

The Western Shores – Christian Hermeticism Vol. I



– Dafydd Davis-Hughes

tri-disunity of evil standing in opposition to the Three Persons, Karma understood not as a mechanical operation of repeated earth lives but as the blessed possibility to continue serving the work of the Risen One upon our human earth.

Yet all these themes are to be understood within the context of the Western Shores: that this same Jesus has returned to the very threshold between the physical and etheric worlds, in other words He has brought the Risen body into the invisible life sphere (that higher realm closest to the physical sense-perceptible world) from where, as Tomberg and Steiner have described, He may appear to us in our need...as He did between Easter and Ascension.

The context of the Western Shores is that of the Second Presence or Second Coming of Christ Jesus. This first volume – available from the web shop at www.westernshores.net – is primarily devoted to seeking to understand, from a Christian perspective, the idea of dying to be reborn.

– Dafydd Griffiths and Keith Harris

This series of books under the auspices of the Western Shores seeks to further the impulse given through the anonymously written *Meditations on the Tarot* – subtitled *A Journey into Christian Hermeticism* – and is especially devoted to fostering the relationship between Christian esotericism (represented by Rudolf Steiner and Valentin Tomberg) and Christianity such as lives in the traditional Church (Roman and Orthodox).

Themes of particular significance: deepening our understanding of the Trinity, the Blessed Virgin, the Church, the Holy Grail, the Christian meditative tradition, the

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Esoteric Material by Valentin Tomberg

Reprint of Valentin Tomberg's Studies of the Old Testament, New Testament, and Apocalypse

In the 1930's, over a period of several years, Valentin Tomberg published first his *Anthroposophical Studies of the Old Testament*, then those of the *New Testament*, and finally he started on those of the *Apocalypse of St. John*. However, after publishing the first three of the *Studies of the Apocalypse of St. John* he was obliged to resign from the Anthroposophical Society and stopped publishing further *Studies*, although – as with the twelve *Studies of the Old Testament* and the twelve *Studies of the New Testament* – also twelve *Studies of the Apocalypse of St. John* had been planned. It was around this time (shortly after the beginning of World War II) that he began to work esoterically with a small group of people in Amsterdam on the profound mysteries of the “*Our Father*” prayer (Valentin Tomberg, *Study Course on the Lord's Prayer* available from the Sophia Foundation). The word that is translated here as “*Studies*” (e.g. *Studies of the Old Testament*) is the German “*Betrachtungen*” which more literally means “considerations” or “contemplations” or even “meditations.” These biblical studies are indeed works that require contemplative reading, not simply for esoteric information but more especially for meditative experience.

For many years the three books comprising Valentin Tomberg's biblical studies have been out of print. The Sophia Foundation jointly with an anonymous donor has made it possible for Steiner Books (formerly Anthroposophic Press) to republish these outstanding works. They will now all be combined in one volume of some 500 pages, which will also include Valentin Tomberg's seven lectures entitled “*The Four Sacrifices of Christ and the Appearance of Christ in the Etheric*” held in Rotterdam in August 1939. Christopher Bamford will write a foreword. This book should be available by the summer of 2006. The Sophia

Foundation plans to have an ample supply available and looks forward to receiving your orders. The Sophia Foundation is also helping with the republication by Lindisfarne Press of Valentin Tomberg's *Covenant of the Heart*.

In addition to the above publications, in the newsletters of the Sophia Foundation the following esoteric material by Valentin Tomberg has been published for the first time in English translation:

- (1) “*Our Mother*” in volume 2 (2002), no. 1
- (2) “*Solomon*” in volume 2 (2002), no. 2
- (3) “*Abraham, Isaac, and Jacob*” in volume 3 (2003), no. 1
- (4) “*From a book that I read during sleep*” in volume 4 (2004), no. 2
- (5) “*Trials by Fire, Water and Air of Man and Humanity*” in volume 5 (2005), no. 1
- (6) “The Zarathustra Line of Jesus of Nazareth, Part 1: Manu-Melchisadek” in volume 5 (2005), no. 2

Now, in this issue of the newsletter, we are taking the opportunity to present further hitherto unpublished material – “*The Zarathustra Line of Jesus of Nazareth*” – translated from the German into English. The esoteric lecture with this title, held in German for a small group of people in Amsterdam during World War II, was recorded by a Dutch woman. Owing to the fragmentary nature of the notes, it is sometimes not easy to translate them in an adequate way. This should be borne in mind by the reader of these esoteric notes, and this is also the reason for the numerous additional notes inserted by the translator.

The Zarathustra Line of Jesus of Nazareth

Part II: Zarathustra-Zoroaster-Jesus

VALENTIN TOMBERG

Translated by Robert Powell from the handwritten German notes of an esoteric lecture held in Amsterdam during World War II and previously unpublished in English.

Footnotes and words in brackets [] added by the translator.

[This lecture is divided into two parts. The first part dealing with the Manu-Melchizedek, the teacher of Zarathustra, was published in the previous issue of *Starlight* (Fall 2005); and the second part – focusing upon Zarathustra and his incarnations – is published in this issue of the newsletter. Part I is relevant to the *Sophia Grail Circle*, providing important background knowledge to help with a deeper understanding of the Grail mystery. And Part II opens up for us the lofty being of Zarathustra as a great teacher of humanity.]

Zarathustra [the founder of the Ancient Persian culture around 6000 B.C. in the *Age of Gemini*] gave his teaching in the form of “bodies”. He gave his “bodies” to his disciples. His path was that of a “king”, i.e. he was a cultural founder [a founder of culture]. He was one who “turns the wheel”, i.e. he founded something new. This is a different path from that of the Buddha, who sought only liberation from this earth. Hermes and Moses were his disciples [reincarnated disciples of Zarathustra]. *Hermes* received his *astral body*, containing the *wisdom of space*: wisdom from the Sun, *Sun wisdom*.

Hermes or Thoth, the inaugurator of the Egyptian culture, had Zarathustra’s *astral body* at his disposal, filled with the *wisdom of space*. Through part of his being, therefore, Zarathustra also worked into the Egyptian culture.

Moses, his other disciple, [was the one] to whom he gave his etheric body, in which there was all the *wisdom of time*, *Earth wisdom*. The individuality of Zarathustra remained [intact], but he sacrificed his [astral and etheric] sheaths to his two disciples. Since the sheaths of such a mighty individuality were held together, they remained intact and did not disintegrate [as they normally do after someone’s death]. Thus, also, the great knowledge [wisdom] of Moses [revealed in] the mighty images of [the *Book of Genesis* were bestowed upon him by Zarathustra who, therefore, also worked upon the arising of the culture of [Ancient] Israel.

Hermes had three disciples: Asclepius, Ammon, and Tat. With these three he saved the [Egyptian] mysteries from [falling into] decadence.

Zarathustra was the *teacher of teachers*, [the teacher] of those who helped and schooled the *bearers of culture*.

Then Zarathustra returned [in the sixth century B.C.] under the name *Zaratas* or *Nazaratos* [known to the Greeks as **Zoroaster**]. In this incarnation, which ran its course largely unknown and [hidden in the] dark, his task was the saving of the mysteries in Babylon from decadence. Again he had disciples. Pythagoras was one of his disciples in Babylon.

In **Pythagoras** there lived the renewed *wisdom of space* of Zarathustra. Pythagoras spoke of the wisdom of the planets, of numbers, of the harmonies of the spheres – all wisdom of space. The entire Greek culture essentially proceeded [in seed form] from Pythagoras.

Daniel and Ezekiel – the “spiritual twins” – were also disciples of Zaratas or Nazaratos. An element of the *Apocalypse* lived in both of them – [this was a] living into the future [in the stream] of time. So there was a renewal of the hermetic *wisdom of space* in Pythagoras and of the *wisdom of time* with Daniel-Ezekiel. All of this derived from Zarathustra.

Where do we find this great human being, Zarathustra, after the Babylonian time?

We find him born [reincarnated] in Bethlehem [as the Jesus whose birth is depicted in the *Gospel of Matthew*]. Then he went to Egypt with his parents and received there his etheric and astral bodies from earlier, with all the wisdom of that [earlier] time. With his “I” – only his “I” – in which he is able to call up all the remembrances of the past, he passed over [spiritually] into the *Nathan Jesus* [whose birth is described in the *Gospel of Luke*, whereas the reincarnation of Zarathustra-Zoroaster in the *Solomon Jesus* is portrayed in the *Gospel of Matthew*].

The Nathan Jesus child brought an extract from each of the seven planetary spheres. He bore with him all the pure forces from all the [planetary] spheres. He is timeless, without age, without time. Yet he carried within him the being of space from all the spheres. (The passage through all the planetary spheres has been preserved in mythology.) He brought the pure extract of the [planetary] spheres to the land of milk and honey. The **Zarathustra Jesus** had all the experience

of the past: time. The Nathan Jesus [had] all the knowledge [wisdom] of space. The two united in the 12-year old Jesus child. The “bodies” of the Zarathustra Jesus were foreign to him [his “I” departed from them]. He was alone and “homeless”; he had only his “I”. His home was the temple of the Lord [there is a higher significance to this expression “*temple of the Lord*” and it is noteworthy that the Nathan Jesus was in the temple in Jerusalem when the “I” of the Zarathustra Jesus united with him].

Here the sacrifice or offering up of his etheric body to Moses and his astral body to Hermes was repeated. However, he had the ability through his “I” to recreate the wisdom which otherwise lives on as a memory in the etheric body [so that with his “*I*” memory he was able to bestow his wisdom – from his “I” – upon the Nathan Jesus]. Consciousness here is two levels above normal. This was a repetition of his eighth incarnation [in the Ancient Indian culture] in which he had been deaf, blind, and dumb, and when he had had to call forth everything from within himself [through his “*I*” memory].

INSERT:

Translator’s note concerning the 12-year old Jesus in the temple

According to Rudolf Steiner in his lecture of September 19, 1909 both Jesus children were about twelve years old and the difference in their ages amounted to “*several months*”:

“The births of the two Jesus children were separated by several months. But Jesus of the Luke Gospel and John [the Baptist] were both born too late to have been victims of the so-called “massacre of the innocents”. Has the thought never struck you that those who read about the Bethlehem massacre must ask themselves: How could there have been a John? But the facts can be substantiated in all respects. The Jesus of the Matthew Gospel was taken to Egypt by his parents and John, supposedly, was born shortly before or about the same time. According to the usual view, John remained in Palestine, but in that case he would certainly have been a victim of Herod’s murderous deed. You see how necessary it is to devote serious thought to these things; for if all the children of two years old and younger were actually put to death at that time, John would have been one of them. But this riddle will become intelligible if...you realize that the events of the Matthew Gospel and the Luke Gospel did not take place at the same time. The Nathan Jesus was born after the Bethlehem massacre; so too was John.”

The first question to arise is: Why did Herod have “*killed all the male children in Bethlehem in all that region who were two years old or under, according to the time which he had ascertained from the wise men*” (Matthew 2:16)? Does this not imply that Herod knew that the child visited by the three magi could have been up to two years old at the time of the murder of the children of Bethlehem? Already here it is evident that Rudolf Steiner’s expression “*several months*” is open to interpretation.

A second question: Is it thinkable that Joseph would have traveled to Bethlehem with Mary at an advanced stage of pregnancy if the murder of the children of Bethlehem had just taken place shortly before? This is all the more difficult to imagine in view of the fact that there is not a single word in the Luke Gospel about this murderous deed. Here again the question arises concerning the length of the period of “*several months*” spoken of by Rudolf Steiner.

The anthroposophical researcher Emil Funk (Emil Funk & Joachim Schulz, *Zeitgeheimnisse im Christus-Leben*, 1970, pp. 44-46) indicated that a period of at least four years lay between the births of the two Jesus children:

“Since at the time of the murder of the children the Solomon Jesus child must have been somewhat over one year old, and since all the children who were murdered were under two years of age; the most likely time of birth [of the Solomon Jesus] must have been the second half of the year 6 B.C...From these considerations, the most likely birth time of the Nathan Jesus child must have been Christmas of the year 2 B.C.”

