

*Shambhala—Paradise Lost—its Importance and Significance in
Relation to Christ's Second Coming*

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Just as the Cross is the symbol of Earth evolution and of Christ's coming upon the Earth, so the Rose Cross is the symbol of Christ's Second Coming, his return in an etheric body, which entails a new sacrifice—this time opening the path to Shambhala, to the heart of Mother Earth, whereby the rose can be considered to symbolize the glory of Mother Nature—standing in, as it were, for the whole of Nature—that is now the focus of Christ's redemptive work.¹

Let us now picture the vision of Christ as it will appear . . . during the next 2,500 years and as it appeared to Paul on the way to Damascus. Human beings will ascend to a cognition of the spiritual world and will see the physical world permeated by a new sphere. The physical environment will present a totally different aspect in the course of the next 2,500 years through the addition of an etheric realm, which indeed is already here and which human beings will learn to perceive. This etheric sphere is even now spread out before the eyes of those who have carried their esoteric training as far as illumination . . . A part of the land from which initiates drew their forces . . . will be thrown open to a great part of humanity during the next 2,500 years . . . This land will return to Earth, and human beings will be guided to it by him whom they will see when, through a vision like that of the event in Damascus, they reach the land of Shambhala. Shambhala, for thus is the land called, has withdrawn from the sight of human beings . . . The Christ event, however, which will be granted to human beings in this century through their newly awakened faculties, will bring back the fairy land of Shambhala . . . Humanity is called upon to . . . find the way to the land of Shambhala that has disappeared . . . that Christ will once more

¹ Rudolf Steiner communicated that the Rose Cross is the real sign of the Mystery of Golgotha in the etheric world, just as the Cross (without roses) was the real symbol of the Mystery of Golgotha two thousand years ago— Rudolf Steiner, *From the History and Contents of the First Section of the Esoteric School 1904–1914* (Great Barrington, MA: SteinerBooks, 1998), pp. 369–370.

reveal.²

Concerning the “location” (spiritually understood) of the lost realm of Shambhala, it is interesting to consider Rudolf Steiner’s words to Countess Johanna von Keyserlingk at the end of his *Agricultural Course* (Pentecost 1924), at which he laid the foundations for a new and conscious relationship to the Earth Mother, Demeter, through the spiritually based form of agriculture known as the biodynamic method:

Rudolf Steiner had the kindness to come up to my room, where he spoke to me about the kingdom in the interior of the Earth. We know that, at the moment when Christ’s blood flowed down onto the Earth at Golgotha, a new Sun globe was born in the Earth’s interior. My search had always been directed toward studying the Earth’s depths, because I had seen within the Earth a golden kernel light up, named by Ptolemy the primeval Sun. I could connect those golden depths only with the land that Steiner said was hidden from human sight, and that Christ would open the gates to lead those who seek it to the submerged fairy-tale land of Shambhala, of which the Indians dream . . . I asked Rudolf Steiner, “Is the interior of the Earth made of the gold that comes from the hollow cavity in the Sun and is destined to return there?” He replied, “Yes, the interior of the Earth is of gold.” . . . I continued to question him for my assurance: “Doctor, when I am standing here on Earth . . . the golden land is beneath me, deep within the interior of the Earth; if I now attain sinlessness and remain in the depths, will the demons be able to harm me, and will I be able to penetrate beyond them and reach the golden land?” He replied, “If you pass through them accompanied by Christ, the demons will be unable to harm you—but otherwise they would indeed be able to destroy you.” He added emphatically, “They can, nevertheless, become our helpers. Yes, this is true; the path is a true one, but very difficult.”³

² Rudolf Steiner, *The Christ Impulse and the Development of “I” Consciousness* (New York: Anthroposophic Press, 1976), pp.111–113.

³ Johanna and Adalbert von Keyserlingk, *The Birth of a New Agriculture* (London: Temple Lodge Press, 1999), pp.84–86.

