



—Michael Choy

This photo from the Sophia Foundation pilgrimage to India (February 17 – March 12, 2008) was taken in front of the Taj Mahal, which has been referred to as the “eighth wonder of the world”. This pilgrimage was an incredible journey to the north, south, east, and west of India under the theme *The Grail goes East and meets the Soul of India*. The meeting with the Soul of India was the strongest experience on the pilgrimage. It was a life-changing experience for all of us. Our guide Sumit (pronounced “Shoomit”) Bhattacharya is visible in the back row on the right hand side wearing dark glasses, together with the 17 Sophia pilgrims from Europe and America. Sumit is from a Brahmin family, the priestly caste, and was a wonderful and knowledgeable guide, who participated joyfully and attentively in our activities (evening lectures, eurythmy, and also a Sophia celebration in Benares). He was remarkably diligent, understanding, and helpful with our various requests, and with him we had a real sense of a deep level of meeting the Indian soul – on a more personal level than was possible otherwise on this fast-moving tour of India, except with our other wonderful guides in different parts of India. In this issue of the newsletter, after the third part of Valentin Tomberg’s essay on the lotus flowers, we bring various reports about the pilgrimage.

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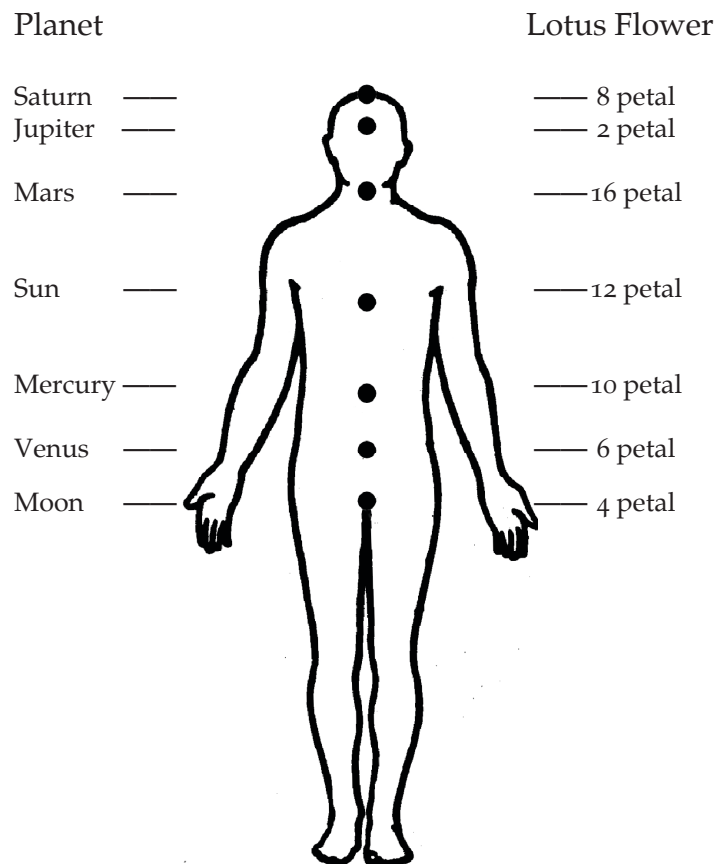
## Esoteric material by Valentin Tomberg

### Writings on the Lotus Flowers (Chakras)

- 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 I: Manu-Melchizedek" in volume 5 (2005), no.2
- 7 "The Zarathustra Line of Jesus of Nazareth, part II: Zarathustra-Zoroaster-Jesus" in volume 6 (2006), no.1
- 8 "The Lotus Flowers, Part I: The Three Upper Lotus Flowers" in volume 7 (2007), no. 1
- 9 "The Lotus Flowers, Part II: The Lower Lotus Flowers" in volume 7 (2007), no. 2

In this issue of the newsletter we are continuing with the publication of hitherto unpublished material written by Valentin Tomberg on the lotus flowers (chakras) translated from the German into English. This material partly overlaps with the material in his Lord's Prayer Course (Our Mother Course) available as an esoteric course of studies from the Sophia Foundation, however it also contains material that is completely new.

—Robert Powell



[from Lacquanna Paul & Robert Powell, *Cosmic Dances of the Planets*, San Rafael, CA: Sophia Foundation Press, 2007.]

# *The Lotus Flowers*

## Part III: Development of the Lotus Flowers

VALENTIN TOMBERG

Translated by Robert Powell from a German manuscript written before or during World War II and previously unpublished in English.

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

[For practical reasons this material has been divided into three parts. The first two parts were published in the previous two issues of *Starlight*. Part III, the concluding part, focuses upon the movements of the lotus flowers, illnesses associated with their malfunctioning, the development of the lotus flowers, and much else as well. However, there are some things referred to in the following which cannot really be understood without some background – for example, the reference to the three karmic classes of humanity. In his Lord's Prayer Course (Our Mother Course) Valentin Tomberg discusses three karmic levels of humanity. The first level relates to the Holy Spirit, the second to the Son, and the third to the Father. He speaks of Rudolf Steiner as a "Father" human being and that such "God-sent spirits radiate like stars in the heaven of eternal being." He goes on to say, "According to these levels there are three karmic classes of humanity divided into 'Holy Spirit' people, 'Son' people, and 'Father' people – just as there are the three divisions of the [spiritual] hierarchies, and humanity is the fourth hierarchy."

Furthermore, in the following Valentin Tomberg writes about "the karmic situation of the present" being "similar to that of Ancient Israel, when Yahweh and Baal stood in opposition." We have to bear in mind that he was writing at the time of the activity of Hitler, and in another context he referred to Hitler's impulse – the will to power – as being diametrically opposed to Rudolf Steiner's impulse expressed in his fundamental work *Philosophy of Freedom*. The will to power works up from the 4 petal lotus flower, whose symbol is the swastika, and influences the thinking activity to follow the force of direction of the will – this being a modern, twentieth century manifestation of the Baal impulse, where the danger is that human beings can be swept away by a tyrannical force of will that informs their thinking, rather than thinking for themselves. This is diametrically opposed to the work *Philosophy of Freedom*, which was written to activate the free thinking of the 2 petal lotus flower in every human being. Once having arrived at freedom of thought, the next step outlined in *Philosophy of Freedom* is that the will is guided in freedom by the free thought activity, this being a modern manifestation (albeit in metamorphosed form) of the Yahweh impulse in service of the Christ of which Moses was the great historical example – see also "Yahweh and Baal in the Destiny of Israel" in Valentin Tomberg, *Christ and Sophia*, Steiner Books, 2006, pp. 86ff.

It is unfortunate that this manuscript of Valentin Tomberg's on the lotus flowers suddenly breaks off. Given the great present-day interest in the chakras, it is a gift to be able to study this fragment on the lotus flowers – of which this is the third and final part – as it represents an extraordinarily detailed modern initiation knowledge concerning the lotus flowers.

By way of a footnote to the opposition (in terms of the lotus flowers) between the Yahweh and Baal streams discussed in the following, it is interesting that Rudolf Steiner, in notes that have not yet been published in English translation, wrote of a positive mode of ascent from the 4 petal lotus flower including the other lotus flowers: "Two streams are in the Kundalini fire: 1. one through the 4 – 6 – 10 petal lotus flowers to the organ of the heart; 2) from the heart organ to the 12 – 16 – 2 etc."\* Given Valentin Tomberg's indications in the following, it is evidently the direct line of connection between the 4 petal and the 2 petal lotus flowers without including the other lotus flowers which is dangerous – this being the Baal stream.]

\*Rudolf Steiner, *Seelenübungen I* ["Soul Exercises" volume I], Rudolf Steiner Verlag, Dornach, Switzerland, 1997, p. 460.

## Introduction

Every astral body has seven lotus flowers. Their essence consists of primal thoughts from the power of the Father.

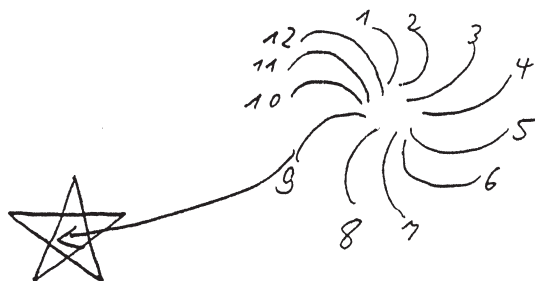
The human being has seven lotus flowers, which are his seven spiritual organs. The seven seals of the Apocalypse refer to the seven lotus flowers. The transfiguration of Christ was the opening and penetration [of the lotus flowers] by the power of Christ pouring through them. Temptation is the wrong development of the lotus flowers. Saints are human beings who are penetrated from the spiritual world in such a way that one or more lotus flowers are transfigured by the power of Christ pouring through them. Every esotericist must have been a saint at some time [in a previous incarnation] and had the experience of being irradiated by the Sun radiance of Christ pouring through them.

[It is] the I AM power that effects the transfiguration of the lotus flowers—I AM being the esoteric name of Christ. All [seven] I AM sayings are healings of the seven lotus flowers. Also the seven healing miracles, which accompany the I AM sayings as Imaginations, are symbolic acts for the purification of the seven lotus flowers. Evil arises if instead of the power of Christ the power of evil enters into the lotus flowers. This is also sevenfold, since each I AM saying has an evil saying counterposed to it. Each lotus flower or chakra corresponds to a planet.

### Concerning the movement of the lotus flowers

The lotus flowers [chakras] are in close connection with one another. The streams [from the lotus flowers] form a system which, alongside the lesser [smaller] rhythms, flows according to the following major rhythms.

If the Sun lotus [heart chakra] is in movement, then (as an example) one of its twelve rays can stream into the 10 petal lotus flower, which correspondingly then begins to move [rotate; see figure below].



The movement of the Sun center [heart chakra]

The movement of the 10 petal lotus flower [solar plexus chakra]:



From here the same content passes into the 6 petal lotus flower, which also is set in movement [rotation; see adjacent figure].



The movement of the 6 petal lotus flower [sacral chakra]:

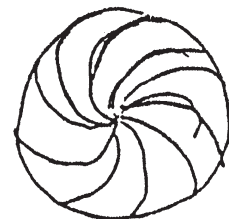
From here (6 petal lotus flower) the stream flows into the 4 petal lotus flower [root chakra] and kindles there an (initially) latent force.



From the 2 petal lotus flower [“third eye” chakra]



the stream of “I” activity flows into the lotus flower of the word [throat chakra] which begins to rotate.



From here its content passes into the Sun lotus flower. The 8 petal lotus flower [crown chakra] sends its force into the 2 petal lotus flower at the end of the year on the day when this moving system takes place within 24 hours. On the day of the year when the rhythm is concluded, the next time this content passes into the 16 petal lotus flower [throat chakra], in the third year into the 12 petal lotus flower, in the fourth year into the 10 petal lotus flower, in the fifth year into the 6 petal lotus flower, and in the sixth year into the 4 petal lotus flower. [Thus] after six years karmic force becomes a creative power. Then also the 4 petal lotus flower begins to rotate. It forms a net of light through the rays which are directed inward.

Then there is an unbroken stream from above – from the 2 petal lotus downward – whereby the more the 2 petal lotus flower streams out, all the more streams into it from the 8 petal lotus flower. This [complete] system [of interconnected streamings throughout the lotus flowers] exists in the case of human beings belonging to the second karmic class. The 8 petal lotus flower bears all those forces stored within it which the human being has gathered through karma from the previous incarnation. One person may have less of these forces, the other more.

It is also physiologically possible that the physical heart moves to the right, so that the function of the Sun lotus [heart chakra] and [that of] the physical are separated.

The content of the 4 petal lotus flower is initially equal to zero. It [the content] can only be introduced from above. The 2 petal lotus flower gives the basic tone. [It is good that the 8 petal and 4 petal lotus flowers come to consciousness later than the other lotus flowers.] The later the 8 petal and 4 petal lotus flowers come to consciousness, i.e. are experienced, the better it is.

8	Karmic forces
2	Power of the "I"
16	Word
12	Love (physical heart)
10	Knowledge
6	Harmony
4	Creative power

### *A general outline of the lotus flowers in relation to illnesses*

The planetary spheres are the lotus flowers of the world. The [actual] planets are "dark places" in the lotus flowers of the world, just as with human beings the glands are "dark places" in the lotus flowers. The glands thus correspond to the planets. The nerves correspond to the orbits of the planets. The lotus flowers correspond to the planetary spheres. The [planetary] orbit is where the planetary sphere meets the planet. In the human being the nerves are where the lotus flowers meet the glands.

The pineal gland belongs to the 8 petal lotus flower.

The pituitary gland, the balance of the "I", belongs to the 2 petal lotus flower.

The thyroid glands belong to the 16 petal lotus flower.

The lung [thymus] gland belongs to the 12 petal lotus flower.

The pancreas belongs to the 10 and 6 petal lotus flowers.

The sexual glands [gonads] belong to the 4 petal lotus flower.

Father: the 8 petal lotus flower originated on Ancient Saturn.

Son: the 12 petal lotus flower originated on Ancient Sun.

Holy Spirit: the 4 petal lotus flower originated on Ancient Moon.

## *Illnesses in relation to the lotus flowers*

16 petal lotus flower—throat, lungs and heart

12 petal lotus flower—arthritis and neuralgia

10 petal lotus flower—intestines, diarrhoea,  
constipation

6 petal lotus flower—stomach

4 petal lotus flower—bladder (not kidneys), sexual  
organs

Degeneration: [a lotus] flower has too few petals

Regeneration: [a lotus] flower has too many petals

Atrophy: [a lotus] flower has petals that are too  
small

Hypertrophy: [a lotus] flower has petals that are too  
large

The 12 petal lotus flower is healthy only if the [circular] round of its outermost tips forms a perfect circle. How big it is does nothing to its health; this has to do with the human being's level of development. For example, the Antichrist has 24 petals in his 12 petal lotus flower. [This is] a perfect hypertrophy, which allows everything to appear very good but is a lie inwardly.