Emil Funk’s research is confirmed by and large through the discovery of the precise birthdates of the two Jesus children as March 5, 6 B.C. and December 6, 2 B.C., discussed at length in *Chronicle of the Living Christ*. In this case, however, four years and nine months (a total of 57 months) elapsed between the two births. Can this be reconciled with Rudolf Steiner’s statement concerning “several months”?

First let us consider Rudolf Steiner’s description in his lectures on the *Gospel of St. Matthew* of the events relating to the 12-year old Jesus in the temple in his lecture of September 6, 1910:

“This is magnificently presented to us in the Luke Gospel, in the passage referring to the astounding scene where the 12-year old Jesus is sitting among the learned rabbis and saying things that sound utterly strange. How could Jesus of the Nathan line be capable of this? The explanation is that at that moment the Zarathustra individuality had passed into him... We have followed Zarathustra from his birth as the Jesus of the Matthew Gospel to his twelfth year, when he left the original body and passed into the bodily constitution of the Nathan Jesus... He of whom the early chapters of the Matthew Gospel speaks – Jesus of the Solomon line – wasted away and died, comparatively soon after his twelfth year. At first there were two boys; then the two became one.”

According to the research presented in *Chronicle of the Living Christ*, at the time of this event in the temple, the Nathan Jesus was 12 years 4 months old and the Solomon Jesus was 17 years 1 month of age. It is therefore correct to speak of the 12-year old Jesus with respect to the Nathan Jesus. And since the Solomon Jesus *became one with* the Nathan Jesus, he then also became 12 years of age. It is in this sense that Rudolf Steiner’s quotation above may be understood, i.e. the pronoun “his” can be thought of in connection with the 12-year old Nathan Jesus with whom the Solomon Jesus became one. The Solomon Jesus was 17 years 1 month old, and through passing over into the body of a child 12 years of age, he became a 12-year old. Confirmation that this really was so is found in the same lecture by Rudolf Steiner (September 6, 1910), where he says on the one hand, “During boyhood the Zarathustra individuality evolved in the physical body and etheric body of the Jesus of the Matthew Gospel until the twelfth year” and on the other hand with respect to the passing over of the Zarathustra individuality into the Nathan Jesus, “It is quite possible for a human being from whom the individuality has departed and who has then only the three sheaths – physical, etheric, and astral – to go on living for a time.”

It is clear from this that also the *astral body* of the Solomon Jesus child was present when the “I” passed over into the Nathan Jesus. If the physical and etheric bodies of the Solomon Jesus child had completed their development by the time he reached the age of 12, the question arises: How old was he by the time his astral body had completed its development and the birth of the “I” took place? Rudolf Steiner makes it clear that it was the “I” of the Solomon Jesus – leaving behind the physical, etheric, and astral bodies – that passed over. How old was the Solomon Jesus when his “I” left these three bodies behind? Could it have been as early as the age of 17 years 1 month? It is indeed possible that his “I” could already have been born at this early age if we recall that this remarkable child passed through an accelerated development of his physical and etheric bodies to complete this development by the age of 12, whereas in the case of a normal child this development is not complete until the age of 14. And, moreover, it is conceivable that the Solomon Jesus also went through an accelerated development of his astral body in just 5 years 1 month, whereas in the case of a normal young person it lasts for 7 years (generally from the age of 14 to the age of 21). This would mean that whereas the birth of the “I” normally takes place at the age of 21 with the completion of the development of the physical, etheric, and astral bodies through three 7-year periods, in the case of the Solomon Jesus it is highly probable on account of the accelerated development of his physical, etheric and astral bodies that the birth of the “I” took place already at the age of 17 years 1 month.

It is obvious that the passing over of the “I” of the Solomon Jesus into the body of the Nathan Jesus was a *conscious decision*, i.e. a decision made with his “I”. Therefore his “I” must already have been born, in which case the physical, etheric, and astral bodies must have already completed their development. If this had occurred by the time he reached the age of 17 years 1 month, then – with the birth of his “I” taking place – he consciously decided to leave his own bodily sheaths and, motivated by profound love for the Nathan Jesus child, to unite with the latter. Against this background it is evident that the period of 57 months (4 years 9 months) between the births of the two Jesus children is what Rudolf Steiner really meant when he spoke of “*several months*” having elapsed between their births. From the standpoint of the present time, looking back some two millennia (or, for Rudolf Steiner, some 1900 years), 57 months is a relatively small time interval, and one could indeed use the expression “*several months*” (although “*several years*” would actually be a more appropriate expression). And with respect to his references to the “*12-year old Jesus*” evidently Rudolf Steiner’s spiritual vision was focused on the fact of the two Jesus children becoming one. Just as two drops of water, when they coalesce, become indistinguishable, so with the union of the two Jesus children: they became one entity. In Rudolf Steiner’s spiritual perception of this event in the temple, he understood the age to have been 12 years, but his attention was clearly focused on the Nathan Jesus child, who was indeed 12 years old at the time. For example, when Rudolf Steiner said, “*Jesus of the Solomon line wasted away and died comparatively soon after his twelfth year,*” the word “*his*” must refer to the Nathan Jesus. (Extensive further support for this perspective is presented in *Chronicle of the Living Christ*.) The reason for this lengthy insert is that in his lecture Valentin Tomberg evidently adopted from Rudolf Steiner the view that the Zarathustra Jesus was 12 years old at the time of his union with the Nathan Jesus, and it is important to have a clear understanding that the Zarathustra Jesus, when Rudolf Steiner’s indications are correctly understood and interpreted, must have been around 4 years 9 months older than the Nathan Jesus.

End of translator’s notes.

Continuation of Part II of Valentin Tomberg’s lecture “*The Zarathustra Line of Jesus of Nazareth*”:

Human beings received the “I” too early. It should have happened in the middle of the Atlantean period, when the Sun became a fixed star. But it took place already in Lemuria through Lucifer, which was premature.

With Zarathustra [Solomon Jesus] it took place at 12 years of age as a sacrifice, that the “I” died in a pure [untainted] body. This was a repetition of the Paradise mystery, but in reverse. At that time a separation took

place between the human being Adam and the pure [untouched by the Fall] part of the human being, which remained preserved. With the 12-year old Jesus there took place the union of the human being, the Adam-Zarathustra-Solomon Jesus child, with his pure [untouched by the Fall] part, the Nathan Jesus child. At that time in Paradise the separation was brought about by Lucifer. This time the union [took place] through Christ, who brings the truth.

INSERT:

Translator’s notes regarding Adam and the pure sister soul, the Nathan Jesus

From the above statement by Valentin Tomberg it would appear that Zarathustra was a reincarnation of Adam, the first human being. Therefore, let us consider the question: Who was Adam? The following statements by Rudolf Steiner from his lectures on the *Gospel of St. Luke* (lecture of September 18, 1909) are helpful with regard to this question.

“At a specific point in the Lemurian epoch, it was indeed true – or at least almost true – that only one human couple remained strong enough to continue to incarnate... During Atlantean times the great central oracle of the Sun educated only the few individuals most closely descended from the single ancestral couple that had survived the great crisis on Earth. The Bible calls these two people Adam and Eve. Thus the Akashic record confirms seemingly improbable biblical accounts. The great oracle that was known as the Sun oracle supervised all the others and was headed by the greatest Atlantean Sun initiate, Manu, who was the leader of the Atlantean population. As the

Atlantean catastrophe approached, his task was to assemble the people he found most suitable and move with them to the east, where he established a settlement that served as the source of post-Atlantean culture. He chose his associates from among the direct descendants of Adam and Eve, the ancestral souls who had survived the winter of the Earth. Manu's chosen students lived in close proximity to the great initiate of the Sun oracle, and care and attention were lavished upon them. The purpose of their instruction was to allow the right influences to flow from Manu's initiation center at all times in humankind's evolution... Where, then, was the great enlivening power of the Jesus body to come from? It came from the great mother lodge of humanity, led by the great Sun initiate Manu. A great individual force, lavished with care and attention in the great mother lodge, was sent down into the child who was born to the couple the Luke Gospel calls Joseph and Mary. This child received the best and strongest of the individualities fostered by the Sun oracle. To discover who this individuality was, we must go back to a time that predates Lucifer's influence on the human astral body. Luciferic beings began to influence humanity when the Earth was populated by the single couple who were the forebears of all subsequently incarnating human beings. These two individuals were strong enough to conquer human substance so that they could incarnate, but they were not strong enough to resist Lucifer's influence, which entered their astral bodies. As a result of this influence, it was not possible for all of Adam and Eve's forces to be transmitted to their blood descendants... This means that a certain portion of the ether body's forces were retained and not transmitted to Adam and Eve's descendants. Some of Adam's forces were taken from him before the Fall, and this innocent part of Adam was preserved in the great mother lodge of humanity, where care and attention were lavished upon it. This aspect of Adam's soul had not been involved in events leading up to the Fall and was therefore untouched by human guilt. In it, the original forces of the Adam individuality were preserved... The Adam soul that existed before the Fall appears again in the boy Jesus. As fantastical as it may sound to modern humanity, we know that the individuality guided by the great mother lodge of humanity into the infant Jesus was not only descended from the physically oldest generation of humans but was also the reembodyment of the first human being."

In the 12-year old Jesus two currents united, that of the Nathan Jesus and that of the Solomon Jesus, the reincarnated Zarathustra. And John the Baptist is the one who later, at the baptism in the Jordan, proclaims his coming. It is clear that all three – the Nathan Jesus, the Solomon Jesus, and John the Baptist – came from the mother lodge of humanity, guided by the Manu. As both the Zarathustra Jesus and John the Baptist are reincarnated disciples of the Manu, they both belong to the family of Adam and Eve. Thus, it is clear that there is a close relationship between the *Adam* individuality and the *Zarathustra* individuality. However, further consideration shows that they are not one and the same, but are *different* individualities.

Before exploring this in detail, it is important to distinguish between the “old Adam” and the “new Adam”, referred to by St. Paul in I *Corinthians* 15:45.

The “old Adam” refers to the oldest or first human being to incarnate upon the Earth. And since Adam and Eve were the first human beings to incarnate, it is the human being Adam who is the “old Adam”. The pure sister soul of the “old Adam” is the “new Adam”, the soul who incarnated as the Nathan Jesus. The close relationship between these two is indicated by Rudolf Steiner in the following words (lectures on the *Gospel of St. Luke*, lecture of September 19, 1909):

“The great mother lodge of humanity, where the great initiate Manu directs and guides processes in the spirit, looks after individuals such as John the Baptist, sending spiritual currents where they are needed. The incarnation of an “I” such as that of the Baptist was directly guided by the great mother lodge of humanity, the center of spiritual life on Earth. The John-“I” and the soul of the Luke Jesus both originated in this mystery center, although the qualities Jesus received were not yet pervaded by the egotistic “I” – that is, the being guided toward incarnation as the reborn Adam was a young soul. The reality of this situation, strange as it may seem, was that the great mother lodge sent out a soul unaccompanied by an actual developed “I”, for the same “I” that was reserved for the Jesus of the Luke Gospel was bestowed on the body of John the Baptist, and these two

elements – the soul being that lived in the Luke Jesus and the “I” that lived in the Baptist – were intimately related from the very beginning... That is why, as the Luke Gospel tells us, the mother of Jesus had to visit Elizabeth, John’s mother, when the latter was in her sixth month of pregnancy... Elizabeth’s child began to move as the woman carrying the infant Jesus approached, because the Jesus child was in fact the “I” that stimulated the other child to move (Luke 1:39-44)."

