

# The Fountain of Christ



# The Fountain of Christ

by

Martha Keltz & others

2006 – 2014

Source: [Brunnen von Christus Group](#)

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## Editor's Preface

The purpose of this publication is to preserve the work of the Brunnen von Christus Group, which, as best as I could conclude, is no longer active as of 2014.

Prior to my gathering and piecing together the work found on — and through — the BvC site I had not as yet read through the material in its entirety. However upon much contemplation of the material, I came to the conclusion that the material quite naturally divides itself — in my humble view anyway — into two primary categories. Once I came to that conclusion, I considered publishing each under its own "cover" but in the end felt it best to keep it together and arrange it here in two "parts".

The first part focuses on two sub-categories, namely the past and the future, with the 'present' being on a sort of 'sliding scale' as it were, depending on the particular year in which it is read. Regarding the past portion, or history, the focus is on the prior incarnations of Rudolf Steiner. The future portion then focuses on what he brought to humanity as Rudolf Steiner.

The second part is much more personal to one Martha Keltz who has (or had, I could not verify if she was still with us on earth at the time of this work) a quite personal encounter with the being we know as Rudolf Steiner beginning in the year 2005. Ms. Keltz was a part of the Anthroposophical Society and, as one might imagine, this experience of hers — as best I can ascertain at the moment — caused quite a stir within the Society, much the same as the stigmata appearing on the person of Judith von Halle (see General Appendix).

Admittedly, most of the material presented here from the BvC was authored by Martha Keltz. It is not my intention to exclude, nor in any way diminish, the work of others on the BvC but found Ms. Keltz to have authored the type of information that I strive to preserve on SSDL.

There is a lot of material here for one to digest, particularly since, where possible, I have included external material in the Appendices rather than leave links. In my work with creating the Spiritual Science Digital Library (SSDL) it has always been my aim to collect as much material as possible "under one roof" as one might say — except where, in certain lectures of

RS, he makes reference either to other lecture cycles or books. In these cases I leave the external links, though in most cases the material linked to can be found on SSDL.

-Anthony, November 2023



## Preface

### Regarding the Name Brunnen von Christus

It was in the summer of 2005, during a period of intense "intuitive meetings" with RS - resulting in the book of the same title - that the thought/inspiration came, in two words: "June, 1913." These words had a mysterious connection with the inspiration "India," in response to the question about the karma from the past that had made the intuitive meetings possible. The words "June, 1913" were hence included in the book on page 15, although still cloaked in mystery as to their meaning. Some time later, in the winter of 2005/2006, preparations were underway for the dramatic trilogy *Southwest Journey* and three days were occupied in - at last - settling upon the name for the character of Joanna Matthews. Then it came time to decide upon a name for the character of Rudolf Steiner, and it seemed certain that this decision would take much longer. But the next morning there came at once the inspiration for this name: "My name is the German word for fountain." The word fountain was then looked-up in an online German-English dictionary and was discovered to be "Brunnen." The "von Christ" was then unhesitatingly added, and later "von Christus" was also used. Early in 2008 a lecture series was traced to June, 1913, "The Bhagavad Gita and the Epistles of Paul," and this lecture series is quoted in the book *The Writing of the Heart*, regarding *maya*. However it was only in July of 2008 that another lecture series given in May/June 1913 was discovered, titled: "The Occult Significance of the Bhagavad Gita." In Lecture 7, the quotes were discovered that are now on the Home page of this site, and on the home page or the book cover for *The Writing of the Heart*. In this quotation Rudolf Steiner bestows the grace and the blessing of the word **fountain** on all of those truly treading the path of Imagination, Inspiration and Intuition.

—Martha Keltz

<https://tcpubs.com/brunnen/group/contributions.html>

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## **A Brief Summary: The Brunnen von Christus Group, November 2006 – November 2013**

If the work of the Brunnen von Christus Group could be briefly summarized at all, it can be stated with a fair degree of confidence that a number of individuals stepped for a time out of their usual anthroposophical work in the world (while not leaving it entirely, of course) and came together to serve the purpose of determining the truth or not of conveyed spiritual experiences, experiences that, for the most part, represented and could only be expressed adequately within our immediate times. As part of this process the participants in this group found the courage to express, after critical self-examination, what they discovered as Imaginations, Inspirations and Intuitions within themselves, and then conveyed this to others, either through "the writing of the heart," which is a direct description of a spiritual experience as such, or through more indirect artistic, music-oriented or "star reading" Inspirational processes. Actually, this often involved a mixture of both processes. Along the way on this initial seven-year journey attention was drawn to the fact that the path of the "Three I's," the path of Imagination, Inspiration and Intuition - the development of the new form of conscious clairvoyance, the next step in the evolution of consciousness - was a major part if not the most important part of Rudolf Steiner's lifework.

