whole.

We see this clearly in the karmic consequence of the crucifixion as described by Valentin Tomberg:

At the Mystery of Golgotha, when Christ was crucified, he said, “Father, forgive them for they know not what they do.” (Luke 23:34). The karmic result of the crucifixion will not be to bind human beings as though they were crucified, but to open their eyes. A new clairvoyance will be stirred through Christ, so that all human beings will be able to see and know what they do. This is karmic Clairvoyance—seeing karma ....The return of Christ in the etheric is his response to the way he was treated when he lived among humankind as a man. (*Christ and Sophia*, p.394).

Evil transmuted into good. Tomberg describes karmic clairvoyance as the capacity to perceive the spiritual world, the future, with an “upper eye” while at the same time seeing the past through a “lower” eye by reading the etheric body and gaining knowledge from earlier incarnations. The knowledge from both past and future gained through this unifying gaze leads to the possibility of recognizing karma and “to know what one does.” Rudolph Steiner talked about this in relationship to the coming of Christ in the etheric, and he said that starting in the 1930’s a small number of people would develop this capacity and then people would develop it in increasing numbers. This clairvoyance is different from the clairvoyance of the past requiring a trance-like state. (*Christ and Sophia*, p. 395-401) One receives these impressions either through imagination (visions), inspirations (auditory) or intuitions (felt memories), while one is conducting one’s normal life activities. They predominately come in moments of quiet—not necessarily meditation, but can come while one is driving a car, cooking, or performing any other usual daily activity.

Let us consider how these new teachings relate to the early Church teachings. The apostles spoke of the raising of the dead corresponding with the Second Coming of Christ. How do we understand this when we realize that for the vast majority of human beings the time when they will have a resurrection body is far in the future? I believe that the reference is in fact to this gift of Karmic Clairvoyance in relation to the Second Coming, a gift that will enable us to remember who we are. Just as death, sleep and forgetting are variations of the same principle (*Meditations on the Tarot*, p.342), we receive eternal life, we conquer death when instead of falling asleep in the higher realms between death and re-birth, we re-incarnate with the capacity to remember who we are and what our karmic path has been, and therefore will be in this incarnation. The more conscious we are in the higher realms, the less we forget who we truly are, and death becomes part of the journey, not the end of the story or the end of relationships. Although we may “believe” we are eternal beings, we have ceased to *know*. In the present time and moving into the future, more and more people will *know* they are eternal beings. Death will cease not on the physical level, but on the spiritual and astral plane with this capacity to remember who we are and with the wisdom derived from knowing our destiny upon the earth in service of the spiritual world. This knowing comes about because of the ability to stay “awake” and thus remember. According to St. Paul: “For just as in Adam all die, so too in Christ shall all be brought to life... but each one in proper order. Christ the first fruits, then at his coming, those who belong to Christ...” (1 Corinthians 15:22-23). One interpretation of this statement from Paul is that it is foreshadowing Steiner’s statements about Karmic Clairvoyance increasing with the Second Coming in the etheric.

In relation to the question of Karmic Clairvoyance and the spiritual understanding of the Holocaust, we turn to the Ninth Beatitude:

Blessed are you when men shall revile you and persecute you and speak all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad for great is your reward in heaven.

Thus through enduring the false attack of the Holocaust, during the time between death and re-birth, I was able to stay awake in the higher realms to a far greater degree than I otherwise would have been able to experience, and through this, I remember. I do not forget, I do not sleep. I do not “die.”

Through this experience, I have come to deeply believe that evil cannot win. I am here and reunited in various ways with those that I loved most in that former incarnation. Love truly is stronger than death. I know in my heart that Christ has already won, but in the deepest mystery beyond our perception, I believe we can all participate in the bringing of the good, the evolution of humanity and the emergence of a New Heaven and a New Earth. All that is required is enough human beings present and filled with the fire of love for one another and for God.

Nothing is ever lost or wasted. Whatever Hitler’s purpose – the elimination of Jews, the rise of the Aryan nation, or a hidden intent to oppose the second coming of Christ – none of those impulses succeeded. He did, however, unknowingly open the door to the possibility of millions of light workers reincarnating on the earth to bring light, peace, and healing.

Through this “resurrection” experience, I believe that with God all things are possible. Just as Christ has never lost His faith in humanity, I know I must never lose my faith in Him to transmute all to the good through the mystery of divine love in union with human love, the true alchemy.

The following words have been given to me from Our Lady:

Be strong of heart, endure all together and listen to the voice of Sophia in your heart.  
She will unite the human soul with Her Bridegroom in the light of the mystery of  
sacred union and divine memory.

*Michael-Sophia in Nomine Christi*

## The Mystery of the Madonna

by E. S. B.

This article sent for publication in *Starlight* is signed "E.S.B."—  
in gratitude for this wonderful article from this "unknown friend"

As the soul descends into matter from heavenly worlds to gather experiences, it accumulates many errors, causing it to depart from its divine pattern. In the course of time, in the measure that the soul responds to the promptings of the divine self within, it corrects these errors and transmutes them until at last, shorn of its dross, it desires nothing else than the complete surrender to this divine or higher self.

This is the conquest of the lower self over itself. In this purified, surrendered state, the soul becomes as a virgin, releasing the god within, and thus the Holy Babe, the Christ child is brought forth. This is the mystic path that leads to what the poet has referred to as "the imprisoned splendor," not commonly sought after, and known only by devoted souls, yet unconsciously yearned for by all humanity.