That the Nathan Jesus and John the Baptist were “spiritual twins” is evident from their relationship to one another already in the womb – in different wombs (“spiritual twins”), rather than in the same womb (“physical twins”). Thus, without saying explicitly that John the Baptist was the reincarnated Adam, it is nevertheless implicit in the foregoing description by Rudolf Steiner, for example, in the subtle nuance implicated by the words that they “*were intimately related from the very beginning.*” And it is also stated implicitly by Jesus himself: “*Truly, I say to you, among those born of women there has risen no one greater than John the Baptist*” (Matthew 11:11). Against the background of reincarnation, this is a clear indication on the part of Jesus that John the Baptist was the “first born” of the human race, the oldest soul, the “old Adam”.

In considering the “spiritual twinship” of Adam-John the Baptist (the “old Adam”) and Adam-Nathan Jesus (the “new Adam”), it is a matter of a relationship especially on the level of the etheric body, which is formed in the womb during the embryonic period of development.

Here again the words of Rudolf Steiner from his lectures on the *Gospel of St. Luke* are relevant:

“We heard that the human ether body’s previously untouched portion, which had been rescued from the event we call the Fall – in other words, etheric substance taken from Adam before the Fall – was preserved and inserted into the ether body of the child Jesus who was the physical offspring of the Nathanic branch of the house of David” (lecture of September 20, 1909).

At their “womb meeting” (the visitation of Mary to Elizabeth) the “*etheric substance taken from Adam before the Fall*” returned to him (as John the Baptist in the womb of Elizabeth), transmitted by the Nathan Jesus (in the womb of Mary) into whose ether body this etheric substance had been inserted.

However, there is clearly also a “spiritual twinship” between the Solomon (Zarathustra) Jesus and the Nathan Jesus, which is more on the level of the “I”, recalling that it is the “I” of the Zarathustra Jesus that unites with the Nathan Jesus when the latter is 12 years old. Through this union, as mentioned earlier, an identification took place on the level of the “I”. Thus the Zarathustra Jesus partook in the “spiritual twinship” of the Nathan Jesus with the Adam-John the Baptist individuality. This has to be borne in mind in relation to Valentin Tomberg’s reference to the “*Adam-Zarathustra-Solomon Jesus child*”.

A related perspective is offered by considering **Adam Kadmon**, the *archetypal* human being from before the Fall, not yet divided into male and female. Adam Kadmon is on the archetypal level the pure human being. In one sense the Nathan Jesus child was an incarnation of Adam Kadmon, and in another sense Adam Kadmon is the archetypal human being. That is, Adam Kadmon is the brother or sister soul to *every* human being.

“As we can see clairvoyantly by looking back into the Akashic record, there appeared beside ordinary people... something like a brother or sister soul; a definite soul. It was as though this sister soul was held back, not thrown into the current of human evolution... Later on in history a definite incarnation takes place. This soul actually incarnated in the body of a child... This very Jesus child of the St. Luke’s Gospel is an incarnation of that same soul that had never before lived in a human body but is nevertheless a human soul, having been one in the ancient Lemurian age.”

(Rudolf Steiner, *The Occult Significance of the Bhagavad Gita*, lecture of June 3, 1913).

And Zarathustra has such a close relationship with Adam Kadmon that he became one – on the level of the “I” – with the Nathan Jesus child. It is in this sense that Valentin Tomberg’s statement concerning the “*Adam-Zarathustra-Solomon Jesus child*” may be understood.

End of translator’s notes.

Continuation of Part II of Valentin Tomberg's lecture "The Zarathustra Line of Jesus of Nazareth"

[The quotes by Rudolf Steiner in I, II, and III, below are all from his lecture of October 4, 1913 from the lecture cycle *The Fifth Gospel*].

There are three experiences which Jesus underwent on his many wanderings through [Palestine and] the [surrounding] lands:

- I. The silence of "the voice of the Daughter", *Bath-Kol*.

[*"The Bath-Kol was the name given to that mysterious voice of inspiration – a voice feebler and less significant than that of the Spirit who had inspired the ancient prophets. Nevertheless this voice represented something similar...It was a deeply moving and terrible moment for Jesus of Nazareth when the Bath-Kol seemed to be declaring to him that it could no longer continue the ancient revelations..."*]

- II. The Essenes had no future, because they drove out Lucifer and Ahriman from their circles and thereby sent them to [other] human beings.

[*"Jesus of Nazareth had witnessed a strange spectacle when he came to places where gates had been made for the Essenes – gates without images or pictures. Jesus of Nazareth could never pass through these gates without sorrow. He saw the bare gates, but he perceived spirit forms around them: at either side of the gates there always appeared to him the beings we know in our studies under the names of Ahriman and Lucifer...He saw Lucifer and Ahriman fleeing away from the gate of the monastery. And a question sank into his soul, not as if he himself were asking it, but as if it were being forced into his soul with deep elemental power: Whither are these beings fleeing, whither are Lucifer and Ahriman fleeing? For he knew that the very sanctity of the Essene monastery was responsible for their flight."*]

- III. He experienced that the places of the gods, the mystery sites, were possessed by demonic beings.

[*"Jesus of Nazareth began to journey about the country, he came to know these centers of pagan rites... When the priest was enacting the rites of the cult at many a pagan altar and Jesus of Nazareth witnessed the whole act of worship, he saw that numbers of demonic beings were attracted to the spot. He discovered that many idols worshipped by the people were, in reality, images not of the good spiritual beings of the higher hierarchies but of demonic powers."*]

The voice of Moses was silent. [*"That sublime and mighty Spirit who once descended, for example, upon Elijah, speaks no longer..."* from Rudolf Steiner's lecture of October 4, 1913 quoted from above. The reference to Elijah could equally well be to Moses.]

The impulse of Hermes died out with the Essene Order. [*"In the Essene Order Jesus of Nazareth heard far, far deeper teachings concerning the secret lore than he had ever heard from the scribes and doctors of the law"* (lecture of October 4, 1913) The Essene Order was a kind of mystery school that had its roots in the Egyptian mysteries inaugurated by Hermes and thus contained profound wisdom.]

He [Jesus] saw what remained of his own work [from his earlier incarnation] as Zarathustra, when he saw the cult centers [mystery sites] possessed by demons. And he experienced his work [from the time of Zarathustra] and that of his pupils [from that time] as completely degenerate. [A sense of] hopelessness with respect to all human activity filled him completely. He was wholly quiet and [filled with a sense of] hopelessness. Thus he was in a position to offer up also even his last [remaining] part, his physical body, [just] as he had once [as Zarathustra] sacrificed his etheric and astral bodies. He offered up his [physical body through the sacrifice of his] "I" completely. Then at the baptism in the Jordan Christ entered into his body and thereby his "I" was as if extinguished.

However, his “I” took part in everything that took place during the three years of Christ’s activity on the Earth. Then, when Zarathustra [Jesus] returned in his next incarnation on the Earth [after the mystery of Golgotha] there arose within him again the memory of everything that he had experienced at that time [of the life of Christ]. He knew Christ from experience.

Then he came again as the Master Jesus – many, many times. He is here [on the Earth] ever and again. The Friend of God from the Highland was an incarnation of the Master Jesus.

[“*Rudolf Steiner replied to a question concerning the Friend of God from the Highland that he was the Master Jesus who, since the Mystery of Golgotha, has incarnated in every century*” (recorded by Friedrich Rittelmeyer, no date) – see *From the History and the Contents of the First Section of the Esoteric School*, 1998, p. 225 .]

<u>In Heaven</u>	<u>Represented on Earth</u>
God the Father	Manes [Mani]
God the Son	Scythianos
Holy Spirit	Manu
Persona	Zarathustra

Completely developed ATMA consciousness	Manes [Mani]
Completely developed BUDDHI consciousness	Scythianos
Completely developed MANAS consciousness	Manu
Completely developed “I” consciousness	Zarathustra

Footnotes

added by the translator relating to the above tabulation found at the end of the lecture notes

Four Divine principles are tabulated: the three comprising the Holy Trinity and the Persona.

Four initiates (teachers of humanity) are listed alongside the four Divine principles as representing them on Earth.

The important link in the tabulation is that which is listed beneath it, since – in terms of the development of consciousness – it is Atma that reaches up to the Father, Buddhi to the Son, Manas to the Holy Spirit, and the spiritualized “I” (“*Not I, but Christ in me*”) to the Persona.

Persona or the Divine personality is the fourth Divine principle, the God-Man *Christ Jesus*.

Manas, Buddhi, Atma are the three spiritual principles in the human being beyond the physical body, etheric body, astral body, and “I”. The following quotes relating to Manas, Buddhi and Atma are from Rudolf Steiner’s lecture of February 4, 1907 (*The Structure of the Lord’s Prayer*).

Manas is the purified, transformed astral body. “*Man possesses his individual Spirit Self or Manas through the fact that he is a special part of the Godhead, that he has his own particular name, the name which in the individual passes from incarnation to incarnation.*”

Buddhi is the radiant, love-permeated etheric body. “*From the Christian standpoint the second principle of man’s higher nature, Buddhi or Life Spirit, is an outpouring of the Godhead... Buddhi is a vital spark of the creative principle... Buddhi is universal and cosmic.*”

Atma is the spirit-permeated physical body, also known as the *resurrection body*. “*The force of Atma is, in so far as it is a force emanating from the Godhead, of a volitional nature... What Christianity terms ‘the Divine Will of the Father’ is the highest expression of the will... Volitional nature, in so far as it is an outpouring of Divinity, is the true nature of that which can develop as the power of Atma.*”

Manu – see Part I – is a title, like *Buddha*. In the words of Rudolf Steiner from his lecture cycle *The Bhagavad Gita and the Epistles of Paul*: “Suppose that in past ages there was a man who, in the most comprehensive way, had brought *Manas* to expression within him...It would not have been enough to name him as one named other men, but instead according to his most outstanding capacity, a **Manas bearer**...One would have said: There is a *Manas* bearer, a **Manu**” (lecture of December 30, 1912).

Scythianos is referred to by Rudolf Steiner – together with Zarathustra and Gautama Buddha – as a Bodhisattva, one of the twelve great teachers of humanity. “Among the great initiates who had founded mystery places in the West for the preservation of the old Atlantean wisdom, a wisdom that entered deeply into all the secrets of the physical body, was the great Scythianos...Scythianos is the name given to one of the greatest initiates of the Earth...The three great spiritual beings and individualities known to us under the names of Zarathustra, Gautama Buddha, and Scythianos are incarnations of Bodhisattvas...(Rudolf Steiner, *The East in the Light of the West*, lecture of August 31, 1909).

Bodhisattvas are great teachers of humanity, who reincarnate often as the founders of religions or spiritual movements, e.g. Zarathustra as the founder of Zoroastrianism, Buddha as the founder of Buddhism, and so on. “He [Christ] is the Being who is in the midst of the twelve Bodhisattvas, and they receive from Him what they have to carry down to Earth...The twelve Bodhisattvas belong to Christ, and they prepare and further develop what He brought as the greatest impulse in the evolution of human civilization. We see the twelve, and – in their midst – the thirteenth. We have now ascended to the sphere of the Bodhisattvas, and entered a circle of twelve stars. In their midst is the Sun, illuminating, warming them. From this Sun they draw that source of life which they afterwards have to carry down to Earth” (Rudolf Steiner, *The Christ Impulse and the Development of Ego Consciousness*, lecture of October 25, 1909).