After the Fall all the lotus flowers were normal. Their [present] distortion is an expression of the extent to which a human being has allowed evil to enter. Ultimately this shows itself in illness. When this illness and the suffering it brings is over, there are better conditions for the future healing of the [corresponding] lotus flower.

Light and Sun work upon the human body in a chaotic way. Thus, the Sun works in a disturbing way upon the head and the upper parts of the human being, because it works in a chaotic way into a region where there should be light-filled clarity. The head becomes stupefied, incapable of clear thinking. In the middle region of the human being, where the rhythmic system is, clarity of the head as well as chaotic influences from the lower part [of the human being] hold sway, so that light and Sun can do good in certain cases but also cause damage with other illnesses. In the human being's digestive system a chaotic condition holds sway and has to hold sway there. Thus the Sun can do a lot of good with most illnesses of the lower body.

Those on the spiritual path must not bathe in the Sun, because that destroys all the more refined organs—especially the head should not be exposed, but other parts also not. The illness proceeding from the 12 petal lotus flower is heart [cardiac] neurosis. The etheric heart contracts in two ways. With pessimists [there is] an incongruity with the heartbeat [which] causes anxiety. With optimists it [the etheric heart] skips [which] also causes an incongruity [with the heart beat] and results in being short of breath. A person who laughs [a lot] is often weeping in the etheric body. A person who cries [a lot] is often laughing in the etheric body.

If someone has a weak "I", he or she does not much use the 2 petal lotus flower. The human being then beholds the Earth not from themselves, but allows the outside world in and only rejects that which doesn't please them personally. Thus abscesses can come about in the eye sockets, because an overgrowth starts there. However, one can also let in [impressions from the outer world] and look out [into the world] in complete balance. This was the case with Goethe—he allowed the world in without [his impressions] being colored by his personality. There is also the strong gaze, the magical gaze, through which the human being works upon the surrounding world.

Melancholy sets in when a human being is not fully incarnated and then continually knocks up against his or her body which he or she has not fully penetrated and of which consequently he or she is also not completely master. To heal this one has to at some point drive in the astral body so strongly that all of a sudden the human being comes in completely [to his or her body]. This was attempted in earlier times through religious healings whereby the person then found themselves in a cramp. A condition of cramp arises when the astral body penetrates too strongly into the physical body. Now possibilities exist in [modern] medicine of artificially bringing on a cramp—resulting in a real improvement [of the condition of the human being who is not properly incarnated]. As long as we do not have anything better, one has to acknowledge this [approach] although one knows that it is not right.

With healing, three factors play a role:

- I. The diagnosis. A true diagnosis would be to actually recognize [know] the whole human being in all of the seven bodies and also his or her karmic line [of incarnations].
- II. The medicine [or means of healing] which perhaps one would be able to find and [also] the most appropriate conditions of the air, food, etc. [conducive to healing].
- III. The third [factor], however, is lacking [at the present time]—namely, how to call forth in the ill person their own healing forces or to increase them. Perhaps the way would be to seek how a person could create such a relationship with another [human being] that a Third – namely the power of Christ – can enter in to increase the healing forces of the ill person.

One can best understand the lotus flowers by considering them in relation to the seven planetary conditions [of evolution]. Thus, the 4 petal lotus flower corresponds to the [future] Vulcan condition. However, at the present time it is at the level of development of Ancient Saturn. The 6 petal lotus flower corresponds potentially to the [future] Venus condition. However, at the present time it is at the level of development of Ancient Sun. The 10 petal lotus flower has within it the potential forces of the [future] Jupiter condition. However, at the present time it is at the level of development of Ancient Moon. Only the 12 petal lotus flower is that of the present; it is the lotus flower of Earth evolution.

The three higher lotus flowers (16, 2, 8 petals) correspond to the condition of the human being prior to the Fall. However, if they would have remained alone [without the other lotus flowers] the human being would be a created god but would never have attained freedom. The intention of Lucifer relates to the three higher lotus flowers. Ahriman's plan relates to the four lower lotus flowers. The three upper lotus flowers are human, yet they are divine-human. The Father works in the 8 petal lotus flower; it works divinely in the Father. The Son works in the 16 petal lotus flower. The Holy Spirit works in the 2 petal lotus flower. The other lotus flowers are brought to development in that in each of them a hierarchy

is taken in [to that lotus flower]. And this is not a hierarchy in general but a definite hierarchical being [from each hierarchy].

The greatest capacity, the highest development, of the 12 petal lotus flower is attained when the Nathan Jesus is taken into it. [With the second coming, the Nathan Jesus is active in the sphere of the Angels]. The 10 petal lotus flower takes the forces of [the Archangel] Michael into itself when it is developed. The 6 petal lotus flower takes that being into itself which was the Time Spirit [Archai] of the Ancient Indian epoch. At the same time this [being] is the Angel of the Manu [who was the leader of the seven Holy Rishis in the Ancient Indian epoch]. The next hierarchical being who is known by name to human beings [and who] is taken into the 4 petal lotus flower is that aspect of the Christ power that works in Yahweh. [Yahweh is a hierarchical being of the rank of the Elohim also known as Exusiai, Powers, or Spirits of Form.] The remaining five lotus flowers (the human being will one day actually have twelve) correspond to the five remaining hierarchies (Dynamis to the Seraphim). These five further lotus flowers are not even present in seed form, because the human being has no individual relationship to individual beings of the five higher hierarchies. The human being does not know the names of those individual [hierarchical] beings who would come into consideration. This is the only reason why the human being has not developed the other lotus flowers, only because (and as long as this is so) for the human being [it is] simply [that] general hierarchies begin after the Elohim.

The karmic situation of the present is similar to that of Ancient Israel, when Yahweh and Baal stood in opposition. Thus, also in the present two streams oppose one another, whereby the same beings stand behind these streams. Baal occultism consisted in the line [between the 4 petal and 2 petal lotus flowers], awakening the force of the 4 petal lotus flower [and] leading [this] to the 2 petal lotus flower, without touching the other lotus flowers. The Yahweh [esoteric] path consisted in working upon the 4 petal lotus flower from the 2 petal lotus flower. The wildest [imaginable] cults arose in the service of Baal.

Up until the year 1879 the 12 petal lotus flower was that of knowledge, and the 2 petal lotus flower that of initiative. Since 1879 [the start of the present age of the Archangel Michael] the 10 petal lotus flower is the one for creative activity while the 16 petal lotus flower takes it up as the future lotus flower of the [creative] word. The 2 petal and 12 petal lotus flowers, however, are potentially given [to be active in this process as well].

In the Anthroposophical Society it is now happening [on a widespread scale] that what Rudolf Steiner said is simply repeated. Thereby the 10 petal lotus flower rotates only mechanically instead of working creatively. From here a stream goes to the 16 petal lotus flower which, in turn,

streams the same thing back [to the 10 petal lotus flower]. Thus there arises a *circulus vitiosus* [“vicious circle”] a [purely] mechanical activity. However, the consequence of this is that the entire system of the lotus flowers is mummified, bone-like. At the present time this is the same as what the cult of Baal was in the past.

For human beings of the third karmic class the thyroid gland plays only a physical role. However, for human beings of the second karmic class it is effective [active] in connection with the 16 petal lotus flower —balance of the word.

[Here at this point Valentin Tomberg’s manuscript on the lotus flowers breaks off.]



The following articles and contributions to this issue of *Starlight* have to do with the recent Sophia Foundation pilgrimage to India, beginning with these words of Rudolf Steiner.

## *The Raising of the Daughter of Jairus and the Ancient Indian culture*

RUDOLF STEINER<sup>1</sup>

When Christ Jesus walked the Earth only the last dwindling descendants remained of the third post-Atlantean epoch. The second cultural epoch had almost entirely disappeared as a bearer of civilization, and only a few of the adherents of the largely degenerate Zarathustra religion could still be found scattered here and there. But the first epoch – the Ancient Indian cultural epoch – the oldest and most spiritual of them all, had successors, both at the time of Christ Jesus and during our own epoch, even though it had become degenerate by being infected with materialism. This epoch will be the last to be renewed, the one that will have to wait longest.

This awakening is mysteriously revealed in the story of the raising of the twelve-year-old daughter of Jairus and in the preceding account of the healing of the woman who had suffered for twelve years from an issue of blood (Luke 8: 40-56). The girl is very near death when Christ comes to heal her. But the woman is there too, whose illness started at the birth of this child. The blood, which is the life force, flows from her. She typifies the once-flourishing spiritual culture of Ancient India, which cannot be healed by any doctor—for no Yoga methods, no Vedanta philosophy, however sublime, can rescue the Indian cultural epoch from destruction.

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<sup>1</sup> Rudolf Steiner, *From the History & Contents of the First Section of the Esoteric School 1904-1914* (Gt. Barrington, MA: Steiner Books, 1998), pp. 221-222



The woman is karmically related to this girl who has reached the age of twelve years. That means that the development of the etheric body is coming to an end. The ancient Indian cultural epoch was when the etheric body was being developed. What was sown as a seed in the etheric body during the Ancient Indian epoch will be quickened to life and preserved for the last, the seventh epoch [the future American cultural epoch that will flourish during the coming Age of Capricorn].

But this awakening can only take place when the woman has been healed. This woman approached Christ from the crowd, "From behind" (Luke 8:44), touched the border of His garment and was healed; for "your faith has made you whole" (Luke 8:48; Mark 5:4). She was healed because she had a faith within herself that the Spirit is incarnated on Earth. And after she was healed of the issue of blood through her free decision to touch Christ's garment, what was once within her as a living force and is beginning to die – and could even be regarded as dead – could be brought to life again. It is the daughter of Jairus, the "ruler of the synagogue"—for the first cultural epoch was that of the Brahmins, the priests. There was a great multitude about the dead girl "that wept and wailed greatly"—again, it was those belonging to the first post-Atlantean epoch who were bewailing what was past. Saint Matthew alludes to the "pipers" (minstrels) (Matthew 9:23) who played beside the dead. Krishna also played upon the pipe and the people followed the sound of it. Christ Jesus, however, evicted them all. A great Mystery is about to unfold, for the awakening to life of just this first cultural epoch, connected with the development of the etheric body, is related to

the deep secrets of human nature. Jesus takes with him only Peter, John and James, and the father and mother of the child. All together, with Christ and the child herself, there were thus seven people present, the three Spirit Powers, the three Soul Powers, and Christ as the Cosmic "I". Thus the epoch of the ancient holy Rishis was mirrored in these seven people. Just as the Rishis could only function when all seven of them were present, so could the maiden only be raised from the dead when the sevenfold powers were gathered together. And she was healed and Christ Jesus commanded that she should be given something to eat. For the Ancient Indian civilization had previously not needed to "eat," as it had received its knowledge directly from the spiritual world through the wonderful development of the etheric body alone. But this source of nourishment had come to an end. From now on the people inevitably had to eat what could be supplied from their surroundings. And Christ Jesus "charged them directly that no one should know it," a command that it is impossible to interpret in the sense of a physical reality. But the secrets that were enacted in this resurrection must remain hidden and unknown for a long time to come.

(The Age of Cancer began in 8426 BC, when the vernal point entered the sign of Cancer.

The Ancient Indian cultural epoch began twelve centuries later<sup>2</sup> in 7227 BC and lasted 2160 years<sup>3</sup> until 5067 BC. The activity of the seven holy Rishis was around the beginning of the Ancient Indian cultural epoch – around 9200 years ago – or even earlier during the Age of Cancer, i.e. between nine and ten thousand years ago.)

<sup>2</sup> The exact period between the start of a new zodiacal age and the corresponding cultural epoch is 1199 years, which is the rhythm of the so-called "Venus pentagram" – see Robert Powell, *Hermetic Astrology, Volume I* (San Rafael, CA: Sophia Foundation Press, 2007) Chapter 3. This chapter lists the dates of the zodiacal ages and also the dates of the corresponding cultural epochs, taking account of the time-shift of 1199 years between the zodiacal ages and the cultural epochs.

<sup>3</sup> A zodiacal age is specified by the location of the vernal point in a particular sign of the zodiac. Since a sign is thirty degrees long, and since the vernal point retrogresses through a sign at a rate of one degree in 72 years, a zodiacal age (and also the corresponding cultural epoch) lasts for 2160 years (30 x 72).

## India

MICHAEL COHEN

The soul seated on the same tree of Nature is absorbed and deluded and has sorrow because it is not the Lord, but when it sees and is in union with the other self and greatness of it which is the Lord, then sorrow passes away from it.

*(Swetaswatara Upanishad, IV, 7)*

From the Disneylandesque tribute to Bhagwan Swaminarayan in Dehli, to the shimmering Golden Sikh Temple in Arimitsar, to the sweet and gentle nontheism of the Dalai Lama in McLeod Ganj, to a meeting between Krishna and Christ through song and dance in Mathura, to the flawless unmortared Taj Mahal, to the polymorphously perverse carvings in Khajuraho, to the ghat on the Ganges at Varanasi with morning ablutions, mourning for the dead, whirlwind of foot traffic, and fiery sunset Arte

ritual, to the peace, wonderful peace in Bodghaya near the Bodhi Tree, up the tram at Rajgir to an eternal deep drum, where the Buddha meditated, to the Ellora and Ajunta Caves where art and spirit in community with thousands flourished more than 1,000 years ago, to a long sweaty pull up a mountain in Kerala where St. Thomas bore witness to his faith, to a calm canoe ride in a natural aviary in the southern backwaters, to the Mother's gold vision of world peace in Auroville, amidst environmental degradation, bus drivers playing chicken



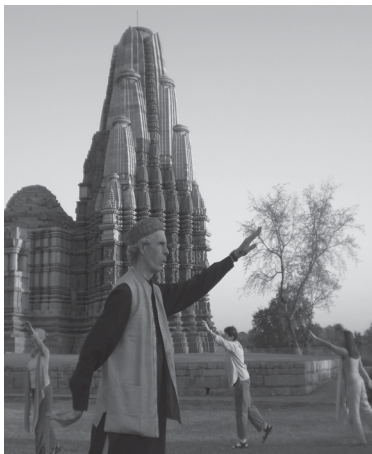
(for them without stress, but not for me), horrific begging, incessant hawking, interminable early-morning wake-up calls, growling digestive systems, hacking coughs, hysterical laughter, sweet song and dance, prayer, deep reverence for all, Sophia smiling at my buckling knees, I saw in the unblinking eyes of the Indian the flame of spirit, ancient, immutable, reassuring, filling my own search for the grail cup with the inspiration to come home and ask the following question:

How can I see the Divine in the Other wherever I go?