Against this background, it can be understood that the new sacrifice of Christ at this time of his Second Coming has to do with the Earth Mother and with restoring access for humanity to the “lost Paradise” known in the East as Shambhala. This, in turn, is an aspect of the creation of the “new Earth” through the spiritualization of the present Earth. There is much more that could be said about this, in particular, that in the future humanity will increasingly—through connecting with Christ in the etheric realm—be able to draw upon the forces of Shambhala in the heart of the Earth. Experience of the Earth Mother in her realm of Shambhala is movingly described by Estelle Isaacson in her article “The Mother in Shambhala” following my article “The Descent of Christ: Opening the Path to Shambhala.”

Both articles draw attention to something that will be of increasing significance for the new star wisdom of astrosophy: the inclusion of the Earth. The Earth, as everyone knows, is the third planet from the Sun. And yet the Earth is not included in the considerations of most astrologers. Why not? Because astrology connects onto the ancient star wisdom, which was primarily Earth-centered (“geocentric”). When we look up to the starry heavens, we do so from the Earth. Our perspective is geocentric (“Earth-centered”), and thus the Earth’s position in the heavens is not taken into consideration.

Those readers who have studied the works of one of the great pioneers of astrosophy, Willi Sucher, will know that he was a pioneer of Sun-centered (“heliocentric”) astrology, as described in his book *The Drama of the Universe* (1958).⁴ In this work some Sun-centered (“heliocentric”) horoscopes can be found. In a heliocentric horoscope the Earth’s position against the background of the stars is indicated, but not the position of the Sun. This is because the Sun is at the center of the heliocentric horoscope. Similarly, the Earth’s position is not shown in the geocentric horoscope, because the Earth is at the center of this

⁴ W. O. Sucher, *The Drama of the Universe* (Larkfield, England: Landvidi Research Centre, 1958). For books by Willi Sucher, please visit the Astrosophy Research Center, P.O. Box 13, Meadow Vista, CA 95722, USA, where you will find some of his most important works on star wisdom—<http://astrosophycenter.com/books>. Included are: *Isis Sophia I: Introducing Astrosophy*, *Isis Sophia II: Outline of a New Star Wisdom*, *Isis Sophia III: Our Relationship With the Stars*, *Drama of the Universe*, *Living Universe: Studies in Astrosophy*, *Practical Approach I: Star Journals One*, *Practical Approach II: Star Journals Two*, *Practical Approach III: Letters*.

horoscope.

Anyone who has worked with heliocentric horoscopes will know that the Earth's position against the background of the stars is always diametrically opposite the Sun's position. For example, when the Sun is in conjunction with the Galactic Center (also known as the *Central Sun*) at the heart of the Milky Way galaxy, the Sun's longitude is 2° Sagittarius, as it was at Christ's healing of the man-born-blind.⁵ The Earth's position is then diametrically opposite, at 2° Gemini, which was the location of the Sun at the historical event of Pentecost on the morning of May 24, AD 33. In other words, at Pentecost the Earth was aligned between the Sun and the Central Sun: Sun—Earth—Central Sun. That is, as seen from the Sun, at Pentecost the Earth's position was 2° Sagittarius in conjunction with the Central Sun. Looking from the Sun, the Earth's position against the background of the stars was near the beginning of the constellation of Sagittarius. And since the Earth and the Sun are always diametrically opposite one another, the Sun's position at Pentecost was 2° Gemini, near the beginning of the constellation of Gemini.⁶ The tongues of flame that descended upon the disciples at Pentecost were an expression of the fire of divine love of the Holy Spirit streaming continuously from the Central Sun to every star in the galaxy, including our “local star,” the Sun.⁷

From the foregoing it is evident that the Earth's position against the background of the stars can easily be deduced from the Sun's position in the geocentric horoscope. Thus, the Earth's position can be readily determined from the geocentric horoscope without having to compute the heliocentric horoscope. The Earth's position is always exactly opposite that of the Sun in the geocentric horoscope. For example, at Rudolf Steiner's birth (February 25, 1861, 11:25 pm)—and also at the birth of Valentin Tomberg (February 26, 1900, 9:50 pm)—the Sun was

⁵ See, for example, Robert Powell, “The Healing of the Man Born Blind and the Central Sun,” *Journal for Star Wisdom 2016* (Great Barrington, MA: SteinerBooks, 2015), pp. 24-40.

