



Here we see a painting called *Sophia Rising* by the English artist Lizz Daniels, who lives in Norway. One can wonder over the naming—from where and towards what is Sophia rising? Sophia, called Wisdom in Proverbs, is said to have built her house. She has set up her seven pillars. We can see that our Sophia here is carrying the planetary seals in her being, and we are to think that she is watching over the unfolding of these stages of evolution as a cosmic being. We can see she is having her head merged with our planet Earth, eyes closed as if contemplating what is going on in humanity. She seems to have something like a golden crown from which strings are going around the globe. Could we think she is connecting herself with every human being on the planet?

It feels she is still listening to what is going on. Is she hearing our hearts' wishes and dreams and also our fears and sufferings?

Is she dreaming with us? Is she suffering with us? How is Sophia waking up in our consciousness? She is coming closer and closer to humanity; this we have heard from many great teachers. But she also needs our participation, our willingness to receive her, to make her our own. We need her. We need her imaginations and inspirations. We need her uniting power and compassion. More than ever there is a need of the divine feminine to be part of our lives. Can she rise in us?

~ Natalia Haarahiltunen



Starlight

CONTENTS

Editorial	NATALIA HAARAHILTUNEN.....	3
How to Find the Virgin Sophia in the Foundation Stone Meditation	BILL TRUSIEWICZ.....	5
The History and Activity of the Hungarian Sophia Foundation	KRISZTINA CSERI.....	20
The Future Culture of Divine Sophia	HARRIE SALMAN.....	24
Sophia Foundation Workshops 2020		
Summer Report from Europe	ROBERT POWELL.....	33
A Report on the Dornach Workshops.....	ANGELIKA JENAL.....	38
Workshops in Assisi	LUCA PANZARINO.....	38
Traveling in a Time of Lockdown	LUCA PANZARINO.....	41
Sophia Foundation Workshops in North America 2020	CECILLE O'BRIEN GREENLEAF.....	43
Exploring the Karmic Double	JOHN PLUMMER.....	44
Trials of Humanity and the Measure of Cosmic Pain	SCOTT WALKER.....	45
“No Greater Love than This”: Christ and the Archangel Jesus	KAREN RIVERS.....	48
Finding Future Grail Sites	JOEL M. PARK.....	60
Activities Update	JOEL M. PARK.....	76
Prophecy of Peter Deunov (Beinsa Douno)	ROBERT POWELL & HARRIE SALMAN.....	79
Hear the Call!	LIZZ DANIELS.....	89
The Social World as Mystery Center – Book Review	NATALIA HAARAHILTUNEN.....	89
Book Announcement: <i>The Art of the Good</i> by Valentin Tomberg.....		93
Music and Lecture CDs & Transcripts	KELLY CALEGAR.....	94
2021 Overview of Robert Powell’s Seminars and Workshops.....		95
2021 Sophia Foundation Events in North America		96

Editor: Natalia Haarahiltunen
Consulting editor: Joel M. Park
Assistant editor, layout design: Sandra Weil

The views expressed in the articles published in *Starlight* are the sole responsibility of the authors of these articles and do not necessarily reflect those of the editorial board of *Starlight*. Some articles may have been shortened, and some articles may have been edited with stylistic changes.

The electronic issue of *Starlight* is free, which allows us to reach many people. If you wish to receive a printed copy of the now yearly *Starlight*, please send a donation of \$30 or more to the Sophia Foundation to cover printing costs. Please include a note with your donation indicating that you are requesting a printed copy of the journal to be sent to you. Donors will not automatically receive a printed copy of *Starlight*—only upon written request. All issues of *Starlight* from the Fall 2005 issue to the present are available as pdf downloads.

SOPHIA FOUNDATION
ADMINISTRATIVE OFFICE:
4500 19TH STREET, #369
BOULDER, CO 8030

ADMINISTRATOR:
KIM MARIE

TELEPHONE: 303-242-5388
EMAIL: SOPHIA@SOPHIAFOUNDATION.ORG
WEBSITE: SOPHIAFOUNDATION.ORG

Editorial

Natalia Haarahiltunen

Dear readers of *Starlight*!

Here we are at the spring of the year 2021, and it is only once a year that *Starlight* comes out now. We are all wondering about the world situation we are in, all suffering in one way or another from what is going on around us. We may ask where we stand as a humanity. What is possible under these restricted circumstances and uncertainty? What kind of healing is needed?



The questions about our global situation are of course huge. But after all, we each try to do our own best in the life situations we are in. In crises we may even be surprised by our own reactions and the limitations we find ourselves facing. Big ideals can at times be hard to reach. There is always the spiritual world around us guiding and inspiring us as we try to keep up or even deepen our spiritual strivings in such times as these. Looking back to last year, there was a new endeavor to try to create common celebrations in Sophia Foundation circles, to have people from different continents meeting in their spiritual strivings on the same day or even at the same time. Personally I felt there was a very strong spiritual presence at times in those celebrations, and it was socially inspiring, too. Sophia Foundation was also holding courses online when meetings were no longer possible. We can read about those courses and people's experiences in this *Starlight*.

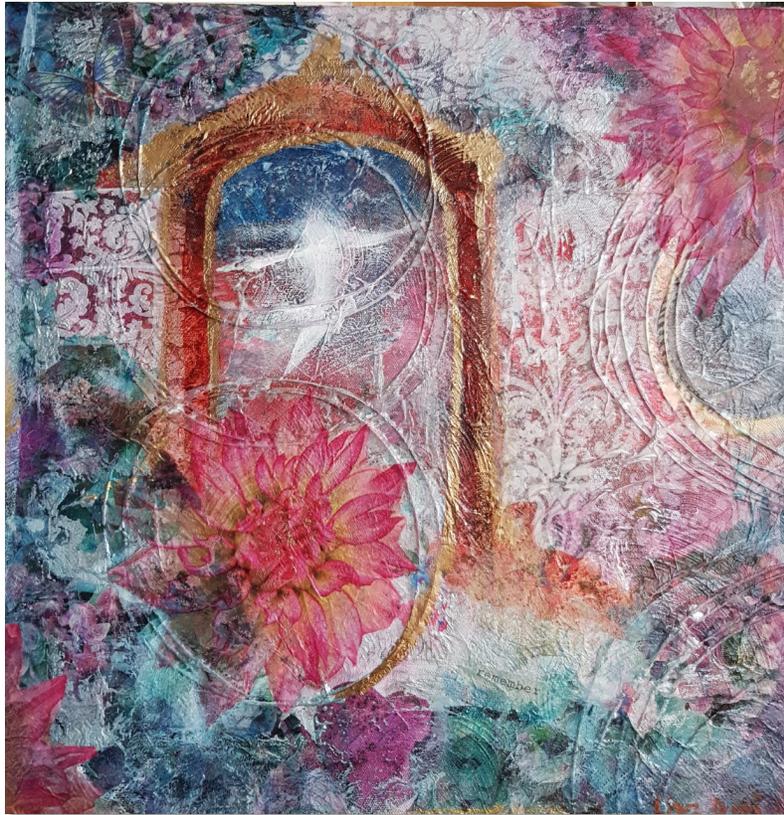
At the beginning of *Starlight* we dive into the Foundation Stone Meditation together with Bill Trusiewicz. In his article we are asked to search for not always obvious Sophianic inspirations in this important meditation given to us by Rudolf Steiner. After that article we can take into our hearts the Sophia Foundation work of Hungary as Krisztina Cseri shares her pioneering work and experiences in Hungary. Harrie Salman takes us to the future culture of Sophia and deepens our views about it and what it may actually be like. Then we can have a taste from last summer's courses of Robert Powell in Europe. Some of us were still able to travel at that point, and it felt quite special to spend a week praying and eating together with old and new friends like Luca Panzarino who also shares his experiences in this *Starlight*.

Karen Rivers gives us a look at a beautiful archangel that has sacrificed himself many times for the sake of humanity's development and the Christ impulse. Joel Park has done interesting research on possible future Grail sites. I could never have imagined during our conversation with Joel in summer 2018 about "unknown future grail sites" that he could find a key to search for them. I was even more astonished when later on there was a list of those places among which Nr.36—my little hometown on the arctic circle called Kemijärvi—was to be found! Joel has also written a letter about his initiatives so that those interested can follow their unfolding and participate in them. He also explains the changes in plans concerning a retreat in Copake to which I myself would have come if traveling would have been possible. Instead we can try again to unite in our strivings locally and welcome a new healing ritual Joel has visioned called the Footwashing.

Robert Powell has done research together with Harrie Salman on Peter Deunov (Beinsa Douno) and his prophecies. We can come to understand ever deeper this great individuality! Harrie Salman's re-edited version of his book *Social World as Mystery Center* has come out recently. It's a book that can inspire to deepen our meetings with people and explore the social world more consciously. The horizontal-social and vertical-spiritual realm can at times be difficult to combine, and for this Harrie offers some valuable points of view. Readers can find Lizz Daniels' art also at the end of *Starlight*. She is waking up people with her art to the call of the divine feminine.

For the end of this editorial I would like to wish much hope for all the readers and growing love for all living beings.

~ Natalia
nataliah@olen.to



Remember the Way Home
Lizz Daniels

May this painting be as a memorial
to all those who have lost their lives in the pandemic.

How to Find the Virgin Sophia in the Foundation Stone Meditation

Some Results from Working with the Foundation Stone Meditation of Rudolf Steiner

Bill Trusiewicz

This article belongs to a series of studies of results from working with the Foundation Stone Meditation given by Rudolf Steiner at the Christmas Conference of the Anthroposophical Society in 1923-4. In a previous article we explored the idea that this meditative text reveals the being of Isis-Sophia.¹ We sought to demonstrate that the Foundation Stone Meditation, like *The Representative of Humanity* sculpture created by Rudolf Steiner and Edith Maryon, is a sort of veil, as Steiner said, behind which stands Isis-Sophia, the mighty being sought by initiates of all ages. To behold this cosmic being was the goal of those aspiring to the most lofty experience of initiation: knowledge of the human being's connection to the cosmos, knowledge that the human being is truly a micro-cosmos. Or as Lao Tzu is said to have expressed it: "The universe is a man on a large scale."² Our current study will show that within the Foundation Stone stands concealed, not only Isis-Sophia, as we have demonstrated, but even more hidden, the Virgin Sophia, who is the microcosmic reflection of and the key to the experience of Isis-Sophia.



The Representative of Humanity

Reviewing briefly our previous study, we saw that the first three stanzas of the Foundation Stone Meditation (Foundation Stone or FS) correspond to the threefold nature of Isis-Sophia as reflected in the three hierarchical realms, referred to as "Spirits of Strength," "Spirits of Light," and "Spirits of Soul." The threefold nature of Sophia also finds expression in chapter 12 of the biblical Revelations of St. John with John's vision of "a woman clothed with the sun, the moon under her feet and crowned with twelve stars." These three aspects of Isis-Sophia are mirrored in the human soul in its tripartite configuration: the will, the feeling, and thinking, which also correspond to the metabolic limb system, the rhythmic system, and the nerve sense systems in the human physiognomy. It is these three attributes of Isis-Sophia, respectively, that form the content of the first three panels of the Foundation Stone.

As noted above and in our previous study on the Foundation Stone, Rudolf Steiner, in his explication of the New Isis Myth, said that one could clairvoyantly see Isis behind the sculptural group called *The Representative of Humanity*. This was indicated, as Steiner says, in "the inscription, which is in plain view," beneath the sculpture that reads: "I am the Human Being,

¹ *The Foundation Stone as the Being of Isis/Sophia, Starlight*, Vol. 17, No. 2, pp. 38-46, 2017.

² *The Hidden Wisdom of the Holy Bible*, Vol. 1, Geoffrey Hodson, The Theosophical Publishing House, Vasanta Press, Adyar, Madras, India, 1991.

I am the Past, the Present and the Future. All mortals should lift my veil.”³ We saw that this dictum is the modern version of a similar saying that was inscribed below a statue of Isis at Sais in ancient Egypt: “I am the All, I am the Past, the Present and the Future; no mortal has lifted my veil.” This was one piece of evidence connecting Isis-Sophia to the FS, since the past, present, and future are clearly indicated in the first three stanzas of the Foundation Stone with the words: “Practice Spirit Recollection,” “Practice Spirit Presence,” and “Practice Spirit Beholding.”

We have shown that through the spiritual power of these ideas embedded in the Foundation Stone, we can rise to a transformative vision of Isis-Sophia. We can actually find *ourselves* in such a vision. This is our goal. This is why we strive ever to immerse ourselves in the utterly profound words of the Foundation Stone—to unite ourselves with Isis-Sophia as did the Egyptian initiates. We are seeking in this current study to accomplish this goal through a more intimate connection to the life forces⁴ that imbue our inner vision with spiritual substance, a more inward link to the objective being of Isis-Sophia—the inner link found in the Virgin Sophia.⁵

We are using the term Virgin Sophia to refer to the pure (virginal), life-giving wisdom of the soul of the human being, a tripartite wisdom that is present as a remnant of the pre-fall, paradisiacal, natural condition of humanity in the human will, the feeling, and the thinking. Apart from the experience of Christian initiation, the remnant of the Virgin Sophia remains hidden from consciousness in the soul. The Virgin Sophia may also refer to what can be developed and added to the three pure remnants of thinking, feeling, and will through the redemptive work of Christ experienced and applied through esoteric training. The Virgin Sophia also exists in the micro- and macrocosms, in what we call Heaven and Earth, as pure soul forces that sustain, embody and generate life.⁶

Through our connection with the Virgin Sophia, we will seek an even more profound understanding of this meditative text than ever before—in recognition of the deeper feminine side of the Foundation Stone, which presents itself, ostensibly, as an exposition of the masculine divine being, as found in the words: “The *Father* spirit of the heights; the *Christ* Will in the encircling round; and the *Spirit’s* cosmic thoughts hold sway...” These, of course, refer to the masculine Trinity: The Father, the Son, and the Holy Spirit.

The reality of the Virgin Sophia begs for acknowledgment in our time. Intimate knowledge of the Virgin Sophia will be required for those who wish to play a role in the unfolding of the future 6th epoch community, the community of “Philadelphia,” which is the goal of all spiritually-seeking souls in our time. The Virgin Sophia, in esoteric parlance, is simply the soul of the human being in its pure divine expression and is a member of the divine cosmic worlds whose power within us gives birth to humanity as the tenth hierarchy.

³ P. 64. *Ancient Myths and the New Isis Mystery*, Rudolf Steiner, Anthroposophic Press, Hudson, New York, Revised Edition 1994.

⁴ Of Sophia (Wisdom) we read in the Holy Bible, Proverbs, 8:34, 35: “Blessed is the man that heareth me... For whoso findeth me findeth life.”

⁵ Rudolf Steiner refers to the Virgin Sophia as the purified astral body.

⁶ Credit for the terminology used in this essay is due to Rudolf Steiner, Valentin Tomberg and Robert Powell.

I like to reference art as much as possible in these matters because it is a very good way to represent pivotal impulses in the evolution of consciousness. Renaissance art is not spare in its depictions of the Virgin Sophia, an example being Raphael's *St. George and the Dragon*. In the foreground of this painting we see St. George suited in black armor, riding a white horse, confidently holding down an undulating, powerful dragon, with his long spear. While the dragon is under his control, we see in the background, center right, a maiden watching intently, holding her hands together in the archetypal gesture of order, harmony and balance—a praying reverent gesture. This woman is the picture of the human soul, the Virgin Sophia, preserved and protected in the order and harmony of the higher life when the human being embodies the Archangel Michael to control the lower impulsive, dragon-like, unconscious nature hidden in human nature.



St. George and the Dragon
Raphael

As mentioned above, the Virgin Sophia is the esoteric term for the purified human soul, the feminine aspect of the human being. In the New Testament, the souls of human beings who unite with Christ are referred to “the bride” of Christ. The church (Gk. *ecclesia*), “the called out ones,” come together in “the bride of the Lamb,” the feminine counterpart to the masculine Christ being. What is expressed in these words is the Spirit meeting and uniting with the Soul, a union that elevates the human soul to the divine.

As noted above, Isis-Sophia is the macro-cosmic reflection of the micro-cosmic Virgin Sophia. We cannot draw a line between these two to make a clear separation; that would be to deny their spiritual nature, which by definition means that they interpenetrate one another. They are not wholly distinct from one another, nor are they wholly similar. In this study we will seek to penetrate to a deeper level, to the more inward and intimate nature of the Isis-Sophia—to the Virgin Sophia, the virtuous part of our souls, which is connected to the divine feminine forces of what is referred to as the “Golden Land,” Shambhala or the Mother Lodge in the center of the Earth.

Before we go any further in our study of the Virgin Sophia in the Foundation Stone, it will be helpful to consider the immeasurable power that is made available by way of feminine receptivity, and without which no soul can give birth to the God within. Approaching the idea of feminine receptivity, it will serve us well to meditatively consider the archetypal feminine gesture disclosed by the words of the Virgin Mary when the angel of the Lord announced that she would bear the child Jesus: “May it be unto me according to thy word.”

The Virgin Sophia in the Foundation Stone

Let us begin our study of the Virgin Sophia in earnest, with a question: Where do we first see her, the bride, the pure soul, in the Foundation Stone Meditation? She is so present, so

prominent that we almost miss her, like one “misses the forest for the trees,” as the saying goes. How easy it is for us to fail to “lift her veil!” Three times, once at the start of each stanza we hear the call ring out from Christ who speaks the Foundation Stone: “*Soul of Man!*” “*Soul of Man!*” “*Soul of Man!*” As mentioned above, the purified, redeemed soul of man is the Virgin Sophia. It is to this being that Christ calls. And three more times Christ declares to his bride: “*You live in the limbs!*” “*You live in the beat of heart and lung!*” “*You live in the resting head!*” Christ’s words to the soul of the human being are “YOU LIVE.” He is pointing to the “living” connection between the human soul and the feminine divine worlds. Eve was the “mother of all living.” The feminine is connected with Life: without the womb-endowed female, human life could not be maintained. It would be non-existent. In the book of Proverbs from the Hebrew Bible, penned by Solomon, Wisdom (Sophia) speaks these words: “whoso findeth me findeth *life*”⁷ (my emphasis).

These opening words of the Foundation Stone Meditation, “Soul of Man,” speak three times to the Virgin Sophia, the ideal essence of the tripartite human soul. Upon hearing these words, we should immediately feel our connection to the Virgin Sophia—the pure life forces that breathe between our soul and the cosmic soul. And how to connect to these pure forces? Directly, we are told:

Practice Spirit recollection — in depths of soul
Practice Spirit awareness — in balance of soul
Practice Spirit beholding — in stillness of soul

Let us consider these three admonitions, aware of the fact that in each stanza these words identify the seminal point in which *Spirit meets Soul*—in which Spirit *fructifies* the human Soul. This is highly significant! The path of initiation which is outlined in the Foundation Stone consists of three steps,⁸ identified in the Greek Mysteries with the words *catharsis* (preparation or cleansing), *photismos* (illumination) and finally, *henosis* (union with the divine). These steps are present in each of the first three stanzas themselves *and* in the progression through the first three stanzas. We will come back to this thought later.

Here we should note that by engaging in spirit activity through practicing *recollection*, *awareness* and *beholding*, the soul is fructified by the spirit. The spirit seed is planted in the womb of the soul. The fructifying light enters the “cave” of the soul, the journey into the cave being the age-old symbol of the spirit’s descent into matter (etymologically connected to “mother”), which also is called “the underworld journey” to give birth to the divine child. The Black Madonna and Black Demeter are often guardians of caves and are representations pointing to the work of *practicing spirit recollection, awareness, and beholding, in depths, in balance, and in stillness, of soul.*



Black Madonna of Montserrat

⁷ *Holy Bible*, Proverbs 8:35.

⁸ Sometimes outlined in seven steps, sometimes five.

“In depths of soul,” “in balance of soul,” “in stillness of soul”—each speaks of a quality of the Virgin Sophia, a feminine quality. She finds expression in the text of the Foundation Stone as the Mother, the Daughter, and the Holy Soul⁹, which correspond in their respective stanzas to the Father, Son, and Holy Spirit. These later appear quite obviously, as the masculine typically does, as mentioned above: “The *Father Spirit of the Heights*,” “the *Christ Will in the Encircling Round*,” and “The *Spirit’s World Thoughts*.”

The words conveyed by Rudolf Steiner to describe the conditions necessary for spirit-fructification of the Virgin Sophia are, as one might expect, highly significant. Let us apply ourselves to the task of unearthing something of their import. First let us ask: What is the significance regarding the Virgin Sophia, in the designation, in the first stanza of the Foundation Stone, “Practice Spirit recollection *in depths of soul*?”

The Virgin Sophia in the First Stanza of the Foundation Stone

In the stanza in which these words appear our attention is drawn to the physical world.¹⁰ With the Rosicrucian saying *Ex Deo Nascimur*, translated as “Out from God mankind has being,” we are speaking of ex-istence itself. When something ex-ists, it manifests “out of” pure inwardness—it becomes outward objective reality. It manifests in *space* as seen with the words “*you live in the limbs which bear thee through the world of space*,” which here refer to physical existence since the physical cannot “ex-ist” apart from space. Consider the words Rudolf Steiner has chosen to describe the activity referred to here: “*Let there ring forth from the heights what in the depths is echoed*.” Ringing is what occurs when one sends forth a vibration from a bell, when one sets a physical object into vibratory motion producing a sound.

The significance of the words “depths of soul” reveals itself when we consider that the physical world is most often seen in a superficial way, such that one could say that one most often “sees only the surface” and not into the “depths.” Seeing into the depths of physical existence one discovers profound mysteries. Seeing into the depths requires clairvoyance.

One such mystery is that the physical, mineral world is a condensed remnant of “Old Saturn,” in which the highest hierarchic beings sacrificed themselves: the Seraphim, Cherubim, and Thrones, Spirits of Love, Harmony, and Will. Their sacrifice laid the foundation for what became the physical world we know today. Therefore we see in this first stanza these three hierarchies mentioned (in some versions), and in other versions they are simply identified as “Spirits of Strength.” So, when “depths of soul” is conjured before the soul, the soul is called to “remember” Old Saturn “from the depths” or the origin of physical existence itself.

⁹ These terms are from Valentin Tomberg’s elucidation of the Divine Six-in-One, or Hexadity (also called Luminous Holy Trinity) that refer to the trinity of Father, Son and Holy Spirit united with the Mother, Daughter and Holy Soul. The Mother, the Daughter, and the Holy Soul are recognized universally as the three aspects of Sophia (Wisdom) by Tomberg’s readers who include members of the Sophia Foundation around the world. See also this author’s article “The Revelation of the Threefold Sophia: As Key to Meeting Christ in the Etheric,” *Starlight* 2018.

¹⁰ In the following three stanzas the etheric, the astral, and the ego worlds respectively are elucidated.

The significance of this derivation of our material world from Old Saturn is that what streams out of that world and is visible in the creation displays tremendous wisdom. Through three successive incarnations of the Earth (Old Saturn, Old Sun and Old Moon), an unimaginably long period of evolution, a highly developed wisdom appears in the physical world. This wisdom is evident in the tremendous order seen both in the starry heavens and in the living world of nature with its incredible diversity, complexity, and beauty of which the molecular structure and what modern science refers to as the atomic and subatomic worlds are but a gross reflection. These worlds were invented to describe certain measurable entities and processes that have never been seen,¹¹ while it is wholly possible that the microscopic world is infinite. The complexity, wholesomeness, and beauty of the macrocosm and the microcosm are as yet barely comprehended by modern science. Rudolf Steiner was fond of pointing to the great wisdom seen in the construction of bones, which epitomize nature's economically engineered architecture. This *deeply* inscribed wisdom (*in depths of soul*), is also called Sophia (Greek for wisdom) and refers directly to qualities of the Virgin Soul: the pure, innate wisdom of the human being that manifests in the human physiognomy.

As important as this nature-wisdom is to recognize, there is something even more significant: within the realm of the hierarchies from which this wisdom streams, karma and destiny also have their home. Karma works up from human deeds into the first hierarchy (Seraphim, Cherubim, Thrones) and is reflected down to souls on earth in the form of karmic compensation and destiny. This karmic knowledge is passed on to the elemental world where elemental beings then engineer the means by which such knowledge is translated into specific compensatory life circumstances: suffering one or another blow of fate or enjoying one or another gift of grace. In the realm of karma that reaches the Earth, the spirits of the elements—those of earth, water, air, and fire—are active in promoting what Christ the Lord of Karma sees fit for each individual. This is what is behind the words “The Elemental Spirits hear it in East,



West, North and South. May human beings hear it.” We see these elemental worlds reflected in the three stanzas of the Foundation Stone in the words “Let there *ring* forth,” in which the earth element is active, “In the *surging* deeds,” in which the world of water is active, and “World Thoughts of the *Spirit*,” in which spirit is literally “pneuma” or “breath.” The last stanza represents fire or warmth, indicated with the words “Light that gives warmth to simple shepherds’ hearts...”.

To “practice spirit remembering in depths of soul” is to bring the warmth and light of spirit (a lamp) to view the darkly inscribed karmic wisdom of our souls, which plays out unconsciously through our metabolic-limb system. Having knowledge of karmic Wisdom is one of the gifts of the Virgin Sophia. Through such knowledge, an initiated soul is able

¹¹ This is not to say that what is described does not exist or have a bearing on our consensual reality, but that this atomistic conception, aside from being useful, is barren and untenable in any discussion about the living and human world.

to intercept its karma, and transform it before it plays out in one's life—or to *re-script* what is written in the Akashic chronicle, in collaboration with Christ who is the Lord of karma and “the *Word*.”¹²

Concretely, this can take many forms; for instance, an individual who is troubled by a spinal injury. From an injury decades earlier in a sporting event, the person is prone to periodic flare-ups bringing intense discomfort, which might take days or weeks to subside. Additionally, chronic pain erupts when the person is seated for long periods, exciting nerves that run down the buttocks and leg into the foot. If the one suffering from this malady practices spirit recollection in depths of soul, by entering into the pain in a state of deep relaxation, he may discover that this spinal dysfunction was actually the result of a weakened condition—an “etheric tear” from a previous incarnation that surfaced physically under the strain of a sporting event. How does he know this? He knows because his recollection brings him back to an incident in a previous life, in which he was being chased on horseback and was hit by a spear that penetrated at the point of pain in his back in his current incarnation. His recollection shows him this as he re-lives the experience. Looking down, he sees the spear head protruding from his abdomen. In this moment of recollection, two things happen. First, he re-lives the emotion of the event, hearing himself crying out, “Oh, no!” Secondly, he hears (in a split second) the voice of his higher self (the Christ within) saying: “You must accept what occurred, it is not yours to judge such matters!” Whereupon, he re-scripts his initial reaction with an, “Okay, I accept it!” Following this recollection he discovers that the etheric wound has closed, the pain has gone, and he never again has periodic acute back pain or chronic back and leg pain. This is a true story in all of its details. It is an example of what can occur through “practicing spirit recollection in depths of soul.” One may find many similar stories in the abundant literature available recounting healings that result from working with past life memories.¹³

Under such circumstances, and in countless others, we can be guided by our pure, original, virginal state of soul, to a meeting with the karmic wisdom carried from incarnation to incarnation, a wisdom that is imprinted on our physical body (and our other bodies), from which we can learn infinitely valuable lessons, accessing the healing wisdom of the Virgin Sophia. In the case of exploring a malady in our physical body, it is the Mother aspect of the Virgin Sophia that is found “in depths of soul.” It is in the *matrix* of this wisdom that an all-important union may be consummated. In the words of the Foundation Stone: “In depths of soul / Where in the wielding will / Of world creating / *The individual I / Comes to being / In the I of God*” (italics mine). Here in the “wielding will” of God is born (comes to consciousness of itself) “the individual I.”

¹² In this connection see the author's article “Archangel Michael: How Can We Know Him? Part V, Finding Forging and Wielding the Sword,” *Starlight* 2016.

¹³ For example in books by these authors: Dr. Edith Fiore, Brian L. Weiss M.D., Michael Newton, Ph.D., Shakuntala Modi, M.D.

The Virgin Sophia in the Second Stanza of the Foundation Stone

Let us fix our attention now on the words *Practice Spirit Awareness in Balance of Soul* as we find them in the second stanza of the Foundation Stone Meditation. In the previous stanza we were concerned with the “past” of the human soul, discovered in *spirit remembering*. In this stanza we are dealing with the “present,” as indicated by the words “spirit awareness” or as sometimes translated “spirit presence.”

To penetrate this second stanza, let us recall the edict referred to above: “I am the Human Being, I am the Past, Present, and Future, All mortals should lift my veil,” which was inscribed below the sculptural group, *The Representative of Humanity*, of which Rudolf Steiner said that hidden behind it is Isis-Sophia. Here in the second stanza we are dealing with the element of time which, as spiritual science teaches, is the realm of the etheric, where one can meet Christ—in the etheric. The etheric world is a “time world.” The human being’s relationship to time is enigmatic. In reality only the present exists, and from the present, one constructs phantoms of the past and future—imagination that place us in the *feeling* of the “stream of time,” or as Steiner puts it in the Foundation Stone, “the rhythm of time.” Many of us are familiar with a modern author who has capitalized on the central idea of this second stanza of the Foundation Stone, “spirit awareness” or “spirit presence,” with a series of books beginning with *The Power of Now*. In this book Eckhart Tolle illuminates “spirit presence” extraordinarily well. He talks about ending “involuntary and compulsive thinking,”¹⁴ in order to experience “no-mind,” which in Eastern parlance refers to “pure consciousness,” or “Samadhi.” He says:



Eckhart Tolle

As you go more deeply into the realm of no-mind ... *you feel your own presence* with such intensity and such joy that all thinking, all emotions, your physical body, as well as the whole external world become relatively insignificant in comparison to it. And yet this is not a selfish but a selfless state. It takes you beyond what you previously thought of as “your self.” *The presence is essentially you and at the same time inconceivably greater than you*¹⁵ (italics mine).

Notice in this quotation the reference (twice) to “presence” and to “feeling,” both central ideas in this second panel of the Foundation Stone. In Anthroposophical terms Tolle is pointing to the realm of “pure thought.” Thought cleansed of all subjectivity can enter, or more accurately, finds itself in what is experienced in the world as the light of consciousness. *Pure thought* is thought with the chaff removed, we might say—with no outer nature or expression, with no shell of language or even image. Rudolf Steiner refers to this “thinking without words” like this: “This is in fact the secret of modern initiation: to get beyond words to the experience of the spiritual.”¹⁶

¹⁴ From the book *The Power of Now*, [p. 16] Copyright 1999 by Eckhart Tolle, reprinted with permission of New World Library, Novato, CA. www.newworldlibrary.com/#.

¹⁵ Ibid.

¹⁶ GA 233a, Lecture of January 13, 1924.

In Eckhart Tolle’s language, “no-mind” is meant to express “getting beyond words to the experience of the spiritual.” He calls it a “selfless” state “beyond what you previously thought of as ‘your self.’” In the Foundation Stone Meditation, the second stanza, we find the words: “And the fire of the East which receives its forming in the West speaks: *In Christo Morimur, In Christ We Die.*” These words closely resemble the intent of Eckhart’s reference to the “selfless” state. In the words “In Christ we die,” we go beyond self to a selfless state. This leads to Eckhart’s final words quoted above: “The presence is essentially you and at the same time inconceivably greater than you.”¹⁷ This is the same as saying “it is not I but Christ in me,” recalling the famous words of St. Paul, which must become the personal motto of every Christian initiate.