## The Grail Goes East and Meets the Soul of India

ROBERT POWELL

The eighth pilgrimage of the Sophia Foundation – this time to India – took place from February 17 to March 12, 2008. In contrast to the previous seven pilgrimages, this pilgrimage was not to honor dormant temples of the ancient past or (mainly) Christian churches, but rather to visit temples where the living faith and devotional practices



of the ancient Hindu tradition are still taking place – in other words, to living temples of another tradition (other than the Christian tradition).<sup>1</sup> More often than not, tourists encounter these temples from a more superficial – purely observational

– level. Whereas our group experience, for the most part, bore all the subtleties of a more Sophianic encounter – an open-hearted spirit of appreciation and brotherhood/sisterhood and the awareness that we carry in our hearts the broadened perspective of humankind’s developing consciousness and the renewing aspects of change and resurrection. For, with our group a deeper level of encounter prevailed insofar as we carried the intention to plant a seed for something new to arise in the consciousness associated with these temples—in the spirit underlying the raising of the daughter of Jairus from the dead (an impulse of resurrection), as elucidated in the foregoing by Rudolf Steiner in connection with the Ancient Indian culture, and having to do also with the coming development of humankind in the future American culture.

First it has to be borne in mind that wherever

<sup>1</sup> Here we could also include the (practicing) Buddhist temples that we visited. (Hindus regard Buddhism as part of their tradition.)

rituals are celebrated, spiritual beings gather and are present. In some cases the temple rituals are thousands of years old, and through being present there in India at their celebration, one could become aware of the ancient consciousness associated with such rituals at the various temples.

In order to show respect and not to awaken – through our words – opposition from the consciousness that prevailed at the various Hindu and Buddhist temple sites, we generally did the prayer sequence in the sacred dance of eurythmy silently. Nevertheless, what we were doing in the temples was a definite reality in service of Christ and Sophia. One could experience the potent resonance of our prayers reverberating in the atmosphere around us on the temple grounds. Generally we did not perform this silent service when actual ritual celebrations were taking place. One exception, however, was at the Krishna temple in Mathura, the birthplace of Krishna, where we did the prayer eurythmy silently while the temple musicians sang and played, and there was a beautiful and harmonious convergence of our activities, such that the comment was made by someone watching our eurythmy that this was a “new dance in honour of Lord Krishna” – as was related to us afterwards by our tour guide. On a special note, there was one member of our group who worked with Rudolf Steiner’s *Foundation Stone Meditation* and other meditations in eurythmy at almost every site, regardless of whether a ritual was taking place or not, and in this way she performed a real service.

Our group had a subtle kind of experience in the (active) temples which is not easy to characterize. It can be understood that there was much light generated through our activity because of the level of conscious intent in our eurythmy prayers and singing (although, alas, often it was not possible for us to sing), and certain beings present at the temple rituals were attracted – one could say, “like moths to the light.” Here in the space of this brief report it is not possible to go into the complex nature of these

beings.<sup>2</sup> It suffices to say that it is helpful when participating in such rituals to call upon the healing, transforming presence of Christ and Sophia. On this account, participants in the pilgrimage were given at the outset a special meditation using the powerful protection of the Rosicrucian mantra: *Ex Deo nascimur, In Christo morimur, Per Spiritum Sanctum reviviscimus* – “From God we are born, In Christ we die, Through the Holy Spirit we resurrect again.”<sup>3</sup>

Now to come to the effect of our spiritual activity upon the guardian beings gathered at the temple sites where rituals are still being performed. For these beings the possibility of an *awakening* was opened up through the new level of consciousness that we introduced into the temples. Initially such an awakening can be preceded by a kind of upheaval. To grasp this, it is a matter of understanding the responsibility of the spiritual beings guarding a place and their possible response to something new entering into their space etherically (through our eurythmy) and also on the level of consciousness (through our thoughts, prayers and meditations). For them the new that our group brought into their space might sometimes – at least initially – have been perceived as a disturbing force. Beholding the spiritual space in the temples, seeing that something in the space was being altered through our activity there, the guardian spirits could have the perception of things being “stirred” – this being a recognizable prelude to awakening.

Thus it was important that we called upon the healing, transforming force which is the most powerful help offered directly by Christ, whose essence is Divine Love, and by Sophia, whose nature is Divine Wisdom. This we could all (with the exception of one participant who was ill) experience at our Sophia celebration in Benares

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2 A detailed study “Rudolf Steiner views Shiva” by David Tresemer is in preparation. David’s study, made independently of the Sophia Foundation pilgrimage to India, gathers together and comments upon Rudolf Steiner’s indications concerning Shiva.

3 Rudolf Steiner, *Esoteric Lessons 1904-1909* (Steiner Books: Gt. Barrington/MA, 2007), p. 444, where Rudolf Steiner describes the three Rosicrucian mantra in the context of the Grail initiation. In this sense the three Rosicrucian mantra represent the spiritual core or the essence of the Grail impulse underlying our pilgrimage to India.

(Varanasi), the “city of lights”. Immersing oneself in the stream of Divine Love is to become permeated by an imperishable force – the strongest force on the Earth and in the whole universe – and overseen by Divine Wisdom, we unite with the Divine Plan out of which streams guidance for our actions from the source of light-filled Wisdom.

Aligned with Christ and Sophia, our activities (eurythmy, singing, etc.) have a deeper purpose, and this in itself serves as a protection – enhanced by daily (especially morning and night) consciously immersing oneself in the stream of Divine Love and Divine Wisdom with the intention that one be cleansed through the healing in-streaming of Christ’s love and Sophia’s light.

How effective were our practices in India? Something very potent, which could perhaps be described as an expression of the power of the Holy Grail, is woven into the prayer sequence that we did silently at numerous places. It was a tangible experience that the potency of these prayers performed in eurythmy entered into the etheric realm of India, in turn potentially affecting the soul and the consciousness of the people. On some level our prayers, meditations, singing and dancing, were received by the Soul of India and are able to have a reverberating effect of a seed-bearing nature for the future. In this sense it is possible to say in connection with our pilgrimage that *the Grail went East and met the Soul of India*. The Soul of India – *Mother India* – is open and receptive. We were warmly welcomed and included everywhere we went. As far as we experienced this great and complex land, India seems to be a willing vessel for the Grail.<sup>4</sup>

With any meeting, there is always an exchange. Our meeting with the Soul of India was not simply a matter of bearing the Grail impulse there. It was also an encounter with the great stream of wisdom represented by the seven holy Rishis, the Buddha,

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4 In Albrecht von Scharfenberg’s Grail book *The Younger Titurel* he describes the withdrawal of the Grail from the West to India, where the Holy Grail is placed into the hands of the priest-king Prester John, the son of the Grail queen Repanse de Schoye and Feirefiz, the half-brother of the Grail king Parzival. This theme, alongside our consideration of the mysteries of the seven holy Rishis (see the following article) was central to our pilgrimage to India.

and other great spirits who brought the wisdom-filled light of their profound teachings to the people of India. By way of illustration of the consequences of such an encounter, when it is deep and sincere, let us consider the biography of the Catholic priest Henri Le Saux, who was born in France in the year 1910 and died in India in 1973. Henri Le Saux left his French Benedictine monastery in 1948, having received permission to travel to India, and joined there another French priest, Jules Monchanin, in founding the Saccidananda Ashram (Hermitage of the Holy Trinity) at Shantivanam in Tamil Nadu, south of Madras (Chennai).

The two assumed the lifestyle of Hindu *sannyasins* ("ones who have renounced the world") and they assumed new names – Le Saux's being Abhishikteshvarananda ("Bliss of the Anointed One, the Lord"), later shortened to Abhishiktananda. In 1968 Swami Abhishiktananda left the Saccidananda Ashram to be guided henceforth by his fellow Benedictine from England, Bede Griffiths (1906-1993). Abhishiktananda then went to live in a hermitage near Uttarkashi along the Ganges, from where he continued to travel about India for the last five years of his life until his death in 1973. Both Bede Griffiths and Swami Abhishiktananda are known and respected as Christian priests who entered deeply into Hindu spirituality in order to learn from it.

Abhishiktananda wrote: I am deeply attached to Christ Jesus and therefore to the *koinonia*<sup>5</sup> of the Church. It is in him that the "mystery," has been revealed to me ever since my awakening to myself and to the world. It is in his *image*, his *symbol*, that I know God and that I know myself and the world of human beings. Since I awoke here [in India] to new depths in myself (depths of the Self, of the *Atman*), this symbol was marvelously developed. Moreover I recognize this mystery, which I have always adored under the symbol of Christ, in the myths of Narayana, Prajapati, Shiva, Purusha, Krishna, Rama, etc. The same mystery. But for me, Jesus is my *satguru*. It is in him that God has appeared to me; it is in his mirror that I have recognized myself, in adoring him, loving him, consecrating myself to him. *Jesus* – not the founder-head of a religion; that came later. Jesus is the *guru* who announces the

<sup>5</sup> *Koinonia* is community which arises through participation.

mystery. (*Spiritual Diary*, July 22, 1971, pp. 331-332).

What Abhishiktananda describes could be considered a Hindu view on the experience of Christian initiation, drawing upon the teachings of the Vedas such as: *Aham Brahma Asmi* ("I am Brahman" from the *Brihadaranyaka Upanishad* of the *Yajurveda*) and *Ayam Atma Brahma* ("This Self is Brahman" from the *Mandukya Upanishad* of the *Atharvaveda*). The ultimate experience which helped Abhishiktananda to overcome the duality of his deeply lived encounter between Hinduism and Christianity is in both traditions the final and true "I" (*Aham*).

Many passages in Abhishiktananda's writings indicate that he viewed the Vedantic way as superior. He wrote that the spirituality of the East surpasses both Judaism and Christianity and that immersion in the Vedanta can help one to a more elevated understanding of Christ and his teachings. For Abhishiktananda, in the Vedanta there is a universality which no Jewish or Greek thought can equal. He understood through his encounter with Hinduism that it is not simply a matter of "entering into dialogue", but that there is a valuable treasure to be discovered within the Hindu tradition which can help overcome the profound crisis in which modern Christianity finds itself.

This perspective is supported by Rudolf Steiner, a modern Western Rishi, who speaks of the Christian mysteries in the Gospels being "refreshed" by the "original world wisdom" communicated by the seven holy Rishis of Ancient India:

The primeval wisdom...appeared in those ancient, holy Rishis, the great teachers of India, during our first epoch of civilisation. With these sublime Rishis the primeval wisdom expressed itself in a form which human beings of the present day can but little understand. The human capacities of feeling and thinking have greatly changed since the times when the great teachers of India taught in the first epoch of civilisation after Atlantis; and if the words which came from the Rishis were simply repeated as they were said, there would be hardly one soul on the whole earth who could hear anything more in them nowadays than just words and again words. One has need of other capabilities of feeling than those at present existing, in order to understand the wisdom which was given to humanity in the first epoch after Atlantis. For all that is found in the

best books regarding the primeval world-wisdom is but a faint echo of what this really is which in many ways is but a deceptive, obscured wisdom. However grand and sublime the Vedas appear to us, however beautiful the songs of Zarathustra sound, and however magnificent the language in which the ancient wisdom of Egypt speaks, so that we can never sufficiently admire it; still, all that has been written down gives us but a dim, dull reflection of the wisdom of Hermes, of the grand teaching of Zarathustra, or of the sublime knowledge which the ancient Rishis proclaimed...The original wisdom of the Rishis has never lost life. It permeated, like a fountain of youth, the age which we regard as the beginning of our era. The very holy wisdom which the Rishis gave to humanity was continued through *Zarathustra* and his pupils, through the Chaldean and Egyptian teachers. It also flowed in the words of *Moses*, and it came forth again with an altogether new impulse, as from the fountain of life, with the appearance of the Christ upon earth. It then became so deep, so intrinsically internal, that it could only gradually flow again into humanity. Thus we see that since the outward declaration of Christianity, the primeval world wisdom has penetrated but slowly and gradually into humanity from most elementary beginnings. Its messages are there, they are to be found in the Gospels and in other Christian writings which include the wisdom of the holy Rishis in a new form; like a new birth out of a new fountain. But how could these messages be understood at the beginning of the Christian era? Through the Gospels it was least of all understood; they only attained very gradually to further comprehension and in many ways to a still further obscuration, and today the Gospels are, in truth, the most sealed of all books for the larger part of humanity — books which will only be first understood by a future age which will have refreshed itself at the source of the original world-wisdom. But the treasures hidden in the Christian revelation have been preserved, treasures no other than those of the Eastern wisdom, but renewed by means of fresh forces. They have been guarded in narrow circles like the Brotherhood of the Holy Grail and the Brotherhood of the Rose Cross. These treasures of truth have been kept well hidden and have been accessible only to those who through severe trials had prepared themselves for the

living wisdom. Thus the treasures of the Eastern and Western wisdom, through all the centuries of evolution from the beginning of our era, were made almost inaccessible to the larger part of humanity... Since the last third of the nineteenth century or thereabouts one can speak of this world wisdom in a more or less unveiled form. It is only because certain things have taken place in the spiritual worlds that the Guardians of the Mysteries received permission to allow some of the ancient wisdom to penetrate to the outer world...The time has come when one can speak from those ever living sources of esotericism which have been faithfully treasured in the Mysteries of the Rose Cross. There is no wisdom of the East which has not streamed into Western esotericism and into the teaching and investigations of the Rose Cross; in them is to be found absolutely all that the great teachers of the East ever had in their keeping. Nothing, nothing whatever of that which is to be found in the Eastern wisdom is lacking in the wisdom of the West. The only difference — if it can be called a difference — is that Western esotericism has to include the whole of the Eastern wisdom and teaching and, without losing anything, to blend it with the light which has been kindled in humanity through the Christ Impulse. When one speaks of Western esotericism, of that which has its derivation from the hidden Western Rishis...it is impossible to say that in it is wanting one single iota, one single shred of the Eastern wisdom. Only it had all to be brought forth again fresh and new from the fountain-head of the Christ Impulse. All the great treasures of wisdom which were first revealed by the holy Rishis regarding superhuman worlds and supersensible existence, resound in the description we have to give of the spiritual hierarchies and their reflection in the physical world...Thus nothing is denied of the wisdom of the East, the wisdom which has brought down to us the teaching of the holy Rishis, and with it the primeval world-wisdom, which through such long epochs of time has ever been streaming into humanity.