Manes (Mani): “There is a fourth individuality...still higher and more powerful than Scythianos, than Buddha, or than Zarathustra. This individuality is **Manes**...” (lecture of August 31, 1909 quoted from above). “This soul that formerly lived in the **youth of Nain** [whose raising from the dead is described in Luke 7:11-16] was engaged in preparation: he was initiated in this way by Christ for a future when the contents of Manicheism, which have not yet fully developed, will arise for the salvation of the people of the ancient East. During his life as Manes [Mani] this soul worked to prepare for his real future mission: to bring about the true reconciliation of all religions. To achieve this he had to be born again as a soul with a very special relationship to the Christ. All that had arisen in this soul as ancient and new knowledge during his lifetime as Manes had to become submerged again. As the innocent fool he inevitably had to confront the external knowledge of the world and the working of Christ in the depth of his being. He was born again as **Parzival**...After straying in many different directions he succeeded in being chosen as the Guardian of the Holy Grail...Thus he prepared himself in his life as Parzival to become a future teacher of Christianity, whose task it will be to penetrate Christianity itself more and more with teachings of karma and reincarnation when the time is ripe” (Rudolf Steiner’s esoteric lecture of January 21 or 23 (?), 1911 – see *From the History and the Contents of the First Section of the Esoteric School*, 1998, p. 218).

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Mary Sophia as Co-Redemptrix

A Closer Look

JANICE-MARIE MAPPIN

Dear Friends,

In an article I wrote for this Newsletter (April, 2003) entitled “Enriching Our Experience with the ‘Lady of All Peoples’ Prayer,” I commented that four major themes emerged from the prayer, image, and messages proclaimed by Our Lady to the visionary Ida Peerdeman. The theme that I would like to expand upon is Mary Sophia as Co-Redemptrix. I believe that deepening our understanding of Mary Sophia as Co-Redemptrix is not only relevant but vital for those of us who desire to assist in birthing the New Age of Sophia. Part of our mission statement reads, “The Sophia Foundation of North America was founded and exists to help usher in the New Age of Sophia and the corresponding Sophianic culture, The Rose of the World, prophesied by Daniel Andreev and other spiritual teachers.” Steiner emphasizes how the Christ and Sophia work in accord with one another in this statement from *Isis Mary Sophia*, “Christ will appear in spiritual form during the twentieth century not simply because something happens outwardly, but to the extent that we find the power represented by Holy Sophia.”

There are many different ways that we are called to participate in this awesome and necessary work. I feel that one way is to attempt to penetrate Mary Sophia’s role in the central deed of Redemption. Steiner believed that the Golgotha event transformed the Cosmos. In his lecture of August 27th, 1922, he said, “. . .the essence and meaning of the whole evolution of the Earth lies in the Mystery of Golgotha.” He continues by saying: “That is why the Mystery of Golgotha must be regarded as the central point in human evolution. From the ‘Fall’ until the Mystery of Golgotha man experienced a progressive decline of his spiritual forces. The forces of corruption had increasingly invaded his soul and threatened to make man an automaton of the spirit. And from the Mystery of Golgotha until the end of the Earth cycle all that was lost before the Mystery of Golgotha will gradually be retrieved once more. Thus at the conclusion of Earth evolution, the spirits of men will incarnate in the physical body for the last time and these bodies will once again be immortal.” Traditionally Mary has been recognized as the Sorrowful Mother as She stood beneath the Cross and then held the dead body of Her Divine Son. Now at this

time of the Second Coming, we must see that Her role in this all-embracing world event encompasses all that has been attributed to Her but also goes far beyond.

It is important and interesting to note that there is a very loyal and persistent group of traditional Catholics who have worked for years to promote the development of the doctrine of Mary Co-Redemptrix. It is called the Vox Populi (Voice of the People) Mariae Mediatrix Movement which seeks the papal definition of the Blessed Virgin Mary as the Co-Redemptrix, Mediatrix of all graces and Advocate. They believe that the image and the prayer revealed to Ida Peerdeman form the preparation for this final and greatest Marian dogma. They hold firmly to the belief that Mary stated quite clearly in her appearances to Ida Peerdeman that this was Her desire. Here is an example of one of the times she spoke of this to the visionary. It was on April 1, 1951: “I see a bright light and I hear a voice say, ‘Child, last time I came only to let you know that it was I.’ And now all of a sudden I see the Lady emerging from that bright light. She says to me, ‘Now I am here to give you further explanation. Watch closely and listen carefully to what I am going to say. I am standing here, and I wish to be: The Lady of All Nations—not of one nation in particular, but of all.’ At that the Lady extends her hands, and I see many different people, even sorts of people whom I never knew existed. The Lady continues, ‘Now I will explain something to you again; listen carefully. Try to understand what this message means. I am standing before the Cross with my head, hands and feet as of a human being; my body as of the Spirit. Why am I like this? My body has been taken up, like the Son. Now I am standing in sacrifice before the Cross. For I suffered with my Son spiritually and, above all, bodily. This will become a much contested dogma.’”

Indeed these were prophetic words for sadly there has been much opposition from both the laity and the clergy. It had been hoped that this would have happened before the turn of the millennium. The delay certainly can not be attributed to the late Pope John Paul II who is often referred to as the Marian Pope or the Totus Tuus (entirely yours) as he consecrated both himself and on

March 25, 1984 the entire world to the Immaculate Heart of Mary. He frequently used the title of Co-Redemptrix in reference to Mary. In a homily which he delivered on January 31, 1985 he spoke these words: "Mary goes before us and accompanies us. The silent journey that begins with her Immaculate Conception and passes through the "yes" of Nazareth, which makes her the Mother of God, finds on Calvary a particularly important moment. There also, accepting and assisting at the sacrifice of her son, Mary is the dawn of Redemption; ... Crucified spiritually with her crucified son (cf. Gal. 2:20), she contemplated with heroic love the death of her God, she lovingly consented to the immolation of this Victim which she herself had brought forth" (*Lumen Gentium*, 58)... Though the solemn definition was not enacted by this Marian pontiff, it is believed that his writings and his life have irrevocably paved the way for this fifth Marian Dogma. Only time will tell. It is important to note that throughout the centuries there have been countless Saints and Blesseds who have invoked Our Lady as Co-Redemptrix and have taught this as doctrine. To name but a few of the more recent ones – St. Padre Pio, St. Frances Cabrini, St. Maximilian Kolbe, Blessed Teresa of Calcutta and Blessed Anne Catherine Emmerich. From earlier times we have St. Bernard of Clairvaux, St. Bridget, St. Robert Bellarmine, Venerable Mary of Agreda and Arnold of Chartres.

One might ask why make such a fuss over the proclamation of this dogma since many of us may prefer to adhere to "living knowledge, not dead dogmatic knowledge" (Steiner) as being of far more value. Yes, this is true; yet there is also evidence that once a dogma (highest form of recognized Catholic truth) has been declared a new ocean of graces descends upon the world. The reason being that Spirit World awaits humanity's use of its free will demonstrated by its desire in asking for and then accepting this new aspect or role of the Mother so that She may activate or bestow these blessings upon us. This is simply giving credence to the wonderful interaction of human effort and Divine Grace.

Now let us take a look at how one great soul outside of Rome reacted to the last proclamation of the dogma of the Assumption by Pope Pius XII on November 1, 1950. The depth psychologist, Carl Gustav Jung, considered it the most important religious event since the Reformation. Here in his own words are some of the reasons for this amazing assertion: "The promulgation of the new dogma of the Assumption of the Virgin Mary could, in itself, have been sufficient reason for examining the psychological background. It is interesting to note that, among the many articles published in the Catholic

and Protestant press on the declaration of the dogma, there was not one, so far as I could see, which laid anything like proper emphasis on what was undoubtedly the most powerful motive: namely the popular movement and the psychological need behind it. Essentially, the writers of the articles were satisfied with learned considerations, dogmatic and historical, which have no bearing on the living religious process. But anyone who has followed with attention the visions of Mary which have been increasing in number over the last few decades, and has taken their psychological significance into account, might have known what was brewing. The fact, especially, that it was largely children who had the visions might have given pause for thought, for in such cases, the collective unconscious is always at work... One could have known for a long time that there was a deep longing in the masses for an intercessor and mediatrix who would at last take her place alongside the Holy Trinity and be received as the 'Queen of heaven and Bride at the heavenly court.' For more than a thousand years it has been taken for granted that the Mother of God dwelt there... The dogmatizing of the Assumption does not, however, according to the dogmatic view, mean that Mary has attained the status of goddess, although, as mistress of heaven and mediatrix, she is functionally on a par with Christ, the king and mediator. At any rate her position satisfies a renewed hope for the fulfillment of that yearning for peace which stirs deep down in the soul, and for a resolution of the threatening tension between opposites. Everyone shares this tension and everyone experiences it in his individual form of unrest, the more so the less he sees any possibility of getting rid of it by rational means. It is no wonder, therefore, that the hope, indeed the expectation of divine intervention arises in the collective unconscious and at the same time in the masses. The papal declaration has given comforting expression to that yearning."

As one might expect the traditionalists were very uneasy with Jung's implications of the Divinity of Mary, her status of Goddess and Her equality with Christ upon which he elaborates in further writings. I personally believe that these are the same fears which have prevented the fifth dogma of Mary as Co-Redemptrix to be proclaimed. It is obvious that in this role, She would be perceived even more as possessing those attributes. The popular movement is strong but not yet strong enough to overcome these fears. The masses do not yet know Mary as Mary Sophia. I guess part of me questions if they know Jesus as Jesus Christ. In other words, most of humanity does not understand the Cosmic dimension of these Great Beings. Yet this is not a reason to despair but rather an impetus to get on with our task "to help

usher in the New Age of Sophia.” Yes, as Jung says, there is reason for hope not despair even though my inner being is feeling that there is an urgency now as never before. The crucial need for unity and the working together of Catholicism, Protestantism and the Orthodox was put forth by Vladimir Soloviev as a necessity in overcoming the Antichrist in our times. In her appearances to Ida and what is central to “The Lady of All Peoples” prayer is Her deep motherly request to be accepted as the “Lady of all nations—not of one nation in particular but of all” and again she says to “explain to believers and non-believers that She is their Mother too.” If this concept could be truly embraced it would take us a long way towards world peace—a peace that must take root within the heart of each of Her children. She promises that through this prayer She will save the world. She is working to build a bridge among the different peoples of our earth.

To truly understand Mary Sophia as Co-Redemptrix we must stand by Her and with Her at the Foot of the Cross and be a witness and participant as the High Priest and High Priestess perform the most transformative deed of all time. With one accord—in total unity and solidarity—Mother and Son through one Heart and one Will bring to fruition God the Father’s plan of redemption. In the “Our Mother Prayer”, we express our gratitude for the “deed of the Son” which stills the pain of the Father as humanity and nature are liberated from the tragedy of the withdrawal of God the Mother into the heart of the Earth. That the Daughter, Mary Sophia, fully cooperated in every aspect of the Redemption Mystery was brought home to me by a comment Robert Powell made in one of our evening conversations on the Sophia Pilgrimage to Italy. We had been to St. Peter’s Basilica that day and had seen Michelangelo’s masterpiece, the Pieta. One could not help but ponder how She could have such a serene expression on Her face as She holds the dead Body of Her Son. Robert said that at that moment she was seeing Her Son descend to the Mother and thus fulfill their mission. This speaks of the deep mysteries of the Luminous Trinity—the Divine Feminine Trinity as being complementary to the Divine Masculine Trinity and their interaction.

One cannot even imagine the sacrifice, the pain, the suffering that was endured on Golgotha. That it was freely given by their fiats from all eternity and lived each day of their mortal lives is the greatest wonderment of all. The prophecy of Simeon is fulfilled as the Mother’s soul is pierced and from the Son’s side the redeeming

Blood and the Living Waters pour forth so “all things are made new.” What stirs deeply in me as I contemplate this incomparable deed of Redemption is that I am witness to the first concelebrated Mass as it is lived on Golgotha. These words of St. Antonio Maria Claret written in 1860 express this with great beauty: “Mary could not escape from Calvary because God had given her the mission to remain there as priest, victim and mediatrix. She had to stay on Calvary, next to the cross and in the heart of her Son. She stood up straight on Calvary and undertook her function as priest. She stood next to the cross and fulfilled the role of victim. She stayed in the heart of Jesus and acquitted herself of the task of mediatrix: strong in her first task, faithful to her second, devoted in her third...It had been written in heaven and on earth that the great victim would not have been accepted...if his Mother had not offered him on the top of Golgotha. For she had to fulfill her first task, that of being a priest.” Yes, the Lamb and His Bride planted the seeds for the Eucharistic Celebrations which were to come and to continue into the far distant future conjoining and honoring both the Divine Masculine and the Divine Feminine Mysteries.