Practicing “spirit presence” and experiencing “the power of now,” in the second stanza of the Foundation Stone, we find that we are referencing the world of feeling, which lives only in the present. Attentiveness or present-ness to feeling, to sensation, is divine. When our conscious I lives in feeling, we awaken to divine inspiration, while the feeling of the future or the past produces anxiety—desire or loathing. So, when we read in the Foundation Stone: “Practice spirit presence, in balance of soul, where the surging deeds of worlds becoming unite your own I with the I of the world, and you will truly feel in the life of the soul,” we can identify “balance of soul” to be the passive feminine gesture that balances the active masculine “practice spirit presence.” We may understand balance as positioning oneself equipoised between the past and future (the first and third stanzas of the FS). How important is “balance of soul?” It is “balance” or “composure” (as one translation has it) that ensures the birth of “true feeling.” Without “true feeling” we cannot truly participate in any meaningful way with the “world I.” We would lack authenticity. Only when we are balanced between “desire and loathing” are we unfettered from the world—free from compelling influences. Just here, at the balance point, we can have a gestative moment, a *present* intercourse between the world above and the world below. This is the moment that gives birth to the “I” in the realm of feeling—the true I. *It is a union of the Christ Son with the Daughter principle*¹⁸ centered in the heart. Again a “*henosis*”¹⁹ moment, a union that indicates initiation of the “feeling soul.”

With this in mind let us recall Raphael’s painting of St. George holding down the dragon, with the Virgin Sophia in the background. The Virgin Soul brings balance to the soul in the realm of feeling. In this painting, St. George is the active principle in the foreground, active in gesture on a rearing horse, “practicing spirit presence,” holding down the dragon of unrestrained feeling. And the woman in the center right background who represents the pure human soul (Virgin Sophia) is the picture of



¹⁷ *Op. Cit.*

¹⁸ Mother, Daughter, and Holy Soul are terms denoted by Valentin Tomberg as the feminine holy trinity that complements the traditional Father, Son, and Holy Spirit.

¹⁹ *Henosis* (union) is the Greek word used for the final of the three phases of initiation as delineated in the Mystery School tradition: *Catharsis* (preparation), *Photismos* (illumination) and *Henosis* (union). For a more fully developed exegesis of these stages of initiation see the author’s article “Understanding Pauline Initiation in the New Testament as Key to Meeting Christ in the Etheric,” <https://independent.academia.edu/BillTrusiewicz>.

composure, calmly standing still, unaffected by desire and loathing. In Raphael's painting, the virgin is holding her two hands together in a gesture of devotion before her heart, perfectly expressing "balance of soul." What is depicted in this second stanza of the Foundation Stone is the quality of soul that we must acquire from the Daughter aspect of the Virgin as we tread the path of knowledge that leads to freedom and love.

The Virgin Sophia in the Third Stanza of the Foundation Stone

Moving to the third stanza of the Foundation Stone, we read the words: "Practice Spirit Beholding, in stillness of Soul." Again we have the pairing of the Divine beings of spirit and soul—in this case The Holy Spirit and the Holy Soul. Here we see the Holy Spirit and the Holy Soul mentioned in the saying "In the *spirit's* world thoughts the *soul* awakens," which is taken from the Latin Rosicrucian dictum: *Per Spiritum Sanctum Reviviscimus*, meaning "By the Holy Spirit Comes Resurrection." Some versions of the Foundation Stone include this Latin maxim; others do not.

The Holy Soul quality with regard to *thinking*, which is the object of our seeking in the third stanza, is "stillness." In the human physiognomy the brain and the nervous system incorporate "stillness" in a way unlike any other organs of the body. Both the metabolic limb system and the rhythmic system incorporate movement. Actually in these systems movement is *of the essence*, enabling physical locomotion and *e-motion* as alluded to above in the first two stanzas. By contrast, the nerve-sense system of the human being, which includes the brain, is primarily seated in the human head and is characterized, as mentioned, by "stillness." The hierarchies that correspond to the human head and to the nerve-sense system were referred to in ancient times in association with the "fixed stars," mirroring the microcosm of the human being with the "fixed" or unmoving brain. Unlike all other parts of the body, the brain is surrounded by a bony encasement. In a certain sense the brain is like the bones that use the forces of death (still rigidity) to play their role. This is in contrast to the bony system, which is internal, adding structural stability to the body, making locomotion possible, freeing the human being in the world of space for movement. The bones depend for their rigidity on a stony, mineral structure like that of stony earth.

Where the bones of the head are external to the human brain, we see the quality of death permeating it, while in the limb system the deathly quality is wrapped in living tissue of muscles. The brain is not quite alive like the other organs of the body. The brain does not possess the redness symbolic of life like the other blood-permeated members of the body; it remains immobile and consists of "grey matter," again reflecting its deathlike nature. This is because something living and moving would not make a good mirror; the brain is a "still" mirror for human experience. If a mirror is moving it is difficult to see a reflection in it. The same is the case with the mirroring mind that reflects experience from a stationary position. When there is movement everywhere else in the body, the head alone remains as if suspended from above in relative stillness. The brain is also not subject to gravity like most of the rest of the body; it is suspended in water so it actually floats in the head. These features all add to the ability of the brain to act as an organ of reflection, as a mirror of experience.

All of this contributes to the brain's deathlike capacity. It captures our experience in the form of thoughts and concepts or fixed pictures that have a deathlike quality: they are inanimate copies, phantomlike reflections of reality, without life. Our capacity for analytical thinking, for intellectualization, for abstraction are directly connected with the brain's deathly nature. We might say that the brain's contribution to our humanity is to cause our experience of the activity of the outer world, which is always impinging upon us—to "stop dead." This pause on life is what makes true self-originated thinking possible.

Thankfully, "stopping dead" is not the end of the story. We can bring life back into our thoughts. Thinking can be resurrected. In Steiner's re-phrasing of an ancient dictum from the mysteries, he brought us some illuminating thoughts regarding the deathly nature expressed in the human bony system, which also apply to thinking:

Behold the man of bone,
And thou beholdest Death.
Look within the bones,
And thou beholdest the Awakener...²⁰

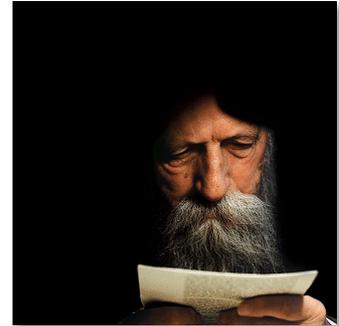
To complete the thought, Steiner adds: "You will in fact not understand what is said in the book about thinking [*The Philosophy of Freedom*], unless you know that man experiences thought by means of an inner experience of his skeleton."²¹ Just like the "awakener" in the bones, the dead nature of brain thinking can be *resurrected* and become the means to realize our full humanity. In the activity of resurrected thinking we find the key to human freedom and love, as in the third panel of the Foundation Stone—"in the spirit's world thoughts the soul awakens." How does this happen?

To understand the resurrection of thinking, let us first examine the process of cognition undergone by the human being as a sense being, which has both a deathly and a living, life-giving aspect—a resurrection aspect. Sensory stimuli: light phenomena all around us, sounds external and internal, feelings from outside and inside, smells and tastes—are continuously impinging upon our senses. We live in a sensory ocean as long as we are not asleep. If we lost our capacity to think, we would be completely lost in a sea of sensory activity responding automatically to every stimulus. Thinking makes it possible to slow down or stop the activity of the world around us. Much of our thinking, before we bring it under the supervision of our I, is merely a reaction to outer sensory stimuli and is therefore not free. The sense world compels us to react to it if we do not actively enter into the process of perceiving, which otherwise occurs spontaneously, without our guidance and control. We allow the world to overcome and control us by not entering the thinking process. This state of soul puts to death the I, which by nature lives in conscious awareness or attention. Without our participation in perceiving (thinking actively), our sense experience drags the I into a dreamy unconscious sea of sensory phenomena while our thinking passively submits to it. This is the first deathly aspect of thinking that must be overcome.

²⁰ Rudolf Steiner, *Rosicrucianism and Modern Initiation*, p. 72, Rudolf Steiner Press, London, 1982.

²¹ Ibid.

Another deathly process in thinking may be seen in a tendency to remain disconnected from the other, whether it be another person or any other thing that presents itself to us from the natural world or the world of man-made objects. This disconnect between “I and thou,” to borrow a phrase from Martin Buber, is a by-product of abstract thinking, which is thinking that stops at the husk of thought. Such thinking “mistakes the map for the territory;” it mistakes the representation of things by thought for the thing itself, which must be spiritually perceived to be resurrected—as indicated in the third stanza of the Foundation Stone. Such dead thinking is called nominalism. To repeat a saying of Rudolf Steiner we quoted earlier that illustrates this deathly quality of abstract thinking and its resurrection: “...the very essence, the secret of modern initiation: [is] to get beyond words, to a living experience of the spirit.”²²



Martin Buber

This illustrates the fact that spiritual perception in thinking meets the thing itself in the perception. It elevates the perceiver to “samadhi,” the state of awareness that overcomes the duality characteristic of ordinary perception.

A third deathly aspect of thinking is found in the predisposition to focus our attention only on the material world where spirit, which by nature is mobile, has become enchanted, or we might say *chained* to a particular form. The material world acts like a scrim: it is illusion when our thinking does not penetrate to the source of livingness in the world, which lies hidden within the world we perceive with our senses. The livingness of the natural world has its origin in the spiritual world, so we must practice “spirit beholding, in stillness of soul” to perceive it. Stillness is the natural state of the Virgin Sophia, the pure soul forces within us, which are uncorrupted by the imposing nature of sensory experience that are then mirrored by dead thoughts. In *stillness* alone can we bring our thinking will into the activity and unite it with cosmic thoughts, fulfilling the dictum in the third stanza of the Foundation Stone: “In the spirit’s cosmic thoughts the soul awakens.”

To illustrate the stillness referred to above, an excellent experiential example may be found in the description by Vladimir Solovyov (the 19th century Russian Sophiologist and theologian) of the psychological effects of his vision/visitation of Sophia that appears through the protagonist in his short fictional work “At the Dawn of Misty Youth”:

It was as though my entire existence—all my thoughts, feelings and desires—had melted and flowed together into a single, endless, sweet, bright, and dispassionate sensation. A single wondrous image *was motionlessly reflected in that sensation, as in a pure mirror*, and I felt and I knew that in that one was all. I loved with a new, all-absorbing and endless love, and in that love for the first time I sensed the whole fullness and meaning of life ²³ (italics mine).

²² GA 233a, Lecture of January 13, 1924.

²³ P. 243, *Divine Sophia, The Wisdom Writings of Vladimir Solovyov*. Judith Deutch Kornblatt, Cornell University Press, Copyright 2009.

In the third panel of the Foundation Stone, a holy union, a sacred marriage takes place between thinking and perceiving through a cancelling of deathly forces. Such a union is beautifully rendered with the words above: “all my thoughts, feelings and desires—had melted and flowed together into a single, endless, sweet, bright, and dispassionate sensation.” The resurrection of thinking can only occur, we could say, when one meets the being of Sophia, at which time, using Solovyov’s words, “all ... thoughts, feelings and desires ... melt and flow together.” In this living flow, percept mingles with concept and vice versa, as Rudolf Steiner adjures in his book *Philosophy of Freedom*.²⁴ The deathly quality of thinking—what we might call its “dryness”—is enlivened thereby through perceiving. And the deathly quality of perceiving—what might be called its “wetness”—must be mitigated by the dryness of the intellect, both “flowing together.” The sensory and the intellectual elements can both lead the soul astray, towards dry and disconnected intellectualism, which tends towards immobility or rigidity or towards an excess of mobility, the watery quality of the sensory, which lacks structure.²⁵

What is emphasized in the third panel of the Foundation Stone—what might be called the “intellectual” or “thinking” panel—is “stillness of soul.” Stillness is the grace afforded by the Holy Soul aspect of the Virgin Sophia in thinking; it calms the activity of the senses. Stillness of soul is the negative capability bestowed by the Virgin Sophia via the Holy Soul. It is the calming capacity of thinking that stills the raging sea of feelings. This feminine quality of thinking evokes the contemplative mood where devotion and thinking mingle freely. One need only call to mind a picture of Mary from the Matthew Gospel, the contemplative mother of Jesus, to get a feeling for the feminine quality of thinking. Here we see the union of thinking and perceiving with “spirit beholding” in “stillness of soul”— the active and passive principles of the Holy Spirit and the Holy Soul. They become the sacraments of bread and wine, the “dry” and the “wet” nourishment for the soul. The sop that Jesus gave to his disciples at the so-called last supper represents the union of the livingness of “wet” percept with the “dry” concept. The wet percept receives form and structure from the dry, and the dry concept receives life from the wet percept—the essence of communion. Rudolf Steiner said this of thinking: “Thinking is a communion of the human being. Knowledge/cognition, when it is real knowledge/cognition, becomes a sacrament.” Here we plainly see the Holy Spirit uniting with the Holy Soul, the third aspect of the Virgin Sophia, in “stillness” to give birth to “living thinking,” which is “bestowed on one’s own I.”



The Virgin in Prayer,
Giovanni Battista Salvi da Sassoferrato

²⁴ Also in later translations called *Intuitive Thinking as a Spiritual Path* and *Philosophy of Spiritual Activity*.

²⁵ For a further discussion see this author’s article “Archangel Michael: How Can We Know Him? Finding Forging and Wielding the Sword.”

The Virgin Sophia in the Fourth Stanza of the Foundation Stone

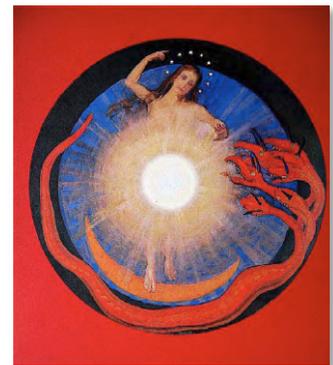
What is depicted so grandly, so magisterially, in the first three stanzas of the Foundation Stone Meditation is a picture of the three soul members, the willing, feeling, and thinking organs of the human being in relation to their cosmic counterparts, the Father and Mother, the Son (Christ) and the Daughter (Sophia), and the Holy Spirit and the Holy Soul. In these three stanzas these soul elements are dealt with separately, as parts, segmented for clarification, but lacking a certain connection that is provided in the last and fourth stanza of the FS. That is not to say that a connection is not depicted. We have shown in each stanza what we might call a vertical connection of the beings alluded to in each particular stanza, i.e., the soul members, with their higher spiritual counterparts in the three hierarchical realms called *spirits of strength*,



Pavel Florensky

spirits of light, and spirits of soul. Also, significantly, there is a coming together in each stanza of the human I and the world I on the levels of body, soul and spirit. But we don't see a horizontal connection of the three soul members until we get to the fourth stanza²⁶. The parts in each stanza must connect horizontally, to create a whole, a harmonic unity, a dynamic picture—ultimately a greater spiritual being. That spiritual being is the Isis-Sophia, the tri-partite being we have discussed at length in previous studies,^{27 28} to whom the Russian Sophiologist Pavel Florensky has given the motto *Omnia Conjungo*—I unite all. And the cosmic spiritual being of Isis-Sophia whose task is to unite our disparate soul members in herself, has an earthly reflection, the microcosmic Virgin Sophia, the purified and unified human soul.

If we work rightly with the Foundation Stone we will see and feel the strength of the streaming will-forces of this great being permeating our willing, feeling, and thinking. Those streaming forces are pictured in the Revelations of St. John, chapter 12, as a “woman clothed with the sun, with the moon beneath her feet and on her head a crown of twelve stars” who is the emissary of Christ's coming in the Etheric. This being of Isis-Sophia, as noted above, is expressed microcosmically as the wisdom of the Virgin Sophia in the human soul, giving birth to the human I on three levels of soul.



The final stanza of the Foundation Stone Meditation (the fourth) speaks of the Virgin Sophia as a singular being, as a unity, acting harmoniously in the human being, and again, as is true of the feminine in general, in a less conspicuous way. In the second half of the fourth stanza we read: “O Light Divine! / O Sun of Christ / Warm thou our hearts, / Enlighten thou our

²⁶ Except in the three phrases ending each of the first three stanzas but not dealt with here: “The Elemental beings hear it in East, West, North and South, may human beings here it.” Much could be said about the horizontal connection depicted here, which will need to be elucidated in a future article.

²⁷ “The Foundation Stone as the Being of Isis-Sophia: Some Results from Working with the Foundation Stone Meditation,” *Starlight*, Advent 2017, Vol. 17, No. 2, pp. 38-46.

²⁸ Also in an article by this author entitled “The Revelation of the Threefold Sophia: As Key to Meeting Christ in the Etheric,” *Starlight* Vol. 18 No. 2, Advent 2018, pp. 41-53.

heads,/ That good may become/ What from our hearts we would found/ And from our heads direct/ With single purpose." Here we have a beautiful picture of the three soul members of the human being addressed in the first three stanzas of the FS *working together*. The union of the Christ Sun and the Virgin Sophia (the soul) is consummated with the words: "Warm thou our hearts" (refer to the second stanza, the rhythmic system), "Enlighten thou are heads," (refer to the third stanza, the nerve-sense system), "That good may become," (refer to the first stanza, the metabolic limb system.) This time, the references to the three soul members of the human being are found TOGETHER, depicting a climactic union, a consummating "*henosis*" (union), which denotes the final stage of initiation in the human warmth, the fire of the human ego elevated to become Spirit-Self.

Conclusion

We have endeavored in this essay to condense from the first three stanzas of the Foundation Stone essential aspects or qualities of the Virgin Sophia, the pure human soul. The picture of the Virgin Sophia uniting with the threefold spirit is concentrated in the words: "Practice Spirit Recollection/ In depths of soul; Practice Spirit Presence/ In Balance of soul; and Practice Spirit Beholding/ In stillness of soul." The feminine qualities of Depth, Balance, and Stillness are extraordinarily vital in terms of the soul's ability to unite with spirit. The human soul (Virgin Sophia) united with the spirit is the soul at peace with both inner and outer worlds—supremely blessed and positioned to serve the spirit unhindered, "that good may become what we from our hearts found and heads direct with single purpose."

Above, we have shown how the last stanza (the fourth) unites the first three stanzas. I would only add to this a recognition of the word "we." Again, "*that good may become what WE from our hearts found and heads direct with single purpose.*" A most significant word in this context! In this fourth and final stanza of the Foundation Stone, the union, the initiation "*henosis*" is extended to the level of community. The uniting quality of the Virgin Sophia extends to the community of souls who have discovered the power of the Virgin in themselves. The Virgin Sophia gives birth in us to the Spirit Self, the Christ-permeated astral body—called by St. Paul *the Christ in you*.

As we gaze with longing towards the future Sixth Epoch community of Philadelphia—the city of brotherly / sisterly love, we can realize that it is only the Virgin Sophia that can grant us the grace of that vision that was called by Daniel Andreyev *the Rose of the World*. It is only with the help of the Mother, the Daughter, and the Holy Soul that the divisions that keep human beings separated from one another, the differences that are as diverse as each and every human being, the differences that have been scripted by the karma of our past incarnations—only with the help of the Virgin Sophia can we hope to come together. Through her initiation, as we see it delineated in the Foundation Stone, we can transform the differences that divide humanity into a unifying diversity, a living communion of human beings, just as petals of a rose are united in one. The gift of the Virgin Sophia, through initiation, transforms our uniqueness as individuals into a unifying, edifying force, as the multitude of stars aflame above us express with familial warmth and wisdom the enduring love of God visibly every night and invisibly every day.

The History and Activity of the Hungarian Sophia Foundation

Krisztina Cseri

The story of the Hungarian Sophia Foundation began in 2010, when after a long path-seeking period I found the work of Willi Sucher and Robert Powell on the internet, and later—as a second step—when I met the two people with whom I established the Foundation in 2012.



I learnt astrosophy at a course between 2004-2007 from a Hungarian astrology teacher, who simultaneously worked with the tropical and sidereal zodiacs in interpreting horoscopes. (Sidereal zodiac meant not-equal sized sidereal signs for him.) Looking back, I am very grateful to him, because he was brave enough to choose this path among the many astrologers with only a tropical view in Hungary.

He gave me a great deal of fundamental knowledge which I use in my studies even today. However, I was quite young then and I did not even know about anthroposophy at that time, so I could believe to a certain degree that the tropical zodiac is in relation with the operation of our soul, and the sidereal zodiac is in relation with our spiritual tasks (summarizing briefly the main line of his teaching). As time passed by, I recognized that—even without any knowledge of anthroposophy—his handling of the operation of the soul and spirit is quite confusing, and the usage of not-equal sized sidereal signs is not satisfying from different points of view.

Between 2007 and 2009 I was introduced to anthroposophy, and at Pentecost in 2009 the impression of the Centenary of Rudolf Steiner's Budapest-lectures made me leave my economic work in the financial area in order to study anthroposophy in a deeper sense, in addition to astrology. (Originally I am an economist by profession.) I tried to detect the possible bridges between classical astrology and the astrology-related statements of Rudolf Steiner.

After many inner struggles in my astrological studies, I finally found the work of Willi Sucher and Robert Powell at almost the same time in 2010. After reading a few pages from the volumes of *Hermetic Astrology*, I knew that this was the approach *which I had always sought for*. This meeting called my attention to my deeper karmic commitments.

I sought the Hungarian Anthroposophical Society to see if they could help to issue the works of Willi Sucher and Robert Powell in the winter of 2010/2011, but they did not show much interest. Only one person, László Lesti, who was then a member of the Board, and who is now my husband, showed an interest, and together we founded a company in the Spring of 2011 in order to issue these and related books. The company's name is Regulus Art Ltd. We also attended one of Robert Powell's seminars in Assisi in July 2011, during which we invited him to Hungary for the next year. In 2012, he actually came to hold a seminar in Budapest—as far as I know, directly after his first visit to Finland.

In 2012, there came a very deep impression that we must found a Hungarian Sophia Foundation to have a calling signal in the country towards those who could join us. At that time we did not know what would come; we had just the impulse that we had to do it. In the

Foundation since the beginning, only my husband and I had been active participants, but I have to mention that there was a third individuality (also in the official Curators Circle) who took part in a passive way. He passed the threshold in 2014, so he is now with us from the other side of existence. Looking back, maybe it was also because of him that we had to establish the Foundation at that time and not later. This man (his name was János Papp) was born in 1928, my husband in 1949, and me in 1975. So in Hungary it seems that the representatives of three generations could give an initiatory impulse to the Sophianic activity.

In 2011-2012 we started to deal with the translation of the books by Robert Powell and Kevin Dann. In the following years, we published *Christ and the Mayan Calendar; The Sophia Teachings; The Most Holy Trinosophia and the New Revelation of the Divine Feminine; The Mystery, Biography and Destiny of Mary Magdalene; The History of the Zodiac; and The Astrological Revolution*. We have also issued the *Studies on the Foundation Stone Meditation* by Valentin Tomberg. (I have translated approximately two-thirds of the *Hermetic Astrology* volumes.) Besides our publishing activity we could take over a website from a friend, through which we can sell these books among other spiritual works (www.szellemtudomany.hu).

I started the translation of *Meditations on the Tarot* in 2013 in order to have a basic knowledge on which it is possible to build the work of a local community. However, our destiny gave other quite joyful but quite exhausting engagements. We gave life to two children (our daughter was born in 2014 and our son in 2016). It meant that I had much less time for the translating work, and I could only finish it in 2020. Thus, due to our little children we could not finish the main basic work to form a circle to cultivate Sophianic activity, and we also could not give time to any communal retreats in the presence of the children. The other impediment was our distance from Budapest where most of the people live who might be interested. In 2020 we moved to another village closer to Budapest, so it is our hope that now (February, 2021) we can start a new "Sophianic" life, based to a large extent upon the topic of the work of the Anonymous Author of *Meditations on the Tarot*.

Regarding our national Sophianic activity, I would also like to mention two Hungarian specialities. One is that we had a communist dictatory period until 1989. For approximately forty years there were no Waldorf institutions in operation, and in addition, students of anthroposophy could meet only in small numbers in private flats. Many do not know that the first Waldorf School in the world outside Germany was founded in Budapest in 1926 by Nagy Emilné Göllner Mária, who attended the lectures of Rudolf Steiner in 1924. This school had to be closed in 1933, but this foundation of a school was one of the signs of a very intensive beginning of anthroposophical activity in Hungary. Afterwards history imposed a strong effect on the spiritual movement, and also on the whole cultural life of the country. After World War II, during the communist era, people could generally only learn Russian as their second language. Therefore, the majority of the older generations (older than me) cannot speak any foreign languages. (As time passed on, they also forgot Russian as they had not used it in everyday life.) This means that whole generations could not get into contact with the spirituality of anthroposophy for a long time as they did not speak Western languages or, even if they spoke, they had no relatives or friends abroad who could have helped to procure books in some way. As

we were detached from the Western world, the majority of the people did not even know that they should know about any spiritual movement—speaking in general, though there were always a few people who kept the spirit alive. I think the spiritual development is, in a few respects, still in a delay (lacking the relevant literature in Hungarian), and this is why it is so important to translate the books into Hungarian.



Babba Maria

The other speciality comes from even earlier times. Of the quite complex history of the Hungarians, let me point out the treaty of Trianon in 1920, when approximately two thirds of the country was cut and attached to other countries. Regarding our activity, it is important, because if someone examines our nation astrogeographically, it can turn out that a foreign land is populated by Hungarians instead of the nation that the name of the country suggests on the present map. Though I have to add that most of these people moved to the present-day Hungary in the decades after 1920, so altogether I would say that only in Transylvania (in Romania) is there a quite massive group of Hungarians today. If you see for example Csíkszereda on the map, 83% of its population is Hungarian. And here we have a correspondence with an important Sophianic issue. The most important pilgrimage site of Hungary is Csíksomlyó (at least since 1442) in Transylvania, where every year, always at Pentecost,

hundreds of thousands of people go to honour *Babba Maria* (or *Nagyboldogasszony*, the woman clothed with the Sun) in the Pilgrimage Church. Due to the increasing interest, in 1993 a new altar was built at the mountainside, and since then the celebrations of the Eucharist have been taking place outdoors. Csíksomlyó became also a meeting place for Hungarians from all over the world (nowadays ca. 9.8 million Hungarians live in Hungary, ca. 2.5 million in the neighbouring countries, and ca. 2 million all over the world).

The primary aim of our activity is to bring the spiritual interpretation of Sophia (and other dimensions of the work of our spiritual teachers) closer to Hungarian people. It means that we would like to translate more spiritual works by our guiding teachers (including the works of Valentin Tomberg, Peter Deunov, Judith von Halle, and Robert Powell), and introduce also the Choreocosmos and Sacred Eurythmy to supplement knowledge by communal movement, consequently producing a kind of communal life. As I wrote above, we are still in a phase when we are at a beginning regarding communal retreats. Our secondary aim would be the building of bridges to the communities or individuals of other nations, including the readers of this Journal.

We attended two of Robert Powell's seminars in Kinsau, Germany and Roncegno, Italy in 2018. It was a great experience also that we could get acquainted with new friends including Joel Matthew Park, Natalia Haarahiltunen and Markku Maula, Roberto Colossimo, and many others. There began a co-operation among us, though organizing any retreat internationally is not an easy task. Later, in 2019, Harrie Salman and Sabrina Wendtner also offered to visit us in Hungary and help with holding lectures and teaching eurythmy in a small circle.

What can I say today? The coronavirus epidemic put an end to these initiatives—at least for a while. Here in Hungary the situation is similar to other countries. And with children it is more risky to travel anywhere. Unfortunately, our existential situation is getting worse as we can sell less books than earlier and we also have a few relatives who lost their jobs and who need our help. Nevertheless, we would do our best if someone would visit us, and we could arrange a free accommodation.

I myself am interested most in astrology/astrosophy, my husband in general spiritual questions, and our weakest point is eurythmy. We sometimes have correspondence with Natalia on astrosophical issues, and it was also she who encouraged me to introduce ourselves in this Journal. Joel also encouraged me to write an article in *Star Wisdom* on a topic which we talked about in Kinsau, so I am very glad and thankful to both of them for these possibilities.

I think we have much work to do. Robert and the whole astrosophical circle (including mainly those who wrote articles here or in *Star Wisdom Journals*) made such a huge work that initially it is enough to grasp the contents at all. However, there are many questions arising from different perspectives and there are studies which are unfinished in the sense that the research could be continued. Though “ordinary” astrology has made huge steps in the psychological characterization of the signs and houses, both the sidereal approach and the spiritual approach are still missing on a larger scale. What I mean here is, for example, a new astrosophical book, which could give an explanation of the sidereal zodiacal signs, taking into account the clarifying of the distortion of the characterizations due to the partial overlapping of the “tropical experience” and “sidereal experience.” The question of the house system is also an unfinished theme, and with giving new content and levels of interpretation to this issue maybe the latent or real tension among the different researchers could also be solved on an elevated level. I think the study of the correspondences between the embryonic life and the actual life of the individual still needs further research. Personally, I am also very interested in the three-dimensional structure of the starry world in which the Earth is placed, where I think that not everything should be projected to the ecliptic, but it can have relevance in which angles (not projected, but real angles) the sidereal forces reach us. I would also study further the Nodes of the planets where meeting fields are found among the spheres (it would be interesting to research this question in relation to the Sephiroth Tree as well). It would also be an important theme to illuminate the recently quite fashionable question of Lilith, who can be an Anti-Sophianic being, and the issue of the elliptic and lemniscatic paths of the planets in general. (I am sorry, if there already exist, without my knowing, spiritually oriented books published on these themes, I would be thankful if someone would call my attention towards them through the editor of this Journal.) I would also mention a theme, which is quite close to me, as I am a Hungarian. This is the Hungarian Holy Crown, which is full of symbolism and which I think is a Sophianic symbol (not only for Hungarians).

Today, in the quite dark shadow of the beasts, maybe we cannot meet, but can connect through means like this (an article) and then we can be together in our consciousness. We can also join in any prayer when we think of each other and the whole humanity for the spiritual awakening of the world. In a certain sense we could step even closer to each other from under

the different folk spirits to make our connections stronger for the present and for the future. Borders are mainly closed between the countries. I think it is not only a necessity for us to draw closer through spiritual channels, but probably we can help to moderate in this way the present-day world situation as well, involving our higher spiritual (Angelic) helpers while producing a *living* international net against the *other* international net (world wide web etc.).

Here in Hungary the anthroposophical community is in a great crisis. Now there are two rival journals in its circle, and we could have had the chance to publish an article titled “On the Activities of the Sophia Communities” in the Christmas issue of one of the journals, as well as presenting Judith von Halle in another article. I have a hope that free spiritual life can appear in anthroposophically-oriented movements with the feeling of *brotherhood* and with the commitment to help humanity *together* to recognize the Ahrimanic and Sorathic influences and the helping presence of the forces of Christ and Sophia.

January 14, 2021

You may email Krisztina at krisztinahcs@hotmail.com.

The website of the Hungarian Sophia Foundation is www.szofia-magyarorszag.hu.

The Future Culture of Divine Sophia¹

Harrie Salman

The spiritual teachers Rudolf Steiner (1861-1925) and Peter Deunov (1864-1944) have spoken about the next culture in terms of love and brotherhood. They located the centre of this culture in the Slavic countries. More specifically the new culture is supposed to have as its core area Northern Russia, the Baltic countries and Finland. From there it will spread over the world. It is usually called the Slavic culture, but we may also call it the Sophia culture, because its basic qualities will be more feminine than in our present culture (the 5th post-Atlantean culture) and because the lands in Northern Russia were dedicated to the cathedral of Holy Sophia, the wisdom of God, in Novgorod. In the later Middle Ages they were known as the Land of Holy Sophia. In this article we will bring together some visions of this coming Sophianic culture.

Steiner – The Culture of the Developing Spirit-Self

One of the tasks of Anthroposophy is to prepare the next culture that, according to Rudolf Steiner, will begin around the year 3573. This culture will be characterised by inspirations from the constellation of Aquarius. Inspirations from the stars need time to become effective in a new culture. According to Steiner, this time lag is 1199 years. The beginning of the astrological age of Aquarius is in 2374.



¹ This article elaborates the content of a lecture given on July 26, 2019 during a Sophia seminar in Lappeenranta, Finland.

Steiner connects the sequence of cultures with the development of our etheric, psychic and spiritual bodies. In our present culture we develop our consciousness soul, and in the coming culture our spirit-self will begin to develop. This spiritual body can be understood as the transformation of our astral body that is brought about by our I. The spirit-self is the higher self of man, known as *manas* in Theosophy. Its full development will only be reached in the next planetary stage of the Earth.