(Rudolf Steiner, *The Spiritual Hierarchies*, Complete Works vol. 110, lecture of April 12, 1909, morning) – in the foregoing, Rudolf Steiner uses the expression “Western Rishis”, and the figure reproduced towards the end of the next contribution gives an overview of who these Western Rishis are.

## *The Seven Holy Rishis*

ROBERT POWELL

Approximately one quarter of the world's population lives in China, and about one fifth in India. On our pilgrimage to India the strongest impression was meeting multitudes of people in this extraordinary land – people with whom an immediate heart-to-heart connection was possible. Our meeting with the people of India was also coloured by our exposure to extreme poverty, suffering and illness. As Karen expressed it: we had something of the Buddha's experience, who grew up as a prince in the protected environment of the palace; one day, though, he left the palace and in the outside world experienced the reality of suffering and death – to which he was exposed through his encounter with the people, with the sick and the dying. Karen drew an analogy between the Buddha's experience and that of ourselves as westerners living within the "palace" of protection afforded by modern life. The many encounters on our tour of India with illness, poverty and suffering was a great awakening. Here it is not possible to go into detail about these experiences, since in the space of this short article the main focus is the great stream of India's spiritual wisdom – to which Buddha contributed – extending back to the seven holy Rishis who founded the ancient Indian culture some nine or ten thousand years ago. In turn, the seven holy Rishis were disciples of the Manu, the great Atlantean initiate, who led his followers away from Atlantis shortly before the deluge or flood that destroyed this great continent where now the Atlantic Ocean is found.

## *The Cultural Epochs and the Seven Holy Rishis*

VALENTIN TOMBERG

During the first cultural epoch (that of Ancient India) the Archai [majestic spiritual beings] spoke to the seven Rishis. From this arose hatha yoga as an echo of Ancient Saturn. The spiritual element streaming as warmth from the "I" became [transformed into] substance through breathing in. The Rishis taught that incarnation [in a physical body] came about on the path from spirit to matter, the final result of which is death. They also taught that the way back leads from matter to spirit. They taught concerning the development of the 8 petal lotus flower, the mystery of birth and death. This was the teaching of the *first Rishi*.

The teaching of the *second Rishi* embraced the period of the Ancient Sun. That which has arisen from the spiritual world, becoming an object, becomes visible. Seeing is the raying out of inner light externally. The human "I" rays out into the surrounding world. The abstract formulation of this teaching is *Tat tvam asi*<sup>1</sup>—the knowledge that the outer and the inner are one.

The *third Rishi's* teaching concerns Maya (illusion) and the wheel of rebirth—karma and dharma. These are the two ways which have to become re-united: the human being's earthly karma and his eternal mission

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<sup>1</sup> *Tat tvam asi* ("Thou art that") is from the *Chandogya Upanishad* of the *Samaveda*. Concerning *Tat tvam asi*, see Rudolf Steiner, *Esoteric Lessons 1904-1909* (Gt. Barrington, MA: Steiner Books, 2007) pp. 86, 228:

First we are to seek out the "I", the kernel within us. Then we will also recognize the not-"I"...The "I" is not just one point that has gradually united [with the physical body] through the growth of the front part of the brain and the entry of the etheric body into the area above the root of the nose; rather, there is a second point of it. The line connecting this point changes. The direction of this line points to the center point of the Sun. The more the human being develops, the more the two points approach one another. Humans who are evolving must place themselves in this point, that is, outside, and they must learn to look at their body as if looking at something physically external to themselves (*Tat tvam asi*)...

(dharma), which has to awaken in conscience. Karma is the destiny of the fallen human being. Dharma is the destiny of the non-fallen human being. The task of reincarnation is the uniting of the two.

The teaching of the *fourth Rishi* was the proclamation of the Sun as the heart of the cosmos, the mystery of Vishvakarman (Christ), who is the Word (Veda), and that love is the content of the Sun, also that the life of the world is oriented toward the Sun as its goal. He proclaimed the teaching of the Sun mystery of Christ, who is crucified [on the cross] of world destiny.

The *fifth Rishi* added [to the teaching of the other Rishis] that the human being is responsible for the three kingdoms – mineral, plant, and animal – and that it is the human being's task to redeem them. He awoke in human beings a sense of responsibility to liberate the fallen kingdoms of nature.

The *sixth Rishi* proclaimed the teaching of the three worlds – the physical, soul, and spiritual world – which one has to bring into balance, and he indicated ways of accomplishing this. Through this division into body, soul, spirit (and God) there arose in Ancient India the division of society into castes: Shudras [farmers, service providers, and some artisan groups], Vaishyas [traders], Kshatriyas [kings and warriors], (Brahmins). These castes are the social organism of these three worlds.

The same is envisaged for the sixth cultural epoch (Philadelphia): the threefold social order. The sixth cultural epoch is that of social justice – the establishing of balance in the social organism [by way] of the trichotomy of body, soul, and spirit.

The *seventh Rishi* taught concerning the magical force which has to awaken in the human being so that he [she] is able to [act] not only [in relation to] Nature but also is able to fight against the bastion of evil in the Earth's interior. This is the magical transformation of evil into good.

The tasks of the seven Rishis correspond to the development of the seven lotus flowers (chakras) in the human being.

## Summary

The teaching of the first Rishi: being—non-being, life—death, relates to the 8 petal lotus flower.

The second Rishi taught the mystery of the 2 petal lotus flower: outer—inner, *Tat tvam asi* ["Thou art that"].

The third Rishi: karma—dharma, the 16 petal lotus flower in the region of the larynx.

The fourth Rishi: love—Christ, conscience, the 12 petal lotus flower in the region of the heart.

The fifth Rishi: responsibility toward the three kingdoms of nature, in relation to the development of the 10 petal lotus flower in the pit of the stomach.

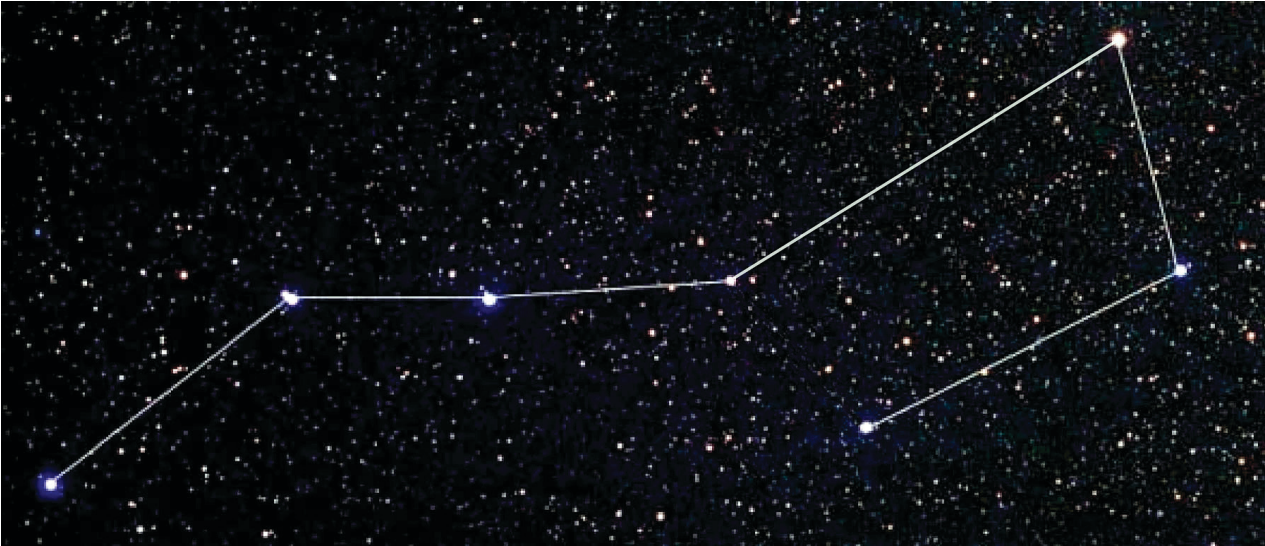
The sixth Rishi: the balance of body, soul, and spirit (trichotomy), which is connected with the 6 petal lotus flower in the center of the body.

The seventh Rishi: the fight of [sacred] magic against evil, corresponding to the 4 petal lotus flower.

(Translated by Robert Powell from the German lecture notes of this lecture held by Valentin Tomberg on December 17, 1934. Translator's comments or additions are in brackets [...]. The above translation relating to the seven holy Rishis is only part of this lecture, which is the fifth in a series of six lectures held in Tallin, Estonia in 1934. The lecture notes were compiled by listeners and translated from Estonian into German by L. Paulsen.)

The lectures during the pilgrimage to India expanded upon the above notes by Valentin Tomberg, following the karma of the Rishis to the present time. Here it is not possible to go into all the intricacies of the various incarnations of the Rishis. However, the following indicates how the seven Rishis (in a modern understanding) are related to the seven lotus flowers and the seven stars of the Big Dipper (Great Bear).





### *The Seven Holy Rishis in Our Time*

Below is a *modern list* of the seven holy Rishis, each responsible for leading humanity in the development of one of the seven lotus flowers (chakras), in relation to the seven stars of the Big Dipper, beginning with the left-hand lowest star, (1) Alkaid, the star of the Maitreya, and proceeding in the figure according to the lines indicated from star to star. Initially – for the first five stars – the general direction is from left to right and then, after reaching the uppermost star (5) Dubhe, the star of Christian Rosenkreutz, descending down to (6) Merak, the star of Mani, and finally moving down from right to left to (7) Phad, the star of Scythianos. Alternative names for the stars are given in parentheses, and the Greek letter star catalog designation is italicized.

1. Abraham (Maitreya Bodhisattva – “Bearer of the Good”)  
Alkaid (Benetnash, Benetnasch, Elkeid): Tip of the Tail, *Eta Ursæ Majoris*  
8 petal lotus flower (Saturn)
2. Moses (“Bodhisattva of Wisdom” – at the right-side of Christ)  
Mizar (Mizat; Mirza): Girdle, *Zeta Ursæ Majoris*  
2 petal lotus flower (Jupiter)
3. Elijah (“Bodhisattva of Strength” – Adam – at the left-side of Christ)  
Alioth (Aliath): Tail, *Epsilon Ursæ Majoris*  
16 petal lotus flower (Mars)
4. Zarathustra (Master Jesus – “Friend of God/Friend of All”)  
Megrez: The Root (of the Bear’s tail), *Delta Ursæ Majoris*  
12 petal lotus flower (Sun)
5. Christian Rosenkreutz (“Guiding Initiate of Humanity”)  
Dubhe (Dubb): Bear, *Alpha Ursæ Majoris*  
10 petal lotus flower (Mercury)
6. Mani (“Buddha of Light” – future Manu)  
Merak (Mirak): Loin (of the Bear), *Beta Ursæ Majoris*  
6 petal lotus flower (Venus)
7. Scythianos (“Great Initiate of the West”)  
Phad (Phaed; Phekda; Phegda; Phekha; Phacd): Thigh, *Gamma Ursæ Majoris*  
4 petal lotus flower (Moon)

Concerning the incarnations of the three Rishis (Bodhisattvas) – 1, 2, 3 – in our time, see pages 100-148 (“The Three Spiritual Teachers of the Twentieth Century”) of *The Most Holy Trinosophia and the New Revelation of the Divine Feminine* (Gt. Barrington, MA: Anthroposophic Press, 2000). Regarding the four Masters – 4, 5, 6, 7 – see Rudolf Steiner, *The East in the Light of the West* (Complete Works vol. 113, lecture of August 31, 1909), where he describes the founding of the Rosicrucian School, centered around Christian Rosenkreutz, by Mani, Zarathustra and Scythianos, with the help of the Buddha working from spiritual realms. See also Rudolf Steiner’s lectures, *The Principle of Spiritual Economy* (Complete Works vol. 109, lectures of May 25 and May 31, 1909) and his notebook entry relating to these lectures: “Zarathustra was the favorite disciple of the Manu...He was initiated by the Manu into the Christ-Sun mystery.”

In the course of the lectures in India, during the discussion on this representation of the seven Rishis in a modern sense, it was emphasized that the above figure, while being extremely helpful in forming a relationship with these “Western Rishis” (Rudolf Steiner’s term), is of a schematic nature and should be treated as such rather than as something absolute. It was pointed out that as the Big Dipper comprises a triangle and a square, there is an inner connection with the spiritual figure underlying the Lord’s prayer, discussed by Rudolf Steiner in his lecture *The Structure of the Lord’s Prayer* (Complete Works vol. 97, lecture of February 4, 1907).