All life is the expression of the manifestation of two great aspects of the Godhead. One is cosmic, impersonal, an overall life that sustains and perpetuates us, such as the rising and setting of the sun, the cycle of the seasons, growth and decay, all moving in and under the exactitude of inscrutable law. The other aspect is the expression of the individualized portions of the godhead, from the lowest forms, gradually ascending to the summit of creation, the human being.

The new beginning in spring, the hot driving force of mid-summer, the receding daylight of autumn, and finally the very death of nature, only to rise again in glorious life – this is the eternal pattern for cosmic and individual life alike. You can see, then, that the cosmic life of the universe reflects the cycles that human beings themselves go through, either consciously or unconsciously. In one year the changes that take place in nature wonderfully point to all the stages humanity must live through both physically and spiritually on its long journey through matter.

While we cannot control the cosmic aspect in our lives, nevertheless it is part of us and we are part of it. We must come to learn to draw the lessons it has to give us for the development of our souls, and indeed the meaning of life itself. Truly, if we contemplate the subject of the life of nature we will find our affinity with her and gradually realize the unity of all life, both cosmic and individual. The more we consider nature in all her various changes, we will be brought to see that in her lies the Plan of Life. At every turn, nature is either teaching or serving humanity like a textbook of God, as it were.

When we speak of a cosmic process, for our purpose we must of course limit ourselves to this planet. Something is being worked out on this planet. It may seem that life is a jumble of happenings without purpose or design; to the scientist-philosopher, Pierre Teilhard de Chardin, it seemed otherwise. From his archeological investigations, he comes to the conclusion that the race is moving in an ever-upward direction whose final destiny is mysteriously wonderful.



Science has recognized this upward development in a physical context known as evolution, but this theory does not go beyond the physical. However, behind the phenomenal changes in humanity's physical structure that archeology has discovered lie deeper realities – namely of the spirit: the unfoldment of the soul of the human being whose physical frame is but the house in which the immortal part of the human is developing on an ever-ascending arc.

The Bible is a revelation of this dual life we have been referring to. It tells of the great cosmic events that have taken place through various stages of evolution of the planet and have shaped the destiny of humanity, such as the creation, the fall, and later the great flood or deluge. But it also reveals the gradual spiritual evolution of humanity itself, its changing concepts of God, and above all its perpetual yearning and search after that which is its origin. Sometimes this evolution is recounted in story form or allegory. There is always a truth of a deeper meaning lying beneath the outer accounts, for the Bible's purpose is to reveal to human beings their true destiny as children of God and to describe the journey on which this destiny takes us.

Finally, the New Testament becomes very definite in its implications in the account therein of the life and teachings of Jesus. In a very strange and remarkable way, the events in the life of Jesus reflect the soul's journey through time. If you read the life of Jesus carefully with this idea in mind, you will see the analogy.

We think of the Madonna at Christmas, the season of birth for the Christian, even though it occurs in the depth of winter. This is when the Christ child is brought forth – out of the winter of our sins. Just at the time when the physical earth is suffering its darkest days, the light breaks forth on the horizon, with its promise of the lengthening of the days and the resurrection of all nature.

With this background, and in the light of the Christmas story in particular, let us consider the event that has moved the world for 2000 years – the incarnation of Christ in human form. Blithely, perhaps even tritely, though reverently, each year we sing "O holy child of Bethlehem, be born in us today." Little do we realize what we are singing or what we are praying for, even if our words are spoken sincerely. What we are asking for is actually that the process of spiritual unfoldment – Christhood – be brought about in our lives. That is a big order, and worthy though it may be, after all these years we should become mature enough in our thinking to realize that Christhood cannot happen overnight and, for that matter, is not likely to happen in a single lifetime.

The achievement of Christhood is a process of unfoldment, a long, even tedious series of difficult experiences involving perhaps many lifetimes. Yet, the very heart of the human being cries out to gain the goal and, as one of those wonderful spiritual groups in England has put it, "Bit by bit we become Christed." We may not realize that we are making the attempt, but some indefinable urge to better both ourselves and life around us is in our nature. Innately, the human tendency is to look up, even in the darkest hour.

This age, materialistic as it is in its search for better ways to improve the physical life, is unconsciously fulfilling the divine injunction to reach for God-like states of being. So we as individuals and the planet as a whole are making an upward journey together. We cannot separate ourselves from the farthest cry of pain, be it from human or creature (even the felling of a tree is connected with every other living thing), for we are bound together in one unfolding, beautiful drama. In other words, it is not we alone who must finally bring forth the Christ child; this task is for the entire planet. The transmutation must be complete. It is a gigantic task that lies before us. Figured in time, we cannot conceive it, but it is said that with God a thousand years is but a day. We only know how to figure the passage of the days in the light of man-made time, but in God's sight it is all one everlasting *now*. And he is "in the shadows, watching o'er His own."

We are accustomed to thinking and seeing the Madonna and Child in the historical setting of Christianity, an event that occurred at a particular time in history. This is true, and the actual human story is indispensable as a part of the truth it is revealing. But there is still something more for us to know that goes beyond the outer story. It is something human beings must apply to themselves and work on.