By learning to control our urges, sensations, and desires, our astral body will be ruled by our I and gradually be transformed into what was called in esoteric Christianity the *Virgin Sophia*. This is the purified soul that can receive the individualized Holy Spirit, which is the spirit-self. The culture of Holy Sophia is in this sense the culture in which people will purify their souls into vessels for their spirit-self. We may also call them "Grail vessels." This spiritual self is a manifestation of the spiritual world within our I. Its further development leads to our awakening to a higher spiritual consciousness.

According to Rudolf Steiner, in this future culture of spiritual awakening, whose first beginnings are already here, natural etheric clairvoyance will be widespread. People will be more consciously connected with their angels. Their society will be different, no power will be exercised over them, so that we can speak of a condition of "anarchy" in a positive sense. People will rule themselves. According to Rudolf Steiner, the community of Philadelphia (brotherly love), mentioned as the 6th community of the *Book of the Apocalypse*, is an image of the next culture.

On October 9, 1918, Rudolf Steiner spoke about the activity of the angelic world in our astral bodies.² The angels are weaving into them three kinds of images that will lead to the new social forms of the future. The first images will provoke a feeling of unhappiness when others around us are not happy. This awakens an impulse of brotherhood. The second kind of images will make it possible in the future for everyone to see something divine in every other human being. We will see in others the hidden image of God. This will turn every encounter into a religious act, a sacrament, that will in the future replace institutionalized religions. Freedom of religious life will be the consequence of this experience. And the third group of images will enable us to experience in our thinking the spiritual nature of reality.

Awareness of these three results of angelic activity is essential for an understanding of the new culture, characterized by brotherhood, religious freedom, and a spiritual approach to reality. Steiner warned that we should become conscious of these activities; otherwise the images will be placed in our etheric bodies and will work in an instinctive way. This will lead to the opposite of brotherhood (i.e., nationalism), to the development of materialistic medicines, and to an egoistic use of machines based on an instinctive skill in creating harmonizing vibrations to make them work.

When we follow the weaving of these images with our consciousness, we will be guided by them to the next culture. We can do this by developing an interest in other people that is deeper than usual in our culture, thereby enabling us to receive a vision of the secret of what the other person is. We also will come to understand that true Christianity leads to absolute freedom of

² Rudolf Steiner, *Der Tod als Lebenswandelung*, Complete Works, Nr. 182.

religion. Finally, we will be able to develop insights into the spiritual nature of reality. We must pursue our path to the new culture in spite of the spiritual beings that want to lead us astray and keep us from working with the images of the angels.

The Russian folk soul carries its own images that have shaped the culture of Old Russia—the image of Mother Earth, that shows us that we are members of the family of mankind, in which all our brothers and sisters deserve to be happy (as in the first image of the angels); the image of the Invisible City of Kitezh, which is an image of the society of the future; and the image of Holy Sophia, the Wisdom of God, to whom the important churches of Kiev and Novgorod were dedicated.

In a lecture held on November 3, 1918, Rudolf Steiner pointed to the special mood that lives in the Russian soul and that is essential for the formation of the new culture. He called this an “invincible Grail mood” that will be the foundation for the Russian future and its contribution to the spirit-self culture. In this mood we connect heaven and earth by transforming our earthly reality and raising it up to receive the spirit from above. The Russian nation has the mission to work on this religious Grail “system” so that it can become a “cultural ferment” all over the world in the new culture.³

In this lecture, Steiner differentiated the nations of Europe according to the basic forms of their spiritual life—as a “nation of the lodges” in the West, as a “nation of the churches” in Central Europe, and as a “nation of Christ” in the East. Among these nations, Christ has been experienced in different ways. In the East he was experienced as Spirit, as a spiritual being, in Central Europe as a King, and in the West as a Teacher. Russia has become this Christ-nation through a process of preparation that started in the 9th century, through which the Russian soul develops special qualities. In this process a territory was created where people kept their souls open for the continuous influx of the impulse of Christ, for the ongoing presence of the “breath of Christ.” He remains present in their souls as “an inner aura that permeates the thoughts and feelings of this nation,” as Steiner said in a lecture of November 2, 1918.⁴



In his book *The Spiritual Origins of Eastern Europe and the Future Mysteries of the Holy Grail*, Sergei O. Prokofieff describes this Grail mood in terms of three qualities: the willingness to make sacrifices, patience, and compassion. These are essential qualities of the Russian soul which are visible in Russian life and literature. They shine through the outer appearance of souls that can however be darkened by the strong forces of the Russian double, the shadow of the true Russian being.

In another context, Steiner spoke about a transformation of the human soul that will enable Christ to work through human beings. Then he will work as a teacher, a farmer, a medical doctor in social life. We can imagine how people of the new culture will realize the Christ impulse of love in daily life so that Christ can work in such a way. In their communities, the people of the next culture will ask others to help them carry their personal karma. In early Christianity this was done through a public confession of the transgressions of the members of the congregation. Only later the personal confession to a priest was introduced. In the past, Russian peasants used

³ Rudolf Steiner, *From Symptom to Reality in Modern History*, CW, Nr. 185.

⁴ Idem.

to confess their sins to Mother Earth while they were lying prostrated on their fields. In the next culture people may ask the help of others to transform their karma.

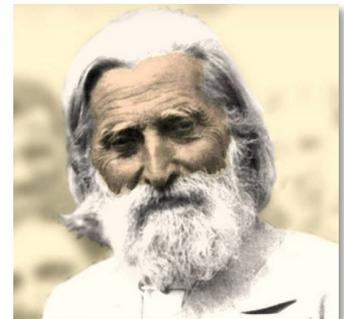
This co-carrying of karma leads to taking on a part of the negative karma of other people. It can take place in social life, but it may also be a decision taken before we are born. We can exchange (part of) our positive karma with a fellow human being who is too heavily loaded by his/her negative karma. In a lecture of November 11, 1922, Steiner also spoke about the possibility that before we descend into the new physical body that we have prepared, we can give this body to another person whom we have heavily damaged in an earlier life, in order to harmonize our karma.⁵

The next culture will not only be a culture of love and brotherhood; there will also be conflicts with people who remain stuck in their egoism and refuse to take care of others. In the future these conflicts that already are visible on a global level will escalate into a war of all against all, as Rudolf Steiner predicted.

Anthroposophy prepares the next culture from Central Europe by opening new spiritual dimensions of reality. Central European anthroposophy has a rather mental character, and in Russia it will be ensouled. Russians will bring the fire and the warmth of the Slavic soul to the spiritual future of Europe. They have to “ensoul the spirit,” “breathe soul into the spirit,” as Steiner told Russian anthroposophists in Helsinki on April 11, 1912.⁶

Peter Deunov – The New Culture of the Slavic People (the Spiritual Israel)

A second preparation for the new culture comes from Bulgaria. In 1898 the Bulgarian spiritual teacher Peter Deunov read a message with the title *A Call to My Nation*. This call came from the folk spirit of the Bulgarian nation, who had presented himself to Deunov as Elohil and as the guide of this nation and of the other Slavic nations to the new culture. His preparatory work had started in the 9th century.⁷ Deunov committed himself to Elohil’s mission and began to work on the spiritual education of the Bulgarian nation. This work radiated out into many other countries, including Russia.



Deunov can be regarded as the younger brother of Steiner, and his School of the White Brotherhood as a parallel school to what Steiner developed in his spiritual school. Steiner’s teaching concentrates on the spiritualization of thinking, while Deunov starts with the purification of the human heart. Their basic views on man and the cosmos are very similar, as well as their message on the Second Coming of Christ. On March 22, 1914, Deunov announced the beginning of the Second Coming on that particular day. He also declared that it was the beginning of the New Age, which is at the same time the Age of the returning Christ and the Age of Aquarius.

⁵ Rudolf Steiner, *Spirit as Sculptor of Human Organism*, CW Nr. 218.

⁶ Rudolf Steiner, Speech to Russian participants, in *Our Connection with the Elemental World*, CW, Nr. 136.

⁷ The text of this message has been translated by Harrie Salman and can be found at:

<http://en-petardanov.com/topic/900-a-call-to-my-people—bulgarian-sons-of-the-slavic-family/>

According to Elohil, the Slavic people are predestined to prepare the ground for the New Age of Christ. Following his revelation, Peter Deunov was the first teacher to define the next culture as the Slavic culture. In his teaching, which he called the Teaching of Christ, Deunov wanted to show the way to this new culture. In 1944, the last year of his life, he lived in a village near Sofia with a group of disciples. Excerpts of his talks have been collected in the book *The Wellspring of Good*, of which various editions exist. In this book, in the section on “The Slavic Nation,” we hear him saying:

- The Slavic people will bring something new. They come now to create the new culture. In a sense, they are now the spiritual Israel.
- In general, Western people have a developed intellect. In the Latin people, the feelings and heart are developed. The Slavic people now carry the power of the soul—Love. They are the people of Love for humankind. They carry the culture of Brotherhood.
- One of the great characteristics of the Slavic nations is self-sacrifice.
- A beautiful quality of the Slavic nation is altruism.
- All Slavic people need to unite into one. After the unification of the Slavs, the whole world will unite. The future race will unite all. The Slavs will introduce a spiritual element into the world—that we may become as brothers. Their mission is the unification of all nations.⁸

On different aspects of the new culture, Peter Deunov said in the aforementioned book:

- All musicians and singers will be inspired in the future. Their music will be able to cause the total transformation in the fallen souls and will awaken the impulse for science in those who have never desired to study.
- The future culture is of the heart. For this reason we need to be attentive to our hearts and nourish them.
- In the future order, money will be a servant of Love, and power will serve Love.
- New organs are forming in the human brain for the man of the future.
- A new Knowledge, a new culture is coming into the world. I call it the culture of Divine Love, Wisdom and Truth. It will teach people how to live.
- An illuminated epoch is coming. The idea of brotherhood will come into realization. This Divine Spring will come gradually, not all at once. People will change without noticing.
- The new which is coming into the world is to work out of Love.
- Everyone will work without being paid. This will come in the future.
- The day will come when money will go out of circulation.
- The Slavic people will serve as the engraftment of the sixth race (the people of the new cycle of seven cultures that will come after the current cycle of seven post-Atlantic cultures).

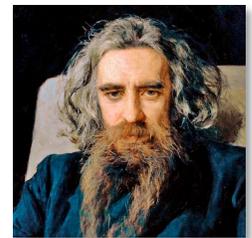
⁸ *The Wellspring of Good*, pp 362-365.

Vidar—The Philosophy of the Spirit-Self Culture

In the 9th century, Swedish Vikings rowed into the waterways of the Finnic and Slavic lands of Eastern Europe. They established a new order with the force of their I-consciousness and created the early Russian state in the territory between Novgorod in the north and Kiev in the south. This Germanic intervention created conditions for the development of Russian society prior to the invasion of the Mongolian hordes in the 13th century. Here we see a third force working for the preparation of the new culture.

It is a source of inspiration that works in a more hidden way than the inspirations from Central European Anthroposophy and the Bulgarian School of the White Brotherhood. In the future, the consciousness of Northern Europe will again be necessary for the further development of Russia. Already in 1703 imperator Peter the Great opened a window to Europe by founding the town of St. Petersburg in a territory where Finnic people were living.

In his lectures on the mission of the individual folk souls, Rudolf Steiner spoke about a future task of Vidar, the leading archangel of Scandinavia, in the second part of the epoch of the consciousness soul (ca. 2400-3500). It is the task to make available for mankind the philosophy of the culture of the spirit-self, that was already prepared by the Russian philosopher Vladimir Solovyov and his contemporaries. On June 17, 1910, Steiner said:



Vladimir Solovyov

[Vidar is] specially capable of bringing about that which could not yet be given in the first half of the fifth post-Atlantean age of civilization but which may still play its part in the second, viz., the spiritual element which we pointed out as being prophetically germinal in the Slavic philosophy and national sentiment. While this was in a state of preparation, the first half of the fifth post-Atlantean age of civilization had to be passed through. All that could be attained then to begin with was a very sublimated spiritual perception in the form of philosophy. This must then be grasped and permeated by the forces of the people, so that it may become the common possession of mankind and become comprehensible in all parts of our earth-life.⁹

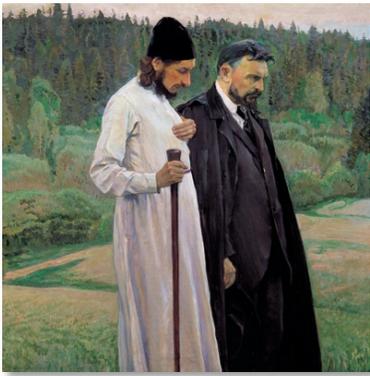
Daniil Andreev—The Culture of the Rose of the World



Novgorod
Cathedral of Holy Sophia

Russian culture has a strong feminine aspect that goes back to the veneration of Mother Earth. In the Russian Orthodox tradition that was strongly influenced from Bulgaria, the cult of Sophia, the Holy Wisdom of God, became very important. She was considered to have incarnated in the Virgin Maria, and the cathedrals of Kiev and Novgorod were dedicated to her. In the 19th and 20th centuries this feminine quality appeared in Russian philosophy. Vladimir Solovyov was the founder of the Russian teaching of Sophiology, the study of Holy Wisdom, and he began a

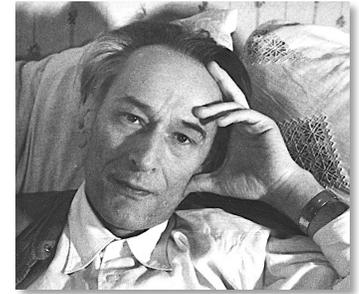
⁹ Rudolf Steiner, *The Mission of Individual Folk-Souls*, CW Nr. 121, lecture 11.



Florensky and Bulgakov

tradition of religious philosophy that strongly influenced the theologians Pavel Florensky and Sergei Bulgakov, the anthroposophist Valentin Tomberg, and the poet Daniil Andreev.

Among these Sophiologists, only Daniil Andreev (1906-1959) gave a vision of the culture of the future. Tomberg referred to it as the “Eternal Israel,” comparing those who are preparing it to the Israelites on their way from Egypt to Palestine. Andreev



Daniil Andreev

is known for his visionary book *The Rose of the World*, written in a Soviet prison between 1950 and 1957, edited after his release and published in 1991.¹⁰ It describes his journeys in the spiritual world in which he was guided by the writers Michail Lermontov and Fyodor Dostoevsky and by the poet Alexander Blok, who explained to him the structure of the spiritual world and the spiritual history of Russia.

Andreev describes that the nineteen great cultures have an inspiring center in the spiritual world called a *zatomis*, the home of the enlightened and pious souls. The Grail temple of Monsalvat is the *zatomis* of Northwestern Europe and the English-speaking world, while the spiritual center of Russia is called Heavenly Russia (or Kitez). Inside this center is the Heavenly Kremlin, where half a million enlightened souls abide. Here a new temple is being built for the “Great Feminine Essence,” the “Great Feminine Monad,” called Zventa Sventana (which means the Brightest of Bright, the Holiest of Holy). According to Andreev, she descended from the highest realms of the spiritual world to its lower realms at the end of the 18th century. She will be born in Heavenly Russia in an “ethereal” human form created by Yarosvet and Navna, two elevated spiritual beings guiding Russian culture.

This book also contains a description of the new world religion called the “Rose of the World,” that will unite the existing religions and found a global spiritual culture inspired by Zventa Sventana. Andreev imagines that her coming to Heavenly Russia and the creation of this universal religion, which are both predestined, will happen in the coming two centuries, when mankind is ready for it. It will transform the society into a religious community, realizing thereby the so-called “Russian Idea” of the writer Dostoevsky and philosopher Solovyov.

The new feminine culture will encompass all aspects of social life, unite the nations of the world in a brotherhood, diffuse material well-being, raise the standards of morality and culture, create a cult of the Holy Virgin-Mother and of Zventa Sventana, educate people as persons with noble qualities, and transform the planet into a garden. This will be a “Golden Age,” as Andreev wrote. The main goal of the Rose of the World will be to save as many souls as possible from the danger of spiritual enslavement by the coming Antichrist.

¹⁰ Daniil Andreev, *The Rose of the World*, Lindisfarne Books, Hudson 1997. This edition contains the first six of the twelve parts of the book. The whole book has been translated into German: Daniil Andrejew, *Rosa Mira: Die Weltrose*, Vega e.K. Verlag, Frankeneck, 2005-2009, in three volumes. In Finnish: Daniil Andrejev, *Rauhan Ruusu*, Helsinki, Ruusu-Ristin kirjallisuusseura, 2008.

Andreev expected the coming of this Anti-Logos at some moment in the 23rd century. He will destroy the Rose of the World, and when his evil rule as global leader of more than a century shall be brought to an end by Christ, only a few dozen true believers will remain. After several decades, the Second Coming will take place in the 24th century, Andreev thought. Then Christ will rule over a new epoch together with Zventa Sventana, who will appear like the Cosmic Virgin from the *Apocalypse* of St. John.

The Rose of the World is a prophetic book that looks forward to a future feminine culture in which Zventa Sventana can be seen as a manifestation of Holy Sophia. Andreev was a seer, but also an heir to a tradition of religious philosophy in which the topics of Holy Sophia, the Antichrist, and the Second Coming of Christ played a significant role. His apocalyptic visions created a story that captivated the minds of millions of Russians. We cannot remain under their fascination, but we must investigate their truth and meaning, and see if they fit into our image of the future.

Robert Powell proposed a time frame for the descent of Zventa Sventana to the Earth, which he takes as an historical fact that, according to Andreev, took place around 1800. Powell starts from the year 1775.¹¹ In phase 1 (1775-2375) she is Sophia, clothed with the twelve stars of the zodiac, who arrived from the central sun of our galaxy in the Orion arm of our galaxy and began a further descent towards our solar system. In 2375 the Age of Aquarius will begin, and around this time Andreev placed the Second Coming.

In phase 2 (2375-2975) she is Sophia clothed with the Sun, who will arrive in our solar system and unite with the Sun, before descending to the sphere of the Moon. In phase 3 (2975-3575) she is Sophia with the Moon under her feet, who will arrive from the sphere of the Moon in her ethereal form in the aura of the Earth in 3575, when the Slavic culture will begin.

A Sophianic Culture

Seen from this perspective, Daniil Andreev may have placed the coming of the Rose of the World as the new culture, and of Zventa Sventana too early in time. Her identity with Holy Sophia is not clear, nor how her appearance can be connected with the apocalyptic vision of the Cosmic Virgin and the marriage of the Bride (Sophia) and the Lamb (Christ) at the End of Times. The interpretation of spiritual events and their foreshadowing in earlier times is, however, difficult. What Andreev saw as the establishment of the world religion of the Rose of the World can also be seen as the coming of an age of feminine spirituality that has already started. This might become a global movement in the coming centuries before it will blossom in the Slavic culture of the future. The prediction by Andreev of the coming of the Antichrist in the 23rd century, that Solovyov predicted for the 21st century, can also be seen in relation to the prediction by Rudolf Steiner of the incorporation of Ahriman in a human being at the beginning of the 21st century. The reign of the dark “prince of this world,” as the New Testament calls him, is already all around us. In the spiritual world we look through windows at spiritual realities, but it is difficult to say when they will appear on earth, as there are always many stages.

¹¹ Robert Powell and Estelle Isaacson, *The Mystery of Sophia*, Lindisfarne Books, Great Barrington, 2014, chapter 16.

As far as I know, Andreev was the first seer to speak about the “Feminine Essence” Zventa Sventana that is inspiring a new global religion and preparing herself to descend to the etheric world of the Earth, to work together with Christ. Recently the seeress Estelle Isaacson has also written about the descent of Holy Sophia to the Earth and her union with Christ in the hearts of humanity.¹² For most people, including anthroposophists, this is a totally new perspective on the transformation of spiritual life as we move towards the beginning of the new Slavic culture.

In this article we have met many aspects of the new culture. In the spiritual life of the future we will concentrate on the connection with our higher self and on the development of our spiritual consciousness. In our social life we will live as brothers and sisters in the family of humanity. Our way of thinking will be an elaboration of the thoughts that have already been developed by the Russian religious philosophers, including their thoughts on Holy Wisdom. And in our whole life we will integrate the inspirations coming from the Divine Feminine.

What will develop in the future must already be prepared by groups of people now. It is not enough to talk about Holy Sophia and wait until she will be here. We can practise the new qualities that integrate the male and the female aspects of life in our souls and our communities. One way to imagine a Sophianic life is to remember that Rudolf Steiner said the spiritual life of Western culture, including Central Europe, needs the soul forces of Russia (and the other Slavic countries) so that “soul” will be breathed into the spiritual life of the West. The spirit needs to be ensouled.

The School of the White Brotherhood shows how this can be done. Soul forces are active in this school, coming to life in human warmth and love, brotherhood and sisterhood, music and singing, sacred movement and dance (paneurythmy), excursions into the mountains, summer camps, the practice of prayer, and living with the Gospels. They bring ennobling, artistic, and religious soul qualities into spiritual life. Anthroposophy needs them so that the being of Anthro-Sophia can come to life in our whole soul and not only in our minds. We can be teachers applying the pedagogical methods of Anthroposophy, but it is not enough to teach in an anthroposophical way. That would still be a rather mental activity. It would be necessary to teach in a Sophianic way, which means with our soul, in a creative, artistic, lively, enthused, warm, humane way. Sophianic ways are connected with activities that transform our astral body into the spirit self, whose main qualities are love and wisdom. They are connected with heart intelligence and rejuvenating activities that give us joy. In fact, in every profession, in everything we do, we can work and live in a Sophianic way, in a way in which Sophia comes to life in us as our individual Anthro-Sophia.



Icon of Holy Wisdom (17th c.)
Yaroslavl Museum, Russia

¹² Idem.

SOPHIA FOUNDATION WORKSHOPS 2020

Summer Report from Europe prompted by a communication from Alison Margaritis in Australia

Robert Powell

The following is a communication to Robert Powell from a Choreocosmos teacher living near Melbourne, Australia, followed by a response from him. Please hold in mind that if it had not been for the restrictions brought about by the global health crisis, the Sophia Foundation would have taken a pilgrimage to Australia in late September and early October, 2020, starting with a week of cosmic dance at the Michael Centre, just outside of Melbourne, followed by traveling to Alice Springs and also to Uluru, the root chakra center of Planet Earth. Under normal circumstances this would undoubtedly have been a joyous time of meeting and also celebrating Choreocosmos together with our Sophia friends in Melbourne and elsewhere in Australia.

These past few months have certainly been challenging here in Melbourne with the lockdowns—not being able to gather or visit friends—and consequently the need for the majority of people to work from home. I hope, Robert, that wherever you are currently living, you are able to do so in relative freedom.

On a positive note, during the past few weeks my husband Con and I have been moving some Choreocosmos forms in our little lounge room at home, after a break of nearly six months. This has been wonderful, as I had not realized just how much I missed the movement and cosmic connection. Also, having Marcia's CDs has been wonderful, as they bring back the memories of moving together. The music is so uplifting, not to mention the body memory of the movements to this beautiful music. Whether it is at the Michael Center or somewhere else, I do hope that we will be able to come back together for group movement soon.

Con and I are continuing to move on Wednesday afternoons, as this was our group's rhythm before the lockdown. We're hoping that you have been in a position to hold Choreocosmos classes and workshops this year, and we're looking forward to some more sunshine days and being able to get out and about soon.

Response from Robert

I have been keeping abreast of and am aware of the severity of the Covid-19 regulations being implemented in Melbourne and Victoria, and my heart goes out to you, Alison, regarding the cessation of your Choreocosmos group work resulting therefrom. On the other hand, it is wonderful to hear that you and Con are keeping up with the practice of cosmic dance at your home.

We are all extremely grateful to Marcia for her 4-CD recording of the music for the cycle of eighty-four cosmic dances of the seven classical planets in the twelve signs of the zodiac: <https://sophiafoundation.org/portfolio/recordings/>—as well as to Sylvia Karpe and Ludmila Gricenko for their CD recordings of the music for the seven planets and the twelve signs of the

zodiac: <https://www.sophiaschoolofmovement.org/music>. It is a great blessing to be able to move to this glorious music in the privacy of one's home. Not only is the music itself uplifting, but also there are the "body memories" from the past of moving to this beautiful music.

Here in Ecuador we have been blessed with a complete lack of restrictions within the gated community where we live (<http://www.haciendasanjaquin.com/index.html>). This is private property—663 acres (268 hectares) high up in the Andes in Southern Ecuador. We are free to gather for lectures, study groups, celebrations, and cosmic and sacred dance. Regarding the latter in particular, I have been working here on developing the Shambhala path as a sequel to the Inner Radiance practices described in my book *Cultivating Inner Radiance and the Body of Immortality*.



At present we do not have a large space for movement. What we have, though, is sufficient for up to approximately ten people moving in two circles. From this video (see link below) one can see six of us dancing the cosmic dance of the Sun in Sagittarius. Note that the first twenty-three minutes of the video are by way of introduction, since we had an audience, many of whom had never seen

cosmic dance before. After the introduction comes the cosmic dance of the Sun in Sagittarius: <https://sophiafoundation.org/choreocosmos-videos/>. We do not have a piano, and so, as one can see in the video, we are moving to Marcia's recording of the Beethoven music for the Sun in Sagittarius.

From January 4-10, 2020, before the lockdowns in various countries of the world began, we had a workshop on the Shambhala path in a yoga studio in a beautiful natural setting, at a hotel retreat center on the outskirts of the nearby town of Vilcabamba. In the space of five days we went through the five parts of the Shambhala path, and videos thereof are in the process of being posted on the Sophia Foundation website—see also this link to five teaching videos of the Shambhala path: <https://sophiafoundation.org/product/the-shambhala-path/>.

In terms of Choreocosmos activity during the lockdown, the following is a brief report of our time this summer in Europe—in Germany, Switzerland and Italy—in order to convey to readers the inexpressible joy of moving together and sharing with one another concerning deep and profound spiritual themes relevant to our time, as well as participating together in sacred and inspiring evening celebrations such as *The Nine Beatitudes*, *the Seven Seals of Revelation*, *the Sophia Celebration*, *the Liturgy to Mary Sophia*, *the Foundation Stone of Love*, as well as other evening celebrations during a five-week period of continuous workshops in Europe, brief descriptions of which are given below.

Lucky and I are now back at our home in Ecuador, after our ten-week sojourn in Europe, which included the five-week sequence of workshops—the first week in Dornach, Switzerland, dedicated to Rudolf Steiner's work, and the remaining four weeks in Assisi, Italy, the town of St. Francis and St. Clare.

Upon arrival in Europe in early July, we had almost three weeks in Bavaria, Southern Germany, catching up with various things that needed our attention, before we drove to Switzerland. On the way we visited my son Valentin and his wife and family. Valentin is active as a eurythmist and therapeutic eurythmist in the Lake Constance area in Southern Germany. He and his wife, who is also a eurythmist, have three daughters (ages nine, seven and three) and one son (age one and a half), and it was a joy for us to see the grandchildren again. Then we drove to the beautiful town of Interlaken in the Swiss alps (<https://www.youtube.com/watch?v=paoo-wCSAuQ>) to visit our friend Temenuga, who is a medical doctor with her practice in Interlaken. She is also a eurythmist and therapeutic eurythmist, and it was great to catch up with her again. We then drove from Interlaken to Dornach: <https://www.youtube.com/watch?v=xcrhmpsg4Tk>.

We arrived on the day before the start of the two Choreocosmos workshops there, the first of which was a five-day workshop (July 27-31) focused on the seven planets in Aries, Taurus, and Gemini. There were about thirty-three participants in this first workshop, including approximately twenty eurythmists. This was followed by a one-day workshop (August 1) on the cosmic dances of the four elements: Earth, Water, Air, Fire. There were over forty enthusiastic participants attending this cosmic dance workshop on the Four Elements, and again more than half of them were eurythmists.

Here I would like to take the opportunity to express my profound gratitude to pianist Clair Hiles, who flew over from England to Switzerland and played so beautifully, sensitively, and exquisitely during the two workshops, including the evening celebrations for which she also played. Everyone was touched by her profound musical sensitivity in her rendition of the classical pieces she played for us during the two workshops. Between the two workshops I gave a public lecture in Dornach, with over sixty people in attendance, and that was also well received. Summarizing: The lecture and the workshops were received enthusiastically, and the participants would like me to come back to Dornach to continue teaching Choreocosmos there again next year.

We then drove straight away from Dornach to Assisi for the start of the four weeks of workshops there. Again, everything went very well with the different groups attending each workshop. Each week there began a new workshop with different participants, although some participants decided to stay on in Assisi for two or three or even all four weeks. The first cosmic dance workshop (August 2-7) in Assisi focused on the theme: *The Descent through the Planetary Spheres in the Life Before Birth—Christ, the Lord of Karma, and the Journey of the Soul Into Incarnation*, with cosmic dances to appropriate Beethoven music for the descent of the soul through the planetary spheres, with piano accompaniment from accomplished Italian pianist and conductor Fabio Berellini. The celebrations and the eurythmy part of this workshop took place in the magnificent church of St Chiarella. There is an excellent grand piano in the church, which is no longer used for religious services, but mainly for concerts and musical events. Moving in two circles, our group of eighteen had ample space for cosmic dance in this church.



The church of Santa Chiarella in Assisi

Our meals, accommodation, and study sessions were at the beautiful Oasi Sacro Cuore: https://www.tripadvisor.com/Hotel_Review-g187905-d1904102-Reviews-Oasi_Sacro_Cuore-Assisi_Province_of_Perugia_Umbria.html. Oasi Sacro Cuore is just a few minutes walk from San Damiano, where St. Francis wrote the *Canticle to the Creatures*: <https://www.youtube.com/watch?v=yhqII9sHPxo>. The theme of the second week was *The Mystery of Divine Love and the Dodecahedron—The Foundation Stone of Love and the Dodecahedron of the Moral Ether*, with musical accompaniment again from Fabio on the piano, now joined by Vitale Cotofana playing the violin in his deeply moving and sensitive way. Again, as in the first week, the music was that of Beethoven: <https://sophiafoundation.org/choreocosmos-videos/> (scroll down to Part 2 on the web page).

Even though we had twenty-six participants, we found that moving in two circles we still had sufficient space for cosmic dance in the church of Santa Chiarella. However, for the first three days of this workshop, we moved to the Beethoven music played solely by Vitale on the violin. This was possible in the large church space at Oasi Sacro Cuore, where we also had our study sessions. After these three days we then had the privilege of returning to the Santa Chiarella church, about ten minutes walk from Oasi Sacro Cuore, for our movement sessions accompanied by both Fabio and Vitale, which was a profound experience.

During the third week, our focus was: *The Shambhala Path & Claiming One's Sovereignty in Christ*. All the sessions during this week—both the sacred dances of the Shambhala path and the study sessions—took place at the Oasi Sacro Cuore (“Oasis of the Sacred Heart”) retreat center, where we had three wonderful evening celebrations with violinist Vitale playing the music for us—Bach, Vivaldi, and Mozart. Our evening celebrations during the first two weeks, and also during the fourth week—in some cases with just Fabio playing the piano, and for the Foundation Stone with both Fabio and Vitale playing—were all at St. Chiarella.

During the third week we also explored the use of copper tensor rings for transforming electromagnetic frequencies (EMFs) from negative to positive—or, at least, for neutralizing harmful EMFs. In the space of this brief overview it is not possible to go into details regarding this significant development in the realm of “etheric technology,” where something very simple—copper cut to a specific length (such as that of the sacred cubit used in the building of the Great Pyramid) and twisted on itself into a circle—can neutralize or transform EMFs. I am currently writing something about this new “etheric technology.” In this connection it is important to mention the ground-breaking work of Arthur Firstenberg, author of *The Invisible Rainbow*.

The fourth week was dedicated to the second *Sophia Grail Circle Facilitators' Training* in Europe—the first one having taken place during the week before Michaelmas, 2019, in Saint-Guillaume, near Montpellier in South-West France. In 2019, the theme of the presence in the early ninth century of the Grail knight Kyot, in Saint-Guillaume, where Kyot passed on in the year 812, contrasted with the 2020 Assisi theme concerning the exploration of the karmic background to the relationship between St. Francis and St. Clare, whose spiritual presence is still very much palpable in present-day Assisi, making this town such a special place. In terms of sacred dance, during this fourth week, as in the third week, we focused again on the Shambhala path exercises.