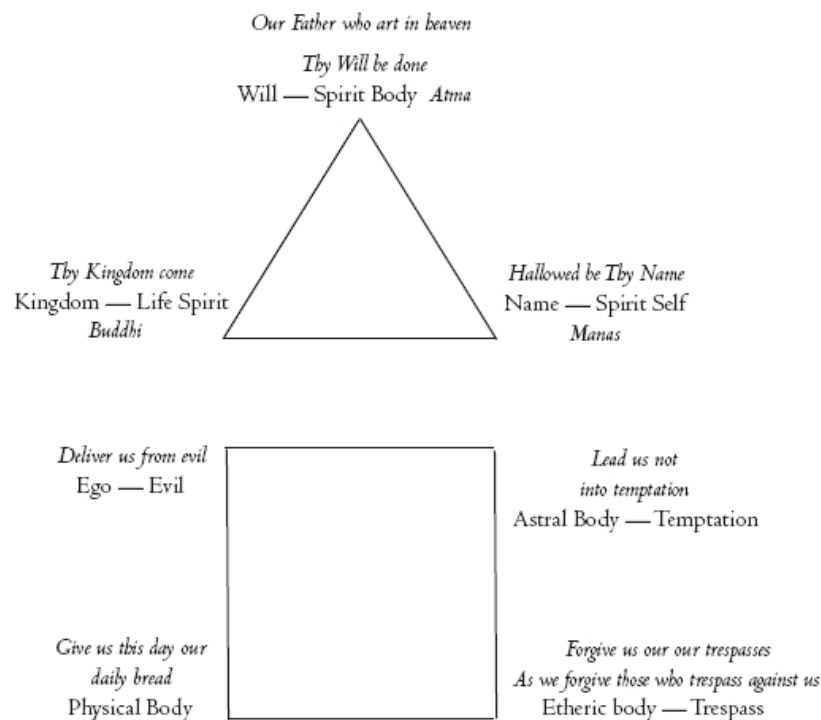
O  
Great She Bear  
in our Earth Night Sky

Your seven bright stars  
SING to us  
representing multitudes  
Your shadow cast on Earth  
Keeps us warm  
First learned as child  
Always with us in the night  
You carry us on your back  
to the other stars...  
the other galaxies  
You open the Way.  
Great thanks and admiration

Ho!

—Marnie Muller  
from *Ode to Gaian Wain*

### THE LORD’S PRAYER



## Images of India

CHRISTINE HOLMSTROM



India overwhelms the senses, pulling the traveler out of a Mahabharata-inspired reverie into a kaleidoscope of images rotating to the rhythm of truck horns and bicycle bells, brass gongs and chanting worshippers, howling street dogs and persistent hawkers cajoling the passing tourist, "Only 100 rupees. Morning special for you, madam. Look! Look!" Graceful café au lait women in swirling jewel-tone saris nod and bend, a flock of birds gathered under the bright Hindustan sun. Smoke rises from the cremation ghats, a blackened corpse curls up from the heat, wood crackles, sending orange sparks and burning flesh skyward. A leper staggers forward, extending an oozing stump in supplication, then gestures towards her steel alms bowl, empty as her stomach. Most tourists recoil, unsure whether to drop

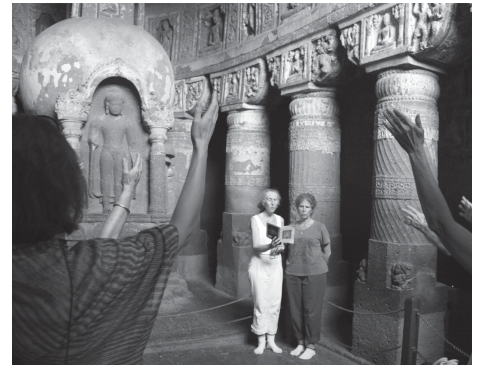
a few rupees in the bowl or turn away, pretending not to see the woman's imploring eyes. A regiment of uniformed school children glance with hesitant smiles at passing tourists; two or three softly say "Hi!" A friendly response unleashes a cyclone of enthusiasm, the children rush forward, waving frantically, reaching for a handshake. "What's your name? Where are you from? Will you take my picture?"

The majesty of Krishna revealing himself in his celestial glory to the warrior Prince Arjuna is nowhere apparent in modern India. The grey brown dome of a toxic sky hangs low over crowded streets jammed with packed buses, careening cars, black and yellow auto rickshaws, brightly painted trucks whose rear gate reads "Horn please", placid cows and wily street dogs. Stunted trees shrouded in powdery grime cling miserably to life. Piles of trash and puddles of urine litter the broken sidewalks. Goats and cows browse in rubbish heaps, ingesting plastic bags along with fetid scraps of vegetation and household waste. The stench of excrement and rotting garbage competes with the enticing smell of frying *pakor*as and hot *masala chai* (spiced tea) wafting from street side stalls. My senses are fully engaged in a disorienting cycle of



attraction and repulsion. I wonder - where I will find the divine?

India has a surfeit of gods – over 330 million Hindu deities alone. Saints and sages abound. Aside from the dominant Hindu religion, India is home to Muslims, Sikhs, Christians, Buddhists, Parsis (Zoroastrians), Jains and a tiny remnant of a once thriving Jewish population. Prince Siddhartha Gautama (Buddha) attained enlightenment near Bodhgaya. His holiness, the Dalai Lama presides over Dharamsala, the seat of exiled Tibetan Buddhism, dispensing wisdom and compassion. There are temples on nearly every street corner, deities painted in exuberant colors, draped in garlands of fresh marigolds and frangipani. The monkey king Hanuman, splashed in day-glow orange, lurks behind the barred gates of closet-sized shrines, presiding over streets from Chennai to Mumbai. Krishna temples resound with the refrain of pale-skinned saffron-robed monks, “Hare Krishna, hare Krishna, Krishna, Krishna, hare, hare.” Worshippers bow before the stone lingam that penetrates the grooved yoni within the inner sanctum of temples dedicated to Shiva, destroyer and transformer, god of re-creation.



Saint Thomas, the doubting disciple, arrived in the first century with the good news, converting southern Indians to the new religion of Christianity. We visited several churches in areas where St. Thomas once preached, meditated or performed miracles. The cave where Thomas prayed has become a chapel, but the grotto’s shiny espresso-dark rocks remain exposed. When I pressed the top of my head against the low cave ceiling, a dizzying energy pulsated through my crown chakra. I felt slightly woozy, as if standing on the deck of a pitching sailboat, instead of solid rock.

In Mumbai, Malti, our local guide herded us into a Shiva temple to participate in the annual Mahashivarastri festival. After removing our shoes, we joined the throng of worshippers pushing towards the inner sanctum. Sari-clad women glided like dancing jewels across the wet marble floors, fathers and uncles hoisted small children onto their shoulders, young girls in shiny sequined dresses pirouetted beside aunts and grandmothers bearing baskets of flowers and plastic bags brimming with creamy coconut milk. An attendant handed each of us a steel container of water. Like waves crashing on the shore, each group bowed before the stone lingam and yoni, anointing the lingam with water, milk and flowers. The lingam (phallus) and yoni (vulva) symbolize the essential male and female forces that unite in the ongoing act of creation. I was captivated by the joy, familial love, devotion and energetic enthusiasm of the worshippers, and bathed in the purest essence of India – a rare perfume whose scent still lingers in my memory.

The Indian kaleidoscope rotates from the beauty of the Taj Mahal (“a teardrop of love, frozen in marble, on the cheek of eternity”) to garbage clogged cities and chemical-laden skies, from oppressive tradition (dowry requirements and remnants of the caste system) to burgeoning opportunity in engineering and information technology, from extreme materialism (opulent weddings where the groom rides in on an elephant) to spiritual devotion (devotees performing *puja*, ritual prayer, in the multitude of Hindu temples), from abject poverty and horrifying diseases to top-flight hospitals catering to medical tourists, from religious tolerance to sectarian riots and killings.

Where does one find the soul of India? It's said that the eyes are the window to the soul, yet if I look into the imploring eyes of a filthy beggar child or a disfigured leper, I am pulled into an existential crisis. How can I help? Will giving 100 rupees to one person make a difference? What about the rings of criminals who allegedly run the begging industry? If I put a 10 rupee note in the gnarled hands of the bowed women in the tattered sari, will a dozen others rush over, demanding the same? If I give money to the crippled boy with a twisted pelvis and splayed-out legs, lurching ahead of me on his hands, am I indirectly supporting a ruthless gang that maims children to make them more effective beggars?

Jesus Christ said, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done unto me." (Matthew 25:40). In India, these words are a continual challenge. At home, I can sit in a comfortable armchair, write a check to a charity and feel that I'm helping others. In India, the precarious nature of existence slaps you in the face. Like Prince Siddhartha leaving his palace, I am stunned when confronted directly with debilitating disease, disfigurement and poverty. Questions flood my mind. What is the proper response? Can I see the god within each wretched leper and imploring beggar? Do I respond with money to an old woman hunched on the sidewalk or somehow try to connect with her heart as I hurry past?



In the United States and other wealthy countries, we are shielded from death and extreme poverty. The occasional urban panhandler standing forlorn on the street corner, his scrawled plea for money or food on a scrap of cardboard, doesn't elicit the same visceral reaction as a scrawny crippled child or disfigured leper in India. We can imagine that the panhandler could get a free meal at the local gospel mission and treatment from a social service agency. In India, such illusions are quickly dispelled. The struggle for survival confronts the visitor at every street corner. Death stares you in the face in India. In the United States, pristine mortuaries discreetly advertise "pre-need" specials; along the Ganges shriveled corpses hiss and crackle inside flaming piles of wood.

Despite the poverty and pollution, India has wealth of a different kind. A multitude of religions and sects co-exist peaceably, for the most part. Our primary guide, Sumit Bhattacharya, who joined us in a Sophia celebration and also participated in the eurythmy on a couple of occasions, was interested in and respectful of another spiritual tradition. Extended families remain close – physically and emotionally. Sumit left for his family home in Kolkata to preside over the annual ceremony to honor his grandfather's passing. As the oldest male relative, this was both his duty and his pleasure. Children are coddled – little girls, dressed like princesses in rainbow colored satin and silk, bask in the adoring smiles of aunts and grannies. Visitors are treated with remarkable kindness ("the guest is a god in one's home"). Schoolchildren, in starched white and blue uniforms, bubble with enthusiasm and energy. Many sit outside on mats, taking their lessons in the open air, focused intently on their primers. Local and unofficial guides point with pride to the glorious bas-reliefs of battles and of gods and goddesses entwined in love's intimate embrace in the Khajuraho temple complex or to the slivers of carnelian and jade that form a garland of stone flowers inside the upper chamber of the Taj Mahal.

India has left me with a multitude of memories, both splendid and disconcerting. Images of the pilgrimage – the glorious colors, welcoming people, magnificent monuments and exuberant religious ceremonies - are embedded in my heart like jewels in the marble of the Taj. Most of all, the journey awakened an awareness of the blessing of the privileged life I've been born into and a commitment to use my good fortune in service of humanity and the divine. I've been given so much, what can I do in return?



—Michael Choy

### *A Precious Human Life*

*Every day, think as you wake up: today I am fortunate to have woken up.*

*I am alive, I have a precious human life. I am not going to waste it.*

*I am going to use all my energies to develop myself, to expand my heart out to others,  
to achieve enlightenment for the benefit of all beings.*

*I am going to have kind thoughts towards others.*

*I am not going to get angry, or think badly about others.*

*I am going to benefit others as much as I can.*

—His Holiness the XIVth Dalai Lama

*It was dawn at the Ganges, the river considered sacred by the the Hindus. We each purchased flat-bottomed bowls made out of pressed leaves and filled with marigolds and roses and each holding a squat white candle. We each lit the candle in our bowl, said a prayer, and pushed them into the river where they floated for about thirty minutes before disintegrating leaving the flowers floating on the surface.*

*Nearby two young Asian men were swimming in the Ganges. An older woman in a sari washed clothes and then modestly bathed and washed her hair. Some Indian men bathed in the sacred water. In the other direction two different groups of men carried flower-covered corpses of family members to wash in the Ganges for purification before cremation.*

*I noticed our guide, Sumit, bend down and take some of the water to bless himself. An overwhelming desire came over me to do the same. I hesitated waiting for the feeling to pass. I planned on waiting it out but it only got more intense and I realized I would regret it if I did not act on it. I went over to Sumit and told him I wanted to bless myself too. He took me to the water's edge and showed me which finger of the right hand to dip in and how to wet the top of my head, my forehead, and the base of my throat. When I did this it seemed the most natural thing in the world to do. A feeling of peace came over me.*

— Suzanne Janzen

The following poem by Heinrich Heine is interesting in view of Rudolf Steiner's karma research:

In comparatively early times, not long before the founding of Christianity, a certain initiate was incarnated in the East, in the Indian civilization.

In his earthly life this individuality had poor eyesight – in describing karmic relationships one must go into details of this kind – and his perceptions remained more or less superficial. This life which was characterized by the mystical outlook typical of Indian culture, was followed by other, less important incarnations...

In the nineteenth century this individuality appeared again as a somewhat complex personality—namely, Heinrich Heine.

(Rudolf Steiner, *Karmic Relationships*, vol. VII, p. 44).

On wings of song, my darling,  
I'll carry you off, and we'll go  
Where the plains of the Ganges are calling,  
To the sweetest place I know.

Red flowers are twining and plaiting  
There in the still moonlight:  
The lotus flowers are awaiting  
Their sister acolyte.

The violets whisper caresses  
And gaze to the stars on high;  
The rose in secret confesses  
Her sweet-scented tales with a sigh.

Around them, listening and blushing,  
Dance gentle, subtle gazelles;  
And in the distance rushing  
The holy river swells.

From *The Complete Poems of Heinrich Heine: A Modern English Version* by Hal Draper, Suhrkamp/Insel: Oxford, 1982, p. 54)

## *India and Anthroposophy —Some Aspects of a Challenge*

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More than a billion people are living on the Indian sub-continent today. Without doubt, this enormous density of population poses economic, political, sociological and cultural problems similar to the People's Republic of China, but it also holds a scarcely conceivable potential for development. While India is hit by the full impact of global liberalisation of the markets, causing whole peoples of this huge country to be displaced from their homelands, since almost no legal protection is accessible against multinational corporations, a growing civil opposition is forming which reaches out to form alliances with others in the South Asian Pacific region. This was clearly attested by the World Social Forum in Mumbai in January 2004.