It is a privilege to witness but far greater and necessary to be a participant—dare I say to be a co-redeemer. How nice and comfortable it would be to learn this task at the Mother’s knee, but that can not be. We can only learn to fulfill this mission by standing beside Her at the Foot of the Cross. As She could not escape, neither can we. As spiritual rebirth is the goal for ourselves, all of humanity and our Earth, transformation is the means. The idea of dying to be reborn is the main theme of the newly published book *The Western Shores: Christian Hermeticism –Vol. 1*. Author Keith Harris says: “That which is to be reborn has first to die. This ever-recurrent theme in Christianity is active on many levels and in countless forms. As in the parable where the grain of corn is buried in the earth...Or the Blessed Virgin who, pierced to the core, died in her soul as she gazed at Him hanging upon the cross that she who had been mother of Our Lord could become the mother of the beloved disciple John. Or the pivotal event itself: the Death and Resurrection of the God-Man.” (pg. 31) So the Great Work must continue. How blessed we are to have the Sophia Foundation as a sacred vessel through which we, as a community inspired by the Holy Spirit/Holy Soul, can be active participants in this co-redemptive work at this critical time of the Second Coming.

Warmly, JaniceMarie

From Notebook Entries on the Comets: “Heralds of Freedom”

CHARLES LAWRIE

10 April 1996: HYAKUTAKE (Yuji). Qualities of the comet as observed between March 19-April 10, 1996. It has an ethereal luminosity. It inspires a feeling of confidence. It passes with astonishing velocity. A quickening sense of ether-minerality seems to pervade in its presence and wake. The flowers are as if ‘tinned’¹, forming with exultant fullness. Light rays from their petals particularly –not a solar effect. Fuller fledging buds – more time in the flow of the trees ripening. It is a wonder to behold. The thoughts and hearts of millions are uplifted. It commends a gentler cosmic consistency and an earlier condition of the solar system to our attention. It gives a feeling for the aggregation of the solar system out of the surrounding cosmos, to which it relates us.

What this comet communicates – with its rapid flight, its clear injection of a cosmic sense of purpose, its whoosh-movement, its newness, its relation to the stars it passes and their constellations (viewed from here), its lovely vestibule of ethereal light, its feathery and spermatic flight-line vis-à-vis the Sun – is Spirit-Will.

“As comet Hyakutake streaked past the earth in April, it left behind enough water to supply a city of 200,000 people...”That’s a lot of water, three tons per second”, Dr. Bertaux told the American Astronomical Society. The comet was also shown to contain organic molecules, including ethane, methane and methanol – all vital to the formation of life.” (*Times*, 17 June 1996)

4 February 1997: Comet HALE-BOPP begins to dawn in the ether-fastness of the heart. Something like a clear, cooling, refreshing shaft of ether-quickening passes through the heart. Is this the pronouncement of the comet?

9 February 1997: A quickening elixir, dropping like a life-seed into the earth-sphere – a focal life-point of renewal – like the growth-point in the seed – cotyledon – where life springs.

10 March 1997: Led out to the farmer’s field by my son to countenance the Grail-Moon, I spy a comet-like appearance in the North-West sky below Cassiopeia. It turns out to be HALE-BOPP, streaming along with great poise, a fine wide haze of luminous tail trailing behind the clear and somewhat circular nucleus.

23 March 1997: Nature exhilarates with the advent of the comet, passing yesterday through its perigeum, and now on to the perihelion by April 21st, the Tuesday after Easter Sunday.

12 April 1997: All the flowers are out and rejoicing in the cometary progress.

30 April 1997: Comet “Hallelujah” recedes gracefully, still a poignant figure shaping out towards the feet of the Twins.

2 May 2002: Seeing Mercury, Venus, Mars, Saturn and Jupiter, after sundown, and passing through the Draco’s head, comet IKEYA-ZHENG. A wonderful self-contained coma. A pang at parting. How he has swept through with his vivid brush, clearing away some of the prevailing cobwebs. A Sun-broom. In his flight-line telling us of the threat to the Soul of Humanity, from the very brink of freedom.

*Whose is this pale apparition with her tresses bright?
And whither does she point us with her flight?*

¹ Tin adds luster to a dye.

Uncombed hair



Comet Hale-Bopp
Photograph taken March 9, 1997 at the menhirs of Oppagne
Used with permission of Philippe Demoulin
<http://www.astro.ulg.ac.be/~demoulin>

The coma of the comet (from which it is named)
Sits in the night-sky like a whisk of egg-white,
A promise of life flying by with a conscious aim –
Softer than stars to walk on, my gaze makes out
Beyond the brilliant Venus, Saturn, Mars...
Beyond bright Pollux, set in his net of stars:
The Comet NEAT Q4, C/2001
Streaming between the Beehive and the Twins –
I land in that soft substance with my loving gaze
Experience the comet's quickening as I look...
O gentle being with your subtle-texture light...
Hale-Bopp and Hyakutake pointed out
In their inter-crossing: Algol, the Medusa's
Stare to stone. Ikeya-Zheng flew by 2001
To point up humanity's soul, Andromeda,
Threatened by the Gorgon's death-head glare...
Now NEAT sweeps through to cross the path
Of LINEAR Comet C/2002 T7...
Near to where Sirius twinkles in the heaven,
Mankind's brightest star, whose radiant gaze
Sparkles with all the rainbow colours in their turn
The watchful Dog-Star at the wakening of the night
Throws off the dead head of the poor Medusa
To liberate humanity for the light...

– Charles Lawrie

What does Star Wisdom have to do with my life?

A public lecture on this theme begins the
"Star Wisdom Immersion" Conference

June 21-25, 2006

at the StarHouse in Boulder, Colorado

**With David Tresemer, Ph.D., Robert Schiappacasse,
William Bento and Robert Powell, Ph.D.**

This gathering is for teachers, therapists, counselors and astrologers;
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Cost (A 15% discount is offered to Friends of Sophia)
Sliding scale, based on ability to pay:
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Sophia Grail Circle Experiences

ROBERT POWELL

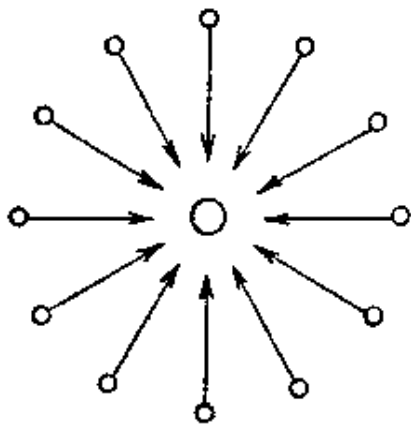
The Sophia Grail Circle is central to the activities of the Sophia Foundation. In the booklet *Divine Sophia, Holy Wisdom*, published at the founding of the Sophia Foundation, is written:

Through the inspiration of Sophia, new artistic ritual forms will gradually incarnate into the world – forms in which great spiritual truths will be enacted by way of rituals in an artistically (spiritually and aesthetically) meaningful setting. Participating in such rituals can help to bring about far-reaching transformations in consciousness and the entire inner life, even taking effect in the outer world, in the kingdoms of nature. This will lead to Sophianic liturgical forms, complementary to the traditional Christian forms of liturgy.

In the more than ten years of activity of the Sophia Foundation since the founding on New Year's Eve 1994/1995, the Sophia Grail Circle has evolved as something of profound significance with respect to the development of Sophianic liturgy. At the present point in time there are five main Sophia Grail Circle celebrations:

The Sophia celebration
The meditation on the Seven Seals from the Book of Revelation
The meditation on the Nine Beatitudes from the Sermon on the Mount
The Peace service
The Foundation Stone meditation given by Rudolf Steiner at Christmas 1923

Each of these celebrations has a unique and profound quality. What they all have in common is the circle arrangement with a central focus – a flower arrangement or altar with meditation symbols on it – according to the “Grail principle”.



This image, entitled "Grail picture", is from Rudolf Steiner's lectures *Man: Hieroglyph of the Universe* (p. 214), where he contrasts the "Grail picture" with the "Parsifal picture". In the latter that which within the human being is an expression of "Not I, but Christ in me" rays out in twelve directions from the center of the human being, from the Christ within. In Rudolf Steiner's words: "A new beginning was made with the Mystery of Golgotha...These pictures...receive new reality through that which entered as Being into the evolution of the Earth through the Mystery of Golgotha."

The “Grail principle” is brought to expression whenever a community is spiritually united and oriented toward a central focus, thereby creating a vessel into which higher beings (such as Christ and Sophia) can manifest their presence as bearers of an overlighting intelligence and power of spiritual communion, bringing Divine Grace and Peace to the participants.

The Sophia Grail Circle, working according to the “Grail principle”, proceeds from an artistic level – through music and sacred texts (and usually also including the sacred dance of eurythmy) – to a religious level of experience. First, though, there is preparation on a cognitive level – for example, in the case of the Seven Seals, to contemplate the meaning of the Seven Seals in relation to the stages of evolution, which is one of the ways in which the Seven Seals can be approached. (As with all true spiritually real symbols, the Seven Seals have multiple levels of significance.) There is an ascent, therefore, from the cognitive to the artistic to the religious dimension, the word “religion” understood here in its true significance, meaning “to re-unite” – that is, to re-unite the human being with the Divine. Clearly there is a great deal more that could be said about this. The purpose of this contribution to the newsletter, however, is to let

some of the experiences that people have had in connection with the Sophia Grail Circle speak for themselves. As with the publication of the Choreocosmos experiences in the two previous newsletters, the Sophia Grail Circle experiences are published anonymously.

To begin with, here are some words concerning Sophia from one of the participants in the Sophia Grail Circle. These words bring to expression the deeper significance of the Sophia Grail Circle, which exists to facilitate an alignment between human beings on Earth and Sophia in the heights, now approaching on Her path of incarnation, at present united with the starry realms, in particular with the central band of stars comprising the twelve signs/constellations of the zodiac:

Listening to Sophia

Following upon a conversation with a friend in which she described an encounter with Sophia. She spoke of “*Sophia’s head in the middle of the zodiac, her robes – covered with stars – hung down to the Earth.*”

I sat down to ponder this grace-filled encounter. First I emptied myself and became inwardly silent, and then the following impression began to flow into my consciousness. Sophia was teaching me – gently – allowing each image to unfold into the next. The teaching came through a kind of inner resonance which utilized my own heart and thinking process. The words recorded here cannot possibly hold the fullness of the resonance She imparted to me and afterward I felt eternally grateful and nourished and held.

The zodiacal constellations could be thought of Sophia’s crown – the inner workings of her consciousness – and could be likened to the human crown chakra. In contemplating this, it was as though I was lifted inwardly into cosmic space – there to experience Sophia as sound and blazing light. Sophia is like a womb – multiple, with ever-unfolding forms flowing from within a radiant mandorla of light, one form inside another, forever giving birth.

The way creation works is that it has to be fructified by God’s substance, which is Christ (Sophia is the Bride). This Life substance flows continually – like sparks of fire – from the Galactic Center, the Heart of God, and is “ejected” into Her body. What we experience of Sophia in cosmic space as sound is created through this ejecting movement inside Her body.