Certainly another essential aim of the "BvC" work has been to defend the name of Rudolf Steiner in the world against false claims - delusional or, more likely, deliberate - such as individuals claiming to be the reincarnation of Rudolf Steiner. It has become clear enough from several sources that Rudolf Steiner is spiritually active and accessible to many striving souls, striving either on the lonely path of inner development or working in the world for Anthroposophy. According to Wellesley Tudor Pole (in his book *The Silent Road*), names are not important in the spiritual world. But they are important in world history, and Rudolf Steiner's name and lifework have yet to reach their ultimate teaching and healing potential throughout this troubled globe we inhabit.

So I personally want to thank all of the friends who have made or continue to make contributions to the work of the Brunnen von Christus Group, whether such contributions were only brief (none were small) or of continuing duration. James Gillen, who emerged as mentor and spiritual leader in this group as well as in other groups and circles, crossed the threshold to the spiritual world on November 10, 2013, and he will be



sorely missed. However, James left all of us treasures of sage advice and specific directions and resources for multiple spiritual endeavors and studies, and especially for ongoing conversations with the stars.

The work of Brunnen von Christus will be ongoing as Inspirational sources from the spiritual world continue to be very gradually revealed to us.

To quote Thomas Sharpe, who has formed a group in Pendle, England: "I think we are all definitely on a progressive wave of moving the inner outwards."

— Martha Keltz

<https://tcpubs.com/brunnen/group/>

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## 2006 — 2013 Introduction

The Brunnen von Christus Group work began in the autumn of 2006. It is anthroposophical work in direct spiritual perception and the discernment or assessment of what has value and truth in revealed experience and what does not - processes referred to by Rudolf Steiner as The Thinking of the Heart. The work is primarily in Imagination and Imaginative knowledge, but spiritual scientific research is also part of the group work because the development of thinking and the deepening of anthroposophical knowledge never cease. The Brunnen von Christus Group work began shortly after the publication of the dramatic trilogy Southwest Journey and the article Rudolf Steiner Returns (see the Resources and Links page). Regarding the origin of the name Brunnen von Christus, this is described on The Three I's page. The name Brunnen von Christus serves to facilitate consciousness of the distinct difference between the historical Rudolf Steiner and the new activity of Rudolf Steiner and also refers to the source or fount within each individual. Thus, this site can serve as a vehicle for the sharing of

1. Spiritual Scientific Research, and
2. The "Three I's", Imagination, Inspiration and Intuition, conveyed through writing.

Contributions are welcome...

There will be no group approval of contributions; there is no authority that oversees this work. Each person is fully responsible for his/her own sharing, in keeping with the spirit of the "Philosophy of Freedom," by Rudolf Steiner.

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*"The content of what is spiritually perceived can only be reproduced in pictures (imagination) through which inspirations speak, which have origin in spiritual entity intuitively perceived." Rudolf Steiner, Outline of Occult Science.*

*"...I do regard it as my own personal task to say nothing that is given by the intellect as such but to take things in the way they are directly and immediately given to occult vision. Only afterward are they permeated with the power of understanding. ...We must learn to take a different attitude toward the great riddles and secrets of the cosmos, to approach them...with all the faculties of our soul. Then we shall ourselves become partakers in the whole of human evolution. It will be for us like a fountain of sublime all-human consciousness. We shall have fullness of soul." Rudolf Steiner, Occult Significance of the Bhagavad Gita.*