⁶ As indicated in the geocentric horoscope of the historical event of Pentecost, the *exact* location of the Sun was 2½° Gemini—see Robert Powell, *Chronicle of the Living Christ: Foundations of Cosmic Christianity* (Great Barrington, MA: SteinerBooks, 1996), p. 178.

⁷ See Robert Powell & Kevin Dann, *Christ and the Maya Calendar* (Great Barrington, MA: SteinerBooks, 2009), Appendix I: *The Central Sun*, pp. 218-225, for a more complete exposition regarding the fire of the Holy Spirit emanating from the Central Sun as this came to expression at the event of Pentecost.

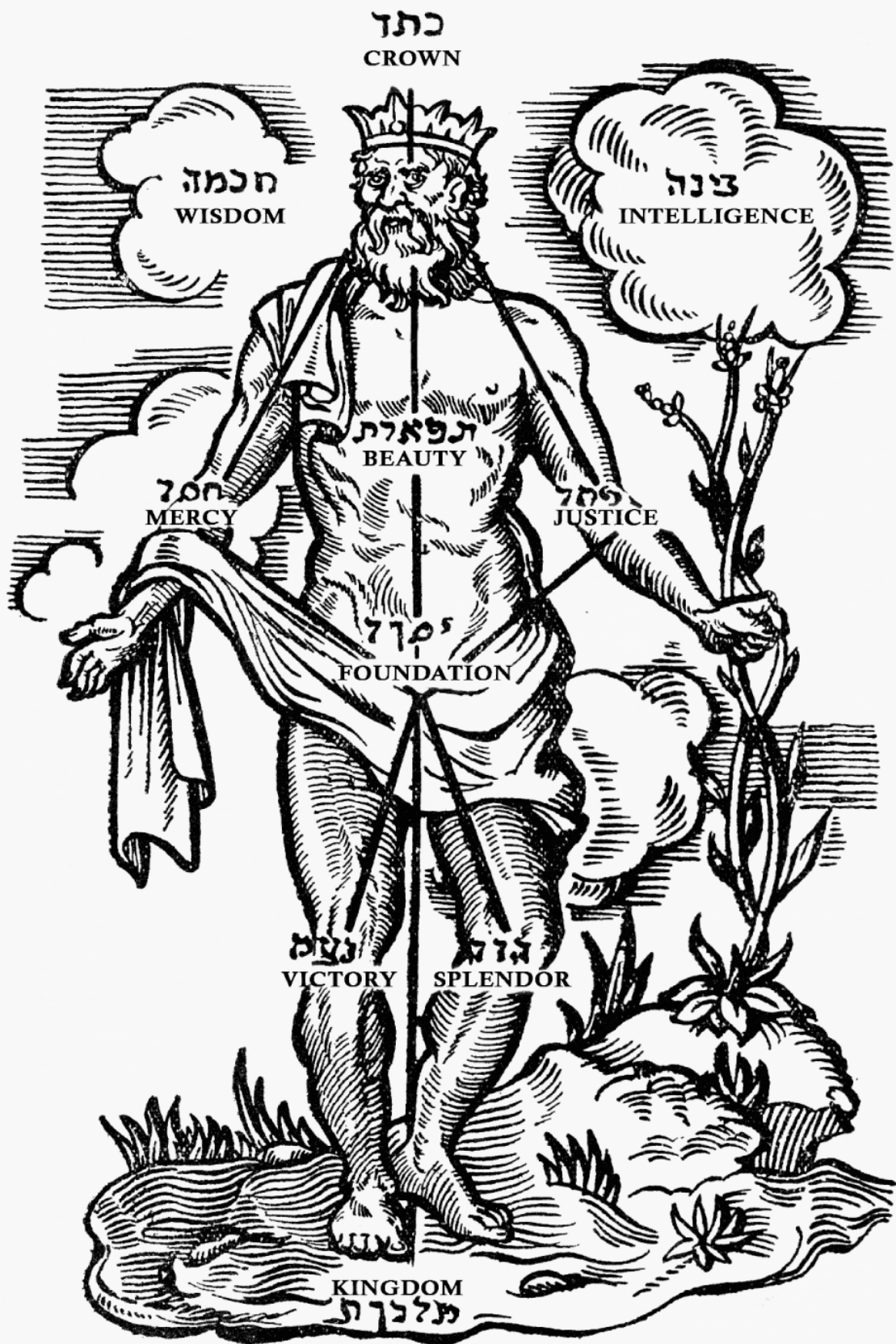
located at 14½° Aquarius.⁸ In the case of these two great spiritual teachers of the twentieth century, both were born when the Earth was located at 14½° Leo. How may this be interpreted?