With so much inspiring and sacred content spread over the span of five weeks, the series of five workshops was truly a "workshop marathon"!

In the middle of the four weeks in Assisi we had a couple of days break and went to Rome for the world Raphael exhibition, which was stunning. Raphael managed to bring through the experience of transcendental Divine beauty in his paintings. This is not so easy to experience from the reproductions of his paintings, but is a direct experience when one beholds the original works of art. The experience at the Rome exhibition of transcendental Divine beauty through Raphael's paintings remains unforgettable. At the end of the four weeks of Assisi workshops, we drove back to Bavaria, Southern Germany, and had two weeks there before departing back—flying out of Munich airport—to return to our home in Southern Ecuador.

It was noticeable that everything—our travels and the workshops—was guided from above, and in general the participants were extremely grateful for the "heavenly nectar" that poured down upon us during these workshops. It was like a dose of a homeopathic remedy for the lockdown conditions in the world, with the joy of moving together to the great music of classical composers, and entering into profound mysteries of existence, including the practice of exercises for deepening into relationship with the Earth Mother and her golden realm of Shambhala in the heart of the Earth.

As is abundantly clear to many people, now is a time of an unprecedented upsurge of evil in the world, and it seems that those who are awake to the great struggle between Good and Evil must now call upon some kind of Divine intervention—such as the Second Coming—that humanity can be saved from the maelstrom of negativity all around the world that is causing so much suffering. Despite the dire circumstances in which we find ourselves, I am nevertheless full of hope. There is still love everywhere, as we constantly witnessed on our travels. Moreover, there are many people fulfilling real deeds of love, serving the Divine in the world at this time of such widespread human suffering.

Here in our gated community in Southern Ecuador it seems—amidst the paradisiacal Nature surrounding us in the Andes—that we are in a haven of peace and quiet. At the same time, it is heartbreaking to think of the suffering of so many people in the world right now (2020). For most people, to pray for suffering humanity is the only possibility at this time, unless one has some opportunity of contact with the world-at-large through which one can reach out more directly to give hope to a larger number of human beings. And it was this that was the motivation for—and hence was very much the focus of—the work during this year's five-week "workshop marathon," which hopefully will be able to be continued in late July and during the whole of August in the year 2021. Should we be able to continue with our workshops in 2021, I look forward to meeting old friends and new at these special locations, joining together in spiritual community, sharing together our concern for humanity and the world, and creating together in community the possibility of reconnecting with spiritual realms of existence.



Report on the Dornach Workshops

Angelika Jenal

Dear Friends,

Truly, what a SUNRISE we had in Dornach with the experience of the first Choreocosmos seminar of Dr. Robert Powell here, led by him personally. The experience may still be echoing on livingly in many hearts, as I have personally been privileged to experience over the past seven years of regular participation in Choreocosmos seminars.

To everyone, to each individually, heartfelt thanks for your open hearts, your spiritual readiness to receive, and your joyful participation in this seminar during the summer heatwave. And special thanks to our wonderful pianist from England, Clair Hiles, who elevated our hearts and souls on “wings of music.” Once again, much gratitude to all who helped organize this most special event.

Thus it was accomplished that Robert Powell was able to creatively communicate to us from the expanse of his cosmic-spiritual-esoteric resources: the cosmic-spiritual dances of the configurations of the planets in the signs of Aries, Taurus, and Gemini, focusing upon the crucifixion and resurrection that took place with the Sun in Aries, the ascension that transpired when the Sun was in Taurus, and the event of Pentecost that occurred when the Sun was in Gemini. He also communicated much concerning world events considered in the light of star wisdom. Lastly, he taught us the cosmic-eurythmic dances of the four elements: Fire, Air, Water, and Earth, whereby the elements became a living experience.

Workshops in Assisi

Luca Panzarino

Around the end of June when I was thinking about what to do during the month of August and deciding which one of Robert Powell’s workshops to attend, I came to the conclusion that there couldn’t be anything more interesting than to spend the whole month in Assisi with the Sophia Grail Family, dancing and moving to the tunes of the starry spheres. I was really excited for both: to return to Assisi, where I had only been for a short week during one of the previous year’s workshops, and to see and meet some new and old friends.

One of the things that makes me breathe hope and joy in Assisi is Saint Clare Square in late evenings and early nights. It’s always full of families and kids playing randomly all over the place. Some on bikes, some playing catch, and some other ones chasing each other around, and often in some cases mixing the three games or skipping from one game to the other with complete ease. This is such a lively harmonious image in motion that stays with me even after a long time since visiting Assisi. When I witness or remember this, I always wish that all children could play as they do at Saint Clare square. In complete freedom with the gentle support of St. Clare herself, under the blue or starry sky above, and with one of the most colorful views of the horizon and the valley of Santa Maria degli Angeli.

Back to our workshop with Robert and Lucky. We started each week with the opening meeting at the Oasi Sacro Cuore, and for most of our evening celebrations as well as sacred dances we were in the graceful hands of Santa Chiarella church inside the old town. The distance between the two sites was very short, except that it was up a steep way, going from the hotel to the church. This kept us all fit and in a good shape preparing us for the dances, the readings, and in some cases the sitting. The music poured out incessantly through Fabio on the piano and Vitale at the violin. This was like a flowing river full of star notes, and whether we were dancing or listening while sitting, I myself felt fully enveloped by heavenly angelic beings.

The first week we learned, danced, and celebrated “The Journey of the Soul into Incarnation.” We compared the entire Christ journey as a teacher of the Hierarchies and the human soul journey as a clearing out of the different bodies up to the Cosmic Midnight where then the journey starts (after the meeting with the Father) through the re-incorporation of such bodies. Each morning we would start with the Lord's Prayer with music by Fabio and spoken words by Robert. This was one of the most beautiful moments of the whole time. I was somehow incredulous of such a moment inside Santa Chiarella Church with its frescos, the music, and the depth of the word's sound. Robert spoke the English, and Uberta the Italian version. During the



Children of Heroldsbach

first week we also learned about the Heroldsbach apparitions of the Virgin Mary, an amazing reality concealed within the mystery of very recent history. The story of such events was so uplifting to me at one point while Robert was telling us of some particulars related to the apparition—the procession with the angels and the Virgin Mary, the holding of the baby Jesus by some of the girls and the mystical eucharist—I had no idea whether this was above ground or standing on the earth. The truth is that it all happened on the earth, and many more people who couldn't see the angels, Mary, or the baby Jesus were there present at the procession. We celebrated this through some reading, music, and dances selected by Robert in relation to the different stages of the apparitions.

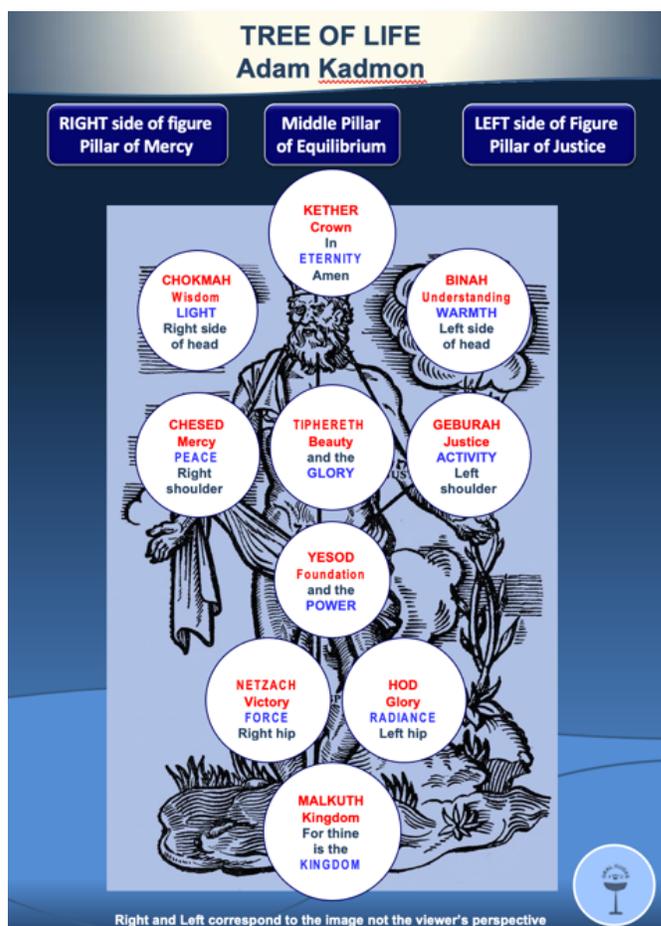
The second week was the most attended of all four, and we worked with the Foundation Stone Meditation. This time was extremely precious because we had piano and violin very often together, and also because we were able to move to the words of the Foundation Stone of Love in German, English, Italian and Swedish. Quite an experience, and a journey in itself throughout each one of the four verses.

The last two weeks we went through the Shambhala Path stages such as “Putting on the Rose Cross” while activating the right and left Sephiroth in relation to each of the roses, which is also connected to each of the chakras. This starts with Netzach to the right foot in connection with the crown chakra and the Words from the Cross, “Father, into thy hands I commend my spirit.” The whole blossoming of each rose goes around the whole Tree of Life. Up to the right side of the body following the Sephiroth points in relation to the body, such as the right arm and right side of the head, until reaching Kether at the crown,

which relates to the heart chakra and the Words from the Cross, “Today, you shall be with me in Paradise.” From this point the blossoming continues downwards to the left side of the Tree of Life, completing the circle with Hod at the left foot where the seventh rose blossoms and the Words from the Cross, “It is fulfilled” are spoken. It was a great gift to do this all together and moving with it also to the sound of the Aramaic version of each of the Words from the Cross, which is accompanied and enveloped throughout all stages with the *Ave Maria* in Latin.

During one of Robert’s talks about this process, I was sitting next to Lucky, who towards the end of the talk turned over to me, and by drawing with her right hand a circle in the air marking the blossoming of the roses from right foot to left foot, she said something like “It goes around this way.” At the same time she also marked a straight line in the air with her left hand indicating the chakra correspondence. I didn't have much to say then except “Yes” while picturing what she had just said. The whole figure she drew in the air gave me a sense of rhythm.

A day later while I was walking around Assisi and somehow paying attention to the three-fold walking as a sun wheel which we had gone through with Robert since the very beginning of the workshop, I was thinking of Lucky's words and her air-drawing in relation to the blossoming of the roses. It was then that all of a sudden and for quite a while I started experiencing the blossoming of the first rose to my right foot as I was lifting it from the ground, and so on: the blossoming of the second rose at the right shoulder when my right foot was mid-air from the ground, and the blossoming of the third rose when my right foot was again landing. During the slight rocking when both of my feet were on the ground and just before taking the next step with the left foot, I felt the blossoming of the fourth rose at the Kether Sephirah, which is connected to the heart chakra. Continuing on with this, while lifting the left foot, I experienced the blossoming of the fifth rose, and with the same rhythm in relation to the stages of stepping (just this time descending through the Tree of Life), I experienced the blossoming of the sixth and seventh roses in relation to Geburah and Hod—respectively left arm and left foot. All of this was accompanied by a beam of light going through my chakras when each of the roses would blossom. When I reported this back to Lucky and Robert, we all laughed and smiled with amazement! It is very striking to me to think this a month later and realize that it's the Tree of Life and it does make things alive if we tune in genuinely.





Fourth Apocalyptic Seal

Both weeks continued to unfold with many more teachings from Robert about the importance of both the Tree of Knowledge and the Tree of Life represented in the Fourth Apocalyptic Seal, the twenty-two Major Arcana of the Tarot in connection to the twenty-two Kabbalah pathways, the breathing rhythm in relation to the sun wheel/ three-fold walking, and to the gesture analogous to the words given by Rudolf Steiner: "I am, It thinks, She feels, He wills." Along with that, I was also able to learn some very insightful work with the Tarot through Natalia who later in the week offered one session of Paneurythmy. Looking back I think that there couldn't have been a better way to spend

my holiday time. I'm so grateful to Robert and Lucky who made it to Italy from Ecuador, to Uberta and Sally who organized the whole thing, and to all the people who were there to celebrate Life together.

Best thanks,
Luca

Travelling in a Time of Lockdown

Luca Panzarino

Around the end of November, 2020, I had the opportunity to go to Maui island in Hawaii to volunteer at a biodynamic farm. After having received a mask exemption document by a doctor here in the UK, I took off. Upon arrival I found out that unfortunately the farm wasn't certified as a quarantine place and I hadn't taken the test; therefore I had to quarantine. My kind of arranged plan (which might have been the result of a misunderstanding between me and the farm owner) had intended the farm as a whole to quarantine; that way I would have been able to actually work while quarantining. Luckily enough, the owner of the farm had a house in a village nearby where I then spent two weeks of quarantine (not my favorite experience!). One of the good things about this house is that it had a garden with liliko'i as well as papaya fruit. I have to say that after the first





five days it got better in terms of social life, since an Italo-American guy named Steve lived just above me and came to visit quite often, bringing me treats and sharing his time. Also the whole quarantine was a bit more appreciated when Christina the farm owner brought me some watercolors and paper. I did one small painting every day in my last six days of quarantine.

During most of the quarantine I was also able to practice the Shambala path outside

in the garden. After the quarantine I was able to go to the farm and work on harvesting and pruning bananas as well as tangerines and a few other fruits. My farm teacher name was Cordell, a Chinese-American guy who'd worked with banana trees for a while. I really enjoyed working with him as well as the rest of the volunteers. The whole time after quarantine was great by all means! I surfed, hiked, and also went together with the farm team and the owner to watch the Saturn- Jupiter conjunction on the beach where a whole lot of people had gathered to attend the cosmic event.



My name is Luca Panzarino, I was born in Priverno Italy. I lived in the UK and USA since I was twenty-two years old until now. I came across Eurythmy at the Rudolf Steiner House in London where I also started attending study groups on *Knowledge of the Higher Worlds* and weekly Eurythmy classes around 2011. This is also when and where I found out about Robert Powell's work and the *Journal For Star Wisdom*. The following year I decided to attend the Mt. Shasta Sophia Foundation annual gathering where Robert Powell's work *Cultivating Inner Radiance and the Body of Immortality* was one of the main topics. I attended a three-year art training at Emerson College in the UK and served there as kitchen manager during my studies and beyond. I love surfing, painting and

making art in general, while finding applications to daily life and work such as cooking, clothing and decorations. I'm very much interested in Astrosophy, Choreocosmos and the Tarot, while being grateful to all those teachers who makes this work known and alive.

Sophia Foundation Workshops in North America 2020

Cecille O'Brien Greenleaf ,VMD

Christ and Holy Sophia were at the heart of each of the North American Sophia Foundation workshops held throughout 2020:

- ♥ The Five Sacrifices of Christ (March)
- ♥ Exploring the Karmic Double as a vehicle for transformation (June)
- ♥ Social and Ecclesiastical Sacramentalism: Selflessness and Forgiveness (July)
- ♥ The Trials of Humanity and the Measure of Cosmic Pain (October)
- ♥ The Holy Nights and the Wisdom of Sophia (December).

While some events were moved to an online format, several of these well-attended events took place in person in California and North Carolina.

Each workshop was led by Sophia Foundation cofounder Karen Rivers and sought to raise awareness of the Cosmic intention for our beloved planet and all beings inhabiting her. This renewed awareness helped us to navigate the extraordinarily turbulent events present now.

The messages were clear: Cultivating a culture of selflessness, i.e., forgiveness, will liberate "boundless forces of spiritual beings ... to work in completely new forms and structures to promote evolutionary impulses" (Valentin Tomberg). Understanding the Karmic Double and cultivating the twelve virtues will allow this necessary selflessness and forgiveness to be realized within oneself.

The Trials of Humanity and the Measure of Cosmic Pain revealed the "secret" that *every* sufferer comes to a crisis, and this crisis is a burden removed from others. These crises represent "a place within humanity where poison is concentrated for the benefit of all. Every sufferer suffers for all" (Valentin Tomberg).

The year was rounded out with a Holy Nights workshop emphasizing the seven stages of initiation, culminating on three evenings with the first ever Sophia Grail Circles held on Zoom. I experienced a palpable sense of community during the Zoom events I attended, particularly during the Grail events.

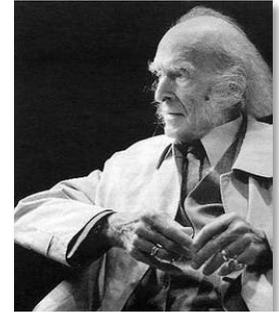
~ Cecille



Exploring the Karmic Double, Forgiveness, and The Twelve Virtues

John Plummer

In January, 2020, the Nashville Rudolf Steiner Group began reading Karen Rivers' *Love and the Evolution of Consciousness: A Study of the Human Soul, the Double, and the Spirit*, in our study group. In 2019, we read a collection of Rudolf Steiner's lectures titled *Love and its Meaning in the World*, and we thought the topic of Karen's book would follow naturally. Also, for some years, the group has been working monthly with Herbert Witzemann's book on the twelve virtues, and we had started using Karen's reflections on the virtues to expand this work.



Herbert Witzemann

As chapter 1 began with a quote from *Love and its Meaning in the World*, we knew we had made a good choice to follow from our previous study.

What human beings will really give to the Earth is love, a love that will evolve from the most sensuous to the most spiritualized form. This is the mission of Earth evolution. Earth is the cosmos of love (pg. 23).

We knew we wanted to invite Karen to Nashville to have a workshop to support us, not only in studying, but living into her book. Happily she agreed, and we settled on the topic of "Exploring the Karmic Double, Forgiveness, and The Twelve Virtues." We were looking forward to the workshop, and then COVID happened. Karen suggested that we forge forward as planned, but on Zoom. Some of us had taken part in online presentations from the Anthroposophical Society, but we had never tried to use such a platform for a local study group or event. It turned out to be a great experience, with more warmth and personal connection than I had expected would be possible. We were able to have our workshop, bringing spirit and life into Ahriman's realm. Other folks, connected to Karen and/or the Sophia Foundation, were also able to join us. Even beyond the workshop, it was very valuable to learn what was possible with an online platform. As COVID has progressed, our study group has been on Zoom for some time now.

In a year of great anxiety, a year in which we all have been confronted by aspects of the human double, it has been a great grace to not only study this book, but to have a workshop in which its themes were elaborated and deepened. We all left our time together with a renewed dedication to forgiveness and the practice of the virtues, not only for our own good, but first and foremost as a service to the world. In one of the prayer eurythmy sessions, Karen taught us a prayer for protection. Since the workshop, at the suggestion of our study group leader, many of us have continued to work with this prayer.

It is now January, 2021—a year later, and last week we reached the conclusion of Karen's book. We'll continue our study in the appendices, but our most recent meeting was a good opportunity to look back over the book and the workshop. It was clear to all of us that we had been guided to just the right study—steadying, clarifying, inspiring—for such a year. As Karen writes:

It is through individual self-development that we are able to begin to develop the capacity of selflessness and foster love in the world. As each individual yearns for self-knowledge and earnestly strives to mature, the world moves one step forward from selfishness to selflessness, from individual self-interest to loving community. The task confronting each of us at this time is to learn through selflessness, forgiveness, and compassionate wisdom, to bear within us the power of cosmic love (pp. 197 ff.).

John Plummer lives in Nashville, Tennessee, United States. He has an academic background in theology but now negotiates contracts for a hospital. He has been a participant in the Sophia Grail Circle training for two years.

Trials of Humanity and the Measure of Cosmic Pain

My Reflections on a Workshop with Dr. Karen Rivers

October 6 - 7, 2020

Scott Walker, MD

“Life is Suffering.”

~ Gautama Buddha

YAWEH gave the adversary full permission to torture Job (Job 2:6-7). Somehow, at the end of his sufferings, Job was able to directly see YAWEH and have an argument with him (Job 40:1-2, Job 42:5). In the Old Testament, few were able to see YAWEH let alone argue with him in moral indignation. Somehow, through meeting his suffering consciously (he converses and sifts through events and relationships with his three friends for chapters of dialogue), Job grew in consciousness and conscience (Job 27:6). He became an individual able to directly and personally relate with The Lord. He was reminded that he has been present since the weaving of creation (Job 38: 21), and that the scope of his destiny spans from the foundations of the Earth to the Heavens (Job 38:4, Job 38:31). His prayers of mercy for his friends were so honored that the Lord heeded them (Job 42:8). Job as a forerunner for the collective body of humanity is reminded of his divine origin, and that he participates in a cosmic process.



*The Lord Answering Job
Out of the Whirlwind
William Blake*

Toil, suffering, and death are the remedying prescription for consequences of eating the fruit of the tree of knowledge of good and evil. But confounding this remedy is the deterioration and loss of true discernment of good and evil. Now “good” is largely seen as what is expedient and advantageous for “me and mine.” “Evil” is the repository of projected scapegoating on the “other” (or even God), who impinges on my egoism.

Scientific technology is also applied to obscure the remedies of our lostness from our divine origin and purpose. Our materialistic, technology-distracted, addicted, numbed society does everything possible to avoid toil, suffering and death. We have machines and developing world “economic slaves” to do our work; illicit and pharmaceutical drugs to narcotize physical, emotional and soul suffering; advertising, marketing, and consumerism to lead us on the chase for material satisfaction and to deny the reality of soul needs and of even the inevitability of physical death.

Scientific factoids, stripped of the wisdom of the big picture and eternity, are quickly applied for utility and profit. Shrewd science reduces living beings to statistics and abstract objects to be manipulated without compassion or conscience. The loss of wisdom is the loss of knowledge of Right Relationship between beings,¹ from the nearest nature spirit,² to my “brother,” my “enemy,” and even my knowledge of the existence of the hierarchies of good and of evil. We have lost the gift of knowledge of good and evil and are left with just the unbridled use of clever intellectual knowledge.

Cold science can be applied without conscience or concern for the consequences in eternity or the web of life. The temptations of the religion of Scientific Materialism are both illicit knowledge (such as gene editing technology and Fukushima and Chernobyl nuclear disasters that continue to poison the world), and the loss of the Axial Religions’ insight that we are more than just physical bodies, but soul and spirit as well.

The religion of Scientific Materialism posits the dogma that dead matter is the source of life and consciousness, and that the meaning of our lives can be found in the satisfaction of material ease and security. This is the ongoing temptation of turning stones into bread. Living creation is murdered by our current structure of consciousness into dead abstractions of the sensory surface of things, to be manipulated into a simulacrum of life.

The unsatisfying emptiness of our consumer culture driven by the religion of Scientific Materialism is perhaps why zombies and vampires pervade popular culture now. Zombies are a perversion of resurrection, the undead.³ I speculate that the Grail sagas from the 12th century, recounting that King Amfortas (without strength) is wounded in his loin (creative center), were a prescient glimpse of our zombie world. Amfortas in his pain cannot really live, and in the presence of the Grail and his holy charge, cannot die. If the king, the center, is undead, the kingdom becomes a wasteland. We see this vision of the wasteland in the ongoing popularity of post-apocalyptic movies, books, and television series.

To “gird my loins” (as YAWEH repeatedly entreats Job to do), and do the work of a human being (or perhaps human becoming) is our job. Asking questions is one of the tasks of a human being in this age. Another is discerning our personal karma and the potential of our destiny.

¹ Paraphrase of Richard Leviton, *The Imagination of Pentecost*, p. 72, Anthroposophic Press, 1994.

² <https://www.eco-prayer.org>

³ John Vervaeke, Christopher Mastropietro, Filip Miscovic, *Zombies in Western Culture: A Twenty-first Century Crisis*, Open Book Publishers, 2017. I recommend John Vervaeke’s YouTube series “Awakening from the Meaning Crisis.”

In addition, the work includes our participation in the collective karma and destiny of humanity as a whole. Our toil is consciously facing the trials of suffering, guilt, shame, trauma, regret, and sorting and sifting through my life to find wisdom, humility and transformation.

The Trial by Fire—to do my “searching and fearless moral inventory”—puts me into the possibility of transforming my shortcomings and making amends. I look into my face and being in my reflection in the lesser guardian of the threshold. I can engage with spiritual disciplines such as meditation and prayer, which have no utility or make any sense to Scientific Materialism and consumerism. I can strive to discern who I am and who I am not, to distinguish truth from illusion and deceit, discerning my eternal “I AM” essence from the externally constructed identity of ego feeling itself in “this world” of sarx, nature, nurture, culture and trauma. Can I develop the redeeming courage to face the full truth of my guilt and evil—the evil that can serve to motivate me to grow and transcend myself—and the goodness that I am fearfully and wonderfully made in, that can be transformed by my worldly sojourns? Can I embrace the paradox of the egotism that spurs self-development and the humility needed to truly grow? Can I learn true humility from the traps of low self-esteem?

This process of internal wrestling can be a “piercing the veil” of “this world” of sarx, to find Sophia, wisdom, the feminine, again. Who am I in Right Relationship to myself, my biography, brother/family, neighbor, enemy, earth, heavens, eternity and duration? Without conscious internal Jihad, without wedding the relational feminine with my hard-won individuality, without wedding my soul with my spirit (and with my embodied personality), my contradictions, pain, loneliness, and trauma becomes external anger, hatred, scapegoating, war and terrorism.

The Trial by Water: Here I stand! Do I have the strength to stand firm in a swirling world of “post truth” manipulation, mass media, conspiracy theories, contrived moral outrage at the scapegoated “other”? Can I tolerate the suffering of not going with the flow and being swept away in the unconscious passion of the latest epidemic of social fad or movement? Can I speak up for the poor and marginalized, for the heavens, the eternal and the wisdom of relational belonging, when the collective mob wants revenge, not accountability? Can I wrestle with what it is to “love my enemy”? Can I consciously tolerate the suffering when society turns to me with slander, scorn, and blood lust?

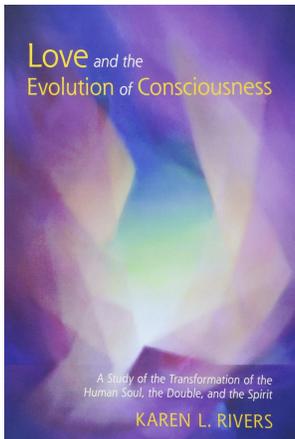
Epidemics reflect back to society what is going on beneath the surface, in the shadow of the culture—not just epidemics of physical disease, but epidemics of passion and thought. The current viral pandemic is highlighting the systemic racial, economic, and medical disparities as well as the conspiracy theories and insurrection that sweep the world today.

Trial by Air: In a world that seems to be a juggernaut of mechanization and destruction, can I tolerate the despair, desolation and loneliness that it engenders in my soul? Can I find the Hope and Faith to *act*, rather than succumb to the paralysis and death by fear and doubt?

Can I find the wisdom, faith and hope to align my will with divine will and develop a friendship with God – rather than being just an automaton of my nature, nurture, and society? Can I trust that “Word,” ever-present beginnings, is the creativity that heals and redeems

creation, including myself and humanity? Can I find the wisdom to know that the tools of power, clever and forceful persuasion, and control that characterize “this world” only perpetuate “this world,” rather than the Kingdom of Heaven?

Humanity is the body of Christ, and Christ is imbued into each of our hearts awaiting wisdom to recognize him. When suffering of “this world” is met consciously it can be transformed. To paraphrase Richard Rohr, OFM,⁴ “my pain, enlarges to embrace “our pain,” enlarges to embrace “The Pain.” The suffering of all the world, throughout the arc of time, was taken on by Christ Jesus in the Passion events of Golgotha. “The Pain” was transformed and resurrected into shining goodness that heals and uplifts the world.



As each person consciously and in freedom faces his or her personal and collective suffering and guilt, by the divine justice of karma it is transformed. Radiant light of wisdom, the warmth of Love, and the power of the resurrection radiate in each freely-chosen act of conscious, courageous acceptance. Karen Rivers advised in the workshop that, “Justice exists, when justice is recognized and free will accepts it. And grace descends.” From this grace and the hard work of preparation, higher spiritual vision can arise. I am grateful to Dr. Rivers for her ongoing educational seminars and book *Love and the Evolution of Consciousness: A Study of the Transformation of the Human Soul, the Double, and the Spirit* (Karen L. Rivers, Lindisfarne Books, 2016).

“No Greater Love Than This” Christ and The Archangel Jesus

Karen Rivers

The Role of Sacrifice in Human Evolution

All that arises in time originates in the eternal, while the evolution of the created world proceeds only through acts of sacrifice. Christ’s descent from the heights of the spiritual world to dwell in a human body involved a series of acts and sacrifices. Every step in the direction of Earth implied entering a phase of consciousness that required a sacrifice of individuality to receive the Christ. Just as humankind had to offer the Christ a body in which he could live and work through the sacrifice of the Zoroastrian Ego, similarly the spiritual hierarchies also had to sacrifice themselves for Christ to descend into an earthly incarnation for the salvation of humanity.

The path of Christ as he approached his earthly life involved the renunciation and withdrawal on the part of certain beings of the spiritual hierarchies, and sacrificial offering of the whole being of others. Within the *second hierarchy*, the Sun elohim, Yahweh, renounced his Sun activity and left the Sun to work from the Moon sphere, allowing the elohim

⁴ Richard Rohr OFM, <https://cac.org/about/our-teachers/>.

hierarchy to receive the Christ into the Sun sphere as the seventh elohim. By giving up his share in the spiritual Sun aura, Yahweh made it possible for the Christ not only to work through the hierarchy of the elohim, but also to be present in that hierarchy as the seventh elohim. Yahweh surrendered his “Sun body” to the Christ. But from the Moon he kept contact with the body that would become the bearer of the Christ. In this way he was able to receive the Christ light from the Sun and, with it, illuminate earthly events more deeply.

The continued descent of the Christ being through the *third hierarchy* was made possible by the sacrifices of an archangelic being. The nature of this being, the Archangel Jesus, provided the Christ a possibility of entry to as far as the angelic stage. Prior to Christ’s descent into human form, the Archangel Jesus had devotedly sacrificed himself three times before the Christ in such a way that humanity was enabled to receive untold blessings of an incomprehensible magnitude. He then sacrificed his position as archangel and descended into the angelic hierarchy so the greatest dangers resulting from the fall of humanity could be averted for humankind.

The Archangel Jesus was the one who from the earliest times made it possible for the Christ to function in the *fourth hierarchy* of humankind. The special relationship between the Archangel Jesus and humankind arises from as early as the event of the Fall of humanity into evolution. The immaculate sister soul of Adam became the link that bound the Jesus being to humanity and to the Christ.

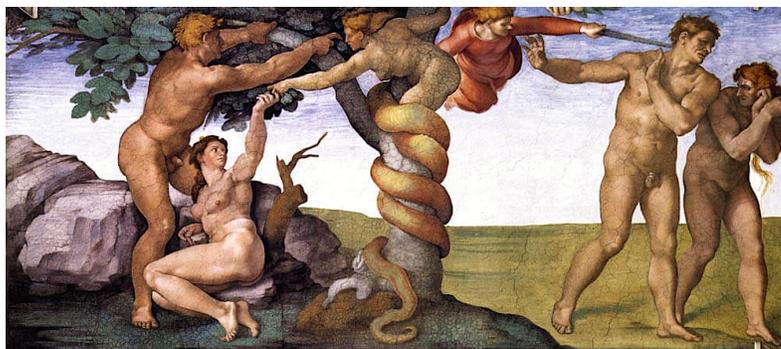
The Sister Soul of Adam

At the time of the event described in the Bible as the *Fall from Grace*, Lucifer tempted humanity into allowing the Ego to descend into the astral body by eating from the Tree of the Knowledge of Good and Evil. The great danger arose that this descent of the Ego might reach as far as the etheric body,

which would make it impossible for human beings to progress in freedom, and therefore reach the level of

development that was prepared for them. It was necessary before the actual event of the *Fall* that higher spiritual beings—the great Archangelic Bodhisattvas that exist in the great Mother Lodge of humanity—remove a part of the more refined aspects of the human being for safekeeping.