What is the hidden truth about the Virgin? Where did this ideal come from? What is her mission? Why is she so often found holding the babe in a posture as if giving him to the world? In ancient times she was viewed as a goddess of all purity and wisdom, whether it be as Demeter of the Greeks, Ceres of the Romans, or Isis of the Egyptians, to name the better known goddesses. Then finally she appeared in human form as a simple Hebrew maiden, fulfilling ancient prophecies. The Virgin of all ages represents the image of virtue, a mother, a bringer forth of the fruits of the spirit. She is the prototype of the soul that has brought forth this fruit – given to the race as an ideal since earliest times by the divine hierarchies that rule this planet and are sometimes referred to as the heavenly hosts.

The Virgin stands for the human soul that has been purified in long combat and has finally brought forth the Christ in the heart. Think upon this! This is why all through the ages people of all lands and of different cultures and religions have been instinctively drawn to her and her holy babe. To be sure, both men and women have not always kept the ideal, and have even debased it and lost sight of its peculiar power. Yet they have persisted in clinging to the image in spite of themselves.

Probably the best known image in pre-Christian times was the beloved Isis of Egypt and her son Horus (the Sun), whose worship continued for several centuries after the birth of Christ, gradually being superseded by the Christian Virgin. None of the Virgins were rivals in any sense, for they were all telling the same story. We think because they had different names and were part of what we call the pagan world that they were not the true ideal. They were actually forerunners, like a developing ideal, and they were all authentic. They led the way for the later human Virgin of flesh and blood to become a reality. So you see that there was no antagonism among them.

While the role of the Eternal Virgin has not been fully and deeply understood insofar as it expresses a divine principle, it has persisted like a shining star holding the human heart with a strange fascination. Without realizing it, when we behold the image of the Virgin and her holy Babe, something stirs within us, for we are beholding our own soul and its divine destiny which is to bring forth the Christ in our heart.

We live in a time of doubting and sophistication, bereft of ideals, and it is sad to see the diminishing of the influence of the Virgin in our time. The image of a Virgin and her Child seems too naïve for a “grown-up” age to embrace. Indeed, the very idea of virginity has been flaunted and rejected, and in its place, false and revolting gods have arisen. The decay in morals and religion is the mark of a dying age and has occurred likewise in past ages. But know this: to the degree that the ideal represented by the Virgin is rejected in any age, in that measure is that age impoverished. Yet, we know there is something in life that will not let such thinking endure indefinitely, for there is always divine action going on beneath the surface of our lives, like a spiritual yeast, over which the cleverest minds have no control!

The wonderful and heartening thing is to realize that the higher Self, the God within every person, ever woos and prods the soul to realize its divine nature, no matter how far it may have strayed from that nature. Gradually and finally, the victory is won after long periods of time and much pain, as has been stated previously, but the end is unmitigated joy! The mystic marriage has taken place between the human and divine natures. Then that holy Christ seed that has lain in the heart all along is awakened, impregnated as it were, and the true immaculate conception trembles in reality because a soul has been made pure enough to bear a Christ.

Yet even then the period of gestation must unfold. Its length, of necessity, will be an individual matter depending on the faithfulness of the soul to her Divine Lover. That which is conceived in the first flush of ecstatic surrender must be nurtured in spirit so that the holy embryo can be born and grow to maturity – to become Christed – a veritable little Christ for God’s work in the world.

This is the spiritual destiny of every human mortal.

This is what the Virgin is telling us – telling the whole world.

This is the Plan.

This is the ultimate destiny toward which we should strive and so come into our inheritance, the inheritance prepared from the foundation of the world: a purified humanity, living on a purified planet.



*Madonna and Child*  
Sassoferrato

Following on from the previous issue of *Starlight* in which several reports of the 2012 pilgrimage of the Sophia Foundation to South Africa were included, the following article was sent for this issue.

## **Broadcasting and Reception A Lesson Taught by Indigenous People of South Africa**

by Aileen Niessen

The lesson of “broadcasting and reception” could be practiced before almost every meal until we left Camp Unicorn. Daniel, the cook, always came to the table to announce what he had made for us. There were also numerous other opportunities to practice.

As my daughter put it when I was trying to describe it, we Europeans, Americans, and representatives of modern “culture,” always have the “broadcasting mode” on. A coarse generalization is that the strongest broadcaster is the one heard—and forces the others to turn reception on.

We at the table were usually broadcasting to each other, with more or less success, when Daniel came. He wished to communicate, so he also had broadcasting mode on. But he did not raise his broadcasting intensity when he noticed that we continued to broadcast as before. He waited. When enough of us had shifted of our own free will to “reception mode,” he communicated what he had to say to those who had opened their ears to hear it.

The free shift to reception made the difference. The space was open and untouched. Dignified modesty was perceptible, particularly in Daniel as he stood waiting next to the table. But also in Sunny, when she said “thank you” as she removed the dirty dishes from the table. Or also in Justice, when deciding what our next step should be as we bombarded him with our suggestions and opinions.

Broadcasting with dignified modesty, and “tuning into reception” voluntarily—that was the lesson taught most charmingly by our indigenous friends.



*Daniel and a helper*  
photo by Steve Carver

## SOPHIA GRAIL CIRCLE

### Sophia — “The Woman Clothed With the Sun”

by Monique Camp

Upon awakening, with the blessing of grace still warming my being from the previous evening’s Sophia Celebration, I went out to greet the morning with the Inner Radiance prayer sequence from *Cultivating Inner Radiance and the Body of Immortality* written by Dr. Robert Powell. This has been my daily practice for some time now. The prayers are spoken aloud and moved with eurythmic gestures for the benefit of the earth and all her beings.