Over the last nine or ten years an increasing number of anthroposophically inspired enterprises have been announced in India, which give the impression of a rising wave which will not so soon ebb away. It is characteristic that Indians mostly ask for the practical dimension of the anthroposophical approach. Waldorf schools and homes for curative education have recently been founded, more and more farmers adopt bio-dynamic farming, and training courses in anthroposophical medicine for young doctors are held in India. Inspired by these activities the book "Vision and Action for Another World" was published this year by Ulrich Rösch on the occasion of the World Social Forum, which shows the contributions of Indians to many such practical initiatives.

One well-known person in this context is the teacher and eurythmist Aban Bana from Mumbai. She travels all over India, and also visits Germany and Switzerland regularly to inform people here about the dynamic evolution now taking place in her country. Every year she conducts a teachers' training for Waldorf and

Waldorf inspired Schools in India and Nepal at Kandala.

At the end of October 2004 in the southern Indian city of Hyderabad, which is a centre of the anthroposophical activity in India, the "Asia-Pacific Anthroposophical Conference" was held with participation from board members of the General Anthroposophical Society and the High School of Spiritual Science in Dornach. The weekly "Goetheanum" mentioned the event in its issue No. 21 of November 2004. On the occasion of this conference the first branch of the General Anthroposophical Society in India was formed by eight women (from four different religious backgrounds). The formation of a national society in India is anticipated in the future.

At the founding of the General Anthroposophical Society and the High School of Spiritual Science Rudolf Steiner outlined the principle of cooperation between general anthroposophical science and the practical work of enterprises in the various fields of life (pedagogy, farming, medicine, etc.) and drew a comparison with the caring of a spiritual "mother" for her "daughter"-movements. Living up to this principle will be an interesting challenge for Indian members of the Anthroposophical Society. Regardless of all the known signs of decadence, Indian culture is still deeply influenced by the spirituality of its old religions, mainly the Sanatana Dharma – known in the west as the religion of the Hindus – which comprises besides Yoga-, Sankhya- and Vedanta Schools a multitude of cults of believers in Shiva, Vishnu or Kali. Also Jesus (Isha) is sometimes worshipped in Hindu temples.

It is said, that Indians show little interest in anthroposophy as spiritual science and teaching, since they are so richly endowed in this respect through their traditions, but would ask for the



practical support anthroposophy can give in matters of daily life. Aban Bana puts it this way, too. Nevertheless, in India it is possible to have a Hare-Krishna farm near Mysore which is growing vanilla, and giving work and a living for 250 employees according the old Vedic laws, and which farms the earth according to bio-dynamic methods as reported by Jai Chaitanya Das in: "Vision and Action for Another World". The Krishna-Bhaktas of the farm experience and the cosmic dimension which permeates all agricultural chores through anthroposophy is something they have always known of from their Vedic tradition. The bio-dynamic impulse coming from Middle Europe is something which they feel is very closely related to their own roots and very different from the western forms of corporate farming which are often forced onto Indian farmers.

At the Christmas Foundation Conference for the reforming of the General Anthroposophical Society in 1923/24 the spiritual impulse of the laying of the Foundation Stone (recalling the laying of the foundation stone for the First Goetheanum, the "House of Word") – and also the spiritual impulse of the founding of the first Anthroposophical Society around the turn of the year 1912/13 – were integrated into the Foundation Stone Meditation, which was rooted within the hearts of all who were participants at this foundation meeting.

The event 1912/13 in Cologne, the first founding of the Anthroposophical Society, took place under the star of the entelechy of Novalis on the one hand and on the other hand under the even loftier star of the Krishna-Jesus being. Thus, the bio-dynamic cultivation of vanilla on a Hare-Krishna farm in Mysore district can be seen in direct relation to the deed which was performed by Rudolf Steiner in Cologne. There he said in the evening lectures that the Bhagavad Gita – the most central writing concerning devotion to Krishna – encompasses all which can be offered by Yoga, Sankhya and Vedanta. He said that though he had written the book "Outline of Esoteric Science" without any outward reliance on Indian sources, this book is actually in harmony with the Bhagavad Gita and agrees

with the Gita in its deeper content.

The whole vast panorama of the evolution of the world as described in the book "Outline of Esoteric Science" constitutes the cosmological and spiritual centre of anthroposophical spiritual science. According to Steiner it comprises a "Science of the Grail". Just as the Grail, after the initiation of Parsifal, was carried off to the East – to the "Three Indias" – where it was guarded by Prester John, a Light of the Grail is now oscillating, especially since the beginning of the 20<sup>th</sup> century, like a spiritual bridge between India and Europe and back. Spiritual India, which Rudolf Steiner brought to life for his esoteric pupils by giving them Sanskrit mantra for meditation both before and after the First World War, became a challenge for all these born from 1900 on: the "younger generation" of that time. Now, since the end of the Kali Yuga in 1899, the task is to re-establish a link with the spiritual light that shone before the beginning of the Dark Age. It is the Krishna-Light which shone before the Dark Age commenced, and it is the Krishna-Jesus-Light of today which is shining now – from the beginning of the 20<sup>th</sup> century onward. And in the ether-essence of this light the Christ is reappearing to humanity. Since the commencement of the Christian era, this has also become an event of the Grail, whose significance has been pointed out by Rudolf Steiner when speaking about Parsifal as "a great example for the union of the earth's religions". He summed it up in the following words:

"Was the sunlight of the Grail called upon to shine above all other Gods of the Earth, as is symbolically indicated by the fact that when the Virgin carried in the gleaming golden vessel, with the secret of the Grail within it, the radiance of the Grail outshone all other lights?" (Leipzig, January 2<sup>nd</sup>, 1914)

Whoever is committed to Anthroposophy in India today and in the near future will be accompanied by such questions. Rudolf Steiner explains: As the Buddha followed Krishna and referred back to the latter as to the greater being (comparable to John the Baptist pointing to the One coming after him as the greater one), in the process of mirroring past cultures now, after absorbing the Lunar Current (in the form of Islam) into the great

Solar Current, follows – after the death of Goethe in the year 1832 – an absorption of the Mercurial Current of the Buddha over a period of two times six hundred years into this great Solar Current.<sup>1</sup> This “Buddhist period” lasting 1200 years is accompanied by the activity of the Bodhisattva who is preparing himself for Buddhahood as the Maitreya Buddha – preparing himself through incarnations in each of the centuries to come. This Bodhisattva, acting also in the 20<sup>th</sup> century, always points to the Christ in his ethereal form and to the Krishna-Jesus-Being, who is his true bearer. Likewise the whole of the 4<sup>th</sup> and the beginning of the 5<sup>th</sup> millennium after Christ will be under the sign of absorbing the Venus Current into the Solar Current. The question, whether this Venus Current is related to the Krishna-Mystery will have to be carefully investigated.

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<sup>1</sup> Rudolf Steiner developed the perspective of the Solar and Planetary Currents in the lecture held in Berlin on March 13<sup>th</sup>, 1911. See my article “The Buddha Dharma in the Western World” in “NOVALIS” 3/4, 2001.

India offers its rich heritage to us all. Much may retain a traditional form, but not everything. Were Anthroposophy not to acknowledge the seeds of the future contained within it and to take this up selflessly into human thinking, so that in times to come a resurrection of the age-old Indian wisdom may arise, then we might ask through which spirit should this be possible otherwise?

Viewed against this spiritual background it is evident that a new branch of the Anthroposophical Society, founded in October 2004 in Hyderabad, is taking up a great and far-reaching challenge. We trust that those who are active there may participate in the further building of the spiritual bridge mentioned above. This will require of those of us in Europe and the West open hearts and keen interest in everything that will grow in the future on the soil of India.

### *Sanskrit Sacred Words from the Upanishads given as meditations by Rudolf Steiner*

*In these words the essence of the higher self is expressed:*

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

*yasmājj jātam jagat sarvam,  
yasminn eva praliyate,  
yenedam dhāryate sarvam –  
tasmai jnānātmane namah.  
shānti, shānti, shānti.*

*In these words the way the higher self descends into the soul is expressed:*

*Truth, Wisdom, Immeasurability, O God,  
Blessedness, Eternity, Beauty,  
Peace, Blessing, Indivisibility  
On me – AUM.  
Peace, peace, peace.*

*satyam jnānam anantam brahma  
ānandarūpam amritam bibharti  
shantam shivam advaitam  
om  
shānti, shānti, shānti.*

Rudolf Steiner, Esoteric Lessons 1904-1909 (Gt. Barrington, MA: Steiner Books, 2007), pp. 107-108  
– English translation of the German text of the first meditation by Robert Powell

## *A Letter from James Wetmore*

As director of Sophia Foundation Press and Sophia Academic Press, I have been offered this opportunity to communicate directly with all who receive mailings from the SFNA. Since general information on recent publishing projects has already appeared here, I would like to use this opportunity to offer some personal thoughts, which I hope will lay the foundation for a new stage in our efforts to support and further Robert Powell's work.

I have known Robert since 1984, and, having worked as editor on several of his books, have been in a position to witness the progress of his work and to experience how his spiritual research has gradually been disclosed, always in a judicious manner closely aligned to the cosmic background of the passing years. I am convinced that Robert has had at his disposal for decades already a store of spiritual knowledge that has had to await an audience ready to receive it—for true spiritual researchers cannot simply divulge the results of their research, but must await the community and the questions for which it is intended. For me, this is the real significance of our present effort in this publishing work—to help foster and widen that community and build the basis of shared knowledge that can lead to those necessary further questions.

Let us step back for a moment to consider how Robert's work has thus far been expressed, in an effort to see more clearly where we are now, and how we might most effectively meet the challenge and the opportunity Robert offers us.

My first impression is of someone who has forged new pathways in such diverse areas that it seems he is doing the work of, or is inspired by, several deeply significant streams of inspiration. The challenge, then, is to develop a community of understanding that can hold these aspects together as a unified whole.

Robert continues to answer one spiritual call after another. In retrospect the development of his work over time offers an inspiring picture of deep currents calling out to us with a gentle but growing urgency. Here are some of the elements in that picture:

(1) His translation into English of the pivotal text *Meditations on the Tarot*, a work of great importance to a fuller understanding of the manifold but concerted spiritual currents at work in our time.

(2) His ongoing work in restoring the true basis of astrology, amounting to a restoration of the wisdom of the stars (the 'astrosophical' wisdom, that is, of the Magi, or, more recently, of Kepler), as called for by Rudolf Steiner especially in his lectures entitled *Christ and the Spiritual World: The Search for the Holy Grail*.

(3) His magisterial synthesis (on the basis of this newly refounded astrosophy) of Rudolf Steiner's spiritual research on the mission and life of Jesus Christ with the visions of Anne Catherine Emmerich, offering new insights into the historical events at the turning-point of time in a way that allows us to participate ever more deeply in this great mystery—and also helps us understand significant underlying cosmic rhythms that give crucial insights into the unfolding drama of our time, so that we can work more constructively for the Good, and against the coming and perhaps imminent incarnation of the Anti-Good known as Ahriman in the Persian tradition and the Antichrist in the Christian tradition.

(4) His extensive exegesis on the theme of the Divine Feminine (and of Sophia in particular) and the long-buried knowledge of the Mother, re-establishing the generative polarity at the heart of Creation—this in turn broadening our understanding of the nature of the return of Christ in the etheric, awakening an understanding of the significance of Christ's descent into the Underworld on Holy Saturday. A key element here is an understanding of the

nature of the resurrection body, a subject that has (providentially, to my mind) also been taken up by the recent writings of Judith von Halle in a most extraordinary way.

(5) His presentation (implicit in his early works, but now elucidated more and more explicitly) of reincarnation research regarding, in particular, central figures at the heart of Rudolf Steiner's indications in Anthroposophy; that is, the group of primary spiritual teachers who have long worked together, who are working together now, and to whose present collaboration Robert draws our attention—a collaboration in which he also invites us to participate through taking his work to heart as inwardly as we are able.

(6) His efforts to stimulate an awaking to the world of the elements (the basis of true 'ecology'), bringing together in a wonderful synthesis the working of Christ in the etheric, the re-awakening of Sophianic wisdom (the *Rose of the World*), and astrosophy—brought together in a specialized form of eurythmy (Choreocosmos) based on the planets, the zodiac, and the elements. This allows us to participate in a dynamic and artistic way in the spiritual realities around us and within us, above us and below us; and this in turn leads to forms of celebration and commemoration that facilitate the interpenetration of the physical and the spiritual which in earlier times took form in symbols and sacraments, and which in our time require new forms along the lines of those that Robert is continuing to create. Related to this is a Prayer Sequence based on the *Our Father* and *Our Mother* prayers, together with other prayers and sacred texts, with special emphasis on invoking and participating in the redemptive and healing influence of the Feminine. Choral singing based on new compositions further enhances this work, illustrating Robert and Karen's power to inspire creative artistic work (Karen Rivers is the co-founder, together with Robert, of the Sophia Foundation, and directs the choir at the Sophia Foundation and Choreocosmos workshops in California). In this connection Robert's ongoing collaboration with pianist and composer Marcia Burchard, who plays the piano accompaniment at his North American workshops, deserves

mention and, in particular, Marcia's choral compositions for the Prayer Sequence and for the Nine Beatitudes—as well as new compositions by Chérie Rivers.

(7) Lastly, and perhaps most essentially and fundamentally, Robert awakens an ever-deepening understanding of the opportunities and obstacles presented by our present spiritual and historical nexus, including, on the one hand, a new dimension in the understanding of the Foundation Stone as a pillar in the midst of new forms to be taken by the community of the Etheric Christ and of Sophia (the Lamb and his Bride); and on the other hand, a means of discrimination that will be so sorely needed in the beguiling and appalling web of dissimulation that we can expect in the coming years.