At the time of the *Fall*, the two individualities representing humanity absorbed evil into their astral body, etheric body, and physical body. The changes that affected the astral, ether, and physical bodies of Adam and Eve through the “Fall” concerned all humankind, forming the beginning of human karma, the “original sin” of biblical literature.



The Fall of Man
Michelangelo

The whole process of the Fall of humanity was twofold. While the physical, etheric, and astral members of the human being succumbed to the *Fall*, the seeds of the Spirit body (atma), implanted in the physical body during the period of Ancient Saturn, the life spirit (buddhi) formed into part of the ether body during Ancient Sun, and the spirit self (manas) as part of the astral body fashioned during the phase of Ancient Moon, were *raised* and placed under “protection” in the higher regions, and “stored away” for the future. They were absorbed by higher spiritual beings. The spiritual being who was worshipped in Egypt as the goddess Isis, and in the Christian tradition as the Mother of God, the Queen of Heaven, the Sophia, received the immaculate astral nature of Eve. The archangelic being Jesus absorbed the immaculate etheric nature of Adam, also known as the sister soul of Adam. The immaculate physical nature of the human being was raised even higher and absorbed by a higher being above Jesus and Sophia. This immaculate physical body, called the “phantom” by Rudolf Steiner, was reunited with humankind by the highest elohim during His incarnation in Palestine. This is the resurrection body of the “last Adam,” a term used by the Apostle Paul.

The pure sister soul of Adam, who was preserved from earthly incarnation within the Archangel Jesus until the birth of the Nathan Jesus in Palestine, is not only an individual being, but also the individual being of the human buddhi principle. Through the repeated entry of the Christ into human destiny during the Lemurian, Atlantean, and post-Atlantean epochs, the sister soul of Adam formed both the link that bound the Archangel Jesus to humanity and the instrument through which he worked, since it united him with the sister soul of Adam, while he also surrendered himself unconditionally to the Christ.

The close connection between the Archangel Jesus and the sister soul of Adam—representing the pure life spirit of humankind—allowed him to heal the various consequences of the Fall of Humanity. It was possible to bring the fallen human organism into harmony again and again, because the forces of the human life spirit, which had not fallen, could be used for healing by Jesus Christ, since they represented the connecting channel through which the Christ could function in human destiny.

The Nathan soul, the sister soul of Adam, was the pure, archetypal human being, the epitome of innocence, a being who had never previously incarnated on earth until the time of Christ and did not participate in the incarnational dynamic of human souls that had been happening since Lemuria. As a solar human soul who did not enter an earthly body, he had therefore not succumbed to the earthly influence of adversary powers.

But when the human “I” descended in Lemurian times into the three sheaths, this being, as a part of divine human nature, had remained behind in worlds of spirit and had not passed through the evolution of the “I” in these three sheaths, nor its deduction by the luciferic-ahrimanic influx¹.

This pure soul, possessing unique powers of love and compassion, absorbed within the Archangel Jesus, grew to maturity as the Nathan child, and was pervaded by the Christ being.

¹ Steiner, Rudolf. *Approaching the Mystery of Golgotha*. P. 93.

The Archangel Jesus and the First Sacrifice of Christ

The Harmonization of the Twelve Senses in the Physical Body

The Jesus-being was an Archangelic Being who descended to the Angel-hierarchy in order to be directly associated with Humanity. Since the Lemurian epoch, the Archangel Jesus, then working from the Angelic sphere, exercised a harmonizing influence on the human organism through deeds of sacrifice. In the last third of Lemurian evolution the powers of Lucifer sought to impregnate the human senses in order to embed self-seeking or egoism into this realm of the human organism. This would have resulted in harnessing our sensory relation to the world to extreme forces of sympathy and antipathy—to forces of suction and stinging pain that would have plagued us with torment.

The Archangel Jesus, while still dwelling on the sun in the Lemurian era, heard the plight of the human senses crying up for help to worlds of spirit, crying the lament of the pain of tormented humanity. These cries of pain drove the Archangel Jesus toward the sun spirit at that time of ancient Lemuria in the same way that Jesus of Nazareth was driven much later toward the Jordan to the Christ-permeation that occurred there. The inner suffering undergone by the Archangel Jesus in experiencing the cry of pain of the tormented human senses of humanity affected and changed this soul so that he became a vessel fit to be permeated by the Christ.

To overcome Lucifer within the human being's sensory organism, Christ penetrated and ensouled himself in the Archangel Jesus, who sacrificed his soul being to Christ. Thus, a reciprocal, or shared process of sacrifice occurred, and the power of this sacrifice ultimately shone a quality that assuaged and harmonized the human senses down into earth evolution. The senses could therefore again become the selfless instruments of our perception of the world, and of its glories.

This first sacrificing interpenetration of the Christ Being and the Archangel Jesus attenuated the human sensory organism and formative powers from the cosmos that stream into the earth in a twelvefold way from the zodiac. As the Archangel Jesus sacrificed his etheric substance to the Christ, it became permeated with all twelve zodiacal forces. An etheric image of the "Ideal" human then arose in the lower regions of the spiritual world. The Being of Christ permeated the Archangel Jesus and brought into harmony the twelve senses. Each organ could now be selfless and say, "Not I but the Christ in us."

This first permeation of the Archangel Jesus by Christ also had consequences for the Archangel Jesus himself. Having until then possessed the "form of an angel," the Christ sacrifice of permeation endowed this soul with "etheric human form." After the sacrificial deed accomplished in the realm of the sun, the power of the etheric Christ being, henceforth inherent in the Archangel Jesus, streamed with physical sun radiance toward the earth and toward the "physical earth form" of human beings. This not only changed the structure of the senses, but also the whole of human corporeality.

The spirit form of the physical body—the phantom—was strengthened through this first sacrifice of Christ and the Archangel Jesus, and safeguarded it from premature destruction. At the same time, through the instreaming power of the etheric Christ being, human beings were endowed with the power to raise themselves upright. The developing

human child standing upright is only possible because the first Christ sacrifice occurred in ancient Lemurian times, and because the Archangel Jesus, a spiritual-etheric being, took on human-etheric form through this permeation by Christ. As a result, a force was released that acted within human evolution upon earth. Its effect was a quieting and harmonizing of our senses so that today we can use them in their selfless form. It is what makes it possible for us as sensory beings to enjoy without pain all the splendor of surrounding nature. That was the first sacrifice leading to the Mystery of Golgotha.



Baby's First Steps
Ida Waugh

The Archangel Jesus and the Second Sacrifice of Christ The Harmonization of the Physical Organs in the Etheric Body

The second great threat to humanity occurred at the beginning of the Atlantean Epoch when Ahriman and Lucifer began their assault on the etheric forces or life forces of the seven organs in the human physical body. This assault would have led to a selfishness in the seven principal organs in the human body and therefore illness without resolve. This would have created unbridled desires and the distortion of human language. Language would have expressed only the inner subjective experience of pain or pleasure of the individual organs and would not have related to the outside world. Human beings would never have been able to work creatively through the Word. In order to harmonize these etheric forces, Christ had to perform another sacrifice. He had to sacrifice his Macrocosmic etheric body in order to descend to that sphere which is the source from which the human organism's life organs draw their founding etheric forces, the region where the spiritual archetypes for our physical body reside.

Once again Christ entered into the Archangel Jesus who once more sacrificed his own etheric nature to Christ. This second interpenetration of the Christ being and the Archangel Jesus occurred not on the sun, but in the planetary region, as part of a successive approach to the earth by both the Christ being and the Archangel Jesus. In the early period of Atlantean evolution, the Archangel Jesus was most deeply moved within by experiencing how the luciferic-ahrimanic powers were inducing an abnormal development of the life forces, and were in the process of influencing the human being's organic state, formerly ordered with great wisdom, to degenerate into greed and revulsion. Moving from planet to planet, the Archangel Jesus anguished within by the impossibility of allowing human evolution to continue as it was. The effect was so strong upon the Archangel Jesus that Christ once again permeated him, which led to strength radiating into the earth aura. The Archangel Jesus received the forces of all seven planets into himself, the macrocosmic archetype of the human's etheric body, to affect a harmonizing influence on the physical organs—the brain, lungs, kidneys, heart, gall bladder, liver, and spleen—so that they remained selfless.

The resulting reconfiguration of the life organs in their nature and functional interplay changed the human being's physiological organization such that the further evolution of human speech became possible above and beyond reflexively determined or dominated sentient utterances. In this way the human being became not only an upright, standing, and walking being, but also the bearer of a capacity of speech that limits and transcends our organic existence. In consequence we later became capable, through further evolution, of "selflessly" identifying or perceiving objective realities. These developments were achieved after dramatic battles and conflicts during early Atlantean evolution.



Interesting Conversation
Federico Zandomenighi

The human etheric body could now come in contact with the external world without experiencing illness. Human speech was thus freed from the bondage of the selfish expressions of each individual organ and could express its own inner experiences concerning the world—its inner world—with the help of the word.

The Archangel Jesus and the Third Sacrifice of Christ Reorienting Thinking, Feeling, and Willing in the Astral Body

The third threat to humankind and subsequent sacrifice occurred in the last half of the Atlantean epoch. At this time humanity's astral body was threatened by Lucifer and Ahriman in the three principles of Thinking, Feeling, and Willing. If Christ had not descended further and sacrificed his own astral body in order to bring about a harmony between these three soul principles, human beings would have separated into three kinds of animal nature. Thinking would have manifested in an Eagle-like nature, Feeling in a Lion-like nature and Willing in a Bull-like nature. In an inner sense they would have been dragon-like in their astral nature. The principal threat was in the Thinking realm since the luciferic powers in the Feeling realm and the ahrimanic powers in the realm of the Will tried to gain mastery over thought to prevent humanity from obtaining Ego-consciousness. This would have meant a complete extinguishing of the human Ego. Human beings would have reverted again to the animal state that they had left long before when the animal forms were separated off after the moon separated from the earth. Human beings would have been seized by unruly desires and unbridled activity in the will.

The third interpenetration of Christ and the Archangel Jesus took place in the earth's immediate vicinity as the Mystery of Golgotha drew nearer. The Archangel Jesus had by this point assumed a cosmic soul form such that his life was now neither on the earth, nor the moon, nor the sun, but as if circling the earth, and felt itself dependent on the influences of sun, moon and earth all at once.

Once again there cried up to the Archangel Jesus what human thinking, feeling and willing would inevitably have become, and within himself he sought to fully experience and feel this tragedy of humanity's evolution. He did not merely passively witness the suffering of human evolution, but intentionally sought to fully experience it.

He immersed himself in the human soul that was brimful with passions, he had to become these passions, become a dragon, in order to transform the soul forces and, for a third time, to let himself be illumined by the Christ spirit.²

Only through this process did the next step become possible, consisting in the gathering and transformation of sun, moon, and earth forces, as the macrocosmic equivalents of microcosmic thinking, feeling, and willing, and in the union with the Christ being. Only through his inner processes and deeds was the Archangel Jesus able once again to call down to him the Christ sun spirit to accomplish his sacrifice and perform the necessary soul-permeation, so he could become the bearer of the forces of Sun, Moon and Earth.

This third sacrifice of the Christ and the Archangel Jesus once again sent shining influences to the earth and signified a renewed cosmic-therapeutic intervention in the evolving human organism. Here a triad was definitive, encompassing sun, moon, and earth. Thinking, feeling, and willing were reoriented to each other, preparing to receive a further principle, the unity of the “I,” which would become ever more apparent as evolution continued. For its forthcoming arrival, the “I” needed a harmoniously ordered soul organism. Connected with this was a finer development of the human speech organs. Human beings could now fashion speech to express the things of the outer world and a higher capacity for “naming” became possible, as well as the human capacity for speech to become a means of communication across diverse regions of humanity. Human beings from this time on became potentially capable of being the bearers of the divine Logos or Word.

The Fourth Sacrifice of the Archangel Jesus

Harmonizing the “I” Through the Separation of Consciousness and Conscience

The Archangel Jesus, who had been permeated three times with the Christ Sun forces, became the Nathan Jesus³ of the Luke gospel, who incarnated for the first time directly into a physical body.



Annunciation to the Shepherds
Rembrandt

He did not possess an ordinary Ego; it was what Rudolf Steiner called a provisional Ego—an Ego that had not passed through the fall—innocent and untouched by human error. His etheric body was the etheric body that in Lemurian times had been preserved from the fall. The Nathan soul had only the earliest beginnings of the sentient soul, and so it was necessary that his nascent astral body be protected, preserved, and kept in a child-like state by his mother, Mary. His astral body possessed child-like youthful forces that, when the child turned twelve years of age, united with the perfected astral body of the Buddha, his Nirmanakaya⁴. It was this “Nirmanakaya” that hovered above the Luke Jesus as Angelic

hosts announcing his birth from the heights to the shepherds. It is this body that united with the nascent astral body of the Nathan Jesus at twelve years of age.

² Steiner, Rudolf. *Approaching the Mystery of Golgotha*. 1914.

³ Steiner, Rudolf. *Pre-earthly Deeds of Christ*. 1914.

⁴ Steiner, Rudolf. *Foundations of Esotericism*. 1983.

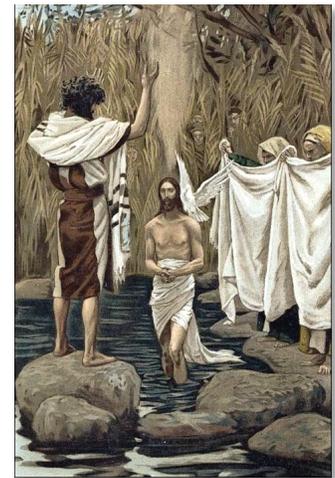


Jesus Found in the Temple
James Tissot

When the Nathan Jesus, at the age of twelve, was visiting the Temple in Jerusalem and discussing matters of scripture with the rabbis, the Solomon Jesus of the Gospel of Matthew sacrificed his Ego to unite with the physical, etheric, and astral sheaths of the Nathan Jesus. Henceforth, he no longer bore the child-like Nathan “provisional Ego,” but the Ego of Zarathustra of the Solomon line, that encompassed the wisdom of many earthly lives. This unification of Zarathustra’s Ego with the Nathan Archangel Jesus, infused in his astral body with the Nirmanakaya of Buddha, signifies a union between the two streams in the one human being: the inner Buddha stream, and the outer Zarathustra stream.

The Nathan Jesus child’s task was to prepare a perfected vessel for the descent of the Christ being.⁵ The inner foundation

for receiving the Christ being at the baptism was marked by His despair at the fate of earthly humanity, and by an infinite suffering comparable to no suffering on earth that human beings must ever bear. No one prior to the Nathan soul/ that of the Archangel Jesus, had been able to perceive in this way the degree of intensity that human misery can attain. The Archangel Jesus, incarnated in Jesus of Nazareth, suffered from the cultural loss of a true image of the human being and the world. He experienced the whole degenerating condition of humanity, and anticipated what the future would bring in the coming centuries and millennia if the decline could not be reversed. In this situation his soul longed for a new influx from the world of spirit, one of deep elemental power, a macrocosmic illumination of the earth. His absolute longing for macrocosmic illumination was directed toward the approaching Christ being as the solar universal “I,” with whom he wished to unite on earth for the redemption of humankind. A harmonizing of the “I”—inwardly and in its relationship to the surrounding world—along with the necessary further evolution of healthy thinking in accord with truth, was possible only through the appearance of the Christ Sun being on earth within a bodily human organism. This became possible through the incarnation of the Christ being at the baptism in the River Jordan, as the fourth sacrifice of both Christ and the Archangel Jesus. At this initial stage the Christ entered as the Ego of the Nathan Jesus, and for the next three and a half years, a continual pressing of the Christ spirit into the corporeality of Jesus occurred. The Christ being thereby continued to penetrate the incarnated Archangel Jesus until the events on the hill of Golgotha. Only then was the incarnational descent of the Christ being into Jesus of Nazareth completed; only then did he fully penetrate the physical body of Jesus, right into his bones, enabling the gradual reversal of humanity’s decline through a resurrection process.



Baptism of Jesus
James Tissot

⁵ Steiner, Rudolf. *The Gospel of Matthew*. 1985. page 96.

This fourth sacrifice, the Mystery of Golgotha, was an act of Jesus Christ through which the human "I" was harmonized, just as the preceding acts of sacrifice harmonized the human astral, etheric, and physical bodies. The human "I" was threatened by the power of the fourth temptation, the confrontation with the luciferic and ahrimanic influences upon the human "I." The human being had become an upright, speaking, and increasingly thinking being. Connected with this capacity for thinking was the means to develop "I"-consciousness, against which ahrimanic and luciferic powers were battling with all their might. This temptation would cause the human "I" to develop a degree of self-determination, which would make it an expression of the antichrist principle. An ideal of freedom would arise in the human "I" as absolute self-determination—an ideal of freedom from God, which is not in harmony with the intentions of the deity.

At the time of the Mystery of Golgotha, the human "I" being was inwardly mingled with the spirit. The self-determination that could have entered the human "I" at that time would have been a kind of spiritual poisoning, whereby the spirit would become machine-like. This would have happened if something had not interceded to separate the spirit from the "I," just as the previous sacrifices separated the "higher" from the "lower."

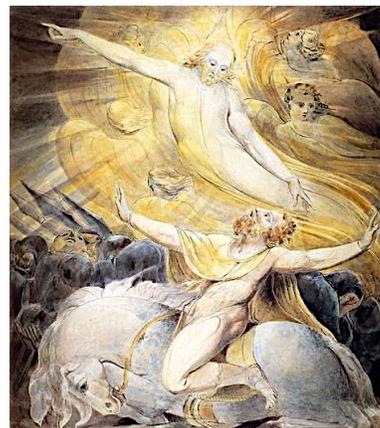
Because the ego or "I" at this time was to take its place as a living factor in human evolution, an effort was made to establish harmony between the "I" and the powers of the cosmos lest it become the plaything of the anti-evolutionary forces. The "I" might have so developed that it could not keep a hold upon itself, and had it been delivered to these forces, everything that came from the soul would have been overpowered by various elemental forces. They would have driven the human being violently in all directions.

The condition of humanity was such that the human "I" was incapable of knowing the spiritual world. The "I" being stood between the human soul and the spirit world as a concealing factor. The "I" had to be extinguished before an experience of the spiritual world could arise. The "I" was essentially a closed door when one wanted to experience the reality of the spiritual world. Consequently, the mood that reigned in mystery centers was one of almost unutterable despair. The "I" was becoming increasingly powerful, increasingly egocentric. The sacrifice of the Mystery of Golgotha altered human nature to such a degree that the human "I," which previously concealed and closed the way to the spiritual world, now became an open gate into the spiritual world. The harmonization of the "I" made it possible, without extinguishing the "I," to see into and experience the spiritual world through the "I" itself.

Through the fourth sacrifice of Christ and the Archangel Jesus, the higher "I" was separated from the lower ego. One was lifted, and the other had to descend gradually, so that the lower ego could no longer influence, or govern, the higher "I." The relationship between one's consciousness and one's conscience arose. The voice of conscience stands and calls out in judgment over us, and our lower ego can come into conflict with our higher "I," or conscience.

The Christ impulse also descended into the human faculty of memory, to enhance human ability to orient in the stream of cosmic evolution. Humanity was losing its “memory” of the spiritual world. As humanity was descending further and further into matter, the danger arose that it would not be able to regain a vision of the Spiritual World. The fourth sacrifice of Christ opened up the possibility for humankind to progress to ever higher stages of consciousness, to remain conscious in higher spiritual spheres.

In order to create a harmony between the Ego or “I”, and the powers of the cosmos, a God had to come to know death. An impulse had to enter into humanity to prevent it from becoming deranged or torn by the elemental forces. Through Christ’s acts of sacrifice, human beings would perceive all that guides them toward the good. The human ego, through the fourth Christ event, the Mystery of Golgotha, can come to true unselfishness. The senses have said, “Not I, but Christ in us.” The vital organs have said, “Not I, but Christ in us.” In our moral and intellectual life, we as human beings must learn to say, “Not I, but Christ in me.” Every step into the spiritual world shows us this.



The Conversion of Saul
William Blake

The Fifth Sacrifice of Christ and the Archangel Jesus

The Battle Between Materialism and the Awakening of Christ Consciousness

After the Archangel Jesus lived as the man Jesus of Nazareth, having entirely absorbed the Christ being into himself, every single human “I” could henceforth gain access to the Christ and his impulses. This also meant that human thinking could finally and fully unite with the “I” and thus continue the process that had begun prior to the Mystery of Golgotha, but had been gravely endangered.

Human beings continued to face a great danger, the danger that through materialism human thinking might sink into darkness because it is diverted to hard and abstract material concepts, a sclerosis of thinking where no spiritual thoughts can exist. This battle is waged on all fronts by a cooperation of Lucifer, Ahriman and the Asuras. These developments have had grave consequences for the world of spirit in regard to the earth’s spiritual aura.

In the midst of the nineteenth century, Christ once again experienced a sacrifice in the realms closest to the earth, in the astral sphere, the sphere of the angels. Christ experienced a second crucifixion by the materialistic nature of the thoughts and imaginations of those who entered the spiritual world in the life between death and rebirth. Christ, with the Archangel Jesus, was driven out of the spiritual worlds by the efforts made by materialistic souls who had crossed the threshold, compelling Christ to undergo a sacrifice comparable to the Mystery of Golgotha, now in the etheric realm. On Golgotha he passed through death. Now he has been expelled from his existence in the spiritual world and translated into the sensory world, that of humankind, not in the form of a new incarnation, but in an intensified presence there, visible through the outer form of an angel.⁶

⁶ Steiner, Rudolf. *Approaching the Mystery of Golgotha*. 1914.

The materialistic thinking, feeling, and willing that the dead carried with them into the world of spirit as a destructive sphere of materialism created an extinction of the consciousness of Christ in the astral world. The Archangel Jesus has undergone an extinction of his consciousness, suffering a kind of death by suffocation—not a final death in the earthly sense, but a qualitative change of limited duration. The temporary destruction of the consciousness of the Archangel Jesus was caused by a deed of Christ, who decided to take up the deadening sphere of materialism into his own being, and thus also that of the angelic being so closely connected with him, so as to be able to transform these forces. The extinguishing of Christ consciousness in the spiritual world signified that the Christ being lost awareness of his own history, including memory of his connection with the Archangel Jesus.

It was Rudolf Steiner's mission at the beginning of the apocalyptic twentieth century to reverse this process. He drew from the Akashic records the memories of Jesus of Nazareth, humanity's sister soul, and the prelude to the Mystery of Golgotha in which Christ united with the sister soul in the body of Jesus of Nazareth. As he brought this to his own awareness and that of his listeners, the consciousness of Christ Jesus began to reawaken just before the outbreak of World War I. In order to facilitate the rekindling of the previously concealed Christ consciousness in human souls on earth, Rudolf Steiner had to sacrifice his consciousness to the time spirits of the archai, and first and foremost to the archai Michael. He said, "Higher research is not possible without inner tragedy, inner suffering."

After a time of metamorphoses, the Christ impulse is descending into the astral sheaths of humanity, and the consciousness of Christ is gradually being resurrected in human beings' purified astral sheaths as the power of faith. By virtue of this, human beings will regain consciousness of the astral world where Christ will be seen in an etheric garment. The force of these illuminated thoughts is felt by the spiritual hierarchies to be a lighting up of a new spiritual sky, and a consciousness of Christ begins to dawn in the sphere of angels, this time through the vehicle of human thoughts. These thoughts are then gathered by the Archangel Jesus who weaves a new radiant aura out of light ether. This is a new garment of astral light which will surround the etheric image of Christ in the astral world. In this way humanity is directly working to create the new macrocosmic astral body of Christ. At the same time humanity participates with Michael in battling with Lucifer for the purity of the astral world and the astral body of human beings where Christ can be found.



Mustard seed

With eyes that are trained, you can look to the sky, and there you can see His form within the light fashioned out of human spiritual thoughts by the Archangel Jesus. You can look to a seed or a plant or an animal, and there shining above it or alongside it is that very same image that you see when you enter into that quiet space in your meditations. The Christ impulse exists in everything in the material world, even in a seed. For this we must

have faith, since faith united in the astral body with cosmic intelligence is the first moral virtue that human beings must acquire in order to progress towards the next epoch. If we don't acquire this virtue of faith, we become consumed by fear. Fear will become the next epidemic—fear of the future. Faith is the only way to counteract fear, worry, and anxiety that paralyses human beings.

Selflessness, the Future of Right Living

The mighty deed of sacrifice by Christ and the Archangel Jesus, the second “crucifixion” in the etheric realm, formed the basis for a new Christ consciousness to arise in the human being. Since this new sacrifice, Christ and the Archangel Jesus have been united with the destiny of human beings on earth in a still more intimate way. Christ will be able to approach human beings more closely in the future because they will increasingly find their way to him and the Archangel Jesus.

In the further evolution of consciousness, increasing numbers of people will be able to perceive the appearance of the etheric Christ, who will approach human beings in the form of an angel, in union with the Archangel Jesus. The consciousness of Christ will pour itself into the moral and intellectual lives of human beings in such a way that we may become students of selflessness, that Christ may live within the human soul so that He may be felt vitally in every word that is uttered.

In relation to our moral life, our understanding of the world, and in relation to all the activities of our consciousness soul, we must first overcome the self-seeking desires that still influence our moral, intellectual and emotional life. This is a duty of our present culture to the future. Humankind must become more and more selfless; therein lies the future of right living, and of all the deeds of love possible to earthly humanity. Our conscious life is and must be on its way to selflessness.⁷

Through the sacrifices of the Archangel Jesus, a new knowledge of Christ, a renewing of responsibility, and a deepening of our moral life beckon us. By contemplating the Mystery of Golgotha, by permeating our knowledge of it with all our feeling, we may acquire with our whole being an education in selflessness. If we reflect on the entire evolution of the cosmos, we can find no more profound example of selflessness than that given us in Christ's appearance upon earth, which was only possible through the selfless sacrifices of the Archangel Jesus. In the whole of human evolution there has been no being who was, is, and will remain so intimately connected with Christ, both on earth and in the spiritual cosmos. What Christ and the Archangel Jesus did for earthly evolution may become for the conscious development of the human soul the school of selflessness. Christ intervened three times, making the human senses, life organs, and psychic forces selfless, in order for us to live rightly. It is now humanity's task to learn selflessness in our moral life. Christ said, “I am with you always, even unto the end of the world.” Christ, as the great Sun Spirit, descended from super-physical worlds through the Mystery of Golgotha in order to find a dwelling in the souls of human beings. If Christ will find His abode in human earthly souls, then the Christ power will stream back from the earth's aura into the worlds that He forsook for the salvation of humankind, and the whole cosmos will be permeated through and through by Him.⁸



The Resurrection of Christ
From the Isenheim altarpiece
Matthias Grünewald

⁷ Steiner, Rudolf. *The Four Sacrifices of Christ*. 1914.

⁸ Ibid.

Finding Future Grail Sites

An Astrogeographical Investigation

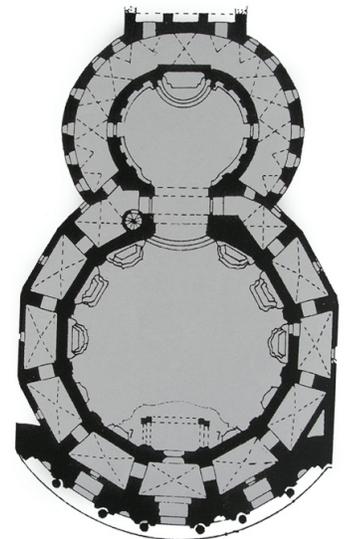
Joel Matthew Park

Since September 2015, Robert Powell has hosted Holy Grail retreats annually. Thus far, these have been pilgrimages to places in Europe central to the history of the unfolding Grail spirituality. They have also been, in many ways, a journey through time. The first retreat in 2015 centered around Lazarus and Mary Magdalene. A few years after the Resurrection, they were amongst a group of Christians who were arrested and set adrift on the Mediterranean Sea, with neither oars nor sail. Miraculously, this band of early Christians landed in southern France. This first retreat visited Grans, Provence, in southern France, including many sites in the surrounding areas from the lives of Magdalene and Lazarus.

Magdalene reincarnated as Repanse de Schoye, the Grail Bearer at the time of Parzival. Her brother-in-law was Kyot, a key figure in Wolfram von Eschenbach's stories about the Grail. Historically, Kyot was St. Guilhem, or St. William of Gellone, right-hand man of Charlemagne. The 2016 pilgrimage took the participants to St. Guilhem-le-Desert, the monastery St. William established for penitent soldiers in 806 AD after he had retired from life as a soldier. This monastery is in Gellone, just east of Marseille, also on the southern border of France.

In 2017, the retreat first took the pilgrims to Mont Sainte-Odile near Alsace, France, the home of St. Odile, a visionary and miracle worker who lived in the late 7th-early 8th century AD. She acted as an inspirer of the Grail stream, both at the time of Parzival and in our own time. After this, the pilgrims went on to the Ermitage forest in Arlesheim, Switzerland, where the original Grail Castle (Monsalvaeshe) of Parzival stood over 1,200 years ago. Finally, this retreat took them to the modern Grail castle of the Goetheanum in Dornach, Switzerland (built in 1928).¹

The fourth retreat occurred in August, 2018 in Kinsau, Germany. Its focus was on the mystery of Kaspar Hauser and “what could have been”—or perhaps one could say, what happened despite his death. Rudolf Steiner indicated that had Kaspar Hauser lived, he would have built a modern Grail Castle in southern Germany and drawn to himself a circle of modern Grail Knights. It seems that to a certain extent King Ludwig II of Bavaria took on this task for his cousin. During this retreat we visited both the Linderhof Palace and Schloss Neuschwanstein in Bavaria as Grail Castles of the 19th century. We also visited Ettal Abbey, built by Emperor Ludwig the Bavarian in the 14th century—a structure originally meant to be an exact replica of Parzival's Grail Castle, based on descriptions from Eschenbach's work. Its architectural plan bears a striking similarity to that of the first Goetheanum.



Ground plan of Ettal Abbey

¹ For an excellent summary of all three of these events, see Natalia Haarahiltunen's article "The Stars Are Shining: Three Summers in France" in the Advent, 2017 edition of *Starlight*: <https://sophiafoundation.org/wp-content/uploads/2017/03/Starlight-Advent-2017-sm2.pdf>.

During this retreat, I got to know Natalia Haarahiltunen (now the editor of *Starlight*) and her husband, Markku Maula. They hail from Finland and had just come from the Scandinavian Sophia retreat. A number of people attending in Kinsau had just come from this event in Sweden, each of them feeling nourished and transformed by it. (The Scandinavian retreat seemed to have a new and different character; there was something more organic and lively about it compared to other events.)

As I spent time with Natalia and Markku visiting these different Grail sites over the course of the week, we began to muse about the gesture of the Grail Pilgrimages, in terms of what I indicate above, i.e., that they were not only journeys to different *places*, but also seemed to be journeys through *time* as well—they had gone to the 1st, 7th, 8th, 14th, 19th, and 20th centuries after Christ, taken all together. But all of these pilgrimages had been journeys into the *past*. We wondered whether there could ever be a Grail Retreat to sacred sites of the *future*! Half-seriously, I wondered if, using Astrogeography, one could pinpoint those places and visit them, performing cosmic and sacred dance in order to consecrate these sites for their future task. Of course in carrying out this plan, we might run the risk of doing Choreocosmos in someone's backyard!

Astrogeographia

During this retreat, I was just finishing reading *Astrogeographia* by Robert Powell and David Bowden for the first time.² It takes as its point of departure the lecture by Rudolf Steiner from 100 years ago, which we commemorate in the current edition of *Star Wisdom*. The following quote in particular is of key significance:

We are led to the center of the Earth as the polar opposite [of the sphere of the starry heavens].... The counterpart to this star is here, the counterpart to that star is there, and so on. We arrive at a complete counter image in the Earth itself to that which is outside [in the sphere of the starry heavens].... In other words, we can conceive of the active heavenly sphere mirrored in the Earth. We can think of the Earth's mineral realm as a result of this mirroring.³

This is a dense and meaty text, full of splendid technical detail that brings the Earth's axial tilt, the precession of the equinoxes, and the Earth's surface latitude and longitude into complex connection. It took me a long time to read through and really be able to grasp—to inwardly visualize—what Robert and David were portraying. To put it as briefly and simply as possible, the principle with which they are working is that each star in the heavens acts as a projector of spiritual activity down to a specific location on the Earth. There is a correspondence between the longitudinal axis of a particular star with a longitudinal axis on Earth. For example, the star Alnitak in the constellation Orion has a zodiacal longitude of 29°56' Taurus. This corresponds with an Earthly longitude of 31°E12'. The star Alnitak—and any other star above and below it at 29°56' Taurus—projects its influence all along the north-south running meridian of 31°E12'.