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# Introduction

## Brunnen von Christus Group Updates, March 2014

### A Post from Mark Haberstroh, February 27, 2014 (The last update on the website ~A)

I read the publication regarding "Special Operations" functions, and must say that there is much in it that I believe true and have already concluded from my own researches and observations. Much I also do not believe as I think this publication something of a psychological operation ("psy-ops") directed to those who are more aware of these issues. The essential message is one of hopelessness, and the only solution offered to battle this technology is to fruitlessly resort to animal reactivity and anger, which at most is a temporary reprieve. I have long thought that current secret technology is far in advance of what we, the people, can normally conceive. However, these operations, even if mostly true, are already in advance of what is being presented to the public through Ray Kurzweil and the "Singularity," as far as I can tell, though I have not delved too deeply here. In other words he seems like the front man sent to tantalize and seduce humanity into the world view that the universe is essentially unintelligent from its inception, and that he brings in the new wave of spirituality, which is an indoctrination into a deformed definition of immortality. This world view not only bypasses the wisdom of God in all creation, but also bypasses biological life, except insofar as such life is necessary to piggyback the machine. So it seems to me. The hubris behind the Singularity is the ultimate "slap in the face" of the Creator, and it is clear to me how such a view leads to nihilism and has led to genocide in all its forms, to include the "final solution," which is to exterminate most of the earth's population, ultimately leading to a dead earth with human souls bound in darkness. "Chemtrails," which I have studied extensively by observing the skies and breathing in their poisons, are an integral part of this slow-kill agenda, among other things. Rudolf Steiner's prediction that one day the earth planet will become an "electronic mass" enveloped in evil with only a small group of people nurturing the seed of a transformed humanity will no doubt come to pass if people do not attain selflessness. He states this explicitly. Here he points to the great task of Freemasonry as vital to humanity's survival, if only human beings can renew the spiritual

content and refill those majestic masonic forms awaiting them. See the lecture [Secret Societies — The Atom as Coagulated Electricity](#) (Also shared in the General Appendix).

The lecture that Martha Keltz quoted in an article, [A Picture of Earth Evolution in the Future](#) (see the General Appendix), clearly describes a polar opposite flow of spirituality from the spiritual world, of great beings descending from on high to bring the wisdom in the light if human beings open the door of their hearts and minds to welcome them. Rudolf Steiner names these beings the Vulcan beings, among others. He also describes the grim destiny that will occur on earth if mankind does not accept what is offered by the time the moon reunites with the earth (circa post 7000 AD). He mentions the earth covered with vast spider-like beings in similar manner to the air that now encircles the earth, and that there are, even now, men who are well-known in public life and who knowingly serve this agenda, those really planning for and bringing in the new world order as precursor to the appearance of the Anti-Christ and the incarnation of Ahriman. These men already serve the spider archetype, which can easily be observed through artistic observation of their physiognomies. Observe the form of their fingers and how they gesture with the hands. Observe how the arms are attached to the trunk and how the head sits and moves on top of the body. Each can be imagined as a different type of spider. It is quite creepy. And here we can glance back to an artistic preview of manifesting archetypes through the genius of Charles Williams, especially in his book, *The Place of the Lion*. Williams brought in his part of the spiritual wave as he wrote five of his seven spiritual novels in an intensive period of activity between 1930 to 1933 at the time of the initial reappearance of Christ in the etheric world. We also find a precursor to the current "transhumanism" artistically conveyed through C.S. Lewis's book *That Hideous Strength*, the third novel in his theological or Christian space trilogy, to a great extent inspired by his friend, Charles Williams. Here the great brain is thoroughly and graphically described, though not exponentialized as with the new Singularity. But the thoughts in the world view are fully present. It seems that with every advance in technology, old ideas become rehashed, revisited, changed, and enhanced. History then becomes revised. Hollywood redoes once again all the myths, all the legends, fairy tales (*Grimm's*) with the new special effects etc., and not without the horror twist as an added blow to the soul. Rudolf Steiner is indeed right when he states that the intellect is in demise. Another description of the new wave of spirituality approaching the earth can be found through Peter Deunov in his last prophecy. See [The Prophecy of Peter Deunov](#).

The solution or, rather, the response to the transhumanist mind/machine interface as solution to imbuing the universe with intelligence (where the Singularity represents the pinnacle of the arrogance of ignorance - ignorance of the true nature of immortality) is to learn to think without the physical brain. Etheric thinking as described philosophically in the *Philosophy of Freedom* and developed through the "Three I's" of esotericism leads to direct perception of the vast wisdom embedded in the universe. Here I think the piece compiled by James Gillen, entitled *Transformation of the Soul Forces Through Initiation* is very important as part of this discussion and as a companion piece to *The Eternal Soul of Man From the Point of View of Anthroposophy* (see General Appendix). The *Wisdom Lives in Light* meditation takes one into the new experience of the etheric heart.

— Mark Haberstroh

<https://tcpubs.com/brunnen/group/index.html>

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## Ongoing Themes

### Imagination and Inspiration

"...Spiritual science, as you are well aware, must be acquired with inner activity. We ourselves in our inner life must do something for it, we must be inwardly alert and quick. Even then, it will always happen that what we attain at first in spiritual Imagination is quickly lost. It is fleeting, it disappears quickly. It is not easily incorporated in our memory. After three days all that we have attained in this area - that is to say, only by the ordinary effort to bring it to Imagination - is certain to have disappeared. It is for the same reason that the memory in the etheric body after death disappears after three days. For it is the same activity after death, when we remember through the etheric body for about three days. The period varies; you can read about this in my *Occult Science*, but we remember for approximately three days... so long as we possess the etheric body. In the same manner he who has reached some discovery by etheric cognition knows that it will have flown away after about three days, if he does not make every effort to bring it down into ordinary concepts.