For this it is helpful to consider the graphic representation of the cabbalistic human figure, which shows the location of the etheric spheres in the human being known in the cabbalistic tradition as *Sephiroth*.⁹ In the graphic representation the Hebrew names of the ten *Sephiroth* are given together with the approximate English translations of these names from the Hebrew. For example, the *Sephirah* located in the region of the heart center bears the Hebrew name *Tiphereth*, translated—as can be seen in the figure—as “Beauty.” The etheric sphere (*Sephirah*) in the region of the feet is called *Malkuth* in Hebrew, usually translated into English as “Kingdom.” *Malkuth* is the etheric sphere that connects us with Mother Earth—potentially all the way down to Shambhala, the golden realm of the Earth Mother in the heart of the Earth. It is these two *Sephiroth*—*Tiphereth* and *Malkuth*—that are key in helping us to understand, from the horoscope, the working of the Sun and the Earth in the human being.

Tiphereth is located in the region of the heart center. And just as the Sun is at the heart of our planetary system, so *Tiphereth* is at the heart of the human being’s life body and thus corresponds to the Sun in the horoscope. It is the center in the human being where the human being’s “Sun nature”—the deepest spiritual goals, ideals, and striving of the true self—are focused.

⁸ See Robert Powell & Kevin Dann, *The Astrological Revolution: Unveiling the Science of the Stars as a Science of Reincarnation and Karma* (Great Barrington, MA: SteinerBooks, 2010), pp. 39-50 concerning Rudolf Steiner’s true and authentic date of birth as well as his time of birth. See Robert Powell, *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012), pp. 241-242—*Dedication: To the Future, to the Spiritual Development of Humanity and the Earth*, for the horoscopes of these two great spiritual individualities: Rudolf Steiner and Valentin Tomberg.

⁹ *Sephiroth* is the plural; *Sephirah* is the singular. *Sephirah* can be translated as “etheric sphere,” i.e. it is a sphere of influence in the etheric body of the human being, which is the body of life forces that surrounds and interpenetrates the physical body. From the time of conception onward the etheric body (life body) is always united with the physical body, even during sleep, but then separates from the physical body at the moment of death. The difference between the physical body during sleep and the corpse (the physical body after death) is that in the case of the corpse the etheric body has separated from the physical body, so that the life functions of the human organism cease.



In the example of Rudolf Steiner, at whose birth the Sun was in the middle of Aquarius, it can be seen that from an early age his life was a continuous endeavor to prepare for a coming time when science would more and more be uplifted to a level including spiritual realms beyond the physical level of existence. Rudolf Steiner's contribution in preparing for this coming age was the pioneering development of what he called *spiritual science* or *Anthroposophy*.¹⁰

Science is associated above all with the present age of Pisces.¹¹ Given that the vernal point is now at 5° Pisces in the zodiac—shifting back one degree in Pisces every 72 years—the vernal point will enter Aquarius in less than 360 years time. In keeping with the ongoing unfolding of the Piscean age, contemporary science is focused almost exclusively on the physical and sub-physical levels of existence. Hence, as we know it now, science is essentially materialistic.¹² Since the age of Pisces, which began in the year AD 215, is nearing its end, even though we are still in the age of Pisces, it is appropriate that now some degree of preparation for the coming age of Aquarius is being made. Accordingly there is—parallel to the ongoing development of materialistically oriented science—here and there noticeably a shifting change of consciousness away from the physical toward spiritual levels of existence.