² Robert Powell and David Bowden, *Astrogeographia: Correspondences Between the Stars and Earthly Locations* (Great Barrington, MA: Lindisfarne Books, 2012).

³ Steiner, *Das Verhältnis der verschiedenen naturwissenschaftlichen Gebiete zur Astronomie*, lecture, Jan. 10, 1921 (tr. by Robert Powell).

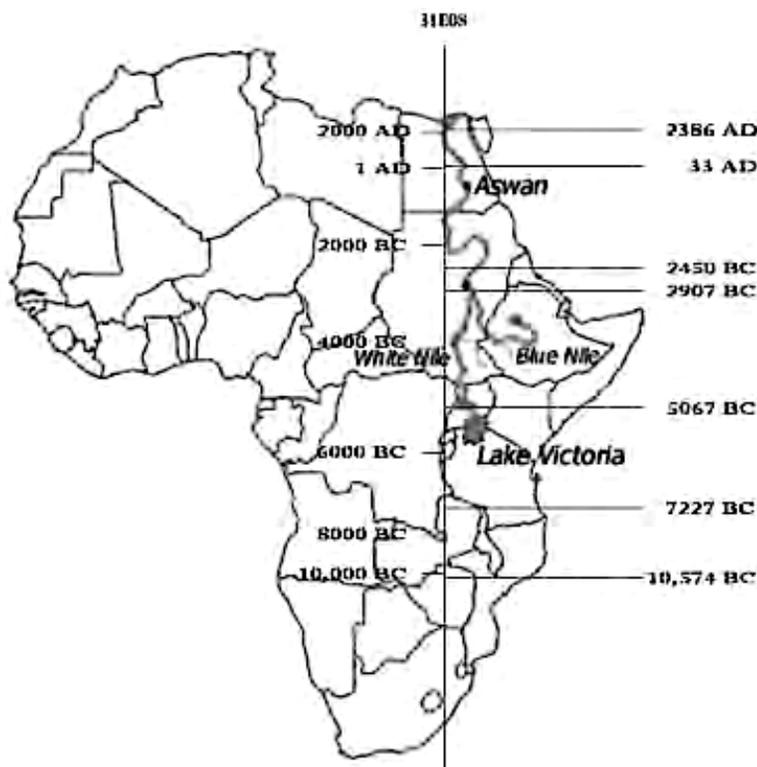
But this is not all. Over the course of time, the *latitudinal* projection changes for each star—that is, it projects either further north or south along this *longitudinal* meridian. This phenomenon is related to the precession of the equinoxes.⁴ At the summer solstice this year (2021), the Sun will be aligned with 4° Gemini. This means that every star along the zodiacal longitude of 4° Gemini will experience its maximum northerly declination in 2021. This will last for the next seventy-two years. But then, starting around 2093—due to precession—it will be all the stars along the zodiacal longitude of 3° Gemini that will experience maximum northerly declination. The stars aligned with 4° Gemini will reach a somewhat lower point in the sky. They will move lower and lower over the course of 12,960 years until they are the stars reaching maximum *southerly* declination at the winter solstice. We can form an image inwardly of the stars along a certain zodiacal longitude projecting onto a geographic longitude, yet moving the pinpoint focus of their projection *very slowly*—over the course of 25,920 years—north, south, and then north again. This is all very complicated! In any event, I certainly found it so when I first read of it. I will carry on with my story, and simultaneously give a specific example.

On the flight home from Kinsau, the very next portion that I was set to read in *Astrogeographia* seemed to me like a gift falling in my lap, in response to our somewhat tongue-in-cheek musings about “Grail Sites of the Future.” I had been stalled in Chapter 8, “Mapping Astrogeographia for the Whole Earth,” as it covers quite a bit of material. Finally, I came to the last section, which I will quote in full here.⁵

Study 2: The Latitude Movement of Alnitak over 12,960 years

The sine wave formulas can be applied to calculate and draw the timeline for the historical projection of Alnitak as it moves up the continent of Africa over a half precession cycle from 10574 BC to AD 2386.

The results of the calculations for particular years of interest in the 12,960 half precession cycle are shown in table 7, with the corresponding timeline projection across the continent of Africa shown here.



Alnitak's projection traces out a non-linear timeline on the 31E08 meridian of Africa. The 2,000-year steps show slower movement near the top and bottom, and faster near the middle.

⁴ This itself is due to the axial tilt of the Earth—see Chapter 4 of *Astrogeographia*, “The Foundations of Astrogeographia,” for a full explanation.

⁵ *Astrogeographia*, Chapter 8, pp. 212-216.

Year	Declination	Geographic Latitude	Alnitak
ad 2386	-1.8°	29N56	<ul style="list-style-type: none"> • closest to Giza, within 3.7 miles (6 km) • most northerly point, turns to move south again • vernal equinox Sun enters Aquarius in ad 2376
ad 33	-5.6°	26N13	<ul style="list-style-type: none"> • vicinity of Thebes (Luxor)
2450 bc	-16.2°	15N34	<ul style="list-style-type: none"> • building of the Great Pyramid of Giza • 3 miles (150 km) W of Khartoum, Sudan
2907 bc	-18.7°	13N07	<ul style="list-style-type: none"> • beginning of Egyptian cultural age (beginning of Kali Yuga was 3102 bc) • 186 miles (300 km) S of Khartoum, Sudan
5067 bc	-30.8°	0N57	<ul style="list-style-type: none"> • beginning of the Persian cultural age • source of Nile (White Nile meets Lake Victoria)
7227 bc	-41½°	9S44	<ul style="list-style-type: none"> • beginning of the Indian cultural age • Northern Zambia
10574 bc	-48.8°	17S03	<ul style="list-style-type: none"> • most southerly point, turned to move north • the “First Time” of the ancient Egyptians (about 3300 years before the end of Atlantis) • 62 miles (100 km) N of Harare, Zimbabwe • vernal equinox Sun enters Leo in 10,764 bc

Historical projection of Alnitak; timeline as it moves up the 31E08 Nilotic meridian of Africa.

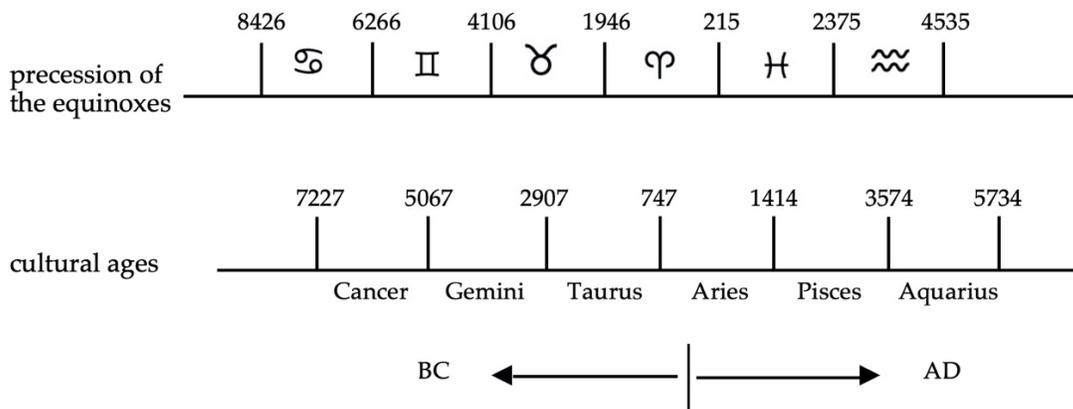
Why was the Great Pyramid Built at Giza?

No satisfying answer to this question seems to come from either archaeology or archaeoastronomy. If it is only a matter of the Pyramid’s shafts being aligned to certain stars, then the Pyramid does not need to be located at Giza for this. To shed some light on this unanswered riddle we can consider the declination journey of Alnitak as described in the previous section. According to most researchers the Great Pyramid was built around 2450 BC. Much earlier in 10574 BC (during the last millennia of Atlantis) Alnitak had, on its declination journey, reached its most southerly declination of -48.8°. This journey was a result of the precessional movement of the Earth. It then turned to move north again, and has since been rising upward on the 31E08 meridian of Africa.

The beginning of the rising of Alnitak in 10574 BC can be taken as what the ancient Egyptians called The First Time. It was then that Orion, a constellation of great significance for them, was at its lowest point in the southern sky, and seen for only a few hours each night. From The First Time onward, the precession of the equinoxes has gradually carried Orion (Osiris) and his consort Sirius (Isis) higher and higher in the sky—in effect a return and resurrection of Osiris. The ancient Egyptians oriented themselves toward the south as the direction of Upper Egypt and the source of the Nile. And the south was also the direction from which they observed Orion and Sirius ascending in the sky over the centuries. Later in the Egyptian cultural age, the resurrection of Osiris was experienced in the annual cycle as well, as the much-awaited

heliacal dawn rising (rebirth) of Orion and Sirius from their 70-day annual absence (death) in the night sky. The ancient Egyptians greatly welcomed this yearly return as the sign of the imminent flooding of the Nile and the return of abundant life.

The carrying of Orion and Sirius higher in the sky by the precessional movement of the Earth continues into modern times, and is yet to culminate in its full return in AD 2386. It is then that Alnitak will reach its most northerly point in the sky, with a declination of -1.8° . From an astrogeographical perspective, it is remarkable that as the northward journey of Orion and Sirius comes to its end in AD 2386, the projection of Alnitak simultaneously comes into closest alignment with the Great Pyramid, within 3.1 miles (5 km), after a journey of 3,245 miles (5,222 km). This occurrence in AD 2386 is very close to AD 2375, when the vernal equinox Sun leaves the constellation of Pisces and enters the constellation of Aquarius, marking the beginning of the astronomical age of Aquarius (see figure 32). Perhaps these coincidences can bring some new understanding to the riddle of why the Great Pyramid was built at Giza. The riddle could be rephrased as to why the Pyramid was built exactly where the projection of Alnitak comes into full latitude and longitude alignment with it, and just at the time of the beginning of the astronomical age Aquarius.⁶



*The astronomical ages based on the precession of the equinoxes.
The cultural ages follow 1,199 years later.*

Rudolf Steiner described how events that occurred during the Egyptian cultural age of Taurus⁷ reappear transformed as their fruit or fulfillment⁸ in our own cultural age of Pisces. One hypothesis for this riddle could thus be that the Pyramid was built to convey a message (as fruit of the Egyptian age) across the millennia to the humanity of AD 2386 in the cultural age of Pisces. This message will proclaim to Piscean

⁶ See Powell, *Hermetic Astrology*, vol 1, p. 63.

⁷ Rudolf Steiner describes the first five cultural ages of post-Atlantis: India, Persia, Egypt, Greece-Rome, and Europe as under the signs of Cancer, Gemini, Taurus, Aries and Pisces respectively. See Steiner, *Ancient Myths*, pp. 80-87.

⁸ See Steiner, *Egyptian Myths and Mysteries*, pp. 13-14, 20. "Glancing at the immediate implications of our theme, we see a large domain. We see the gigantic Pyramids, the enigmatic Sphinx. The souls that belonged to the ancient Indians were also incarnated in Egypt and are again incarnated today. If we follow our general line of thought into detail, we will discover two phenomena that show us how, in superearthly connections, there are mysterious threads between the Egyptian culture and that of today."

humanity that with the full return of Orion and Sirius to their most northerly points in the sky, the great evolutionary work of the Egyptian age of transforming the astral body into sentient soul has come to a certain fulfillment (see the section on the “legend of the Golden Fleece” in this chapter). Then following the entry of the vernal equinox Sun into Aquarius there will be a period of 1,199 years, which is needed for the seed of a new spiritual impulse to come into cultural flourishing. After this gestation period will come the Russian cultural age of Aquarius under the guidance of Sophia. It is during this age that the evolutionary work begun by the Egyptians will continue with the further transformation of sentient soul into spirit self.

A related riddle regarding the Great Pyramid is the question of why it was built next to the Sphinx, which according to some researchers predates it by at least 6,000 years. The Sphinx is the largest monolithic sculpture in the world and has a lion’s body and a human head. One hypothesis for this is that the Sphinx was built close to 10586 BC when the vernal equinox Sun had just entered the constellation of Leo the Lion. This time was very close to “The First Time” of the ancient Egyptians (10574 BC) mentioned above, when Orion and Sirius began rising from their lowest point in the night sky. Thus the picture arises of the building of the Lion-Sphinx in 10586 BC at the beginning of the astronomical age of Leo to commemorate The First Time. And then the later building of the Great Pyramid next to the Sphinx in 2450 BC to prefigure what could be called “The Last Time.” This will be the time of AD 2386 near the beginning of the astronomical age of Aquarius (as described above), when Alnitak comes into full alignment with the Great Pyramid and, at the same time, Orion and Sirius rise to their most northerly points in the sky. Then will be proclaimed from the heights the fruit and fulfillment of the great evolutionary work of the Egyptian age.

This was exactly the key I needed. To be clear: during the Age of Aquarius, the Sun is in the Sign of Aquarius at the spring equinox. It precesses through Aquarius during this time period; therefore, at the start of the Age of Aquarius it is at 30° at the spring equinox, then 29°, then 28°, etc., for 2160 years. But this means that for the entirety of the Age of Aquarius, the Sun is in *Taurus* during the summer solstice. Again, it precesses during this entire Age: at 30° Taurus on the solstice, then 29°, then 28°, etc., for 2160 years. Therefore, all of the stars in the constellation Taurus will reach their maximum northerly latitude—their “summer solstice”—over the course of the age of Aquarius.

According to Robert and David’s research, when looking at the projection of the stars onto planet Earth, it is more or less the continents of Europe and Africa which line up with the stars above, within, and below Taurus. The implication for me of the previously quoted passage was that as the megastars reach their maximum northerly latitude, it marks a powerful projection of their spiritual force onto the Earth. And it was as if the Great Pyramid was built as a gateway to this time—built at the very place on Earth corresponding to the maximum northerly latitude of the megastar Alnitak, quite close to 30° Taurus. Perhaps the Great Pyramid stands uniquely as a marker of the beginning of the Age of Aquarius, but hypothetically—so I thought at the time—one could look at the maximum northerly

projection of all the most powerful megastars in the Taurian belt and map out a kind of pathway through Aquarius—the places in Europe that hold great spiritual potential as we head into the Aquarian Age.

And so this is what I set out to investigate. At first, I investigated using my own estimates of projection based on what is outlined in *Astrogeographia*. I decided to take a look at the megastars in the earlier degrees of Taurus to see if there were any that projected onto the Grail sites visited in the pilgrimages over the years. To my surprise and satisfaction, almost immediately I discovered that the only megastar to project its maximum northerly latitude onto mainland western Europe was the star λ at 5°54' Taurus. From what I could tell, it seemed that this megastar projected nearly exactly onto the region of Arlesheim and Dornach—the historical site of Parzival's Grail Castle and the modern site of the Goetheanum! I began to have the impression of the Great Pyramids in the east, and the Goetheanum in the west, both built as monumental gateways to the Age of Aquarius. It was after making this initial discovery that I decided to investigate the entire continent of Europe more rigorously, and as I did so I began to see that many of the "Future Grail Sites" were in Finland—and the inspiration for this idea to seek out future Grail sites had come from my new Finnish friends! It felt like a true synchronicity and confirmation, not a mere coincidence. And so I decided to investigate the entire continent of Europe more rigorously and thoroughly, eventually by using the Astrogeo and Sinewave programs developed by David Bowden and available through the Sophia Foundation.⁹

The Method

The first step was to lay out some clear guidelines. There are hundreds of catalogued stars in the Taurus belt. I wanted to focus my research on only the most powerful, so I used two different standards: primarily, I focused on luminosity, which measures the absolute radiant power emitted from a star (or other light-emitting object). Regardless of how faint these stars may appear in our sky due to their distance from the Earth, they are nonetheless the most powerful in an absolute sense. Luminosity is measured in Ls, one L being equal to the luminosity of our Sun. I focused on stars at least 400 times as powerful as our Sun, i.e., of 400 L or greater.

The other class of stars I looked at were those with a high *apparent* magnitude (m). These stars may not be of great power in an absolute sense, but appear very bright geocentrically due to their relative proximity to Earth. Apparent magnitude is measured reverse logarithmically; therefore, the lower the number, the brighter the star appears. I focused on stars with an apparent magnitude of 4 or lower.

My second parameter (other than the *power* of the star) was where they projected onto the Earth. I wanted to focus on the European continent in particular. Rudolf Steiner indicated that the era in which we now live is the *European* cultural age, and that it would last from 1414 - 3574 AD. This cultural age bridges the transition from the astronomical age of Pisces (215 - 2375 AD) to

⁹ See here: <https://sophiafoundation.org/product/astrogeo-sinewave-software/> .

Aquarius (2375 - 4535 AD); therefore I focused on locations that extend from approximately Turkey in the south through the northernmost tip of Scandinavia.

Clearly, there are locations all over the world that might be of equal or greater significance as we pass into the Age of Aquarius in 354 years time. The entire continent of Africa remains to be “explored” in this mode. Another example is the eastern third of North America, and most of South America, which fall under the Sign of Aquarius. One could search for the geographic correspondences in those regions to stars approaching the midpoint of their journey from maximum southerly to maximum northerly latitude over the course of the Age of Aquarius. One could do something similar for the middle third of Russia and much of China, which fall under the Sign of Leo, except that here the stars are projecting on to the midpoint of their longitudinal meridians on a journey heading *south* rather than north. Finding correspondences in the Scorpio region of the Earth might be interesting, but at this point in human history, most of this section of the globe is covered by the Pacific Ocean. Here, however, it would be a matter of finding the maximum *southerly* projection of the stars in the Scorpio belt, the opposite of those in the Taurus belt. All of this, however, goes well outside the scope of this small beginning.

The Results

Using the above parameters, I came to thirty-eight locations in Europe that might be considered “Grail sites”—past, present, and future. I have numbered them here from south to north. In what is listed below, TA = Taurus and GE = Gemini:

1. **38°N25', 27°E24':**
Kemelpasa/Izmir, Turkey. The Earthly projection of Bellatrix in the constellation Orion, in the year 2654 AD. Stellar coordinates = 16°S49', 26°TA12'. (L = 1068; *m* = 1.63)
2. **38°N32', 18°E34': Ionian Sea, between Italy and Greece.** The Earthly projection of star 247 in the constellation Orion, in the year 3290 AD. Stellar coordinates = 16°S46', 17°TA22'. (L = 4379, *m* = 3.68)
3. **39°N54', 18°E23': Province of Lecce, Italy.** The Earthly projection of Tabit in the constellation Orion, in the year 3303 AD. Stellar coordinates = 15°S23', 17°TA11'. L = 3, *m* = 3.7)



Future grail sites, all stars

4. **40°N23', 06°E25': Tyrrhenian Sea, just south of France.** The Earthly projection of megastar 897 in the constellation Taurus, in the year 4165 AD. Stellar coordinates = 15°S01', 05°TA13'. (L = 666, $m = 5.32$)
5. **40°N56', 06°E23': Tyrrhenian Sea, just south of France.** The Earthly projection of v in the constellation Taurus, in the year 4167 AD. Stellar coordinates = 14°S27', 05°TA11'. (L = 37, $m = 3.9$)
6. **41°N26', 30°E04': Black Sea (Northeast of Istanbul).** The Earthly projection of Megastar 530 in the constellation Orion, in the year 2462 AD. Stellar coordinates = 13°S48', 28°TA52'. (L = 1394, $m = 4.4$)
7. **41°N51', 30°E10': Black Sea (Northeast of Istanbul).** The Earthly projection of Meissa in the constellation Orion, in the year 2455 AD. Stellar coordinates = 13°S22', 28°TA58'. (L = 4019, $m = 3.39$)
8. **42°N09', 30°E12': Black Sea (Northeast of Istanbul).** The Earthly projection of megastar 669, in the year 2452 AD. Stellar coordinates = 13°S04', 29°TA00'. (L = 1008, $m = 5.6$)
9. **47°N18', 07°E06': Saint-Brais, Switzerland.** The Earthly projection of λ in the constellation Taurus, in 4115 AD. Stellar coordinates = 07°S57', 05°TA54'. (L = 485, $m = 3.45$)
10. **48°N43', 19°E28': Ľubietová, Slovakia.** The Earthly projection of star 987 in the constellation Taurus, in the year 3225 AD. Stellar coordinates = 06°S30', 18°TA16'. (L = 598, $m = 6.08$)
11. **49°N00', 29°E47': Northwest of Uman', Ukraine.** The Earthly projection of megastar 206 in the constellation Taurus, in the year 2477 AD. Stellar coordinates = 06°S13', 28°TA35'. (L = 645, $m = 5.11$)
12. **49°N23', 14°E25': Bernartice, Czech Republic.** The Earthly projection of Al Hecca in the constellation Taurus, in the year 3584. Stellar coordinates = 05°S50', 13°TA13'. (L = 79, $m = 3.4$)
13. **49°N28', 12°E16': Guteneck, Germany.** The Earthly projection of Primus Hyadum in the constellation Taurus, in the year 3743. Stellar coordinates = 05°S44', 11°TA04'. (L = 67, $m = 3.63$)
14. **49°N44', 16°E15': Polička, Czech Republic.** The Earthly projection of Aldebaran in the constellation Taurus, in the year 3457 AD. Stellar coordinates = 05°S28', 15°TA03'. (L = 156, $m = .86$)
15. **50°N23', 29°E51': West of Kiev, Ukraine.** The Earthly projection of megastar 206 in the constellation Taurus, in the year 2477 AD. Stellar coordinates = 04°S41', 28°TA39'. (L = 5638, $m = 4.38$)
16. **50°N28', 30°E10': West of Kiev, Ukraine.** The Earthly projection of megastar 489 in the constellation Taurus, in the year 2455 AD. Stellar coordinates = 04°S45', 28°TA58'. (L = 1552, $m = 3.39$)
17. **51°N13', 13°E20': Lommatzsch, Germany.** The Earthly projection of Hyadum II in the constellation Taurus, in the year 3667 AD. Stellar coordinates = 03°S58', 12°TA08'. (L = 60, $m = 3.75$)

18. **52°N36', 14°E56': Słońsk, Poland.** The Earthly projection of Ain in the constellation Taurus, in the year 3551 AD. Stellar coordinates = 02°S34', 13°TA44'. (L = 76, $m = 3.53$)
19. **53°N01', 31°E15': Chachersk district of Belarus, just west of the Russian border.** The Earthly projection of Alheckla in the constellation Taurus, in the year 2377. Stellar coordinates = 02°S12', 00°GE03'. (L = 924, $m = 3.02$)
20. **53°N56', 28°E57': Byerazino, Belarus.** The Earthly projection of star 114 in the constellation Taurus, in the year 2542. Stellar coordinates = 01°S17', 27°TA45'. (L = 442, $m = 4.87$)
21. **54°N01', 24°E23': South of Varėna, Lithuania.** The Earthly projection of star 105 in the constellation Taurus, in the year 2882. Stellar coordinates = 01°S11', 23°TA11'. (L = 402, $m = 5.88$)
22. **54°N25', 13°E44': Baltic Sea, just north of Sellin, Germany.** The Earthly projection of megastar 653, in the year 3638. Stellar coordinates = 00°S43', 12°TA32'. (L = 1089, $m = 5.91$)
23. **56°N33', 24°E39': Vecumnieki Parish, Latvia.** The Earthly projection of megastar 198, in the year 2852. Stellar coordinates = 01°N22', 23°TA27'. (L = 5387, $m = 5.5$)
24. **58°N19', 10°E14': Skagerrak, between Oslo, Norway and Gothenburg, Sweden.** The Earthly projection of star 36 in the constellation Taurus, in the year 3890 AD. Stellar coordinates = 03°N16', 09°TA02'. (L = 487, $m = 5.47$)
25. **58°N55', 06°E49': Sinnes, Norway.** The Earthly projection of Atlas in the Pleiades, in the year 4136 AD. Stellar coordinates = 03°N55', 05°TA37'. (L = 423, $m = 3.62$)
26. **59°N02', 06°E27': Flørli, Norway.** The Earthly projection of Alcyone in the Pleiades, in the year 4162 AD. Stellar coordinates = 04°N03', 05°TA15'. (L = 802, $m = 2.87$)
27. **59°N04', 06°E21': Flørli, Norway.** The Earthly projection of the entire star cluster of the Pleiades in the constellation Taurus, in the year 4169 AD. Stellar coordinates = 04°N05', 05°TA09'. ($m = 1.2$)
28. **59°N11', 05°E52': Finnøy, Norway.** The Earthly projection of Elektra in the Pleiades, in the year 4204 AD. Stellar coordinates = 04°N12', 04°TA40'. (L = 366, $m = 3.7$)
29. **59°N23', 06°E08': Jelsa, Norway.** The Earthly projection of Maia in the Pleiades, in the year 4185 AD. Stellar coordinates = 04°N24', 04°TA56'. (L = 300, $m = 3.87$)
30. **60°N35', 29°E02': South of Vyborg, Russia.** The Earthly projection of El Nath in the constellation Taurus, in the year 2536 AD. Stellar coordinates = 05°N23', 27°TA50'. (L = 308, $m = 1.65$)
31. **62°N11', 29°E19': Savonlinna, Finland.** The Earthly projection of megastar 373, in the year 2516 AD. Stellar coordinates = 06°N59', 28°TA07'. (L = 2320, $m = 5.71$)
32. **64°N06', 30°E37': Muyezerky District, Republic of Karelia, Russia.** The Earthly projection of megastar 93 in the constellation Auriga, in the year 2423 AD. Stellar coordinates = 08°N54', 29°TA21'. (L = 17775, $m = 4.71$)

33. **65°N35', 23°E06': Bottenviken, south of Kalix, Sweden.** The Earthly projection of Kabdhilinan in the constellation Auriga, in the year 2963 AD. Stellar coordinates = 10°N27', 21°TA54'. (L = 1802, m = 2.69)

34. **66°N00', 28°E02': Posio, Finland.** The Earthly projection of megastar 169 in the constellation Auriga, in the year 2608 AD. Stellar coordinates = 10°N49', 26°TA50'. (L = 7403, m = 5.03)



35. **66°N21', 29°E29': Kuusamo, Finland.** The Earthly projection of megastar 934, in the year 2504. Stellar coordinates = 11°N09', 28°TA17'. (L = 583, m = 5.92)

36. **66°N23', 27°E17': Kemijärvi, Finland.** The Earthly projection of megastar 875, in the year 2662. Stellar coordinates = 11°N13', 26°TA05'. (L = 697, m = 5.93)



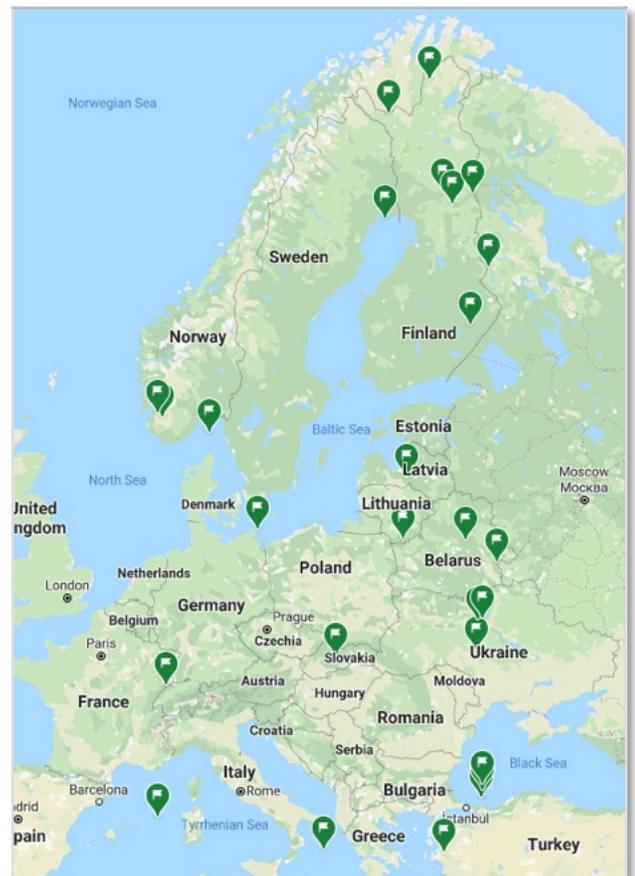
Kemijärvi Lake

37. **68°N34', 23°E18': North of Hetta, Finland.** The Earthly projection of megastar 55, in the year 2949. Stellar coordinates = 13°N27', 22°TA06'. (L = 40335, m = 6.07)

38. **69°N27', 26°E17': Utsjoki, Finland.** The Earthly projection of megastar 520, in the year 2734. Stellar coordinates = 14°N18', 25°TA05'. (L = 1346, m = 6.03)

Now, there is a lot to take in here—a large haul of fish! We can treat this current article as only an introduction, to be continued in a future edition of *Star Wisdom*. But let's highlight a few key aspects.

First of all, take a look at the map and you will see certain of the numbers with an asterisk (*) next to them. This indicates that these are the projections of stars that have great apparent magnitude, i.e., they look very bright from Earth but have a relatively low luminosity, i.e., their absolute intensity is somewhat low. These are numbers 3, 5, 12, 13, 14, 17, 18, 27, 28, 29, and 30. We might imagine these sites to be of a different type of importance vs. the others: they might carry the outer cultural mantle in a certain sense, while the spiritual depth and fecundity is nurtured in the more “luminous” sites. Notice that a majority of these “bright, but not powerful” sites are in Central Europe—Germany, the Czech Republic and Poland primarily, but also Russia and Norway. This points to the fact that the outer “center of gravity” for the spiritual culture of Europe is to be found in these



Earthly projections of the most powerful stars

Central European cultures. However, if we then focus on the projections of the most *powerful* megastars rather than the *brightest*—if we, in our mind’s eye, erase all of the central sites (12, 13, 14, 17, and 18)—we are left with a fascinating result. We see that north of Rome the focus of these most powerful stars rests predominantly on Scandinavia and Eastern Europe. It is not France, Italy, and Germany that have the greatest spiritual significance for Europe from this perspective; it is the regions that will build the bridge to the future Philadelphia culture of Russia. The glaring exception is number 9 in the list above—Saint-Baire, Switzerland, which is an hour’s drive from the Goetheanum! One might say that the Scandinavian/Eastern European representative within Central/Western Europe is Dornach, the center of Anthroposophy.

Second, notice that the full list of sites has been arranged in order from south to north. Now, from the perspective of Astrogeographia, each of these sites is “activated” in time from east to west. As the Sun’s vernal equinox travels backwards through Aquarius, so also the stars in the longitudinal segment of Taurus reach their maximum northerly latitude, beginning with 30° Taurus (in the east) and ending with 0° Taurus (in the west). From my own observation and intuition, however, this seems to be beside the point to some degree. Think about the Great Pyramid—this was built in the Age of Taurus in order to prepare for the inauguration of the Age of Aquarius. It isn’t as though the site at which the Great Pyramid stands won’t become relevant until 2375 AD; it has been relevant for thousands of years! It seems that many of these sites that will be the Earthly projection of the maximum northerly latitude of the stars in Taurus in several hundred to several thousand years’ time are already quite *active* as cultural centers—or will be soon. For we see with the Great Pyramid, which is at almost exactly 30°N latitude in Giza, that it was active thousands of years ago. On the other hand, look at numbers 1, 6, 7, and 8. They are all in the vicinity of Istanbul (formerly Constantinople) about 10° farther north—close to 40°N latitude. This city was founded as Byzantium in 660 BC, and had its greatest importance and cultural influence in the subsequent 2,000 years or so—up through the 15th-16th century AD.