I give these indications (which make no claim to being complete) because Robert's work has so many aspects that the full picture is not easy to form. His major works up till now have been quite specialized, and those of his published writings that speak more generally concerning the spiritual background of the present time have not reached a wide readership. How then can we best facilitate his work? Undoubtedly there may be readers who will not be in a position to penetrate his *Hermetic Astrology* volumes, or the intricate details of his *Chronicle of the Living Christ*, or his doctoral thesis *The History of the Zodiac*; and others who may not feel called to participate in cosmic and sacred dance (Choreocosmos). What then is most accessible and could reach an increasing community of readers, most of whom might never have an opportunity to hear Robert personally? His lectures. But even here, most who have been able to attend lectures given at one place will not have had the opportunity to receive the contents of lectures given elsewhere. And how few have had the chance to hear any of these lectures! In such a case as this, what is essential is that a community be formed and questions posed. The quality and progressive deepening of such questions depends on a growing number of people who have been able to consider and assimilate the full panorama that Robert has hitherto only been able to present in installments

in one workshop or another. The further development of his work, and of that of others inspired by it, depends, then, on gathering together (to the degree possible) the content which Robert is currently only able to provide orally. His present travel and teaching schedule precludes bringing his research into written form, as now he has so little time to write.

This leads to the conviction that one of the most important tasks we face, if we wish to open further windows to the light Robert, and others to follow, can bring, is to record, transcribe, edit, and publish texts—as expeditiously as possible—of the content of Robert’s continuing lectures, and to make a commitment to provide the necessary means to ensure that this effort continue. With such texts available, all of us will be able to form a more complete picture, which

in turn will better inform and guide our questions and our own inner striving. Further, the circle of those who can benefit from the insight Robert is at present providing will grow far beyond the circle of the relatively few who have thus far had the opportunity to attend his workshops and hear his lectures. We need to gather the fruits of Robert’s work in order to strengthen ourselves to face the coming challenges and to understand the greater context that underlies the future spiritual growth of individuals and humankind as a whole.

It is important, now more than ever, to clearly identify the few wellsprings of authentic spiritual insight available to us, and to focus on the essential. That is why I hope that as many people as possible will help in making the goal I have outlined a reality.

### ***ASTROPHYSICS BOOKS PUBLISHING PROJECTS***

With thanksgiving and grateful hearts, we realize how fortunate we are to have inherited such a rich legacy of spiritual wisdom from Rudolf Steiner, Valentin Tomberg, and the great chain of spiritual teachers who have carried the light of spiritual truth throughout history for the redemption and development of humanity. These treasures have been preserved for future generations in cuneiform on clay tablets, in hieroglyph, on scrolls, parchment, illuminated manuscripts, and in books. And finally, through the gift of clairvoyance and spiritual science some of what has been lost in the mists of time has been re-claimed in modern times.

One treasure is the legacy of meditative spiritual gifts from Valentin Tomberg’s group spiritual work during WWII, intended to counteract the evil of the Nazis empire. The outer nature of the beast and the challenges of the present day may have changed, but there is still a need for this kind of spiritual work. The Sophia Foundation was created in part to form a vessel to preserve and protect this precious legacy, while making it available to serious students in an appropriate and respectful way. This activity has enabled individuals and groups of people to carry on the meditative work and keep it alive today.

In the above case, the task and responsibility of lineage bearer was given to Robert Powell, who has worked unceasingly to translate this material, as well as Tomberg’s monumental classic, *Meditations on the Tarot*, and in recent years, new unpublished material. Recently, the Sophia Foundation sponsored fundraising for re-publication of two essential Tomberg works—the biblical studies (*Christ and Sophia*) and *Lazarus, Come Forth!* (formerly, *Covenant of the Heart*). Your generous response to the call brought these books forth.

Meanwhile Robert Powell has continued to work with and develop indications and material from Rudolf Steiner, bringing them to life through the new form of sacred dance and eurythmy. In addition, along with

a few others, his original research has further developed the pioneering work of Willi Sucher and the new field of Astrosophy. Robert has spent years working with the wisdom of the stars and karmic research, charting the births and return to the spiritual world and interweaving karmic threads of the world's great spiritual teachers – uncovering lineages that stretch back to the birth of humanity through the ancient days of the prophets, to “the turning point in time” and on into modern times with Rudolf Steiner, Valentin Tomberg, and an important “third” teacher. Robert has also been making discoveries and contributing groundbreaking research to the fascinating new field of *Astrogeographia*, some of which he has been able to share on the pilgrimages.

Some of us have been very fortunate, through geographical location and/or circumstances, to be able to participate in workshops and lectures and benefit from the first fruits of this dedicated research and labor. However, if this work were to be published and more widely available, *far more* people who hunger and thirst for real spiritual content and nourishment could benefit.

There is a backlog of books waiting to be published and volunteers are now working to transcribe lectures into print format. Last year the Sophia Foundation joined with publisher James Wetmore to form the Sophia Foundation Press and you responded to our inaugural fundraising appeal to raise money for publication of the *History of the Zodiac*, Robert Powell's Ph.D. thesis, and other astrosophical books including *Cosmic Dances of the Planets* (companion volume to *Cosmic Dances of the Zodiac*), and reprints of *Hermetic Astrology, volumes I and II*.

Other projects in the works are *The Astrological Revolution, Your Zodiac Sign Is Not What You Think It Is, Elijah Come Again, God and the Galaxy, Astrogeographia and the Bible of Astrology* and the republication of *The Sign of the Son of Man in the Heavens*. In addition, there is the *Christian Star Calendar 2009*, which will be available in November. Another very exciting project is the transcription of Robert's lectures, with a view to making them available as a series of books. Also, Sophia Foundation Press is intending to publish several works of Valentin Tomberg, including the long out-of-print *Studies on the Foundation Stone* and the *Early Articles* (new title: *Russian Spirituality and Other Essays*), and a new work translated from the French: *Love and Its Symbols: Studies on Meditations on the Tarot* (provisional title).

The Sophia Foundation is a small non-profit. In order for these books to be published and available, we need your financial help. The Board of Trustees has set a goal of raising \$15,000 to fund these publication projects and now asks for your support in making this a reality.

Our administrator has contact every week with people whose only possibility of contact with the Sophia Foundation is through email, the *Starlight* newsletter, and our books and study materials. There are people whose lives have been changed by *Meditations on the Tarot* and *The Sophia Teachings*. We have had requests for books for eurythmists struggling to make ends meet in South Africa, and books for a prison lending library in New England. We have sent materials and books to South America, Europe, Bulgaria, Nigeria, and Japan. Publications are an important means by which the *Rose of the World* is nurtured and Sophia's community has grown.

The vision of the *Rose of the World* and the prophetic call for the spiritual reunification of the world's people came to us through Daniel Andreev, who under the most difficult and dangerous circumstances, wrote it down in a Stalinist regime prison. Miraculously, the manuscript survived and was eventually smuggled out of prison, to be hidden for 30 years until conditions were safe enough for it to be published.

Courage and the dedicated support of human beings along with the shepherding guardianship of the spiritual world brought this remarkable work out of the heart and mind of Daniel Andreev into the light for us to read today.

Thankfully, we are not working under such extreme and dramatic conditions, but the need for spiritual sustenance in the challenging times we face today and in the future continues unabated. What is needed now is the financial means to support the dedicated labor of those human beings who feel called to bring forth these new works. Please join us in this effort.

Gretchen Biggs  
Michael Choy  
Andrew Elliott  
Philip Mees  
Cheryl Mulholland  
Robert Powell  
Karen Rivers  
Molly Rose, *administrator*

*The Sophia Foundation is grateful for all donations, which are tax deductible.*

*Checks may be made out to the Sophia Foundation of North America marked "Astrosophy Books." Donations may also be charged to a credit card by phoning, or filling out a form you may request from our office and mailing or faxing it to the administrative office (650-494-9900). Information for wiring money directly to our bank is also included on the form.*

## SOPHIA GRAIL CIRCLE

### *Goodness*

ANONYMOUS

Before I come to the heart of it, "it" being something which occurred almost two years ago and which I have only now come to understand – at least to a degree – it is necessary to recount a previous experience, this one being an experience of His *unfathomable* Mercy. (The word *unfathomable* meant little to me before this experience.)

In a Sophia Grail Circle celebration about 22 months ago, He was present and He bestowed His Mercy upon us. I do not say this lightly. His Mercy was not an easy thing to receive, and it required something of me (to put it lightly). I was being flooded by His Mercy; my being was increasingly receiving wave after wave of unfathomable Mercy. I could do nothing but surrender and weep, and surrender and weep. I

wept out of penitence. And it seemed as though I was drowning in my own penitence and yet He was reviving me every moment. I felt so terribly guilty and yet He was showering me with unfathomable Mercy. The truth of my guilt was unbearable; but the more I surrendered, the more I was blessed by His Mercy. He forgives us. My God, My God, how he forgives us!

His Mercy had a particular quality that differs from what follows, and the difference between these two qualities will hopefully be a source of reference that can aid others in their understanding of their own healing miracles.

Two months later during a subsequent Sophia Grail Circle celebration, I perceived a Being of enormous

power whom I knew to be Christ; however, I had not yet experienced Him in this unusual form. I will refrain from describing the form, for it is incongruous to my understanding at this time.

As I opened to this mighty power, my physical body began to transfigure (I am attempting as best I can to portray this truthfully and accurately). I was aware of my body on a cellular level! My cells began to react! The energy I can only describe as: "Quick, shape up! the Divine presence is here" and it was on a cellular level. I can only describe the sensation of being conscious of my cells moving quickly, but in a highly organized way, as agony. It was as though I was sweating blood. I felt like I was being "wrung" from the inside out. Again, surrender was the only way forward. I consciously chose to surrender, more and more, to an increasingly agonizing experience. Tears were flowing out of my eyes and my nose was running continuously (of course this was the ONE time I had no tissue), and it seemed as though I was sweating blood. It felt like a **deep** cleansing.

It became clear that my cells were striving to assume a particular geometric form. I could almost see the form (but could not do so calmly as I was in a "survival mode") and found it to be similar to, if not the same as, the form taken on by the all-powerful presence of Christ, my Lord, who was still beholding me. A geometric form... I am reminded of the time I witnessed a friend, a human being, in front of my eyes appear to be pure spirit. I could see his arms moving, but more visible than his arms were fine, crystalline, geometric forms made up of fine crystal threads of light.

I was concerned that my crying might be noticed and twice considered standing up and leaving the circle to avoid being a distraction. Yet I could not simply walk away from this blessing by God most High.

**Goodness.** This is what I have concluded. It was His unspeakable Goodness that was so all-powerful and all-transforming, even unto the depths of physical substance. The quality of His Goodness was markedly different from the quality of His Mercy. As I experienced it, these seem to work on different levels and utilize different forms. I did

not perceive any geometric form while receiving His Mercy, but I do remember a very specific substance, a palpable, almost visible, substance that washed over me. However, during this experience of His Goodness it was not a matter of a substance washing over me, but of something new arising from deep within me.

I have wondered for years about the necessity of tears. I know that tears serve many sublime purposes, but frankly I cry way too much. However, these two blessed experiences have led me to believe that tears can be the result of dying to Christ, and that this dying accompanied by tears is often required for deep, physical healing to take place.

Since this experience, the word *Rapture* has taken on a new meaning for me. I now understand that as Christ becomes more and more present here in our time, since His Being is so Good it is a major effort to be in His presence. Some people might even panic if they experience His presence without adequate preparation. I now understand the esoteric significance of the *Rapture* – that He will not be choosing us, as is the literal description from the *Bible*, rather we will (or not) be choosing Him. It truly would be unbearable to do all the cellular transfiguring at once. I am glad to have had these experiences so as to be more prepared.

I hope that in the future, if someone weeps aloud in the circle, we can allow them this, just as my friends that night allowed me this incredible blessing. I am so deeply grateful for the Great Teachers of Humanity, and for the Spiritual Hierarchies, for all they do to guide humanity to Christ and Sophia and thus prepare the temples necessary for the realization of the Heavenly Jerusalem. May the sons and daughters of light continue to grow to become more worthy of the work of "preparing the temples" and guiding our earth out of the bondage of decay, and into the glorious liberty of God. May the work of the *Sophia Foundation of North America* and her co-founders Robert Powell and Karen Rivers and all of her supporters, living and across the threshold, be blessed, protected, and guided, in all cycles of the earth to come.



# 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 2008 Choreocosmos workshops in Europe and North America, please contact the administrative office of the Sophia Foundation, or see the Events Calendar below, reproduced from the Sophia Foundation web site: [www.sophiafoundation.org](http://www.sophiafoundation.org), where more detailed programs of the workshops are given.

These are some of my thoughts which are in my heart and which move me during the Choreocosmos eurythmy:

To your joy, Father,  
To your redemption, Holy Mother Earth,  
And with the love of Christ and Sophia in our hearts,  
Bearing a "seal" through the Earth's darkness  
Of Light, Love, and Life,  
That you become a Sun, Holy Mother Earth.

— Beate Sattler

## *Choreocosmos and Music*

ROBERT POWELL

Often the question arises why we work with classical music in Choreocosmos.

On the one hand this has to do with the correspondence between the twelve signs of the zodiac and the twelve major and minor keys of the classical tonal system, which is important for the choice of music for dancing the planets in the zodiacal signs, choosing music that is in the right key (corresponding to the zodiacal sign) and which is at the same time expressive of the nature of the planet (for example, sun-filled or jovial or saturnine music composed in that key).

On the other hand, it is a living experience that classical music has the power to elevate the human soul to cosmic levels. This is because the great composers were attuned to the music of the spheres and drew their inspiration from this heavenly music. Listening to classical music thus has the potential to lift the soul toward the realm from which it and the music originated, as one can experience in dancing Choreocosmos to the accompaniment of the music of the great composers.

This gift of music is brought to expression in a beautiful and succinct way by the scholarly Renaissance musicologist who presided over the Florentine Academy, Marsilio Ficino (October 19, 1433 – October 1, 1499), who wrote:

*The purpose of the art of music consists in awakening the longing in the soul to return to her divine home – in that it calls forth images and tones which remind the soul of her divine essence.*

Thomas Moore, *The Planets Within: the Astrological Psychology of Marsilio Ficino* (Gt. Barrington, MA: Lindisfarne Press: 1990), p. 75.