Although I was looking towards the sun in the eastern sky, I had a hat on and could not see the sun from under the brim. I could appreciate the sun’s warming force, which I gratefully received in the chilling morning air. The silica in the sand sparkled like myriads of tiny earth-stars echoing the glory of the canopy of the night.

As I spoke the words “Sophia in me—her radiant, light-filled spirit in my spirit—her pure loving thoughts in my soul,” time and space shifted and I was brought before the sun wherein I beheld Divine Sophia, radiantly beautiful. Her gaze was love-permeating and her smile was emanating pure joy. She drew me in and mantled me in her garment cloaked with the light of the sun. Sophia, the woman clothed with the sun, with the moon at her feet, and a crown of twelve stars around her head, welcomes us to her abode in the realm of the New Paradise, the Heavenly Jerusalem, the Holy City of the Lamb and His Bride. This all took place in a moment outside of time. I actually laughed aloud with the blessing of joy and then continued with my prayers.

Sophia’s embrace is that of a true and eternal friendship. She rejoices in our communion with Her. We are Her sons and daughters of light and Her heart’s delight. She is always radiating her love and joy upon us.

O Holy Mary Sophia—Thou art truly the Queen of Heaven and Earth.



Mary, Queen of Heaven  
Timothy Jones

**Sophia Grail Circle Celebrations**  
at Sophia's Sanctuary, Sebastopol, California

Dear Friends of Sophia,

We are pleased to announce a special celebration on Sunday evening, May 19, 2013, which will also be the occasion of Monique and Richard's completion of the Sophia Grail Circle facilitators training, to which they dedicated themselves a few years ago. This celebration is an expression of some of the deeper mysteries held within the Sophia Grail Circle in our time, in preparation for the coming of the Rose of the World.

We are looking forward very much to seeing you and to meeting old friends and new at our upcoming gathering of the Sophia Grail Circle on May 19th. You are also invited to the Sophia Grail Circle celebrations on:

May 17th (Journey of the Soul into Incarnation),

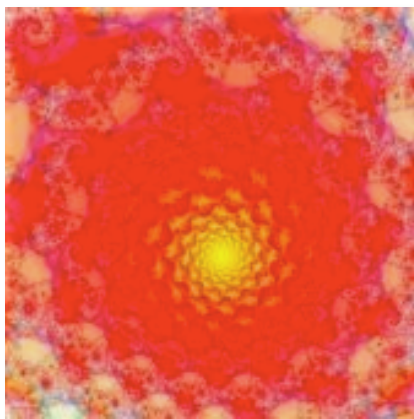
May 18th (Sophia Celebration), and

May 20th (Liturgy to Christ in the Etheric).

The celebration on May 17th starts at 7:30 p.m.; the other three celebrations start at 7:00 p.m. (please arrive at 6:45 PM).

In service of Christ and Sophia,

Robert and Karen





## CHOREOCOSMOS NEWS

Dear Sophia friends,

Our dear friend and Choreocosmos graduate, Heinrich (born on February 8, 1953 in Heidelberg, Germany), who was a gifted and dedicated anthroposophical medical doctor, at age 60 crossed the threshold at sunrise on March 23, 2013, at his home in Pforzheim, Germany, after a long struggle with cancer. He died peacefully and, thanks to his self-medication with his own method of administering Rudolf Steiner's mistletoe therapy, he suffered no (or very little) pain. Herewith a translation of the German poem from the announcement:

*Eternal music we receive  
From those who have returned home.  
Their company never fails us.  
Whether we are playing, learning, hiking,  
Whether we are happy or sad in the company of others,  
Only through them everything becomes great.*

Hans Carossa

The announcement concerning Heinrich's birth into spiritual realms is signed by his wife, Ingrid (also a Choreocosmos graduate), after describing him as a loving, good-hearted husband, full of humor:

*Heinrich Johannes Sandkühler has been called back to his spiritual home,  
In love and gratitude, Ingrid.*

Some will remember Heinrich and Ingrid from our pilgrimage to Turkey in 2009. Ingrid and Heinrich are in the back row of the photo below, with their heads beneath the second and third pillars from the right. In heartfelt recollection of Heinrich, and in loving support of Ingrid, on behalf of "fellow travelers on the way,"

Robert

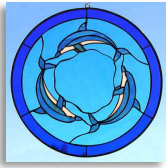


**Response from Anna Comunale—Choreocosmos graduate living in Rome:**

I thank you for giving me the news of the passing of Heinrich to new life. Having met and known him on this earth has been significant and important for me, even though, because of the language barrier, we did not share much in conversation. The interweaving of our lives, the lives of all of us, woven through the cosmic and sacred dances, has united us spiritually. We are deeply intertwined; we have created the warp and weft of a new fabric.

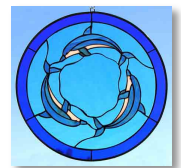
Our lives together—through the cosmos, through the Logos—are creating spiritually something akin to new flesh and blood. Even if life brings us encounters, trials, and obstacles, which at times are incomprehensible, one can feel oneself as part of this new fabric. Certainly, it has made me—and made all of us in the Choreocosmos community—stronger and, even in the little things of everyday experiences, capable of dealing with the trials with greater strength, with greater wisdom, and with compassion. I embrace you all and strongly embrace dear Ingrid and her family.