Modern science will thus gradually give way to spiritual science during the coming age of Aquarius.¹³ The age of Aquarius will commence

¹⁰ It is not possible in the space of an article to adequately characterize the vastness and grandeur of Rudolf Steiner's spiritual science (Anthroposophy). The reader who wishes to explore this further is recommended to consult anthroposophical literature in order to gain a deeper understanding thereof.

¹¹ A correspondence exists between the physical structure of the human being and the twelve signs of the zodiac. For example, the head corresponds to the constellation of Aries and the feet to the constellation of Pisces. The feet are where the human being is connected with the Earth. Hence the preoccupation of science with the physical, earthly level of existence is characteristic of the age of Pisces. In the age of Aquarius—it is the region of the calves that corresponds to the sign of Aquarius—there will be a shift of consciousness away from the current preoccupation with the physical, earthly level. Consequently, there will be a shift from science (Pisces) to spiritual science (Aquarius).

¹² There were/are noteworthy exceptions of scientists who have endeavored to bridge between science and spirituality, such as Teilhard de Chardin.

¹³ One of Rudolf Steiner's lectures—his lecture of June 15, 1915, held in Düsseldorf, Germany (in volume 159 of the complete works)—is titled "Preparing for the Sixth Epoch," which is expected to come about during the age of Aquarius. A good résumé of this lecture is given here:

when the vernal point shifts back from Pisces into Aquarius in approximately the year 2375.¹⁴ Even though still more than three hundred years in the future, preparation for this coming age needs to be made now. Clearly, Rudolf Steiner chose to be born at a time when the Sun was positioned in the sign/constellation of Aquarius—as support for his mission of pioneering spiritual science. The same clearly applies also to Valentin Tomberg.¹⁵

Let us now consider the position of the Earth in the middle of the sign of Leo at Rudolf Steiner's birth. As indicated above, just as the Sun's position relates to *Tiphereth*, the Earth's position in the horoscope relates to *Malkuth*, showing the human being's connection with the Earth and the Earth Mother. From *Tiphereth* to *Malkuth* there is a shift from the level of the heart to the level of the will, i.e. how the will comes to expression in earthly life. In the example of Rudolf Steiner, we see a Leonine will. What comes into view here is revealed when we consider the nature of the Lion as the king in the animal kingdom.¹⁶

Indeed, Rudolf Steiner was a true “king”—the original meaning of the word “king” being *initiate*, in the sense of the three “kings” (magi) who as initiates of the ancient star wisdom were guided by the stars to the birth of the child Jesus. Rudolf Steiner was recognized by many of those around him as a true initiate, i.e. a “king,” and thus he was able to

<http://www.anthroposophy.org/uploads/media/bh12-FINAL-PreparingSixthEpoch.pdf>

See also: <http://wn.rsarchive.org/Lectures/GA/GA0159/19150615p01.html>

¹⁴ Robert Powell, *History of the Zodiac* (San Rafael, CA: Sophia Academic Press, 2007) for the first time in the history of astronomy brings to the light of day the original scientific definition of the signs of the zodiac by the Babylonians around 500 BC as 30° divisions embedded in the corresponding zodiacal constellations. From this scientific definition it is evident that the vernal point entered Pisces in AD 215 and 2160 years later will leave Pisces to enter Aquarius in 2375. Given that the rate of precession of the equinoxes is one degree in 72 years, each zodiacal age lasts for 2160 years.

¹⁵ Here it is not possible to enter into the extraordinary contributions that Valentin Tomberg has made to humanity's spiritual evolution. For those readers interested in following up on this, see Claudia McLaren Lanson, *The Circle of Twelve and the Legacy of Valentin Tomberg* (Boulder, CO: Windrose Academy Press, 2015).