Formerly I always had recourse to the method of putting down at once, in writing or in little drawings, all that I attained in this way. For the head is called into play. It is not a question of mediumistic writing, nor does one write it down in order afterwards to read it. Indeed in my present way of life that would be immensely difficult. Recently when I was in Berlin I saw again what quantities of notebooks have accumulated there. If I wanted to read anything of it, I should not have it handy when I was in Stuttgart or in Dornach. No, it is not a question of reading it afterwards; the point is only to be engaged in this activity, which is an activity of the head. For then we unite the Imaginative thinking with the ordinary thinking. Then we can remember it, give lectures on it. If we did not make such efforts we could at most talk about it on the very next day. Afterwards it would have disappeared, just as the panorama of our life disappears three days after our death." - *Rudolf Steiner, from Spiritual Relationships in the Human Organism - The Ear.*

## **The Wall**

When we first come to Anthroposophy there are many profound experiences attending the change. Books are read, the spiritual world opens enough to let us know that we are on the right path, the only path for us. The most solemn resolves are made about the most intimate feelings and thoughts concerning Christ, the hierarchies, karmic insights and more. We then read what is written below (#1) and, with understanding, grow obediently silent about inner, spiritual experience. A protective wall or bias is formed, right for its time, but which then tends to rigidify as time passes. After many maturing years the danger then presents that we are unable or afraid to communicate about such things, still obeying the rule automatically, not noticing that things and times have changed, that we have changed, that the time is now ripe for talking, writing and communicating... for learning how to communicate our spiritual experience to others willing to listen.

By heeding the seemingly contradictory indications from Rudolf Steiner in *Macrocosm and Microcosm*, Chapter 9 (#2 below), we then come to understand why the wall requires dismantling, that a time does come for open sharing, cautiously, yet with courage. This represents the dawn of a new era, and we, in the Brunnen von Christus Group, stand at the beginning, hoping that others, too, are finding and traversing the same path.

#1. Control of thoughts and feelings from *Knowledge of the Higher Worlds*:

"Much depends on treating such spiritual experiences with great delicacy. The best thing is not to speak to anyone about them except to your teacher, if you have one. Attempted descriptions of such experiences in inappropriate words usually only lead to gross self-deception. Ordinary terms are employed which are not intended for such things, and are therefore too gross and clumsy. The consequence is that in the attempt to clothe the experience in words we are misled into blending the actual experience with all kinds of fantastic delusions. Here again is another important rule for the student: know how to observe silence concerning your spiritual experiences. Yes, observe silence even toward yourself. Do not attempt to clothe in words what you contemplate in the spirit, or to pore over it with clumsy intellect. Lend yourself freely and without reservation to these spiritual impressions, and do not disturb them by reflecting and pondering over them too much. For you must remember that your reasoning faculties are, to begin with, by no means equal to your new experience. You have acquired these reasoning faculties in a life hitherto confined to the physical world of the senses; the faculties you are now acquiring transcend this world. Do not try, therefore, to apply to the new and higher perceptions the standard of the old. Only he who has gained some certainty and steadiness in the observation of inner experiences can speak of them, and thereby stimulate his fellow-men." - *Rudolf Steiner*

#2. "The Thinking of the Heart," Chapter 9, *Macrocosm and Microcosm*:

"That is where the thinking of the heart differs from subjective mysticism. Anyone may experience the latter for himself but it is not communicable to another, nor does it concern anyone else. True and genuine mysticism springs from the capacity to have Imaginations, to receive impressions from the higher worlds and then to coordinate these impressions by means of the thinking of the heart, just as the things of the physical world are coordinated by the intellect.... ...Whatever can be communicated to mankind from the thinking of the heart must be able to be cast into clearly formulated thoughts. If this is not possible it is not ready to be communicated. The touchstone is whether the experiences can be translated into lucid words and clearly defined thoughts. Thus even when we hear the deepest truths of the heart stated in words, we must accustom ourselves to perceive behind them the thought-forms and their content. The student of Spiritual Science must acquire this faculty if he desires to help in spreading through mankind whatever can be revealed from the Spirit. It would be sheer egoism if anyone wished to have it for himself alone; mystical experiences, like intellectual experiences, must become the common heritage of mankind. Only by realising this can we understand the

mission of Spiritual Science for mankind - a mission which must become more and more effective as time goes on." - *Rudolf Steiner. Contribution by Mark Haberstroh.*

### **Imagination and Maya**

Many times I have heard and read that the "world is Maya or Illusion." Often this phrase is simply thrown out into the conversation as if it is patently obvious and an irrefutable fact. It leaves unsaid the assumption that the problem of Maya has been solved and now we must "move on to other more important matters."