Anna



## Music Around the Globe

by Robert Powell



Those who have participated in the Choreocosmos workshops will know of the remarkable inner strength and harmony that arises within, and in the whole group, through moving harmoniously together to the compositions of Bach, Mozart, Beethoven, Schubert, and other classical composers. The cosmic and sacred dances themselves—remarkably simple and easy to accomplish even for those with no previous experience—are expressions of heavenly harmony. We come together in community on earth to connect through the dances and through the music with the harmonies of the spheres—as our small contribution towards the great work of keeping heaven and earth aligned.

It is not just we humans who are engaged in this work, as is evident when we consider these words quoted from Patricia Cori's book *Before We Leave You* (Berkeley, California: North Atlantic Books, 2011) transmitted by her from the whales and dolphins:

We are here to hold the oceans together—that is our purpose here. We are the weavers of the song of the seas, holding the balance of the entire emotional body of the Great Mother...We have the capacity to send a vast array of sonar frequencies and light vibrations through the waters of Earth, speaking to the molecules of the water, speaking to the spirit essence of the sea. These essential vibrations are needed to keep the wave motions to their rhythms, to set the pace of new growth...in the plant communities of the sea. We sound the music around the globe...

It is something like this that our gifted Choreocosmos musicians are doing when they are playing music—whether preparing for, or actually playing for, our cosmic and sacred dances and our celebrations at the Choreocosmos workshops. We can be grateful to the great composers for the inspired and inspiring music that our Choreocosmos musicians play so beautifully. And we can sense that their offering—like that of the whales and the dolphins—sounds music around the globe, and that this helps to keep humanity and the earth aligned with the heavenly harmonies. As with the great cetaceans of the world's oceans, the great spirits love them for this true service that they render, contributing to the harmony of humankind and the earth—that we may continue to be aligned with the harmonies of the spheres.

For those in North America reading this article, I would like to add that this year at our upcoming Choreocosmos workshops—focused on the *Mysteries of the Holy Grail* and upon *Opening our Hearts to the Sacred Mysteries of Sophia and Christ*—in addition to all the other wonderful music that she will be playing, our Choreocosmos pianist here, Marcia Burchard, will be playing some remarkable music by Beethoven from the “Emperor” Piano Concerto and from the Choral Fantasy as part of the new celebration that reveals the deeper background to the human being's horoscope of birth: *Journey of the Soul into Incarnation – A Meditation on the Soul's Descent from the Starry Heavens through the Planetary Spheres to the Earth*.

We look forward to seeing old friends and meeting new friends at the upcoming workshops, which are intended to give strength and sustenance during the times ahead.

## **Choreocosmos Weekend at the Waldorf School of the Peninsula (Los Altos, California)**

by Katharina Woodman

The eurythmy room reverberated with the booming sounds of Beethoven. In the fifth grade room, the trainees in the teacher training program wrestled with the Philosophy of Freedom by Rudolf Steiner, while in the music room, the documentary film crew recorded some final interviews for the film about the Waldorf School of the Peninsula. While this is not the typical picture of a “weekend at the school,” it still exemplifies the many activities which are going on after hours, enlivening the space and extending the use of our beautiful rooms to many endeavors.

My own involvement was with the annual Choreocosmos workshop, which has become a staple for me and other attendees every last weekend in April. Robert Powell has been enriching our community life for years with his teachings in Choreocosmos, comprising interesting talks, beautiful music, and basic eurythmy taught in a way readily accessible to everyone, including newcomers. This year’s topic was “Science and the Sacred,” and a group of sixteen flocked from our immediate community as well as from farther afield to participate. Pianist Marcia Burchard enchanted us with the glorious music for our eurythmy – mostly Beethoven this time, with a snippet of Mozart and Schubert. Mournful melancholy pieces alternated with happy rhythmic tunes, expressing so wonderfully the mood of each individual cosmic-eurythmic dance. We concentrated on the dances for the planets (each planet and each constellation of the zodiac has an expression in eurythmy), this time focusing on planets in Aries and Taurus, as these dances mirrored what was predominantly happening in the realm of the planets that weekend.

Robert enlightened us about the past history and the future evolution of science leading us to the sacred through study, and explained connections between events on earth and the configurations in the starry realms. We considered technology and how it is changing our lives, and what our own contribution could be for a more humane world. Saturday night, we all experienced a new meditation: the Journey of the Soul Into Incarnation, accompanied by more exquisite music. After all this, my mind is still reeling, trying to grasp the concepts presented to us, but my soul is still and filled with light.

My feet, however, are still tapping out the melody that has lodged itself in my head – the quick, energetic piece for Mercury. After the dance of Mercury, we always laugh and breathe heavily – it is so invigorating!