¹⁶ The lion as the king of the animal kingdom is beautifully described by Linda Tucker, *Mystery of the White Lions: Children of the Sun God* (Carlsbad, CA: Hay House, 2010). It is interesting to note that Linda Tucker, born on February 23, was born with the Sun in Aquarius and, as her book reveals, she is truly a spiritually seeking Aquarian soul. However, her Earth sign is Leo, and she has dedicated her life to caring for the white lions of Africa—that is how her Leonine earthly will comes to expression. It is also interesting to note that at her birth the Sun in Aquarius was exactly aligned with the star Deneb (10½° Aquarius)—a mega star some 200,000 times more luminous than our Sun. The significance of Deneb is discussed in my Addendum to the article by Nicholas Kollerstrom in this journal.

inspire and activate a great many people to take up the spiritual science of Anthroposophy by way of preparation for the coming age of Aquarius. His “kingliness” came to expression in all the new endeavors he pioneered through his masterful exposition and presentation of various applications of spiritual science in different spheres of earthly life: Waldorf (Steiner) education, anthroposophical medicine, biodynamic farming, curative education, threefold social order, and new artistic impulses in architecture, sculpture, painting, music, poetry, and drama—as well as pioneering two completely new art forms: eurythmy and speech formation.

From these examples of Rudolf Steiner and Linda Tucker (footnote 16), it emerges that not only is the Sun sign of key significance in order to understand a person’s spiritual and heart orientation in life, but also the Earth sign is vitally important for grasping the expression of the person’s earthly will and the deeper nature of their inner connection with Mother Earth. This is a vast theme, one which will be explored further in subsequent issues of the *Journal for Star Wisdom*. For now it suffices to point out that through Christ’s return in the etheric realm—opening the path to Shambhala and the Earth Mother—a new connection of humanity with planet Earth is coming about. It will be only a matter of time until a deep longing will arise in human beings, a longing to know more concerning their spiritual relationship with planet Earth. In this connection, in the course of time the significance of each individual’s Earth sign will become more and more recognized as an important key to understanding the nature of the human individual in their manifestation in earthly life.

The following two articles focus upon Christ’s return in the etheric realm—his Second Coming—opening the path to Shambhala and the Earth Mother. Something of this mystery is indicated implicitly in Rudolf Steiner’s words:

When one understands the Mystery of Golgotha, that is the only thing that enables us to experience the whole of nature morally. If one then gazes up at the clouds and sees lightning flashing from them, one will then be able to behold Christ in his etheric form—

with the “clouds,” that is to say, with the elements. He will appear in spirit form. This vision will one day appear to every human being, whether it is sooner or later, only the Father knows the day and the hour—as it says in the Gospel.¹⁷

Here Rudolf Steiner quotes the words from the Gospel: “Of that day and hour no one knows, not even the angels in Heaven, nor the Son, but only the Father” (Matthew 24:36). Related to the individual: “The day and the hour are known to the Father alone, for every individual, but for each the time will arrive.”¹⁸ Related to the Earth and the whole of humanity, the words from the Gospel applied at the time when Christ spoke these words. Now, however, since Rudolf Steiner at the beginning of the twentieth century emerged on the world stage as an apostle of the etheric Christ, for the first time in history something of this mystery—the “greatest mystery of our time,” to use Steiner’s words—has been revealed. For example, Steiner clearly indicated the year 1933 in connection with Christ’s return in the etheric world.¹⁹ In addition, he often referred to the year 1899 as the start of the New Age, which we see in connection with the onset of the new activity of Christ in the etheric realm.

What exactly is the relationship between the dates 1899 and 1933? The year 1933 (thirty-three-and-a-third years after 1899) marked the end of the first period of Christ’s activity in his etheric body in the Earth’s etheric aura. The thirty-three-and-a-third-year rhythm of Christ’s etheric body proceeds further, culminating in 1966 and again in 1999. There are also other rhythms having to do with Christ’s renewed activity in our time: the rhythm of Christ’s astral body of twenty-nine-and-a-half years (the rhythm of Saturn) and the twelve-year rhythm of Christ’s “I” (the rhythm of Jupiter). The latter rhythm is the focus of attention in the following article on the descent of Christ, opening the

¹⁷ Rudolf Steiner, *Concerning the History and Content of the Higher Degrees of the Esoteric School, 1904–1914* (Agyll, Scotland: Etheric Dimensions Press, 2005), pp. 369–370 (also published as *From the History and Contents of the First Section of the Esoteric School 1904–1914* (Great Barrington, MA: SteinerBooks, 2008).