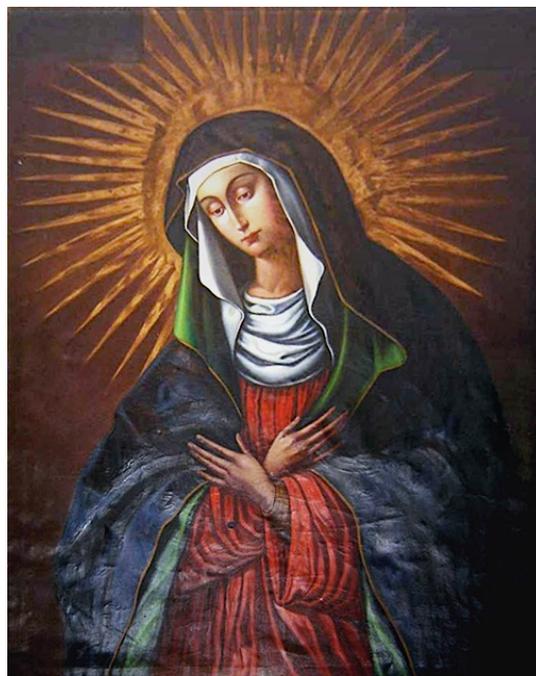
We can imagine that the entire belt containing 1-8 in the list above were Grail sites which saw their greatest cultural flourishing approximately during the so-called Greco-Roman Era, from 747 BC through 1414 AD. By my estimate, every 1° of latitude north represents a movement through 170 years of time. Giza, which is very close to 30° North latitude, had its flourishing from approximately the 26th century BC through the 4th century BC (when Alexander the Great conquered Egypt). Istanbul (formerly Byzantium and Constantinople) is 41° North latitude, 11° farther north than Giza. This would put its time of cultural flourishing around $11 \times 170 = 1,870$ years later. And in fact, this is precisely what we see: between the 7th century BC and the 15th-16th century AD was the time of Istanbul’s greatest cultural significance.

This puts the other sites in numbers 1-8—sites close to Greece and Italy, and the southern coast of France—in the same time period in terms of their greatest cultural significance. We might look at numbers 4 and 5, which are just south of Toulon and Marseilles. These are the very sites that were of great significance for Mary Magdalene and Lazarus in the 1st century AD, reaching the pinnacle of their significance for the Grail stream in the 15th-16th century with the development of the Tarot of Marseilles.

Moving farther north, we come to site number 9, which corresponds to Saint-Brais, Switzerland. This location is very close to Odilienberg, to Arlesheim, and to Dornach. Saint-Brais is 6.28° farther north than Istanbul; $6.28 \times 170 = 1,067.6$ years. Istanbul was founded as Byzantium in 660 BC. This puts the culturally significant time period of Saint-Brais, and the significant Grail Sites close by, in the time period of about 408-2605 AD. This is the time period within which the lives of St. Odile, Parzival, and Rudolf Steiner took place—and the site will continue to be of great significance for the next 600 years.

Moving farther north, we have a whole grouping of sites close to number 12, the maximum northerly projection of the star Al Hecka in Taurus, the Bull. This projection is very close to the site of Karlstein Castle, constructed by Emperor Charles IV in the 14th century, quite deliberately as a Grail Temple. The flourishing of this particular site and those aligned with it latitudinally more or less corresponds to the late 8th - 29th centuries AD. These are regions, like the Dornach region as well, which transition humanity both out of the Greco-Roman Era to the Central European Era (in the year 1414 AD), and also from the Age of Pisces to Aquarius (in the year 2375 AD). This special transitional role belongs to sites 9-18, centered in Switzerland, Germany, the Czech Republic, Slovakia, Poland, and the Ukraine. Sites number 9 and 16 are the most important from this grouping, as they are the only two that are both particularly *powerful* (i.e., with $L > 400$) and particularly *bright* (i.e., with $m < 4$). These correspond to Saint-Brais (close to Dornach) Switzerland, and Kiev, Ukraine. This throws a new light on the high political tensions around the Ukraine. It is understood consciously by guiding forces of both light and darkness that this is a crucial region in the spiritual evolution of Europe.

Finally, looking at an example even closer to our own time, we can consider number 21 in the list above. This site is about 14° farther north than Istanbul, which means that the time of its cultural flourishing ought to have begun around the early 18th century, and will continue well into the fourth millennium. Notice that this site is very close to Vilnius, Lithuania. It was in the late 17th century that the Discalced Carmelites in Vilnius built a chapel to house and venerate the painting of “Our Lady of the Gate of Dawn.” More recently, Vilnius was the center of activity for Sister Faustina, a Polish nun who experienced visions of and messages from the Etheric Christ in the 1930’s. The Divine Mercy Image, a representation of the Etheric Christ which he instructed her to have painted and hung in a chapel dedicated to veneration of this image, now has its home in Vilnius at the Sanctuary to the Divine Mercy.¹⁰



Our Lady of the Gate of Dawn

¹⁰ For more on the fascinating story of Sister Faustina and the significance of the Divine Mercy in the time of Christ’s Second Coming, see <https://sophiafoundation.org/a-special-easter-2020-novena/>.



The Divine Mercy

Clearly, Vilnius—which goes by such names as “Jerusalem of Lithuania,” “Rome of the North,” “Athens of the North,” and “New Babylon”—is a key Grail site both of the present day and on into the future, for the entire 2,500-year age of the Etheric Christ.¹¹ So from one perspective, we see the sites of Europe being “activated” in a movement from East to West as the maximum northerly latitude precesses through the sign of Taurus, which is aligned with the continent of Europe. From another perspective, it seems that these same sites are activated from South to North. This would indicate a particular level of activity in Istanbul in the farthest South, particularly around the time of the Greco-Roman cultural era (747 BC - 1414 AD), up through the Lapland region of Finland, in which number 37 and 38 are located, which will be most active around the time of the Russian-Slavic cultural era (3574 - 5734 AD).

A third and final perspective is a more dynamic one. Looking at this map, we see a movement from the horizontal to the vertical. Beginning with Line A, we see that the areas around this line were the focus for the

Greco-Roman cultural era (747 BC - 1414 AD), with Spain, France, Italy, Greece and Turkey all along this axis. Moving to Line B, we can see that the sites around this axis are more related to the Age of Pisces (215 - 2375 AD), with this line moving right through the site of the Monsalvaesche and the Goetheanum, up into the British Isles. Then we come to the third axis, Line C, the midpoint of this movement from horizontal to vertical. Gathered around this line are all of the sites in Germany, the Czech Republic, and Slovakia, with Austria and Hungary close by. This line is the center of gravity for the Central European cultural era (1414 - 3574 AD), which is the current focal point for world culture. It is the last two axes, Lines D and E, that show us the future. Line D, we might imagine, demarcates the main area of the astronomical Age of Aquarius (2375 - 4535 AD), while Line E shows us the places where the Russian-Slavic cultural era (3574 - 5734 AD) will probably begin. We might imagine this as an image of a human being—the Youth of Nain, or Lazarus—being raised from the dead, moving from the horizontal axis of Line A, to the fully upright axis of Line E, and then proceeding to walk—heading east, through Russia, over the course of the Russian-Slavic cultural era.



Europe resurrects

¹¹ See the Wikipedia entry on Vilnius for more information: <https://en.wikipedia.org/wiki/Vilnius>.

Thus far, the Grail Pilgrimages have focused on locations *below* Line C—locations related to the past, up to the present day. Perhaps someday my Finnish friends and I will organize retreats to sites *above* this line, to the northeast of Europe—focusing on the Uralic, Baltic and Scandinavian nations—the bridges to the future. In this way, we might play the role of a modern Joseph of Arimathea, who bore the Holy Grail and the blood of Christ to sites all across Europe, ultimately finding his way to Glastonbury, sprinkling Christ’s blood in order to plant the spiritual seeds for the future sacred sites of the coming Christian European culture. It may be that Arimathean journeys are needed in order to bring about that which Rudolf Steiner predicted over a century ago. The following are remarks made to an esoteric group by Rudolf Steiner on March 7, 1914, as remembered by E.A. Karl Stockmeyer, emphasis mine.

As the year 1000 A.D. approached, European humanity lived in great fear of the expected end of the world. People imagined this, in the physical sense, as a dissolving in smoke and mist. The Ahrimanic spirits gave this idea to human beings that something terrible would take place on the physical plane, while, in reality, a number of things took place in the spiritual world. In every millennium the Luciferic and Ahrimanic spirits gain special power. Humanity does not need to be particularly proud of the decimal system that is predominant today. Every numerical system is brought into the world by specific spirits, and each has the tendency to reveal certain facts and connections more clearly and to obscure others, to let them recede.

The Ahrimanic impulses work very strongly in the decimal system. It is evident that with every millennium—thus in the years 1000, 2000, and so on—an especially strong attack by Lucifer and Ahriman, working together, takes place. In the other centuries they keep themselves more in balance. In the centuries that include the number 9, and thus in our own century, when we approach the new millennium, they unite themselves, and together, they influence human beings. This fact lives in the popular belief that Lucifer and Ahriman are bound by chains for a thousand years and then are set free for a short time.

In the millennia before Christ—1000, 2000, and 3000 B.C.E.—there was an especially strong influence of the beneficent, progressive powers, which kept this united Luciferic-Ahrimanic effect in check and let rise out of it a special good. Thus, we see how in 3000 B.C.E. the pyramids were built. The year 2000 B.C.E. was the age of Abraham and everything that came into being out of that; at the same time it was a high point in Babylonian culture. The year 1000 B.C.E. was the age of David. The building of Solomon’s temple was prepared at that time. In the year zero, Christ appeared. We have often explained how, according to the Gospels and especially the Fifth Gospel, Christ had to take up the battle with Lucifer and Ahriman. In the times after Christ, the good, progressive spirits could not intervene in such a way anymore, and so humanity was left open to the attacks of Lucifer and Ahriman. They managed, in any case, to confuse the thinking of human beings, so that an entry for error was found, the error of the approaching physical end of the world. They are interested in having things be imagined much too spatially and temporally.

At this time [the 11th-12th century A.D.], there arose for the first time a proof of the existence of God, which the Bishop of Canterbury brought forward, as well as the counterviews of his opponent Roscellin. It was also at this time that the popes trod Christian humility under foot and raised themselves to power, so that Kaiser Heinrich had to bow before the pope in Canossa, as the whole exoteric church came to practices that awakened derisive laughter of the Ahrimanic spirits.

It is these same Ahrimanic spirits that will assert their influence when we near the year 2000 C.E. Evolution proceeds like the swing of a pendulum: in the year 1000 C.E., one expected the end of the world; in the year 2000 C.E., one will expect exactly the opposite; and in the year 3000 C.E. one will again expect the end of the world, but the world will have become such that whole groups of people will long for this end. One can say without sentimentality: European humanity is heading toward terrible times.

Let us take architecture and the influences upon it. In 3000 B.C.E. the pyramids were built; in 2000 B.C.E. came the hut constructions (Abraham's age). In 1000 B.C.E., Solomon's temple was prepared. In 1000 C.E., the new element that was meant to arise could not struggle to enter into the world, as a result of the working of the opposing forces of Lucifer and Ahriman. We see the Normans, who spread out from Scandinavia over western and central Europe, and how they tried to express something in their wooden buildings that could not fully develop. Certain lines are suggested there but not worked out further, because the Ahrimanic spirits hindered it. Instead, the culture of the Moors appeared on the scene and, with it, the architecture of Cordova and Granada—the horseshoe-shaped pointed arches, which drive out the truly Christian round arch of Romanesque architecture. In the culture of the Moors one can see the anti-Christian element directly in the pointed arches, which should have been round.

That is Ahriman's sign. Thus Ahriman worked as the Antichrist in architecture, in that he replaced the round Romanesque arch with the horseshoe-shaped or pointed arch. In this way he worked through the Moors and the Turkish people and did not allow the art of the Normans to develop, so that the wooden buildings that they had erected throughout Europe could not impart that which they should have. For that reason, we do not find a flowering of architectural works in 1000 C.E., as with the turning of earlier millennia. Now the architecture for the next millennium should be created anew. We must express the round lines that Ahriman suppressed in the Norman buildings. If we leave out certain lines that we find in these buildings, we have our Dornach building as a true continuation of the wood buildings of the Normans.

Terrible times stand before humanity in Europe. We know that when the first third of the century has passed, Christ will be seen in his etheric form and that this will give a powerful impulse over against all the tendencies of decline of this century. In older times, as for instance in 1000 C.E., human beings had to believe what Lucifer and Ahriman made them believe, because they did not yet have within themselves the conscious Christ impulse. We do not have to believe them anymore; we should freely take in this new Christ impulse so

that we can achieve resistance to Lucifer and Ahriman. In the twentieth century, Lucifer and Ahriman will seize hold of the name of Christ. Human beings will call themselves Christians who have no trace of true Christianity in themselves. And they will rage against those who follow the living Christ, who continues to work, and those who hold to what Christ said at one time, according to the tradition of the Gospels: "I am with you always, even unto the end of the ages of Earth."

Confusion and devastation will reign when the year 2000 C.E. approaches. At that point, there will be not one piece of wood of our Dornach building resting on the other. All will be destroyed and devastated. We will look down upon this from the spiritual world. However, when the year 2086 C.E. arrives, one will see all over Europe buildings arise that are dedicated to spiritual goals and which will be reflections of our Dornach building with its two cupolas. That will be the golden age for such buildings in which the spiritual life will flourish.¹²

Perhaps, if we can unite our good will with that of the starry heights of the spiritual world, the geographical locations outlined above can become centers of spiritual culture by 2086—the “golden age...in which the spiritual life will flourish.”

This article was originally published in *Above, So Below: Star Wisdom, Vol. III*, Lindisfarne Press, 2020.

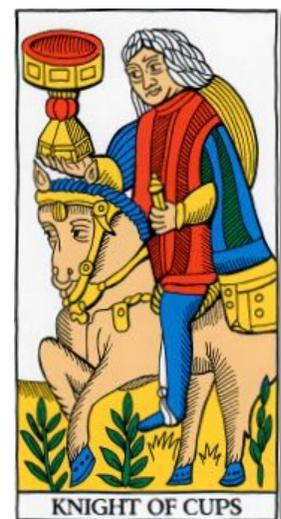
Activities Update

Joel M. Park

Dear Friends,

I’ve been invited by Natalia to give an update on the various activities with which I’ve been involving myself over the course of the last year. It has been a very strange and dark year, I must say, but in spite of this, “a light shines in the darkness, and the darkness cannot conquer it.”

My friend Phillip and I have been engaged in Hermetic Conversation with the Tarot of Marseilles since June, 2016. Since last year, we have finished our work with the Suit of Swords, and begun our work with the Suit of Cups. During the Holy Nights 2020-21, I began a website, <https://the-unknown-friends.com> which is keeping a running documentation of all of our conversations on the Marseilles Tarot. I invite anyone else who is engaged in Tarot work to send me material if you wish to contribute to the website (joelpark77@gmail.com). I also



¹² Steiner, Rudolf, *Rosicrucianism Renewed: The Unity of Art, Science, and Religion*. (Great Barrington, MA: SteinerBooks, 2007), pp. 224-27.

invite visitors to the website to leave comments on the notes of the conversations, if you have questions, comments, different points of view, etc. Eventually, perhaps only after many years' time, these notes of the Hermetic Conversations will be the raw material for 78 Letter-Meditations in book form, continuing the work begun some 60 years ago on *Meditations on the Tarot* by Valentin Tomberg.

Another realm in which I have been engaged in research into karmic astrology. My hope is to take to the next level the work that Robert Powell began in the late 1980's and early 90's with his *Hermetic Astrology* trilogy. Robert has shared with me—between 2016 and 2019—over 200 karmic lineages, either from his own karmic clairvoyance or from Rudolf Steiner's. My work involves comparing the death horoscope of one incarnation with the birth chart of a subsequent incarnation. I then take note of whatever planetary interchanges have occurred, with the goal of finding prevailing patterns that apply to a majority of the comparisons—patterns that Robert has for some time referred to as “rules of reincarnation.” I began this comparison work in earnest over the course of the past year, and have just recently completed 100 comparisons. I hope to be able to publish concrete results of this work in future issues of *Star Wisdom*, perhaps with an entire volume dedicated to it at some point.

Speaking of which, I spent a good part of last year deeply involved in both writing and editing volume three of the *Star Wisdom* series, *As Above, So Below*, which was released last November. I will begin working on volume four soon, and welcome contributions to it (please send them to the same email as above). It has the provisional title of *Ecosophy*, and will feature the third part of my article series on the true nature of the Houses as an Ecosophical (i.e., Earth-based) rather than Astrosophical phenomenon.

I likewise spent a good part of last year writing a 13-part article series on my website, <https://treehouse.live>, on “The Sacrifices of Jesus and Christ.” Each article is relatively brief. Overall, I hope to condense and rewrite this series into three or four longer articles to be published in the next issues of *Star Wisdom*, beginning with volume four in November of this year. However, I invite the reader to dive into this article series (it begins here: <https://treehouse.live/2020/05/02/the-sacrifices-of-jesus-and-christ-pt-1/>) as it lays the groundwork for a new ritual that I hope to introduce this summer—a kind of biodynamic, outdoor church service, dedicated to the Mother in the heart of the Earth and the elemental beings. This too could be considered an Ecosophical activity—an activity directed to the soul and spirit of the Earth, the hidden Cosmos which emanates from her core below the sub-earthly spheres.

Originally, I had planned to host the Sophia Foundation's Annual Retreat here at Camphill Village Copake, where I have been living and working with my family since August of 2019. This retreat was meant to take place November, 2020, but had to be postponed; we then rescheduled it for June 24-27, 2021. It was meant to include presentations from Sophians from far and wide—Harrie Salman from Holland, Markku Maula and Natalia Haarahiltunen from Finland, Audrey Wiebe from Colorado, and Karen Rivers from North Carolina. Unfortunately, at the time of writing this letter (March, 2021) it seems still unlikely that air travel will be possible for our European friends. It also seems unlikely that Camphill Village Copake will be able to be open to the public in such a way by June of this year.

At this point, casting the Annual Retreat in a new form that adjusts to the lack of co-facilitators, and finding a different location for it is a work in progress. Ultimately, however, the vision that Natalia and I have in mind is to gather with our local spiritual brothers and sisters and perform this new biodynamic ritual dedicated to the Earth Mother. In addition to the lengthy article series that is available for anyone searching for the “why and wherefore” of this ritual, I plan to create a document that lays out the basic steps for performing such a ritual—steps that are of course flexible and fluid, based on both what one has at hand, is familiar with, and is inspired to do in the moment.

And then of course, there is my day-to-day life. I continue to live at one of the elder care houses at the Village (Ita Wegman House) with a variety of fascinating individuals. For the past year or so I have been part of the core faculty of the Social Therapy training here in the Village, a five-year certification offering several different tracks (see <https://camphill.edu>). I have been involved in teaching Stargazing, Philosophical Perspectives, Karma of Vocation, Festivals, Research Writing, Theosophy, and The Human Soul. My hope, as the academic year winds down and the growing season begins, is to also begin helping out with our gardens.

You will notice that in this letter I have barely given lip service to the topic that has dominated our day-to-day life—at times it seems to dominate our every thought, feeling and movement—and that is on purpose. Amidst the dross, there is iron; amidst the ore, flecks of gold. A light shines in the darkness, and the darkness cannot conquer it...

Yours Truly,
Joel Matthew Park



Visione di Cristo
Karl Wilhelm Diefenbach

Prophecy of Peter Deunov (Beinsa Douno)

Robert Powell, PhD
Harrie Salman, PhD

Introduction by Robert Powell, PhD

A text of prophecy—or prophecies—of the Bulgarian spiritual teacher Peter Deunov (1864-1944) has been circulating in English on the internet for many years. Evidently translated from the original Bulgarian, although a reasonable translation, the text in circulation has been translated by someone whose mother tongue is clearly not English. Therefore I asked Dr. Harrie Salman if, through his knowledge of Bulgarian and on account of his study of the works of Peter Deunov in the Bulgarian language, it would be possible for him to provide a true-to-the-original, authentic translation of this important prophetic text, so that it is readily understandable to English-speaking readers. This entailed extensive research on Harrie's part to track down the original Bulgarian sources of Peter Deunov's prophecies.

Harrie discovered that the internet text is a compilation of quotations from different years. Because only a few quotations could be traced, he decided to collect prophecies that have a reliable Bulgarian source. Among them is a prophetic message from the angel of the Bulgarian nation that Peter Deunov received in 1898 and that has been translated by Harrie. In 1910 and 1914, Peter Deunov spoke of the Second Coming of Christ. Relevant quotations relating to this have been added. Also included are prophecies from a collection of Words of Peter Deunov from the last year of his life, in which he looked into the future.

Readers familiar with the usual version in circulation will recognize that Harrie's text that follows below, although bearing some similarities with the internet text, is for the most part different and moreover is much longer because of the extra inclusions. In relation to this much more extensive prophetic text compiled by Harrie, I received a prompting from the long-deceased author of the text to include a Preface setting right an incorrect idea—widely circulated—concerning the spiritual identity of the author. (I am using the word "author" here, even though it is not a matter of a written text, but rather spoken words that were subsequently transcribed.)

Anyone who has deepened into the writings and lectures of any of the great spiritual teachers of humanity such as Rudolf Steiner (1861-1925) or Peter Deunov will know that TRUTH is all-important with every word (spoken or written) that stems from one of these great individuals. If something that is not true is circulated about such an individual, this is a source of immense pain and suffering, whether the individual is on earth or in spiritual realms. Either way, but especially in the latter case, it is only by way of the individual on a spiritual level finding and making contact with someone on earth who is prepared to bring forward the truth about them that the incorrect idea(s) circulating about them can be corrected. And this is the main point of the Preface below, a point which is highlighted in consideration of Footnote 3, which you will find at the end of the full article on the Sophia Foundation website: <https://sophiafoundation.org/wp-content/uploads/2020/06/Prophecy-of-Peter-Deunov-Beinsa-Douno.pdf> .

It is only by way of presenting the truth that an incorrect idea can be met—and hopefully set right—even if this is sometimes a long-term process. I am fully aware that “presenting the truth” is a very delicate matter, which raises the question: How does one know the truth? In some of the books I have written that are referred to below, I have given much attention to this question, especially to the related question of “truth and error in spiritual research in the domain of reincarnation and karma.” As a mathematician and astronomer—mathematics and astronomy sometimes being referred to as *the exact sciences* (that is, those sciences “which admit of absolute precision in their results”)—there is, especially in the case of mathematics, no question about the truth of a mathematical statement such as $2+2=4$. In the case of reincarnation statements, as Rudolf Steiner indicated, a spiritual preparation for reincarnation research is needed—and moreover, is a prerequisite—from the preceding incarnation(s). Those who are familiar with my books *Hermetic Astrology, volumes 1 & 2*, *The Astrological Revolution* (written together with Kevin Dann), and *Elijah Come Again*, in which the astrological rules of reincarnation are applied, will know that extreme care and attention has been taken in these works in order to present only that which is *absolutely true* in the realm of reincarnation and karma.

It is the same with the reincarnation statement concerning Peter Deunov which is presented in the following Preface. I would not make this statement here in this article if I were not one hundred percent certain of its absolute truth and authenticity, in the same sense of absolute certainty as in the case of the statements of the exact science of mathematics. Of course, I cannot expect readers to necessarily believe that what is presented in this Preface concerning the spiritual identity of Peter Deunov is true. All that is asked of the reader is that the Preface is read with an open heart and mind, holding the question whether or not this reincarnation indication concerning Peter Deunov is true. In other words, this reincarnation indication can be approached as a hypothesis in which one need neither believe nor disbelieve, but hold open as a possibility with a view to awaiting confirmation (or not) at some later point in time.

Preface by Robert Powell

In this section I shall try to elucidate upon a question raised by Steve Bonn of Evera Books, the publisher in English translation of the works of Peter Deunov (the Master Beinsa Douno). As he mentions in his letter below, Steve has some degree of familiarity with the teachings of the great Austrian teacher of esotericism Rudolf Steiner (1861-1925), who, like his contemporary the Bulgarian initiate Peter Deunov (1864-1944), brought many previously hidden aspects of Esoteric Christianity into the public arena. Rudolf Steiner referred to his teaching as *spiritual science* or *Anthroposophy*. Herewith Steve’s question:

Dear Robert,

Thanks for sharing this. One thing that is a bit confusing for me in the article is the distinguishing of Master Jesus from the Christ. I generally relate to Jesus Christ as a single being, with a Divine dimension, Christ, and a human dimension, Jesus, but not as two separate beings. I suppose that by the *Master Jesus*, you are referring to the being who was Zarathustra [in an earlier incarnation], whereas Jesus Christ, if my novice level understanding of Anthroposophy is correct,

would refer to the *Nathan Jesus being* in oneness with the Christ. Is that correct? When you refer to *the Christ* in the article, are you referring to this Nathan Jesus being in oneness with Christ, the Solar Logos of this solar system, independent of any human being, or something else? I am sure that other students of Beinsa Douno [Peter Deunov] may be even more confused when reading this article than I am, unless they are deeply steeped in Anthroposophy. Please clarify.

Best wishes,
Steve

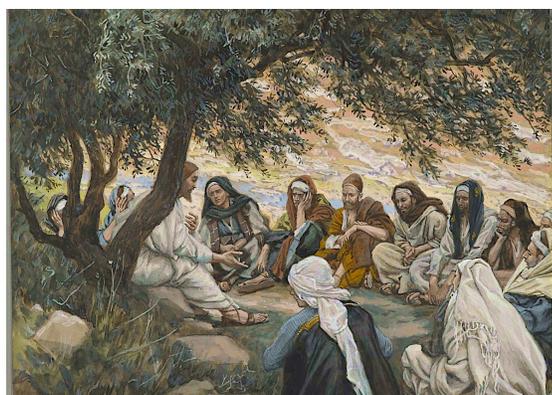
Before clarifying this question raised by Steve, it is important to have some background. In considering the Circle of Council of the twelve great teachers of humanity around Christ, these twelve sublime spiritual teachers—known as *Bodhisattvas* in the Buddhist tradition—can be likened to “planets” around the Spiritual Sun, who is Christ, known in the Apocalypse as the *Lamb of God*, “whose face shines like the Sun at full strength.”

Individual Bodhisattvas from this group of twelve incarnate from time to time to bring new aspects of the ever-unfolding message and impulse of Christ—the message being tailored to the time, place, and circumstances prevailing at the location where their teaching mission comes to expression. Often they are the founders of religions or new spiritual streams.



*Lamb of God mosaic
Dormition Abbey, Jerusalem*

At this time—since the end of the 5,000-year long period of Kali Yuga (3102 BC to AD 1899), coinciding with the onset of the Satya Yuga (“Age of Light”) in 1899, and especially since the beginning of Christ’s second coming in 1933, His return in the etheric realm (“in the clouds,” as



*The Exhortation to the Apostles
James Tissot*

it is expressed in the Apocalypse)—the Circle of Council plays an analogous role on the spiritual level to the circle of twelve disciples around Jesus Christ on the physical level two thousand years ago. At that time Christ deliberately chose twelve “ordinary” human beings from the region of Galilee—six of them were fishermen—to make it clear that he had come *for all humanity*, not just for the rich and powerful, the learned and influential. Now, in this time of Christ’s return in an ethereal (rather than a physical) body, His coming is universal, for the entire earth and humanity, and the circle of the great

teachers of humanity are in His service in order to awaken the universal Christ consciousness and communicate His teaching and impulse of Divine Love for our time. Bearing this in mind, we can see how important the Circle of Council is: that we continuously need to spiritually strive to find a relationship—and contact—with this lofty and sublime Circle of Twelve. Hopefully the following may prove helpful in this spiritual quest.

In my research into the Circle of Twelve, it was from the beginning clear to me that not only is there a correspondence of the twelve disciples with the twelve zodiacal signs, elaborated upon in my 1998 book *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ*, but also a correspondence of the circle of twelve great teachers of humanity with the twelve signs of the zodiac. From this point of departure, it gradually became clear to me which individualities from the Circle of Twelve correspond to specific zodiacal signs, whereby I must emphasize that this research is ongoing, and so far I have complete and crystal clear certainty of this correspondence only in the case of the Bodhisattvas corresponding to the signs of Aquarius, Pisces, Aries, Taurus, and Gemini. For now we shall limit the focus of our attention to the Bodhisattva-Master corresponding to Gemini who, as shall be discussed below, was incarnated long ago as the great Persian initiate Zarathustra, and who continues to incarnate in the post-Christian era and is known esoterically as the *Master Jesus*.



Zarathustra

As shown in my 2012 book *Astrogeographia*, written together with David Bowden, it is interesting that Ancient Persia (modern Iran) comes under the sidereal sign of Gemini that is embedded in the constellation of the Twins. The great leader of humanity, one of the twelve Bodhisattvas, who was the spiritual teacher of the Ancient Persian civilization during the Age of Gemini (6266-4106 BC, when the vernal point was in the sidereal sign of the Twins) was Zarathustra, whose name means *radiant star*. It was known to the ancient Persians, and this was confirmed by Rudolf Steiner (1861-1925), that the star of Zarathustra is Sirius, the brightest star in the heavens—the sidereal longitude of which is $19\frac{1}{2}^\circ$ sidereal Gemini—hence the appropriateness of the name “radiant star.” There is much that could be said about this Bodhisattva individuality, who was the bearer of the Archangel

(Folk Spirit) of Ancient Persia, and perhaps the most significant thing of all was communicated by Rudolf Steiner, viz., that Zarathustra later reincarnated as the child Jesus whose birth is described in the Gospel of Matthew, who was visited by the three kings (Magi), who themselves were reincarnated disciples of Zoroaster (the Greek name for Zarathustra), and that since that time, in his subsequent incarnations—one in almost every century—is known as the *Master Jesus*.

Rudolf Steiner also indicated that he (RS)—when asked if the Master Jesus was then physically incarnated—responded positively, and added that he (RS) stood in close inner connection with the Master Jesus, who was in the Carpathian Mountains:

In response to a question [date unknown, but possibly 1917] from Friedrich Rittelmeyer concerning the *Friend of God* [from the Oberland, fourteenth century], Rudolf Steiner answered that he was [an incarnation of the] Master Jesus, who since the Mystery of Golgotha was incarnated in every century. Regarding the further question whether he was presently [at that time] incarnated, the answer was that at the present time [i.e., shortly before 1920 or shortly after 1920] he was in the Carpathians—and Rudolf Steiner indicated that he was in purely spiritual connection with him. (Rudolf Steiner, *Gesamtausgabe*, vol. 264, p. 238—see Footnote 4 at the end of the online article.)

Here it is important to be clear about a fundamental discovery made by Rudolf Steiner, which, if one is not aware of, could lead to misunderstanding. This discovery is that *two children*, each with the name Jesus, were born in Bethlehem some two thousand years ago. The births of these two children—and their respective biographies—are carefully discussed in my book *Chronicle of the Living Christ*, published by SteinerBooks in 1996. The birth of the older child is described in the Gospel of Matthew as having taken place in a *house* in Bethlehem. This child, who was born on the evening of March 5 in the year 6 BC, has an entirely different genealogy (see the Matthew Gospel) from that of the younger Jesus child who, as described in the Gospel of Luke, was born in a *cave* in Bethlehem and was visited by shepherds.

This younger Jesus child was born shortly before midnight on the night of December 6/7 in the year 2 BC. In other words, the Luke Jesus child was four years and nine months younger than the Matthew Jesus child. It is this younger Jesus child whom we know as *Jesus of Nazareth*. Rudolf Steiner also refers to him as the *Nathan Jesus*, being of the genealogical line of Nathan, who became bearer of the Christ, the Solar Logos, at the event of the baptism in the River Jordan, and who 3½ years later passed through death on the cross at Golgotha on the historical Good Friday in the year AD 33.