To work with the constellations at this time in history is of particular significance. For it is an attuning to a matrix (perfect pattern) which has a deep and profound resonance in the human being. Now in our time this resonance is being enlivened through Her presence and is thus particularly potent as a way of aligning us with the zodiac. Each zodiacal sign offers a key to tomes of wisdom. The zodiac can be thought of as Her necklace, with our Sun as the heart. The Sun is like a crystal able to receive from the necklace of the zodiac and then stream out qualities of informing light. In the same way the human heart is capable of receiving the sounds of the constellations and reflecting their nature. Most important, here, is the listening of the heart, which is capable of perceiving the sounds and qualities of the constellations.

The eye receives; it is normally an organ of reception. However, when it becomes active, aligned with the heart’s radiance, beholding spiritually through the fire of love, it also radiates out. Yet imagine that there are blind spots in our vision. So it is when the heart is not picking up all twelve streams. For we need the streaming from all twelve constellations to be able to manifest the full radiance of the heart, to become fully human. Sophia helps us to hold the twelve in consciousness, and they then open up as “halls of wisdom”. They are like keys connected to the whole of creation – a looking glass. Everything is in Her. She holds all potential, which unfolds in time.

Sophia is coming now to set things right, to right our course. With Her approach we are more and more magnetized to our original matrix of order in time. As She approaches, She is also enfolding us, taking us up. She is a Being of intense and unimaginable love – this is the key to Her wisdom. When a human being receives Her, there is a feeling of being nourished and sustained and protected. And to hear Her name is something of significance, because the name itself calls Her forth. By calling Her forth, it calls forth a memory in the human being – a memory that serves to awaken.

To sound Her name into the Earth’s atmosphere is important. “Hallowed be Thy name” – carry Her Name in your heart and awareness and one will experience Her presence everywhere. “May the holiness of Thy name shine anew in our remembering.”

How is Sophia working in our world situation today? In every situation? Sophia is the ever-renewing Isis who calls us to live in a continual process of unveiling Her creation. Isis unveiled! To experience the unveiling of Isis is to come to know that She is a fecund goddess and to always remember Her fecundity. Life is a fertile field – upon which we are to learn to plant seeds and to work with Her fertility.

If Christ is the One whose seed She bears – “Not I, but Christ in me” – planting seeds would be to do deeds that are Christ inspired. We live in Her body and She is fertile. We need to be careful what we plant. We need to take care daily

to “weed the garden” and tend it. We are “swimming” in Her ocean of fertility.

Like the Magician in *Meditations on the Tarot*, we can attune to Divine Love, and with this intention She can guide our actions. “Hallowed be thy name” – in Her hallowed halls all things are timeless, eternal. What are Sophia’s hallowed halls? By way of contrast, think of genetic engineering. GM

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After this meditation on the macrocosmic aspect of Sophia, herewith some words concerning Sophia – relating more to the microcosmic level – from another participant in the Sophia Grail Circle:

During the Sophia Grail Circle Celebration I felt Sophia’s presence as soon as the music began. I allowed my soul to become spacious and empty – a vessel into which Her grace flowed. And I asked her, out of the depths of devotion, to purify my soul and my heart through Her love and Her grace. More fully than ever She united with me. The depth of this union caused my breathing to change significantly. She was breathing me. And then She blessed me with Her healing love. First She cleared my mind, through the region of the third eye. Then She moved Her healing love down through my throat to my heart chakra, clearing it as well. Each of these clearings lasted quite a while, and it was profoundly dynamic and effective. I was in awe of how I was being blessed. Before She was finished, it was my turn to speak the sacred text. I wasn’t sure if I could move or speak because I was filled to bursting with Her presence and had to

creations will ultimately die, for they cannot sustain themselves. They cannot remain, because in God’s creation they are not real. In God’s creation only that which is born of Divine Love is real. Only that which is REAL exists eternally. Disease and famine happen, but cannot extinguish Her fertility because She is forever creating – She IS creation!

exert my will while She was with me. I stood, and spoke, and I have never before felt such a lovely sound come from my heart and throat. Light, Life, and Love flowed out of me with my spoken words. As I read I experienced Sophia in all Her Glory. I experienced her in my feet and belly as the Bestower of life. I experienced her gentleness about my head and shoulders as the light of Divine Wisdom. In my heart I experienced the sacred union of all of peoples. I finished reading, sat down, and became exceptionally aware of all of us in the circle. Then I saw great beings, behind each of us, who formed another circle. The circle of us became a perfect, open, rose. Healing energies began to flow outward from our rose into the world around us – wave after wave of life-bestowing energies flowed outward into the world. In that moment, I devoted my life anew to the service of the Lamb and his Bride.

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The experiences reported by various people participating in the Sophia Grail Circle are sometimes of the above nature of experiences with Sophia, or sometimes of Christ, as in the following account:

On July 8, at 8.00 pm, 24 of us gathered for a meditation on the Seven Seals. While we were preparing the room and creating the altar I noticed a distinct stillness in the room and was looking forward to a communion with the spiritual world.

As we began the celebration I felt the presence of guardian angels gathered around us and a sense of their warmth and good will towards us. I felt gratitude for our community and the loving and familiar presence of the spiritual world that we turn to so often with our questions and needs.

I experienced a deepening with both the music and the texts. I was hearing Beethoven in a way I’ve never heard before, as though a new window into his creative gifts had opened. I imagined that we were having our celebration in a large and spacious temple, surrounded by gardens of breath-taking beauty and open to the summer night. I re-visited the vision I have each year of building a small retreat center and found it to have new life even though no tangible progress had been made in the past year.

With the opening of the Second Seal, I had the sense that the spiritual beings around us were gradually and respectfully beginning to withdraw, opening a direct path to the stars. As they withdrew, the room became still and filled with expectation. I began to feel the gradual approach of a Presence – I can only describe it as a presence of great, great magnitude. I could feel my pulse quicken and my consciousness begin to expand and open. The Presence seemed to slowly descend towards the center of the altar. There could be no mistaking Who this was and I was filled with a deep longing to connect. I felt an immediate response to my longing and was flooded with gratitude and humility. This Presence seemed to fill an immense space between our small altar and the heart of the Father.

Reading the text for the Fourth Seal expanded my receptivity to the energy filling the room. My eyes were open and I noticed that the altar was especially bright and beautiful, and that it was almost dark outside. As I closed my eyes again, I glimpsed seven rotating centers radiating a brilliant light. I became aware of thoughts of the

Transfiguration and recalled the visions of Anne Catherine Emmerich.

I reflected on the journey up Mount Tabor and imagined the view from the summit and the fragrance of flowers. I tried to imagine what it must have been like for Peter, John and James to receive the profoundly loving instructions and the promise that He would show them who He was so that they might be strengthened in faith. I wondered about what they experienced as He gradually became brighter and brighter as He continued to speak to them. I can only begin to grasp what must have been the most profound nourishment and awakening, as His brightness increased and illumined the night.

I returned my attention to the center of the room. As I did this I had the impression that His seven centers were

transmitting energy into the chakras of each person in the room. I first saw 24 rays of light extending from His heart into the hearts of all present. I had the impression that Sophia was aware of this and that healing was Her intention. I felt warming vibrations in each of my chakras. Paradoxically, though the experience felt very intense, I felt waves of peace and well-being flow over me. I felt reassured to move forward in taking the next steps on the peace project we're working on and that our efforts are aligned with Divine Will.

As we ended the meditation I could still feel a strong vibration in my chakras and I had the sense that a purification process had begun, the outcome of which is still an unknown. I continued to feel the vibration for several hours into the night ... I can't tell yet where this will lead but I am anchoring this experience with the prayer "Thy will be done..."

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Sometimes the accounts refer to healing experiences, as with the following one:

Sophia Grail Circle: Meditation on the Seven Seals

I arrived at the meditation with a question in my heart. I cannot describe the deep meaning and profound experience that it has been for me to arrive at this level: that of having a question in my heart at such a level and from such depth and profundity that the question is taken up to heaven and 'heard' by 'someone' there! To achieve such a level of questioning has taken me years. Then at a certain moment, I knew that my question had been heard!

At the same time I arrived at the meditation with a pain in my heart.

During the meditation, at the Seventh Seal, I saw a big rainbow with many drops of fire falling down from it. The image was one of flames, but without heat.

It was big and living. It was kind of a living being!

It remained in front of me, in my line of vision, and at the same time it transformed itself into a small heart inside of which were the same flames of fire. These flames were without warmth but were full of life! And all around that heart appeared 1000 beautiful pearls!

The most powerful experience started at this point: Christ was there; I knew it was Him and that it was not His Mother, as I know Her 'interventions' with me. He was as sweet and feminine as She is. It was the same quality of love, the same love as the love of His Father. But His determination and authority were completely different – this incredible authority and strength WITH love at the same time! And He acted: He 'operated' upon me and He

'changed' my heart previously full of troubles with this beautiful heart full of fire and encircled by these 1000 pearls. He extended both His hands into my breast, and not only was He the therapist, He was also the surgeon! He was so loving and full of authority and at the same time powerful. I realized that I would never have been able to forgive without the Grace of His intervention, without His operation. Suddenly I was cured, without previously knowing that I had been really ill.

The days after – from that time on – the pain in my heart that had been almost physical was gone. And I also received an answer to my question, which came through this 'operation'.

This experience was one of His decision, His doing. He knew exactly what to do for my 'problems' without me asking for personal help. His sweet authority made clear His masculine presence. I feel that He is THE therapist.

The next evening at the end of the Foundation Stone meditation I experienced from our entire group an enormous 'fire' made of millions of very small flames. This 'fire' started from our group, from our hearts, and reached up to heaven. The nature of the flames was the same as on the previous day at the meditation on the Seven Seals. It was a fire that is not of this world. It was LIVING instead of burning! Each flame had an independent and internal life. Heaven was so grateful and was fed by this enormous 'fire' coming from our hearts.

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Among the encounters with higher spiritual beings reported by participants in the Sophia Grail Circle, sometimes it is a matter of experience of angelic beings, as in the following account. Although this account did not take place actually during a Sophia Grail Circle celebration, the person who wrote this account says: “I knew that I was having this experience as a direct result of having participated in the Choreocosmos dances, the meditations and celebrations [of the Sophia Grail Circle].

This morning I awoke very early. Before I opened my eyes, I realized I was looking as though through a lens or a circular portal, at an angel. It was a “Botticelli angel” – a being composed of light. She was hovering in the air making rhythmic gestures with her hands. I could see there were actually several angels moving like this in unison. I then had the experience that her gestures were causing sensations in my own light body. At this moment I realized I was really seeing an angel. Then my light body began to expand, and my breathing became synchronized with the pulsing rhythmic breathing of the atmosphere I was participating in. I then experienced growing wings of light which expanded and contracted with each breath. It reminded me of watching butterflies as they alight on a leaf. As I breathed I was in complete harmony with this space I had entered. Then I felt

light enter and fill my entire form especially in my feet. I had the sense that the angel I had seen had actually united with my light body and that I was now breathing within her.

I could also hear music accompanying the expansion and contraction of breath, but not with my physical ears.

At one point I opened my eyes because the thought had occurred to me that maybe I had died and had crossed the threshold. But I was still on earth and the sensations continued with my eyes opened. I closed them again and lay in my bed experiencing being permeated with breathing light.

Then I was overcome with emotion and began to weep. I felt a longing that everyone could see an angel – for then darkness would be dispelled from our world.



As well as encounters with higher spiritual beings, some participants have spoken of their experience with departed souls:

I would like to dedicate these few lines to my friend’s mother, who was taken ill with cancer about 30 years ago when still very young at the age of 35. Everybody in our village was shocked and upset, not only because of her cancer, but also because she was going to leave behind a young husband and a small daughter. I remember every time my mother, my sister and I passed their house, my mother told us to say a prayer for them. Edy, my friend’s mother, was a very devout woman and particularly devoted to the Virgin Mary. With great sacrifice her husband took her to Lourdes.