¹⁸ Ibid., p. 395, footnote 2.

¹⁹ Rudolf Steiner, *The True Nature of the Second Coming*, London: Rudolf Steiner Press, 1971, lecture of January 25, 1910, in which Steiner indicates the importance of the years 1933, 1935, 1937. See also page 21 of this journal.

path to Shambhala.

It is of key significance to understand this descent, if we wish to align ourselves with the Etheric Christ and his work on behalf of humanity and Mother Earth—this being ultimately the goal of our work with the new star wisdom which the *Journal for Star Wisdom* serves. As expressed by Claudia McLaren Lainson in her commentary for June 4, 2016:

Today marks the entrance of heliocentric Jupiter into Virgo.

In Robert Powell's characterization of the descent of Christ through the nine subearthly spheres, he outlines the twelve-year cycle that indicates this descent. The descent is marked by Jupiter's heliocentric ingress into sidereal Virgo. Each time Jupiter enters sidereal Virgo hermetically (from the perspective of the Sun, i.e., heliocentrically), a new layer of the interior of the Earth begins to be penetrated by the Christ consciousness. The transition from the seventh subearthly sphere to the eighth subearthly realm has commenced! The "I" of Christ shines its fire into the darkness of the subearthly realms; and the fire's light is illumined by Sophia, who understands the emanations Christ is bringing. Light without understanding only blinds. Understanding without light only betrays. For the past twelve years Christ has been traversing the seventh subearthly realm known as the "mirror Earth." The antidote to this sphere is contained in the seventh Beatitude: *Blessed are the peacemakers for they shall be called children of God.* Today the "I" of Christ enters the eighth subearthly sphere—the "divisive layer" also known as the "Cain and Abel" sphere—which finds its antidote in the eighth Beatitude: *Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.* This new twelve-year cycle will be active until 2028.²⁰

The following message—slightly edited by RP—was sent out by a friend on July 15, 2016 to a group of Sophia friends:

²⁰ Claudia McLaren Lainson, "Monthly Commentaries for 2016," *Journal for Star Wisdom* (Great Barrington, MA: SteinerBooks, 2015), p. 182.

These are troubling times. According to Robert Powell, on June 4, 2016, Christ penetrated into the *divisive layer* of the subearthly realms. Nearly every week since, we have seen a major act of hatred and violence in the United States and around the world. But the issues of racism, religious persecution, and human divisiveness that create these violent eruptions have been running through the depths of the human psyche since the time of Cain and Abel. Now, more than ever, we are called to witness these troubling places in ourselves and in the world with love and wisdom, with Christ and Sophia. A pathway to Sophia, the Queen of Peace, is open to all during this time of need. Let us turn a compassionate gaze onto the impulses within each of us that create an “other” out of a human being or a group of humans—all of whom are God’s children. Let us hold in our prayers all who suffer, including the suffering we ourselves experience. We all need support in finding love amidst these shared struggles of humanity. In the United States we are blessed to have found our way together in Sophianic communities connected to the Sophia Foundation. Together we can form a vessel for a path to Divine Sophia, World Mother to each one of us, as we endeavor to bring to birth a culture based on the fire of Christ’s Divine Love and the peace-bestowing influence of Sophia’s Holy Wisdom.

And as expressed in the words of Estelle Isaacson in her article “The Mother in Shambhala” in this issue of the journal—

Christ—who is the unity of the All—has just now [June 2016] passed through the portal of the eighth subearthly layer of the Earth, where the evil of divisiveness is generated. He who bears all beings, circumscribed into a great whole within his unfathomable being, brings the *fire of unification* into that divisive layer of the Earth. He has appeared differently in every subearthly layer of the Earth, and in this eighth layer he appears as a *unifying fire*. And this fire shall eventually fuse everything into one.... We may offer ourselves to Christ and to his work of healing division and restoring harmony. He waits for us. He needs us to be with him in his great work of

unifying all by way of the fire of his unfathomable love and mercy, thus overcoming the divisiveness of the eighth subearthly realm through the Divine Love issuing from his sacred wounds, above all from his Sacred Heart.

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