**CHOREOCOSMOS**  
**SCHOOL OF COSMIC AND SACRED DANCE**  
**NORTH AMERICAN SCHEDULE 2013**

**May 17-21, 2013 “Sophia Grail Circle Training for Facilitators”** starting on May 17 at 7:00 pm. A 4-day training at Sophia’s Sanctuary, Sebastopol, California, starting 7 pm Friday evening, ending 12:30 pm Tuesday. Musical accompaniment with pianist and composer Marcia Burchard. Registration: contact the Sophia Foundation. Information: Karen Rivers: Tel: 415-662-2147 Email: [karen@karenrivers.info](mailto:karen@karenrivers.info)

**May 21, 2013 “Grail Knights Training** A 1-day training at Sophia’s Sanctuary, Sebastopol, California, starting Tuesday 2 pm and ending at 9:30 pm. Registration: contact the Sophia Foundation. Information: Karen Rivers: Tel: 415-662-2147 Email: [karen@karenrivers.info](mailto:karen@karenrivers.info)

**May 26, 2013, 3:00-6:00 PM (Sunday) “Meditations on the Tarot” (Christian Hermeticism meeting)** Meeting and lecture with Robert Powell, at Sophia’s Sanctuary, Sebastopol, California. Contact: John Hipsley, Tel: 408-744-9004 Email: [jhipsley@igc.org](mailto:jhipsley@igc.org) See flyer below.

**June 10-14, 2013 “The Mysteries of the Holy Grail”** A 5-day workshop with Robert Powell. **Choreocosmos and Star Mysteries — “As above, so below”** At Kelly’s Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Cheryl Mulholland. Tel: 303-516-0606 Email: [kinterra@gmail.com](mailto:kinterra@gmail.com)

**June 14-16, 2013 “Opening our Hearts to the Sacred Mysteries of Christ and Sophia”** A weekend workshop with Robert Powell. **Choreocosmos and Overview of Stars & Planets 2013.** At Kelly’s Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Cheryl Mulholland. Tel: 303-516-0606 Email: [kinterra@gmail.com](mailto:kinterra@gmail.com)

**June 22-26, 2013 “Earth Chakras & the New Earth Mysteries”**— with celebration of the Midsummer festival and the festival of St. John. 19th Annual Conference of the Sophia Foundation with Robert Powell & Karen Rivers. Registration: contact the Sophia Foundation. Tel: 415-522-1150 Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org) Information: Karen Rivers: Tel: 415-662-2147 Email: [karen@karenrivers.info](mailto:karen@karenrivers.info)

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

**July 1-5, 2013 “The Mysteries of the Holy Grail”** A 5-day workshop with Robert Powell **Choreocosmos and Star Mysteries — “As above, so below”** At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard. Contact: Randall Scott, 152 West 15<sup>th</sup> Street, North Vancouver, B.C., Canada V7M 1R5 Tel: 604-988-8424/604-988-4600 Email: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca)

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



**July 22-28, 2013 “The Mysteries of the Holy Grail”** A 7-day workshop with Robert Powell. **Choreocosmos and Star Mysteries — “As above, so below”** Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: [kcalegar@earthlink.net](mailto:kcalegar@earthlink.net)

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

**August 18-23, 2013 “Attuning to the Stars: Star Gazing as a Spiritual Path”** A 4½-day workshop with Robert Powell. **Choreocosmos and Star Mysteries — “As above, so below.”** Musical accompaniment by violinist Daniela Rossi. One week Sophia workshop at Castle Titignano, south of Assisi – accommodation at the retreat center. Arrival on August 18 for dinner; departure on August 23 after breakfast. (English/German with Italian translation) Information: Uberta Sebgregondi, Tel: +39-06-86904627 / +39-335-6749935 Email: [usebgregondi@gmail.com](mailto:usebgregondi@gmail.com)

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

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

**Visit the following website for further information: [www.sophiafoundation.org](http://www.sophiafoundation.org) > Courses**  
**Sophia Foundation—Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org)**  
**Sophia Community in Australia—<http://sophia-australia.com>**

# 8<sup>th</sup> Christian Hermetic Meeting

Sunday May 26<sup>th</sup>, 2013



## A MEETING DEDICATED TO CHRISTIAN HERMETICISM

At Sophia's Sanctuary on the afternoon of Sunday, May 26, 2013,  
3:00-6:00 PM with an introductory talk by Robert Powell followed by discussion

### Meeting at Sophia's Sanctuary

In this our eighth Christian Hermetic Meeting we have changed the location from Fort's Barn to Sophia's Sanctuary (Sebastopol) with the address following this announcement.

From the anonymous author's Foreword to the book ***Meditations on the Tarot: A Journey into Christian Hermeticism*** (transl. R. Powell; New York: Putnam, 2002):

*"These Letters on the twenty-two Major Arcana of the Tarot represent, in essence, twenty-two spiritual exercises by means of which you, dear Unknown Friend, will immerse yourself in the current of the living tradition..."*

At our upcoming yearly gathering in Sebastopol, California – 2013 being the eighth such meeting – we shall focus upon first four Arcana of ***Meditations on the Tarot: A Journey into Christian Hermeticism*** as a new spiritual path in our time, founded upon mysticism (uniting with Divine Love), gnosis (immersing oneself in Divine Light), sacred magic (aligning with Divine Will), and hermetic philosophy (the synthesis of mysticism, gnosis, and sacred magic).

- *Mysticism* the starting point of this new spiritual path is the root of religion
- *Gnosis* elicits a mode of knowledge akin to esoteric theology
- *Sacred magic* is an esoteric art – the offspring of mysticism and gnosis
- *Hermetic philosophy* in the fourth Arcanum is properly known as esotericism

The subsequent Arcana deepen into ever more profound aspects of this path of inner development. It is a matter of the *awakening of conscience/consciousness*, whereby Christian Hermeticism offers a deep and profound way of attunement to the all-embracing spiritual reality opening up for humanity in our time, especially now—in the year 2013—with a far-reaching evolutionary shift taking place. Our intention at our annual meeting is to deepen into the spiritual path offered in ***Meditations on the Tarot***—a path that offers tremendous help and spiritual guidance at this time of transition.