And now to describe what I saw in the center of our Sophia Grail Circle: Edy, a lovely brunette, as elegant as she had always been – she had always liked wearing jewelry and make-up – was standing in an aura of light next to the Madonna of Lourdes, and to the right and slightly behind her stood my

mother, whom I could see very clearly, but there was less light around her.

It was a vision that touched me very deeply and I felt a strong pain in my heart. The pain remained for four to five days, quite strong at first, and then gradually fading.

I thank our eternal Father for letting me have this experience. I do not know what it really meant. However, I do know that the glory of God manifests itself in innumerable ways and that they are not necessarily within human logic. If I am to find a connection between the vision and Edy’s life experience, I can only think that our task on this earth is to fulfill the mission for which we are destined, then to go to the kingdom of God. I truly believe this, and what greater joy than to know that the people who were dear to us are already there!



In addition to the experience of departed souls, some have spoken of their experience of elemental beings during the celebrations of the Sophia Grail Circle:

Sophia Celebration at “Casa di Salute”

Towards the end of the last piece of music, I saw the ground open up at the center of our circle, descending into an abyss.

Then a clear, faint light came up from the depths, changing from white to yellow and finally becoming an iridescent cobalt blue-green mandorla (as around the Virgin Mary).

Little beings, violet dressed, with golden shoes, ran into our circle, bringing gifts to everyone. They put them either into our hands or at our feet.

A rain of tiny blue drops fell onto our heads.

A voice said: “These are the drops of remembrance, so that you might remember.”

The multitude of beings present slowly became quiet and still. Their work completed, they disappeared.



Several people on various occasions have had experiences similar to this one. The person who had this experience indicated that the little elemental beings she saw were sent by the Divine Mother as an expression of gratitude to all participants in the Sophia Grail Circle for acknowledging Her presence in the heart of the Earth.

In relation to the question as to the objectivity of the experiences reported here, it should borne in mind that in the case of the last experience described here, at which around 50 people were gathered together from several different countries, one of the other participants had an almost identical experience to the one described above. That is, two people from different countries (speaking different languages) had virtually the same experience at the same time. And in the case of the following experience, which was written down and handed to me several days after the event, I was astonished when I read it because another of the participants present that evening at that Sophia celebration had described to me his experience at the end of the evening, and it was identical to the one written down in the following. Here again two people, independently of one another, had the same spiritual experience at the same time during the Sophia celebration. This speaks for the authenticity and objectivity of the experiences – at least in these two cases – and in the other cases it is a matter of the heart’s discerning. For the heart is able to discern what is truly authentic.

For the last four years I have participated in Sophianic liturgical celebrations with the Sophia Foundation of North America. Each time, while not fully understanding the liturgy conceptually, I have been aware of a certain majesty and numinous presence.

This year, while in the holy circle of the Sophia celebration, at the beginning of the accompanist’s second piece of music, a woman of great peace, grace and beauty emerged, like a quick blossoming flower, over the altar in the center of the

circle. She then spiraled outward and proceeded to come before each of the participants. She came to stand very closely in front of each person. To each, while beholding them gently with wonderful care, she whispered “remember me.” The life of the words penetrated each person, becoming like a soft, glowing Eucharistic seed. I could see that each seed would grow in each recipient as they matured through seasons in service of Love.

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Many other experiences have been written down, which can be published in future issues of this newsletter. The above selection is intended to give an overview of the range of experiences that participants have had.

Such experiences are strengthening and empowering. Their occurrence is an indication of the need for the Sophia Grail Circle (and other ones on similar lines elsewhere) offering a possibility for creating a sacred space into which higher beings such as Christ and Sophia, angels, departed souls, and elemental beings are able to come and enter into relationship with human beings – the prerequisite on our side, as participants, being openness.

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**Sophia Grail Circle Training
for Facilitators
A two day invitational meeting
June 27-28, 2006**

At the barn of Fort and Toni Schlesinger, near
Petaluma, California.

Contact: Karen Rivers: Tel: 415-662-2147

E-mail: karen@karenrivers.info



– Steve Carver

“Egypt is an Image of Heaven”

These words from a discourse of Hermes to Asclepius served as the spiritual motto for the seventh pilgrimage of the Sophia Foundation, which in some respects was a culmination of the six preceding pilgrimages. 33 people – from Austria, Canada, Germany, Ireland, and the United States – went on this tour of Egypt, which included a visit to Mt. Sinai and a day excursion to the city of Alexandria with its newly re-opened library.

The experience of the pyramids and temples of ancient Egypt, where we were able to sing (four-part choir) and dance (sacred dance of eurythmy), was overwhelming. Thanks to our tour manager – Mohamed Nazmy of Quest Travel – we were able to have private visits to many of the sacred sites before or after the official opening times, to be there by ourselves, undisturbed by others. Having the sacred spaces to ourselves gave us the opportunity to sing and move together and also to celebrate the meditations of the Sophia Grail Circle: the Seven Seals at the great temple of Amen-Ra at Karnak, the Sophia Meditation at the foot of Mt. Sinai, and – together with Janice-Marie Mappin – the New Mass at the temple of Horus at Edfu, which for some was the highlight of the whole pilgrimage. Awe-inspiring, breathtaking, unforgettable...words cannot do justice to the wealth and richness of experiences lived through on this tour of Egypt’s sacred sites, which from beginning to end was carried by a profound sense of spiritual blessing upon our Sophia community, celebrating Sophia as the new Isis and Christ as the new Osiris.

Everywhere we went the choir sang the following words (by Karen Rivers) set to beautiful musical harmonies by Chérie Rivers especially for our pilgrimage to Egypt.



Hymn to Isis-Sophia

Isis, Isis-Sophia, winged bride of dawn,
 We call to you, foundation of heaven and earth.
 Isis, Isis-Sophia, bearer of the primal seed,
 We pray to you: unite all living beings.
 Isis-Sophia, upholding the temple of time,
 We sing to you, O hear our prayer.
 Isis-Sophia, Isis-Sophia, bestow thy strength upon us,
 To fulfill thy works in joyful sacrifice.
 Illumine our souls to stand in the light of truth,
 In the longings of our own desires.
 Isis-Sophia, like the honey bird, guide us to thee!

The Egyptian Virgin Goddess Isis nursing her divine Son

With permission of Marko Pogacnik.

From his book *The Daughter of Gaia: Rebirth of the Divine Feminine*.

Findhorn Press, 2001.

with devotion $\text{♩} = 80$ Osiris Chérie Rivers
© 2006

Soprano

Alto

Tenor

Bass

f A - l - migh - ty O - si - ris grant us glo - ry in hea - ven

f A - l - migh - ty O - si - ris grant us glo - ry in hea - ven A - l - migh - ty O - si - ris grant us glo - ry in hea - ven

S

A

T

B

Al - migh - ty O - si - ris grant po - wer u - pon the earth and truth - ful - ness in thy di - vine realm of death

Al - migh - ty O - si - ris grant po - wer u - pon the earth and tru - th - fu - ll - ness in thy realm of death

Al - migh - ty O - si - ris grant po - wer u - pon the earth and truth - ful - ness in thy realm of death

A - l - migh - ty O - si - ris grant po - wer on the ea - rth a - nd truth in thy di - vine realm of death

Among numerous eurythmy prayers and meditations at various places, such as the Morning Meditation, the Macrocosmic Lord's Prayer, and the "Our Mother" Prayer, everywhere we worked in eurythmy with Rudolf Steiner's AUM meditation:

AUM
Eurythmy Meditation

AUM is a sound that drives out evil influences. Spoken properly, AUM connects the human being with the Creative Godhead, the three Logoi, and no evil being – seeking to draw the human being away from the Godhead – can stand up to it. AUM must be spoken in consciousness of:

<i>O Self, from whom all originates,</i>	<i>[stepping back, A with arms raised]</i>
<i>O Self, dwelling in me,</i>	<i>[stepping forward, U from above below, drawing feet together]</i>
<i>O Self, to whom all returns,</i>	<i>[stepping forward then back, with M forward then back—hands parallel]</i>
<i>Toward You I strive,</i>	<i>[I with left arm raised and right arm lowered]</i>
<i>Peace – Peace – Peace = AUM.</i>	<i>[Peace gesture: the cross of universal love with arms extended horizontally at the sides and palms facing forward, speaking the word "Peace" three times. Then close with the AUM gesture done in this way: A extending open arms forward horizontally, U with parallel arms extended forward horizontally, M bringing hands toward heart chakra with M gesture and then cupping one hand over the other lightly folded in AU gesture at heart chakra]</i>

Manas is spiritual consciousness as such, and becomes divine consciousness when the human being unites it with Buddhi. This is possible only for the human being who has given birth to the Higher Self, which lies hidden in AUM:

A = Atma
U = Buddhi
M = Manas – the Wisdom that leads the Higher Self to AUM.

Above indications by Rudolf Steiner concerning the sacred word AUM are from his esoteric lecture of January 29, 1907 in GA 266/I, pp. 205-206. Indications for eurythmy in [] by Robert Powell.

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Further comments by RP:

"AUM connects the human being with the Creative Godhead" –

A = Atma	oneness with the Father	[eurythmy gesture A → F <u>a</u> ther]
U = Buddhi	oneness with the Son	[eurythmy gesture U → Son/S <u>u</u> n]
M = Manas	oneness with the Holy Spirit	[eurythmy gesture M done with the hands moving parallel to one another forward then back: " <i>The Spirit of God <u>m</u>oves over the face of the waters</i> " (Genesis 1:2)]

AUM connects the human being with the Central Sun, the Heart of the Creative Godhead in the galaxy. The Egyptians inserted the sound "T" – the experience of the Divine Presence – into the sacred name AUM to arrive at the name ATUM for the Creative Godhead.

ATUM = the Egyptian name for the Creative Godhead working from the Central Sun.

Two lectures by Karen Rivers (“Queen Hatshepsut”; “The Temple of Man”) and numerous talks by Robert Powell on the Egyptian mysteries wove the whole tour into a modern mystery school, the focus of which is indicated in these words of Rudolf Steiner: “*Everything pertaining to the store of wisdom contained in the third post-Atlantean epoch [ancient Egypt] will be reawakened by the Christ to fructify our fifth epoch [the present].*” In this context we worked at various sacred sites with Valentin Tomberg’s meditation upon the coming of Christ in our time, in the ethereal realm:

[Meditation on the Etheric Christ, the new Osiris]²

Christ is already here.

He is standing in the south of the Earth, and waves are proceeding from Him.

Every human being is now able to create a connection with Him.

The human being has to do this [out of free will].

He is still standing...

However, human beings are able to approach Him, to create a connection with Him.

For this, two things are necessary:

knowledge of Christ and Antichrist;

and aligning oneself with Christ.

If one chooses one of the two streams which are [now] streaming through the world:

Christ or Antichrist

– a radiant blue stream, and a black stream –

when one chooses one is already taken into one of the two streams.

Through the Power of Christ one is immeasurably strengthened.

With Him one can pass through terrible trials and remain peaceful.

Through His Power one can bear [things] to an unbelievable degree.

He bestows great Power.

[AUM]

For the ancient Egyptians the constellation of Orion was the abode of Osiris. Their primary experience was of Orion in the South. Against this background, and in light of modern astronomical cosmology, we worked with the above meditation to connect with Christ in the ethereal realm as the new Osiris.

Robert deepened the theme “*Egypt is an Image of Heaven*” through presentation of new research findings indicating that – in addition to the *symbolic* projection of the three stars in Orion’s belt (Alnitak, Alnilam, Mintaka) embodied in the layout of the three pyramids on the Giza plateau – there is a *real* projection of the entire celestial globe onto the earthly globe. For example, the lower, easternmost star of the three in Orion’s belt, Alnitak, is projected onto the Earth at Giza, and the middle star of the three, Alnilam, is projected onto the Earth close to Alexandria. The projection of the main stars in Orion onto various ancient mystery sites shows that, indeed, *Egypt is an image of heaven* – mirroring Orion on Earth.