Madonna and Child
Fra Angelico

If one studies the various depictions in works of art from earlier centuries, one makes the extraordinary discovery that it is sometimes possible to differentiate between these two Jesus children. The painting of the *Madonna and Child* by Fra Angelico shows a very alert and awake Jesus child, conscious of his mission in blessing the world. This is clearly the Matthew Jesus child—the wise and enlightened child who has continued to incarnate as “the Master Jesus, who since the Mystery of Golgotha was incarnated in every century” (Rudolf Steiner—see Footnote 4 at the end of the full article on the Sophia Foundation website). It is this individuality, this great teacher of humanity, who is the focus of attention in this article, *not* the Luke Jesus child, Jesus of Nazareth, the Nathan Jesus, who had never before incarnated upon the Earth, and who since his death on the cross at Golgotha at the age of 33 years and 4 months on April 3, AD 33 has never

incarnated upon the Earth again, but works spiritually in guiding humanity and the Earth towards the goal of evolution.

As discussed in my book *Chronicle of the Living Christ*, there is much more to be learned concerning the mystery of these two Jesus children. The one under discussion in this article is known esoterically by the name *Master Jesus* in all his many incarnations since his birth as the Jesus child of the Gospel of Matthew. This (older) Jesus child had been incarnated many times on the Earth before the time of Christ—for example, as *Zarathustra*, the great teacher

of the Persian people in the ancient Persian culture during the Age of Gemini around 6000 BC, and then as *Zoroaster*, who was born into the royal family of the Persian king Cyrus the Great around 600 BC. *Zarathustra*, whose name means *radiant star*—in a higher sense this refers to his star as the star Sirius—and *Zoroaster* are one and the same individuality in different incarnations. And this individuality as *Zoroaster*, the initiator of Pythagoras (sixth century BC), founded the stream of the Magi, of whom the last representatives were the three kings who came bearing gifts of gold, frankincense, and myrrh to the reincarnated *Zoroaster* as the child Jesus whose birth is described in the Gospel of Matthew.

The foregoing, in response to Steve's question at the head of this Preface, needs some further clarification. Here I shall draw upon the background given by Rudolf Steiner concerning the mystery of the two Jesus children as summarized in chapter 4 of my book *Chronicle of the Living Christ*:

Readers acquainted with Rudolf Steiner's works will recall his descriptions of the event of the 12-year-old Jesus in the Temple, when the two Jesus children united to become one. In the words of Rudolf Steiner: "This is magnificently presented to us in the Gospel of Luke, in the passage referring to the astounding scene where the 12-year-old Jesus is sitting among the learned Rabbis and saying things that sound utterly strange to them. How could the 12-year-old Jesus of the Nathan line be capable of this? The explanation is that at that moment the *Zarathustra*-individuality had passed into him..." (quoted from Rudolf Steiner's lectures on the *Gospel of Matthew*).

In other words, the (older) Jesus child of the Matthew Gospel—an incarnation of the *Zarathustra* individuality—passed over at this Temple event to unite spiritually with the bodily constitution of the (younger) Jesus child, Jesus of Nazareth, the Nathan Jesus child of the Luke Gospel, who was twelve years of age at the time of this event. The (older) Jesus child of the Matthew Gospel then started to waste away and died a short time after, leaving his body at the time of the Temple event. First there were two Jesus children. Then, at the Temple event, dated to April 3, AD 12, the two became one: *Wisdom* and *Love* united in the person of the 12-year-old Jesus of Nazareth. The older Jesus child, known esoterically in his subsequent incarnations as the *Master Jesus*, was a tremendously wise being, full of wisdom which was suddenly and unexpectedly revealed to the Rabbis in the Temple through his incorporation into the younger Jesus child, known to us as *Jesus of Nazareth*. The Nathan Jesus, Jesus of Nazareth, was a being of *pure love*, who had not undergone any incarnations upon the Earth and had thus not been subject (like other human beings) to the consequences of the Fall—and who then at the age of 29 years and 9½ months united with Christ, the Logos, at the baptism in the River Jordan, and thus became Christ Jesus, the *human being Jesus of Nazareth* united with the *Divine being Christ*, the *Solar Logos*, also known as the *Son of God*. Christ Jesus is thus referred to in Christian theology as the *God-Man*, who works spiritually for the redemption of the Earth and humanity, and is the great leader of humankind towards the ultimate goal of evolution: the resurrection.

Returning now to Rudolf Steiner’s statement that at that time (some time between 1917 and 1923) he spoke of the great teacher, the Master Jesus, as being incarnated in the Carpathians, closer research concerning this statement reveals that the Master Jesus was active in his incarnation at that time in the Rila Mountains in Bulgaria, which—as can be seen from any map—are a continuation of the Carpathian Mountains. The Carpathian Mountains meet the great mountainous uplift that covers much of the Balkan Peninsula at a place called the Iron Gates of Orsova. Here the Danube River cuts through the mountain barrier before making its final run to the Black Sea. The Balkan uplift is composed of numerous mountain ranges, including the Rila Mountains. And the Iskar river takes its source from Rila and runs through the Balkan Mountains, forming a gorge to reach the Danube.

Those who know anything about the life of Peter Deunov, also known as the Master Beinsa Douno, will know that he founded the Bulgarian branch of the Great White Brotherhood—also known as the Great White Lodge—in which the yearly retreat high up in the Rila Mountains, in the region of the spectacular Seven Rila Lakes, was central to the activity of this spiritual group. This yearly retreat in the month of August continues to the present day. In this connection, the following indication is interesting: “The Great White Lodge leads all spiritual movements, and Master Jesus and the Master Christian Rosenkreutz belong to it [the Great White Lodge]” (Rudolf Steiner, *Gesamtausgabe*, vol. 264, p. 329, lecture of June 1, 1907— see Footnote 4 at the end of the online article).

In a section of her memoir, published in volume 1 of *Izgrezut na Byaloto Bratstvo* (edited by Vergili Krustev, Sofia 1993, pp 262-267), Maria Todorova (1898-1976), a close pupil of the Teacher Peter Deunov (Beinsa Douno), wrote about the three branches of the Universal Great White Brotherhood that had come together in the School of the Teacher. This is the Brotherhood that exists in the spiritual world and is led by Christ. Rudolf Steiner called it the Great White Lodge. Out of its impulses, these three branches have arisen—the Egyptian branch (that prepared the coming of Christianity), the Palestinian branch (that brought Christianity into the world), and the Bogomil branch (that spreads Christianity over the world and connects the old culture with the coming culture). This information has been kindly provided by Emily Michael from Bulgaria. Maria Todorova wrote:



Maria Todorova

Now the impulse is given to the new, sixth culture, from which the sixth race will be born. With each impulse, the Universal Great White Brotherhood sent its messenger, the Great Teacher. The Great Teacher is the organizer, the leader of three branches—the Egyptian branch, the Palestinian branch, and the Bogomil branch.... The Great Teacher who led these three branches for centuries and millennia is the same. This Great Teacher is the Universal Teacher Beinsa Douno.

In this regard, the Teacher said: “All of you who are in the Brotherhood in Bulgaria at this time, many thousands of years before Christ you were students in an Occult School in Egypt and I was your Teacher there. Then you were in an Occult School in India—of Rama—and I was your Teacher. Then you were students in the Occult School of Zoroaster [Zarathustra] in Persia and I was your Teacher. You were in Bulgaria as Bogomils and I was your Teacher.”

From these words, which seem to be a reliable quotation, we may conclude that the teacher Peter Deunov was a reincarnation of Rama in Ancient India and also of Zarathustra in Ancient Persia (Pliny the Elder cited Eudoxus who placed Zarathustra's death six thousand years before Plato, about 6300 BC). The renowned teacher of Ancient Egypt was Hermes, who in an earlier life, according to Rudolf Steiner, had been a disciple of Zarathustra and then, when he reincarnated as Hermes in Egypt, had received a copy of the astral body of Zarathustra, so that Zarathustra could work through Hermes and be the teacher in the Egyptian Esoteric School. Also from the above quotation: In a later incarnation Peter Deunov was the teacher of the Bogomils in Bulgaria. Prince Boyan "the Mage" is thought to have been the founder of the Bogomil movement in the 10th century. In the Bulgarian School of the White Brotherhood, Boyan "the Mage" is therefore considered as an earlier incarnation of the teacher Peter Deunov.

Noting Rudolf Steiner's indication that the Master Jesus has been incarnated in almost every century since his life as the Jesus child of the Gospel of Matthew, we can now give an incomplete list of incarnations of this great individuality, as documented by Rudolf Steiner (RS) and Peter Deunov (PD):



Rama was the 7th Avatar of Vishnu—Indian Culture (7227-5067 BC) that began in the Age of Cancer (8426-6266 BC). Estimates as to when Rama lived vary greatly. Some say he may have lived thousands of years before Krishna, and others indicate that he lived around 1250 BC. However, presumably Rama, the 7th Avatar, preceded Krishna, the 8th Avatar, who is generally believed to have died around the start of Kali Yuga in 3102 BC.

Zarathustra—Persian Culture (5067-2907 BC) that began in the Age of Gemini (6266-4106 BC). RS indicates Zarathustra to have been the founder of the Persian Culture in the Age of Gemini; his name means "radiant star."

Zoroaster—lived in the 6th century BC during the Graeco-Roman Culture (747 BC-AD 1414) that began in the Age of Aries (1946 BC-AD 215). RS indicates that Zoroaster was the reincarnated Zarathustra, and spoke of him as the wisest human being of his time, who lived for some years in Babylon. He initiated Pythagoras.

Jesus child (6 BC-AD 12), whose birth is described in the Gospel of Matthew. RS indicates that he was the reincarnated Zarathustra/Zoroaster, who was visited by the three magi bearing gifts. RS also spoke of the king who bore gold as the reincarnated Pythagoras—the gold representing the gift of his wisdom. The "I" of this Jesus child departed from his body around the Passover festival of AD 12 to pass over into the body of the younger Jesus child (2 BC-AD 33), whose birth is described in the Gospel of Luke. The union of the two Jesus children was a preparation for the incarnation of Christ into Jesus at the baptism in the Jordan twenty-one years later.

Lucian of Antioch—referred to by RS as an incarnation of the Master Jesus. He was a theologian from Syria and died in AD 312, a century after the start of the Age of Pisces (215-2375).

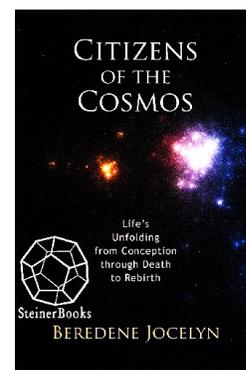


Prince Boyan the Mage—lived in Bulgaria in the 10th century AD. PD spoke of Prince Boyan as an emissary of the Great White Brotherhood, who founded the Bogomils in Bulgaria as bearers of a profound impulse of esoteric Christianity.

Master Jesus—referred to by RS as “the Friend of God from the Oberland,” who lived in the 14th century AD, most likely in the Berner Oberland region of Switzerland, and was a great teacher of Christian mysticism.

Peter Deunov (1864-1944) lived as a spiritual teacher in Bulgaria. He founded the Bulgarian branch of the Great White Brotherhood, leaving behind for the Brotherhood a repository of some 7,500 texts comprising his spiritual teaching.

On a personal note, I would like to mention that I was fortunate to be able to attend the yearly retreat in the Rila Mountains in 1996. Shortly thereafter I met Beredene Jocelyn, author of *Citizens of the Cosmos* (1981). She described how as a young woman she had been working in Bulgaria as a teacher of English and encountered there the work of Peter Deunov (Beinsa Douno). She joined the group that had formed around him and participated in the group activities. After returning from Bulgaria to the United States, she came across Rudolf Steiner’s work and henceforth it became—alongside the work of Peter Deunov—the focal point of her life, as is evident from her book *Citizens of the Cosmos*.



When I met Beredene in New York in 1997, she introduced me to a Bulgarian woman, Viola Bowman, author of *Paneurythmy vols 1 & 2* (Evera Books), who had studied Paneurythmy with Beinsa Douno before moving to the United States. Beredene had written an Introduction to *Paneurythmy volume 1* in which she put forward her perspective that Peter Deunov was the great spiritual teacher for the Slavic people, preparing them for the sixth cultural epoch (Aquarian Age), just as Rudolf Steiner was the great spiritual teacher of the Western European people in the fifth cultural epoch associated with the Age of Pisces, in which we are still living. Against the background of the identity of the Master Jesus with the Master Beinsa Douno, these words of Rudolf Steiner confirm Beredene Jocelyn’s perspective:

Through the principle of brotherly love, represented by the Master Jesus, the coming together of humanity in the sixth epoch, based on this principle of brotherly love, will be brought about, leading into the future. (Rudolf Steiner, *Gesamtausgabe*, vol. 264, p. 215—see Footnote 4 at the end of the online article.)

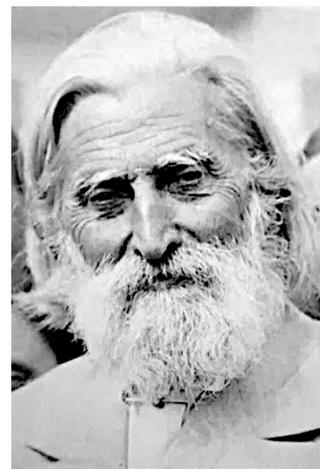
Moreover, against the background of Rudolf Steiner’s indication above, let us consider these words communicated by Peter Deunov to a disciple, translated from Bulgarian by Harrie Salman:

I have been inspired and this happened on March 7, 1897 [in the Gregorian calendar on March 19]. Then I received a mission from heaven, I was told that I am a teacher for the whole of humanity. The mission assigned to me is connected with the new path of the Slavs and with the coming of the Sixth race [regarding this quote, see Harrie Salman’s *Prophecy* article on the Sophia Foundation website].

The identification of the Master Jesus with the Master Beinsa Douno is absolutely certain, once one studies the sidereal horoscopes of conception, birth, and death of the child Jesus of the Gospel of St. Matthew with the sidereal horoscopes of conception, birth, and death of Peter Deunov. The child Jesus, whose biography and horoscopes are given with precise dates in my 1996 book *Chronicle of the Living Christ*, was an incarnation of the Master Jesus. Through precise and accurate astrosophical research, the identity of this child Jesus—an incarnation of the Master Jesus—with the Master Beinsa Douno is absolutely certain. Moreover, Peter Deunov (Beinsa Douno) is referred to by some of his followers as “the Master sent to teach Love,” which is similar to the above-quoted designation of Rudolf Steiner concerning the Master Jesus as the representative of the “*principle of brotherly love.*” Against this background, the following compilation by Harrie Salman of Peter Deunov’s prophecies is most interesting and illuminating, considering it as the words of the Master Jesus, one of the great guiding initiates of humanity, one of the Circle of Twelve comprising the Circle of Council around Christ. (See also Footnote 4 at the end of the online article).

Peter Deunov (Master Beinsa Douno)

Peter Deunov, also known as the Master Beinsa Douno, was born with the Sun in the constellation of the Twins at 26° 25’ Gemini in conjunction (within one degree) with the star Castor (25 ° 30’) in the star sign of Gemini on the morning of June 29, 1864 in the old Julian calendar in use in Bulgaria at that time, corresponding to July 11 in the New Style Gregorian calendar in use in the West. Venus (24 ° 27’ Gemini) was in superior conjunction with the Sun—that is, from the Earth’s perspective Venus was behind the Sun—and was also close to Castor (about one degree away).



The planet Mercury (19 ° 14’ Gemini) was closely aligned with the star Sirius (19 ° 20’ Gemini) and moreover, the planet Uranus (3 ° 51’ Gemini) was located near the beginning of Gemini, close to where the Sun (2½ ° Gemini) had been located at the historical event of Pentecost—the descent of the Holy Spirit, when the early Christian community formed.

The foregoing astrosophical note concerning the Sun, Venus, Mercury, and Uranus in Gemini at the birth of the Master Beinsa Douno is of interest in our consideration of his relationship with sidereal Gemini.

The original prophecy text that was published in English in 2003 on the internet speaks of the prophecy as having been given a few days before Peter Deunov’s death on the morning of December 27 in 1944. However, as is evident from the longer version of this article which continues with the article from Harrie Salmon (see link on the first page of this article), it is rather a compilation of statements made by Peter Deunov at different points in time, which has been considerably expanded upon in the part of the article written by Harrie.

Hear the Call!

Lizz Daniels



*Responding to the Call of the Mother,
Mary-Sophia*

The death of my six-year-old daughter in 1996 was the start of a creative pathway that led me to a deeper understanding of myself. During this dark period, I was able through the gift of art to transform my debilitating grief into joyful acceptance, and this meeting on the edge of time later took me into the arms of the Mother. It was not by chance I met the divine feminine when I did. She has guided me through many difficult situations demanding to be seen in my soul.

In our current times, it is necessary to understand the importance of this powerful female energy sweeping over our planet. She has been knocking on our doors for years, and now she wants to be invited in.

It is time to acknowledge her presence and to work with this

eternal feminine impulse that is rising the world over. We need to know who she is. We need to understand the wisdom she carries; we need to tap into her cosmic intelligence.

My paintings are a reminder of her presence, a reminder that we live in a time of transition—the old ways of being are no longer applicable. Materialism has become our god. The spiritual aspect of being human, so often denied, is at a crucial turning point. By reconnecting with the sacred feminine, by lifting the veil of the divine, we reconnect with the Cosmic Christ, and this is our mission of today.



A Joan of Arc Among Women

The Social World As Mystery Center

by Harrie Salman

Reviewed by Natalia Haarahiltunen

Harrie Salman's book *The Social World As Mystery Center* (revised edition, 2020) has become a classic. This book has gotten even better since I first read it twelve years ago. Decade after decade new readers are finding that it has a value.

The social world is a topic that has not got enough attention. In the introduction, Salman writes: "This book is concerned with the Anthroposophical Social Impulse and Rudolf Steiner's intentions with it." The author takes us to the roots of the Social Impulse in Steiner's own life, and his renewed efforts to bring soul life as part of the anthroposophical

life. He himself also needed co-operational relationships as we see how they flourished between himself and Ita Wegman. The cover of the book carries the image of Uriel, representing Saturn, the sphere that relates to our deepest intentions of will, our karmic impulses. He is an Archangel whose name means "Light of God," and he shows us the social path described in this book: "He brings us to self-judgement so that we will work on ourselves and develop the necessary social qualities."

This book is something you would like to donate to your closest friends and start a discussion over it! To me it had many, many golden lines which I underlined. Many ideals take a long path to be realized, but isn't it great to be reminded of some of them! For example, Salman writes:

Steiner pointed out that the world order in which we have to earn what we need through work, does not support a true fundamental conviction of reincarnation and karma. The money I work for becomes a wall between others and myself and prevents my actions from being free and having a karmic effect.

In social life we are in need of communication. Harrie Salman finds ways to describe the art of conversation, how we can learn to sacrifice self-consciousness and make space for the other in ourselves by listening to him or her intensively. We can become midwives for each other's higher beings. In sacred moments of a meeting, a deep interweaving between people can happen. In a more receiving, opening gesture we are using our female forces and connect with heart qualities, while in awakening, consciousness moments, male forces dominate. We are called to practice the right amount of speaking and listening in our conversations.

The social world has possibilities to deepen towards a sacramental quality. Dieter Brüll is often quoted in this book for a good reason. He has compared conversation to liturgy by pointing out what they have in common:

1. A purification in which egoistic drives are silenced
2. The sacrifice of self-consciousness can fill me with the other
3. Taking into ourselves what lives in the other is transformation
4. What I give back in word or deed is communion

Salman writes beautifully:

We can even reach a level to where we carry each other in our inabilities, and want to see the inabilities of the other as our own. It is the future path of perceiving good intentions in the other, of forgiving and carrying the inability and deeds of others. On this path we learn to accept the other's incompleteness as a purely human trait out of consciousness of how difficult it is to change something in ourselves. Maybe we even learn to be with people we actually don't like.

We are shown many possibilities of how to create communities based on social interest in each other. In communities, people can for example support each other in their development or try to consciously practice the archetypal phenomenon of communication. It could be a community of rights or a work community that practices Steiner's social threefolding.

People can also feel that they have a karmic community and need to work for some common task. In group work we can learn to create an atmosphere where we come even closer to the possibility of the social world as mystery center. We could try to consciously create “social etheric” temples, where communication with the spiritual world becomes possible.

It’s very good that the author reminds us also about the sacrifices we need to make to overcome a part of our egoism. He writes how these sacrifices transform our doubles and connect our higher beings with each other. There can be seen seven stages in this process:

1. Creating a common vision and formulation of tasks
2. Ensuring the development of all the members
3. Perceiving the needs of the members
4. Deepening the ability to communicate
5. Preventing the exercise of uncontrolled power
6. Solving conflicts and ordering karma
7. Guarding and cultivating the “social etheric” space

And we need to remind ourselves that it’s our striving that matters. We are still learning to be truly social. The social world is a constant exercise!

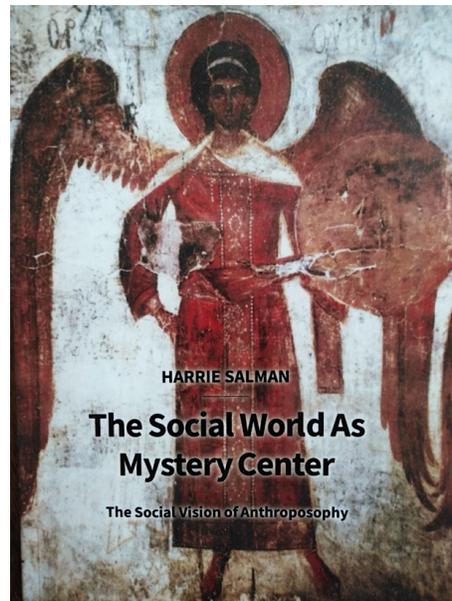
One can sense that the writer of this book has had many conscious experiences from different types of group processes, and he is able to give us some advice. Another interesting part is where the participants try to create conditions for spiritual research done together—something we could think Steiner would have also wanted to happen more in The Anthroposophical Society and in The School of Spiritual Science.

In creating a group that tries to consciously create the “knowledge cult” to work on receiving spiritual inspirations and new intuitions from the spiritual world, there is also good advice for such work:

- There is a concrete question or topic on which to unite in thinking, feeling and willing.
- The participants have an objective ability to judge and understand the other from the inside out. This requires a developed consciousness soul.
- Partnership is essential to the group; no authority based on expertise or status.
- We speak out of our own experience and refrain from referring to someone else’s ideas.
- Everyone thinks the thoughts of others and continues them.
- The participants can ask spiritual beings to inspire them, be aware of their presence, and be open to their possible inspirations.
- To a certain degree the karma within this group must be ordered through getting to know each other and finding a basis for cooperation.

There are so many future possibilities hidden in our social world. So many of us are yearning for co-operation with other people. We may have common goals if we deepen our conversations with each other and start to discover the heartfelt matters that are sometimes buried below our earlier failures and disappointments. In a supporting atmosphere we can find the strength of our own I anew, and reconnect with others in a Social Grail that has

strength to carry our transformation processes when Christ has an entry in through our hearts, Sophia is uniting us like a mantle around us, and when we find the Michaelic courage to face the truth about ourselves and be strengthened in our wills.



*The Social World as Mystery Center:
The Social Vision of Anthroposophy*
Harrie Salman

Threefold Publishing
PO Box 251, Mountlake Terrace, WA 98043, USA
ISBN 978-1-7923-2439-0

Price \$ 24

In North America the book can be ordered from <https://cfae.us/threefold-publishing/>.

In Europe the book can be ordered from the author: salman@casema.nl.

Price: 20 euros + postage



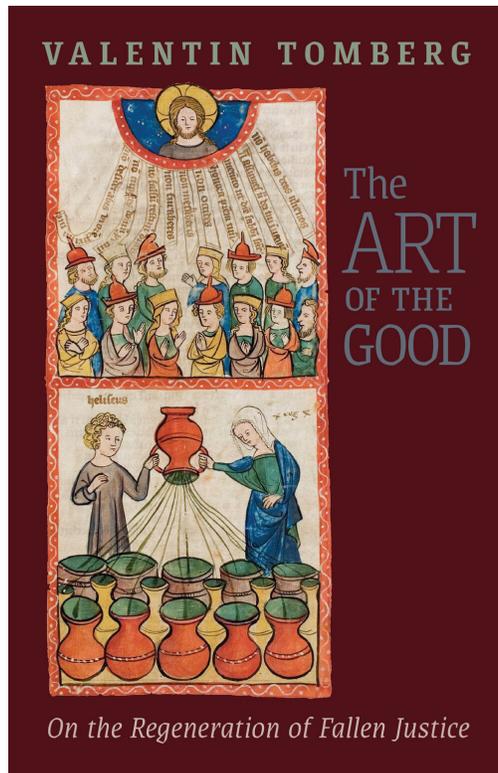
Harrie Salman

Book Announcement

from



The Art of the Good
On the Regeneration of Fallen Justice
by Valentin Tomberg



Paperback: \$16.95 / Hardcover: \$25
120 pp

“Valentin Tomberg’s personal experience with the criminal states of Soviet Union and Nazi Germany showed him how law that has become an instrument of evil can be regenerated by the awakening of moral consciousness.”

~ Harrie Salman
author of *The Social World as Mystery Center*

To learn more about the book and/or to order from Amazon, go to:

[https://www.angelicopress.org/the-art-of-the-good.](https://www.angelicopress.org/the-art-of-the-good)

Support Materials
Available through The Sophia School of Movement



Dear Community,

I am writing from beautiful North Carolina, to update you on support materials that are available through <https://www.sophiaschoolofmovement.org>.

Under the tab “Podcasts and CDs” you will find Lectures and Music:

Lecture CDs 2011 - 2020:

A large selection of Robert’s lectures is available for purchase as audio CDs.

Note: these lectures have not been reviewed by Dr. Powell, but are made available with his permission in the unedited form.

Music CDs:

A heartfelt and enthusiastic *Thank you* to Ludmilla Lohbrunner-Gricenko, Sylvia Karpe, Marcia Burchard, and Robert Powell for their efforts to make these Choreocosmos CDs available.

Note: The 4 CD set of 84 pieces of music for the cosmic dances by Marcia Burchard is available through the Sophia Foundation website <https://sophiafoundation.org>.

This music continues to be a blessing that is helping me to return to a state of being in tune with the cosmos at this time of lockdowns! Through the music CDs I enter in to the dances in my imagination, and this engages and enlivens my rhythmic system, and enables me to feel joy and hope.

Transcripts for Purchase (Lectures):

Transcripts of Robert’s Lectures are now available. Just click the link on the homepage to see the list of lectures. *Note: these transcripts have not been edited or reviewed by Dr. Powell, but are made available with his permission in the unedited form.*

All CDs (music and lectures) and transcripts are available via <https://www.sophiaschoolofmovement.org>

Check out the list and allow yourself to be guided to the particular lectures that you are inwardly seeking.

A very special thanks to Robert for his permission to allow these *treasures* of Wisdom to be made available as CDs.

With love and good wishes to all of you,
Kelly Calegar

2021 Overview of Robert Powell's Seminars & Workshops

Dornach, Switzerland

Registration and information for the two seminars in Dornach: Markus Bächli: markus.baechli@vtxmail.ch. Language of the two seminars in Dornach: German.

(1) Sophia Grail Training: July 19-23, 2021

The Sophia Grail Training in Europe began in 2019 in the South of France, in Saint-Guillem-le-Désert, a location associated with the Grail Knight Kyot, and in 2020 the second European Sophia Grail Training took place in Assisi, in the heart of Italy, where Saint Francis lived. In 2021 this training is planned at a very special Grail Centre, in Dornach, Switzerland. It is possible to join the Grail training at any time, even without having attended the first two events.

Arrival on Monday, July 19, 2021. *Departure* on Saturday, July 24, or Saturday, July 31, 2021 if you want to attend the Choreocosmos week in Dornach following the Grail training.

(2) Choreocosmos Week: July 26-30, 2021

Choreocosmos: the seven planets in the zodiacal signs of Cancer, Leo, Virgo. Twenty-one planetary constellations with musical accompaniment in the keys and moods for the zodiac and the planets. *Departure* on Saturday, July 31, 2021.

Roncegno, Italy

Registration and information for the two seminars in Roncegno: Sally Ellis-Jones: sally.ellis.jones@gmail.com. Language: English/German with Italian translation. Spa Hotel Casa Di Salute Raphael, Roncegno near Trento, Italy. Pianist Fabio Berellini. Celebration/musical meditation on some evenings.

(1) International Choreocosmos Week: August 1-6, 2021

"The Rose of the World" Cosmic Dance of the Planets in the Signs of the Zodiac. Twenty-first Choreocosmos Graduation; all are welcome. *Arrival* on August 1 for dinner at 7:00 p.m. *Departure* on August 6 after breakfast.

(2) Choreocosmos Graduate Meeting: August 6-7, 2021

Cosmic dances of Jacob's Ladder; Sacred Dance: Inner Radiance. *Departure* on August 8 after breakfast.

Assisi, Italy

Registration and information for the two seminars: Uberta Sebregondi: usebregondi@gmail.com. Oasi del Sacro Cuore (Sacred Heart Oasis), Santa Chiarella Church. Musical accompaniment for both seminars: concert pianist Fabio Berellini and violinist Vitale Cotofana. Celebration/musical meditation on some evenings. Observation and meditation of the starry sky will accompany both weeks. Language: English/German with Italian translation.

(1) The Foundation Stone Meditation: August 8-14, 2021

The Dodecahedron of the Moral Ether in music, eurythmy and speech.

Arrival on August 8 for dinner at 7:00 p.m. *Departure* on August 15 after breakfast.

(2) The Shambhala Path: August 15-20, 2021

Sacred Dance connecting to the golden realm of the Mother in the heart of the Earth.

The Tree of Life, and the protection from adversary attacks.

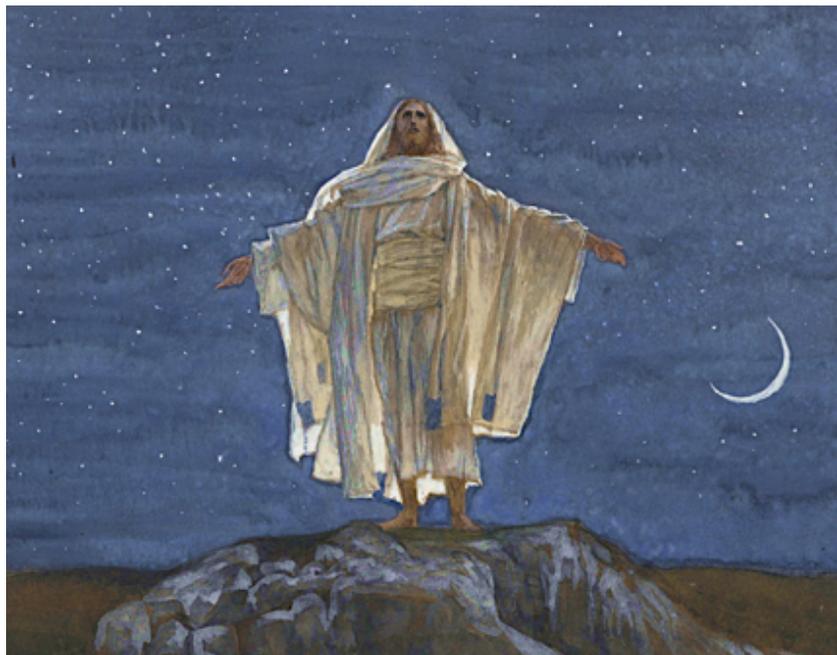
Arrival on August 15 for dinner at 7:00 p.m. *Departure* on August 20 after breakfast.

This is a first preview for the year 2021. Detailed seminar announcements with information about the programs, times, costs etc. will be available as soon as possible.

**Sophia Foundation Events in 2021
in North America**

This link will take you to the Upcoming Events/Sponsored Events page on the Sophia Foundation website. The events listed will be held in North America, and as you will see, they have been postponed due to the pandemic and will be rescheduled as circumstances allow:

<https://sophiafoundation.org/upcoming-events-sponsored-events/> .



*Jesus Goes Up Alone Onto a Mountain to Pray (detail)
James Tissot*



Crossing the Threshold
Lizz Daniels