All who are working with ***Meditations on the Tarot*** in a serious and dedicated way are invited to the 2013 meeting on the afternoon of Sunday, May 26<sup>th</sup>. The book was written during the years 1963 to 1967, and the author dates the completion of the manuscript to May 21, 1967. Now,





*Sophia's Sanctuary cordially invites you to  
The Life and Music of J. S. Bach  
Narrated and Played by Wolfgang Wortberg, pianist*

**SUNDAY, MAY 26, 2013**  
**7p.m. – 9p.m.**

Wolfgang Wortberg brings the composer to life for the audience through a spoken narrative that reveals an intimate knowledge of Bach. He then envelops you with his passion for the music and with his profound mastery and skill. Wolfgang puts his immense and rich spirit into the entire concert and it comes out beautifully amplified, touching each individual fortunate enough to be there.

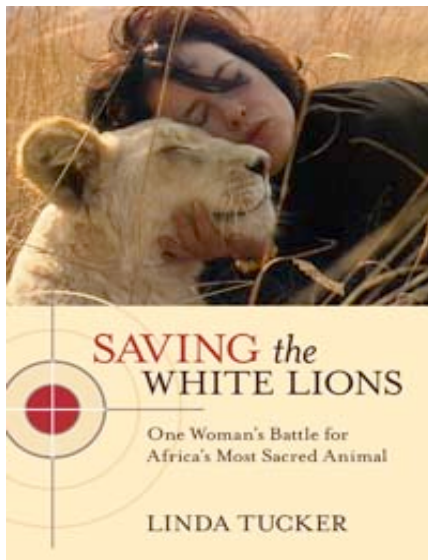
Known for his musical insight, beautiful tone, and technical command, pianist Wolfgang Wortberg has performed in venues across the United States and Europe. Audiences and critics alike acclaim his unique concerts: portraits of a single composer, interweaving music with insightful reflections on the life and work of the composers themselves and their contemporaries. His repertoire includes all the great composers from Bach to Debussy.

Wolfgang Wortberg was born and raised in Germany and graduated from Hamburg University. He taught at the Brahms Conservatory in Hamburg while performing as a soloist and chamber musician throughout Europe. Mr. Wortberg moved to the United States in 2006. Mr. Wortberg has performed in solo recitals, with chamber ensembles and, most recently, as the featured performer with the Olympia Symphony Orchestra. Along with performing, he has a special interest in helping young people to discover the joy of classical music. He is a frequent lecturer at high schools and colleges and also teaches privately.

*The program will include Bach's  
English Suite No. 3 in G minor  
Italian Concerto in F major  
Partita No. 1 in B flat major  
Chromatic Fantasy and  
Fugue in D minor  
Jesu, Joy of Man's Desiring*



*Location: Sophia's Sanctuary, 2836 Bloomfield Road, Sebastopol, Ca.  
Cost: Suggested Donation- \$20. Adult / \$10 Child, Senior, Student  
Directions: [www.sophiassanctuary.org](http://www.sophiassanctuary.org) / 707-827-3334  
Car - pooling advised.*



***LECTURE: Saving the White Lions—  
One Woman's Battle for Africa's Most Sacred Animal  
by Linda Tucker  
Founder of the Global White Lion Protection Trust***

**with an Introduction by  
Robert Powell, PhD  
Astronomer, Author, Lecturer & Researcher**

**SEBASTOPOL, FRIDAY, JUNE 7, 2013 at 7:30 p.m.**

In her new memoir, *Saving the White Lions*, former advertising executive-turned-conservationist Tucker describes her dangerous, decades-long struggle to protect the sacred white lion from the brutal mafia-like trophy-hunting industry, armed only with her indomitable spirit and total devotion.

Linda Tucker's *Saving the White Lions* shares how a life-threatening encounter with a pride of lions during a vacation in South Africa became a life-changing experience. Under the spiritual guidance of a wise medicine woman who saved her life in the African wilderness, Tucker abandoned her high-powered career to return to the pride-lands and follow her destiny. As the appointed "keeper of the white lions," legend became reality, as she rescued a snowy white lion cub believed to be Africa's holiest animal, challenged armed hunters, and ultimately even found her lion man.

Linda Tucker grew up in South Africa during Apartheid and attended the universities of Cape Town and Cambridge (UK). In 2002, she founded the *Global White Lion Protection Trust*, a non-profit community-conservation organization that works not only to protect the white lions, but also to conserve the knowledge of the Tsonga and Sepedi cultures, which celebrate the white lion as a sacred living heritage. She has been a guest speaker at multiple international conservation congresses, and her work is featured in documentaries by *National Geographic* and *CBS*. She lives in Tsau White Lion Heartland, a protected wilderness area neighboring South Africa's Timbavati Private Reserve, with her partner, lion ecologist Jason Turner, and the white lion prides they have reintroduced to their ancestral lands.