After having had intense experiences inside the queen’s chamber and the king’s chamber of the Great Pyramid of Cheops and also inside the chamber of the Chephren pyramid next to it, all under the aegis of Alnitak, it was a most interesting contrast to travel to Alexandria, the “city of learning” – under the aegis of Alnilam. In the well-endowed museum attached to the newly re-opened library of Alexandria we had the privilege of seeing a beautiful – albeit headless – statue of Isis that had been recently brought up from the floor of the Mediterranean Sea from the site of the temple of Isis in the (now submerged) ancient city of Menouthis. Underwater archeological investigation at the site in the Mediterranean off the coast of Abu Qir (Aboukir) bay has revealed well-preserved houses, temples dedicated to Isis, Serapis, and Osiris, walls, a harbour, and large statues of the gods – all reflecting the wealth of the community

² From an esoteric lecture held by Valentin Tomberg at Easter 1941 for a small group of people in Amsterdam during World War II. Translated from the German lecture notes by Robert Powell. Title and words in [] added by RP.

In this meditation a parallel is drawn between Osiris and the Etheric Christ, and between Seth/Typhon and the Antichrist. This parallel, which is not drawn in the lecture itself, offers a key to understanding the present time.

from these ancient cities: Canopus (with Menouthis) and Herakleion,³ that existed long before Alexander the Great founded Alexandria in 332 BC.

The underwater archeological survey that led to the discovery of the two submerged cities was announced in the year 2000. The cities are thought to go back possibly to about 1500 BC. On June 3, 2000 the large headless statue of Isis, dating from the fourth century BC, was recovered from the submerged temple of Isis in Menouthis and, as we were contemplating this statue, Robert read the words of Apuleius quoted below. A second huge statue of Isis – complete with head – which was also rescued from the waters of the submerged city, found in three pieces but now beautifully restored, is a new masterpiece now on display at the national museum in Alexandria, which we also saw. In the words of Lucius Apuleius, one of the last great pagan philosophers, from his vision of Isis that he recorded in his work *The Golden Ass*, written around AD 200:



*Then by little and little I seemed to see the whole figure of her body, mounting out of the sea and standing before me, wherefore I purpose to describe her divine semblance, if the poverty of my human speech will suffer me, or her divine power give me eloquence thereto. First she had a great abundance of hair, dispersed and scattered about her neck, on the crown of her head she bare many garlands interlaced with flowers, in the middle of her forehead was a compass in fashion of a glass, or resembling the light of the Moon, in one of her hands she bore serpents, in the other, blades of corn, her vestment was of fine silk yielding divers colours, sometime yellow, sometime rosy, sometime flamy, and sometime (which troubled my spirit sore) dark and obscure, covered with a black robe in manner of a shield, and pleated in most subtle fashion at the skirts of her garments, the welts appeared comely, whereas here and there the stars glimpsed, and in the middle of them was placed the Moon, which shone like a flame of fire, round about the robe was a coronet or garland made with flowers and fruits. In her right hand she had a timbrell of brass, which gave a pleasant sound, in her left hand she bare a cup of gold, out of the mouth whereof the serpent Aspis lifted up his head, with a swelling throat, her perfumed feet were covered with shoes interlaced and wrought with victorious palm. Thus the divine shape breathing out the pleasant spice of fertile Arabia, disdained not with her divine voice to utter these words unto me: Behold Lucius I am come, thy weeping and prayers hath moved me to succour thee. I am she that is the natural mother of all things, mistress and governess of all the Elements, the initial progeny of worlds, chief of powers divine, Queen of heaven, the principal of the Gods celestial, the light of the goddesses. At my will the planets of the air, the wholesome winds of the seas, and the silences of hell be disposed.*⁴

Although it is hardly possible to bring to expression in writing the esoteric depths of experiences undergone, the above words of Lucius Apuleius help to convey something of the spirit that accompanied our Sophia community on the pilgrimage to Egypt in search of the new Isis, Divine Sophia.

As a footnote, some of us on the flight back home, while contemplating a photo of the headless statue of Isis, discovered that she is bearing (giving birth to) a radiant Horus child, which was revealed when we turned the photo upside down. On the upside down photo the Horus child is clearly visible seated in a posture similar to that of “*Christ of the Apocalypse*” from the center of the Royal Portal of Chartres Cathedral.

³ Herakleion was named after the classical hero Hercules (Heracles). Regarding the naming of Canopus and Menouthis: In Greek mythology Canopus was the helmsman of Menelaus, king of Sparta, who stopped in Herakleion during his return from Troy with his wife Helen. Canopus was bitten by a viper and died. He and his wife Menouthis were immortalized by having the cities named after them. It is said that the great astronomer Ptolemy made his observations from the terraced walls of the temple of Serapis in the city of Canopus. Interestingly, the star Canopus in the constellation of the Ship Argo marked the rudder on the side of the stern of the ship. Sirius and Canopus are the two brightest stars in the heavens, according to apparent brightness. Just as Sirius was seen by the Egyptians as the *star of Isis*, so Canopus was seen as the *star of Osiris* – see Richard Hinckley Allen, *Star Names: Their Lore and Meaning* (Dover Publications: New York, 1963), pp. 67-72.

⁴ Lucius Apuleius, *Metamorphoses or The Golden Ass* – Adlington’s translation from the Latin (1566) – see <http://www.big.com.au/fallen/almagest.html>

Just as the abode of Osiris was seen in the constellation of Orion, so the abode of Isis was seen by the ancient Egyptians in connection with the star Sirius and, as indicated in the following Isis meditation by Rudolf Steiner, which we worked with in eurythmy at various places in Egypt:

“Horus... was born with his head beneath Sirius.”

I am Isis

I am the daughter of Saturn

I am the sister of Osiris

I am the pupil of Hermes

The God Mercury

I am the mother of Horus

Who was born

With his head beneath Sirius.



– Steve Carver

CHOREOCOSMOS NEWS

This part of the newsletter is devoted to bringing news of the Choreocosmos School of Cosmic and Sacred Dance. For information concerning the 2006 Choreocosmos workshops in Europe and North America, please contact the administrative office of the Sophia Foundation, or see the Events Calendar on the Sophia Foundation website: www.sophiafoundation.org

Hidden Wisdom from Ancient Rhymes

MELLIE VYLDERT

Whoever looks up from the earth to the sky for a longer period and follows the movements of the stars with their eyes will discover that these sparkling little spheres are playing a game – performing a circle dance.

They are drawing lines on the dark blue canvas, lines that trail behind them, like power lines that penetrate the earth into everything alive, even into the concerns of every human being. Embedded in this continuously shifting play of power lines, we live, work, suffer and rejoice here on earth.

Human beings have felt the need to imitate these cosmic rhythms in their games and dances.

In this way sacred activities have arisen – like, for example, the ball game (*spaerosteria*) in Ancient Greece. The ancient Greeks threw their golden colored balls the way they had seen the stars move across the heavens – in circles and loops, meeting or passing one other, or joining in accord. Rhythmic dances were also born from these images – a longing to join in the great heavenly dance, to co-create and to release, to join in and to let go, to cross each others paths, to give way, to approach in intimate communion, to take stances at a distance, to pass near to one other, to touch and to pass by.

This is what the stars do before our very eyes! This is how we see them from the earth.

“*To dance is to work!*” is a Mexican saying. When we dance, we are working together, joining in the great activity of the cosmos, participating in the vast circle dance of the stars, embraced by their all-encompassing rhythms. One who dances belongs and takes part, freed from one’s isolation. One is then in one’s right place, busily active, feeling content.

Anyone who would like to share reports of Choreocosmos activity in their area is warmly invited to do so.

Please send your contribution(s) to the Sophia Foundation administrative office, clearly designating them “for the Newsletter”.

As well as reports, it is intended that *Choreocosmos News* also includes interesting articles and Choreocosmos experiences.



*Translated from the Swedish text “*Verborgenwijsheid van o ude rymen*” by Maria Linden, who read the above text in English as part of her presentation for the Choreocosmos graduation at Casa di Salute, Roncegno, Italy in May 2004. Maria teaches eurythmy at a Waldorf school near Stockholm and her son Aeneas is seven years old.

SOPHIA AND COSMIC CONSCIOUSNESS

The Birth of a New Wisdom of the Stars (Astrosophy)

With Cosmic Dances of the Planets in Capricorn, Aquarius, Pisces

International Choreocosmos Week:

Fifth Graduation Workshop with Robert Powell

Sunday, 3 September to Saturday, 9 September, 2006

A one-week experiential course and graduation of Choreocosmos students in Roncigno, near Trient, Italy



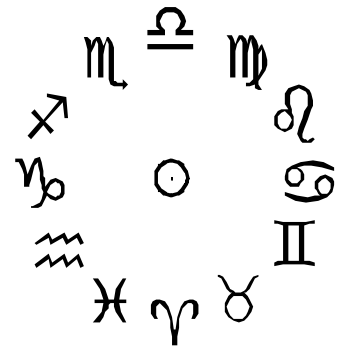
– Kevin Dann

*To starry realms,
To the dwelling places of Gods,
Turns the Spirit gaze of my soul.
From starry realms,
From the dwelling places of Gods,
Streams Spirit power into my soul.
For starry realms,
For the dwelling places of Gods,
Lives my Spirit heart through my soul.*

(Rudolf Steiner)

The **search for cosmic harmony** is of deep concern at the start of the new millennium, as the earth and humanity are becoming increasingly cut off from the cosmos through the spread of electronic media, satellites, etc. Thus the task presents itself of cultivating a conscious relationship to the cosmos, whereby the **cosmic dance of eurhythm** proves to be a great help in bringing oneself – as an individual, or in a group – into connection with the cosmos. Here it is a matter of **developing cosmic consciousness** – from the Earth to the Solar System to the Zodiac to the Galaxy – with the help of Sophia.

On the path of developing cosmic consciousness, a new star wisdom arises – giving birth to Astrosophy (“Astro-Sophia”). The cosmic dance of eurhythm provides an opportunity for meditative movement for each planet in each sign of the zodiac. In this course we shall be working with the planets (**Sun, Venus, Mercury, Mars, Jupiter, Saturn, Moon**) in each of the fourth three signs of the zodiac (**Capricorn, Aquarius, Pisces**), if we are able to accomplish this in the space of one week. We shall learn how each planet comes to expression in each sign. This signifies a total of 21 musical pieces: one for the Sun in Capricorn, one for Venus in Capricorn, one for Mercury in Capricorn, etc., whereby in each case the key is important (Eb Major being the key of Capricorn, Bb Major the key of Aquarius, F Major the key of Pisces, etc.). Conversation and presentations on the theme will complement the cosmic dance of eurhythm.



We shall also endeavor to penetrate to an understanding of the present world situation with the help of star wisdom.

Live piano music for the entire course will be played by concert pianist Wolfgang Wortberg.

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

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Contributions for the next Newsletter – Fall 2006

Articles, reports – please send them
(marked "Newsletter") to Molly Rose, by Michaelmas.

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Starlight

Starlight shines continually
Though we cannot see it in the sun.
Starlight surrounds the earth
And each night wraps a hemisphere in consolation...
For the stars are suns, the sun's a star...
Each star a portal for the light to shelter
As in the eyes, the gaze –
The sheltering gaze of starlight surrounds the earth...
Inter-crossing in-sight
Sparkles in the light upon these waves –
The hills are drenched in starlight...
Even the moon shows her amazement to the stars
And with the blue veil of the earth
Wipes off her tears...Tears for the long, cold
Barren ordeal of distance...Courageous moon,
Holding your station that the distant waves
May surge upon more shores, and tell
The eloquent ripples how the loving rhythms
Of the stars bathe us eternally in their womb of hope.

– Charles Lawrie