## *Choreocosmos in Roncegno*

ROBERT POWELL

“The Planets and the Zodiac: the Tree of Knowledge and the Tree of Life” was the theme of the one-week course in Roncegno, Italy from March 24-30 this year – a workshop offering a path of experience to the planets and zodiacal signs through the cosmic dance of eurythmy. The central goal was to find a living relationship to the starry heavens, especially to the spiritual realm of the planets and the signs/constellations of the zodiac. It was also the occasion of the graduation of Anna Comunale from Rome, who received her diploma as a graduate of the Choreocosmos School of Cosmic and Sacred Dance. Anna is the 28th graduate of the Choreocosmos School.

For this week of cosmic dance some forty participants gathered at the anthroposophical spa hotel Casa di Salute Raphael at Roncegno in the Trentine Alps, surrounded by the glorious snow-capped mountains of the Dolomites. It was the week after Easter, and the weather was magnificent. The lectures presented the

Tree of Knowledge in relation to the seven stars of the Big Dipper in the constellation of the Great Bear and the Tree of Life in connection with the constellation of Orion together with the star Sirius. It was a vast theme which opened up completely new insights into these two most prominent star constellations. We also went into some detail concerning the association of seven great teachers of humanity with the stars of the Big Dipper and the relation of the seven petitions of the Lord’s Prayer to these stars was indicated. As the culmination to this rich and full week, we experienced the Inner Cross and Rose Cross meditations in movement – or rather, in standing – in relation to the human form. Next year the international Choreocosmos week in Roncegno will take place over Easter from April 8-14, 2009 to celebrate the one hundredth anniversary of the proclamation of Christ’s return in the etheric by Rudolf Steiner and to further explore the missions of the great teachers of humankind.



**Choreocosmos:** Cosmic and Sacred Dance is a schooling through music and movement, engaging the body, soul and spirit, with the intention of aligning oneself harmoniously with the spiritual-cosmic world. It leads to a living experience of the earth and cosmos expressed in the inner life of Nature (four elements), and through the movements of the planets against the background of the zodiac.

**Sacred dance** (devotional eurythmy) is meditative movement to prayers and sacred texts. Through gestures and sacred forms, the heart’s offering in prayer weaves an ethereal fabric between the individual and the spiritual world which sustains an inner field of spiritual activity. Sacred dance unites the soul of the individual with higher realms of consciousness through an expression of love offered through one’s whole being. Sacred dance, whether done individually or in a group, serves to open one to spiritual and religious dimensions of experience.

**Cosmic dance** (cosmic eurythmy) is a renewal of the ancient temple dances where the pupils were instructed in the mysteries of the elements relating to Mother Earth, then the mysteries of the planets in relation to the Cosmic Soul, and finally the mysteries of the zodiac pertaining to the World Spirit.

# CHOREOCOSMOS

## SCHOOL OF COSMIC AND SACRED DANCE

### NORTH AMERICAN SCHEDULE 2008

Sophia Foundation of North America (Administrative Office)

3143 Avalon Court. Palo Alto, CA 94306, USA

Telephone/Fax 650-494-9900

Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org)

Website: [www.sophiafoundation.org](http://www.sophiafoundation.org)

To the Mayans, Hunab Ku was the supreme God, the Creator of the universe. Some fifteen hundred years ago ancient Mayan astronomers predicted an alignment of the Earth, the Sun, and of the center of our Galaxy to take place at the end of the present cycle of the Mayan Long Calendar on December 21, 2012. This day, according to the Mayans, signifies the end of a cycle and simultaneously the beginning of a new cycle for humanity.



—Manuel Ignacio Salgado Flores

April 20, 2008 (arrival) - April 27, 2008 (departure)

“Hunab Ku and the Year 2012: Retreat with Stargazing” (with Cosmic and Sacred Dance)

at the ancient Mayan site of Tulum, Mexico

Starting on the day of the Full Moon – Sunday, April 20, 2008 – we shall gather for a week at the ancient Mayan site of Tulum on the Caribbean coast of the Yucatan peninsula to explore the mystery of Hunab Ku and the year 2012. From April 20, 2008 to December 21, 2012, which is the day of the winter solstice, is a period of four years and eight months, which is not long in terms of preparing ourselves for the changes taking place as we approach the great shift in consciousness predicted by the Mayans. During the week there will be some free time to explore Tulum and visit sacred sites there and in the area, including a one day excursion to the magnificent Mayan site Chichen Itza.

If you are interested in attending the workshop, please request information for details concerning cost, registration form, information as how to get to Tulum, hotel accommodation, etc.

Further information about this one-week star gazing retreat with Robert Powell from:

Manuel Ignacio Salgado Flores, Email: [quelibec@hotmail.com](mailto:quelibec@hotmail.com)

May 2-4, 2008 "Sophia and the Foundation Stone"

A weekend workshop with Robert Powell. Choreocosmos: Sacred Dance (with Sophia Grail Circle)  
at the Waldorf School of the Peninsula, 11311 Mora Drive, Los Altos, CA 94024  
(for directions, see [www.waldorfpeninsula.org](http://www.waldorfpeninsula.org))

Information and registration: Cecille Greenleaf: Tel: 650-533-0074 or 650-948-4536. E-mail: [cao@greenleafmed.com](mailto:cao@greenleafmed.com)

May 24, 2008, 2:00-5:00 PM "Meditations on the Tarot" (Christian Hermeticism meeting)

Meeting and lecture with Robert Powell, at the Barn, near Petaluma, California.

Contact: Anastasy Tynan. Tel: 415-786-9896 E-mail: [evlogite@yahoo.com](mailto:evlogite@yahoo.com)

May 23-27, 2008 "Sophia Grail Circle Training for Facilitators" starting on May 23 at 7:00 pm.

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

Registration: contact the Sophia Foundation of North America.

Information: Karen Rivers: Tel: 415-662-2147 E-mail: [karen@karenrivers.info](mailto:karen@karenrivers.info)

June 9-13, 2008 "Seeking Isis-Sophia: A Modern Path for the Human Soul" (With Sophia Grail Circle)

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

Contact: Cheryl Mulholland. Tel: 303-516-0606 E-mail: [kinterra@gmail.com](mailto:kinterra@gmail.com)

June 13-15, 2008 "The New Demeter Mysteries: the Fifth Sacrifice of Christ"

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

At Kelly's Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard.

Contact: Cheryl Mulholland. Tel: 303-516-0606 E-mail: [kinterra@gmail.com](mailto:kinterra@gmail.com)

June 20-22, 2008 "Sophia, Mary Magdalene, and the Great Whore of Babylon"

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

Information and registration: contact the Sophia Foundation of North America

June 22-24, 2008 Annual Board Meeting of the Sophia Foundation of North America

At the Santa Sabina retreat center, San Rafael, California.

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

June 27-29, 2008 "The New Demeter Mysteries: the Fifth Sacrifice of Christ"

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

At the Waldorf School, Seattle, Washington. Musical accompaniment with pianist and composer Marcia Burchard.

Contact: Stacy Gehman. Tel: 206-517-4917 Email: [branch@seattleanthroposophy.org](mailto:branch@seattleanthroposophy.org)

June 30–JULY 4, 2008 "Cosmic Dances of Planetary Configurations at the Transition to Spirit Realms of the Great Teachers of Humanity: Jesus, Mary, Mani, Christian Rosenkreutz, and Rudolf Steiner"

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

At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard.

Contact: Randall Scott, 152 West 15<sup>th</sup> Street, North Vancouver, B.C., Canada V7M 1R5

Tel: 604-988-8424/604-988-4600 E-mail: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca)

July 4-6, 2008 "Christ and Antichrist"

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

At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard.

Contact: Randall Scott, 152 West 15<sup>th</sup> Street, North Vancouver, B.C., Canada V7M 1R5

Tel: 604-988-8424/604-988-4600 E-mail: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca)

July 7-11, 2008 "Cosmic Dances of the Seven Planets in Libra, Scorpio, and Sagittarius Correspondences between Macrocosm and Microcosm"

Musical accompaniment with pianist and composer Marcia Burchard.

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

At the Eugene Mennonite Church, 3590 West 18<sup>th</sup> Ave, Eugene, Oregon

Information and registration: Deborah Aikens or Renee Taylor: Tel: 541-343-0536

Email: [deborah@renewinglife.com](mailto:deborah@renewinglife.com)

NW Center for Health Promotions, 90 East 27<sup>th</sup> Avenue, Suite A, Eugene, Oregon 97405

July 11-13, 2008 "Sophia and the Foundation Stone"

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

At the Eugene Mennonite Church, 3590 West 18<sup>th</sup> Ave, Eugene, Oregon

Information and registration: Deborah Aikens or Renee Taylor: Tel: 541-343-0536,

Email: [deborah@renewinglife.com](mailto:deborah@renewinglife.com)

NW Center for Health Promotions, 90 East 27<sup>th</sup> Avenue, Suite A, Eugene, Oregon 97405

July 14-18, 2008 "Cosmic Dances of the Nine Beatitudes"

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

At the Barn, near Petaluma, California. Musical accompaniment with pianist and composer Marcia Burchard, with singing of Marcia's compositions of the Nine Beatitudes led by Karen Rivers.

Registration: contact the Sophia Foundation of North America.

Information: Karen Rivers: Tel: 415-662-2147 E-mail: [karen@karenrivers.info](mailto:karen@karenrivers.info)

July 20, 2008 (arrival) - July 27, 2008 (departure)  
"The Sun and the Human Heart: Christ and the Marys of the Gospels"  
(with Cosmic and Sacred Dance)

at a beach front retreat center on the Atlantic coast in Salter Path, North Carolina, USA

A new and profound esoteric understanding of Christ is arising in our time, the time of the *Parousia*, the renewed presence of Christ "in the clouds"— that is, in the realm of life forces known as the etheric realm. His renewed presence in the etheric could be described as the greatest mystery of our time.

How can we connect with this event? And what does it signify? How does the coming of Christ in our time differ from his coming two thousand years ago? At that time he came to reveal the *Heavenly Father* – in his own words: "I and the Father are one." Now, as we shall explore in this workshop, he is coming to reveal the *Divine Mother*.

Through Christ, the mysteries of the Divine Feminine are being opened up in our time. On this account the women in the Gospels closest to Christ have important roles in our time, particularly the Virgin Mary – now known as *Mary Sophia* – and *Mary Magdalene*. We shall deepen into the lives and destinies of the Marys, exploring their missions in the modern world.

For more information, or to register, please contact  
Kelly Calegar, 18 Haycox Court, Durham, NC 27713, USA  
Tel. 919-361-0691      Email: [kcalegar@earthlink.net](mailto:kcalegar@earthlink.net)

For German language  
information visit the  
Choreocosmos website:  
[www.choreocosmos.info](http://www.choreocosmos.info)

September 2-5, 2008  
"The Black Madonna of Montserrat"  
(with Sacred Dance)  
Workshop with Robert Powell in Montserrat, near  
Barcelona (English/German with Spanish translation)  
(Arrival on Tuesday) Starting at 9:30 am on  
Wednesday morning and ending on Thursday  
evening (departure on Friday)  
Information and registration:  
Montserrat Fonts-Salas, Schulstrasse 14,  
54427 Kell-am-See, Germany  
Email: [mfs@weag-ag.de](mailto:mfs@weag-ag.de) / [usebregondi@infinito.it](mailto:usebregondi@infinito.it)  
Tel.+49-6589-917449

August 10-17, 2008 "Sophia and Mary Magdalene"  
with Sacred Dance and Sophia Grail Circle  
Retreat Center Citadella in Assisi, Italy  
One-week Sophia workshop. Musical accom-  
paniment with violinist Daniela Rossi. Eng-  
lish/German with Italian translation. Arrival on  
August 10 for dinner; departure on August 17  
after breakfast.

Information: Sally Ellis-Jones  
Tel. +39-0461-724893 / +39-3482-106251  
E-mail: [sellisjones@yahoo.com](mailto:sellisjones@yahoo.com)

September 5-7, 2008 "The Zodiac"  
(with Cosmic Dance)  
Workshop with Robert Powell in Barcelona (Eng-  
lish/German with Spanish translation)  
Starting at 8:30 pm on Friday evening and end-  
ing at 12:30 pm on Sunday  
Information and registration:  
Montserrat Fonts-Salas, Schulstrasse 14,  
54427 Kell-am-See, Germany  
Email: [mfs@weag-ag.de](mailto:mfs@weag-ag.de) / [usebregondi@infinito.it](mailto:usebregondi@infinito.it)  
Tel.+49-6589-917449



*Starlight*, the newsletter of the Sophia Foundation, appears twice a year – in the Spring and in the Fall. The next issue of *Starlight* is due to appear Fall 2008. If you are intending to send a contribution, please do so by the end of September 2008.

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Administrator: Molly Rose

The photographs of the pilgrimage to India were taken by Sumit Bhattacharyya and Michael Choy.

A suggestion for computer users:

Please add [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org) to your address book so communications from the Sophia Foundation are not deleted by your email system's anti-SPAM programs.

## *Prayer for the Honey Bee*

Let us Pray  
for the Living Earth, Our Mother,  
    who bears and sustains the family of humanity,  
for the community of Living Beings who share the earth,  
and especially, for the Honey Bee,  
    Whose pollination activity is essential  
    to the feeding of humanity and our animal friends,  
Whose industry and joyful humming  
    weave through the landscape and soundscape  
    of our hopeful and flower-filled Springs,  
    and fertile and fruitful Summers and Autumns,  
Whose selfless service and working  
    out of the pure Love and Wisdom of the Beehive  
    gives us the precious and sacred substance of Honey–  
    the golden elixir of Love.

May the Honey Bees be loved and welcomed by humanity  
in Gratitude for the health and well-being of All.

given to Molly Rose on Pentecost Sunday 2007