Astronomer *Robert Powell* introduces Linda Tucker and her work, with a brief commentary on both the Shamanic notion of the White Lions as "Star Messengers" and also the astronomical importance of their place of origin—"Timbavati"—meaning the place where the Star Lions came down.

ROBERT POWELL, PhD, has a new book out (co-author David Bowden) titled *Astrogeographia: Correspondences between the Stars and Earthly Locations*, which supports independently the research presented by Linda Tucker concerning the significance of Timbavati as the provenance of the white lions.

***Lecture—Friday Evening, June 7, 2013 at 7:30 p.m.  
SOPHIA'S SANCTUARY***

***2836 BLOOMFIELD ROAD, SEBASTOPOL 95472***

***WWW.SOPHIASSANCTUARY.ORG***

***Car-pooling advised***

***SUGGESTED DONATION \$10—\$25. ALL DONATIONS GRATEFULLY RECEIVED***

***Contact Linda Delman at 707-827-3334 for more information***

## Project Information Letter

Dear Friends,

I thought you would be happy to know about some projects that are underway with regard to Robert's lectures, in case you would like to be involved, and as a way to paint a fuller picture of what our community is doing.

The first project is that of transcribing Robert's lectures. Several lectures have been transcribed already by Lesley and me; however, there is a backlog of lectures to be transcribed, so I am reaching out for more people to join this team.

If you are familiar with Robert's lectures, are a relatively fast typist, and are willing to enter into this labor of love (at this point there is no remuneration for this effort) please let me know. This would require that you purchase some transcription software, which costs around \$150. If this is a hardship but you wish to join the team, please let me know that! We will be creative together to make it happen.

This transcription effort is the first step in the larger picture of supporting Robert in the publishing of his lectures. At some point, it may be time to take up the task of translating them into other languages.

I have found that working with this material in this intimate way has been enriching, to say the least. It is actually an honor, and thus there is remuneration after all...just not financial.

The second project that is underway is the offering of Robert's lectures in audio CD. Beginning in 2011, Robert has made his lectures available to us in this way. I "sound-edit" them, and then make copies that are available for a suggested donation. This is another labor of love, for which there is no financial remuneration for me, by choice. I donate my time and also cover the pertinent expenses. I have considered making these lectures available as MP3s via download from the internet, and this may be a possibility in the future. For now, the CDs are available via the following website:

[http://www.sophiaschoolofmovement.org/Lectures\\_for\\_Purchase.html](http://www.sophiaschoolofmovement.org/Lectures_for_Purchase.html)

This CD project supports Robert financially and directly, for the money raised in the offering of the CDs is earmarked for his research. It also supports his students (us) in that the CD option offers us a way of deepening into the wisdom teachings Robert brings through. As I was writing this letter, I received an image of the Last Supper, where Christ offers sustenance to his disciples that we may remember him, and that he may live in us. In a way, this is a lovely analogy for the sustenance Robert offers to us, in love-filled word, light-filled wisdom, and life-filled movement, through his beautiful presence and selfless service.

With love and gratitude for our beautiful community, and for the sacrifices made by all,

Kelly Calegar  
Durham, North Carolina

[kcalegar@earthlink.net](mailto:kcalegar@earthlink.net)

## Passion Poem

by Estelle Isaacson

August 8, 2010

Oh My Lord, Beautiful Lord!

I am Your widow, lying next to You  
On cold stone, gazing at Your battered face,  
Now silent, now immovable.  
My eyes trace Your profile, drinking You in.  
I cling to You, even in Your death.

How does a God become so powerless?

The Cross upon my breast  
Burns a deeper torment in my heart.  
I would cry out my grief into the expanse of Heaven  
In an eternal heart-rending gasp!  
Oh God! I know You through the door of my heart  
That opened by the touch of Your finger...  
When you left me with an impress of Your wound.  
It is through this wound that I have known You.

I swim through the night of Your descent  
Lost and alone, wounded with You  
Toward an uncharted shore, abandoned,  
Caught between Heaven and Earth.  
And I persevere through storms,  
Tossed in the waves of uncertainty,  
Then found upon a beach, struggling for breath  
Where no man shepherds the waters,  
Or commands demons to be gone,  
Or increases bread to fill my emptiness...

I am alone.  
I am a new creature.  
This is my new country.  
This is where I live: pressed between Heaven and Earth.  
Knowing the Earthly God and the Heavenly Human!  
Knowing the Heavenly God and the Earthly Human!  
This is eternal bliss!  
This is eternal grief!  
I am the watcher on the tower of Your Passion.  
When you descended to Your lowly estate  
I would have held Your body in my arms forever  
Had the Earth not taken You unto Herself.



And now the Earth is my Spouse.  
  
I hear Your sighs in the winds,  
I smell Your scent on petal wings,  
You caress me with Your breath,  
You behold me from the clouds,  
You answer me with thunder and lightning  
And send the deer as your messengers of Love.  
The dragonflies sail in the lemniscate of our embrace.  
The Earth is my Love.



*Jesus Goes Up Alone onto a Mountain to Pray (detail)*

James Tissot

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*Starlight*, the newsletter of the Sophia Foundation, appears twice a year, in the spring and in the autumn. If you are intending to send a contribution to the next issue, please do so by September 1, 2013. Now that the newsletter is in an online version, it is possible to include numerous images, photos, etc. accompanying the text of articles and other contributions to *Starlight*. Let us know what you think about the online version of the newsletter and whether you have any suggestions for it.