In reflection upon things material I am inevitably led to a state of wonder, and phrases like "miraculous derivative," "condensate light," or "radiant particulate manifestation" crowd in to attempt to describe my feelings for this stuff. And with every step taken toward a greater awareness of things spiritual, so increases the appreciation of things material. With deepening understanding I realize that, looking from below upwards, the fall into Maya derives from the loss of spiritual perspective, such perspective being able to value Maya in its true light. Being able to reach up and through matter into the archetypal forces (or even sense them oh-so-faintly) results in a reverential seeing-feeling regarding even the smallest part of matter's final manifestation or most dense condensation, connecting the high and the low with all that is between in a light-irradiated sweeping vortex of spiral descent and ascent. And I realize that matter is spiritual and is real and not an illusion at all. It depends upon the perspective, on ones vantage point. This can only result in deep love for all things. How could Love exist if matter is not understood or cognized as real? Maya is real from the perspective of the spirit. - *Mark Haberstroh*

### **A Communication from a Friend...**

"...an expanded understanding of nature, an exercise in seeing, something which is truly and tragically missing in anthroposophical circles, despite Rudolf Steiner's constant exhortations!... The intellectual leaning towards a rarified, object free realm, which I think many anthroposophists are caught in, is actually a denial of the spiritual content/potential of Creation, and thus a denial of the Creator, a sad remnant of an over-intellectualized era, which is kept artificially alive through over-reliance upon the printed word and crystallized, formerly living thought. You go through, you don't skip over!" - *Submitted by James Gillen*



## **From *The Writing of the Heart***

"If I want to spring over that which is an affair of the human soul and to take at once the highest step into the divine, humility may very easily vanish from me, and, in its place, pride step in; vanity may easily install itself. May the Anthroposophical Society also be a starting point in this higher sphere; above all, may it avoid all that has so easily crept into [another movement], in the way of pride, vanity, ambition and want of earnestness in receiving that which is the highest Wisdom. May the Anthroposophical Society avoid all this because from its very starting point it has already considered that the settlement with Maya is an affair for the human soul itself." - *Rudolf Steiner, The Bhagavad Gita and the Epistles of Paul.*

This is a very subtle and complex statement and touches upon deep problems within the Society, movement and individuals as a result of the unresolved tension between the soul and its personal elements and the direct work in the highest, most objective Michaelic Wisdom, a work that begins immediately, with ones first exposure to Anthroposophy. Rudolf Steiner warns here that many who come at once to this Wisdom will be shrouded in a kind of arrogance and egotism if they have not first worked with and given breath to vital elements within their souls, elements that require what the higher Wisdom refers to as Maya, that require the material world. Self-knowledge surely means not only understanding of the microcosm in the human being ("Know thyself") but knowledge of ones own individual soul and its needs or what it desires to experience in the Maya, in the outer world of God's Creation. This then should find healthy expression within the higher striving, continuously comparing itself with the exemplars, the great teachers. - *Martha Keltz*

"Transformation, not imitation." - *Gotthard Killian*

<https://tcpubs.com/brunnen/group/themes.html>



## Part I: Past & Future

# 1

## Rudolf Steiner Incarnations – An Overview

Derived from chapter 3 of the book "The Battle for the Soul" by Bernard Lievegoed

1. Enkidu / Eabani - companion of Gilgamesh, @ 3000 years before Christ
2. Cratylus - teacher of a young Plato
3. Aristotle - teacher of Alexander (Ita Wegman), and the founder of Lyceum
4. Schionatulander - (Sigune = Ita Wegman) (Parzival)
5. Thomas Aquinas - Christianization of Aristotlian philosophy
6. Rudolf Steiner - with Kali Yuga ended, a new revelation becomes possible

There was a book written titled "*Rudolf Steiner's Mission and Ita Wegman*" by Margarete & Erich Kirchner-Bockholt, published in 1997. It covers the relationship over many incarnations between Rudolf Steiner and Ita Wegman. It can be purchased on the [Rudolf Steiner Bookstore](#) website.

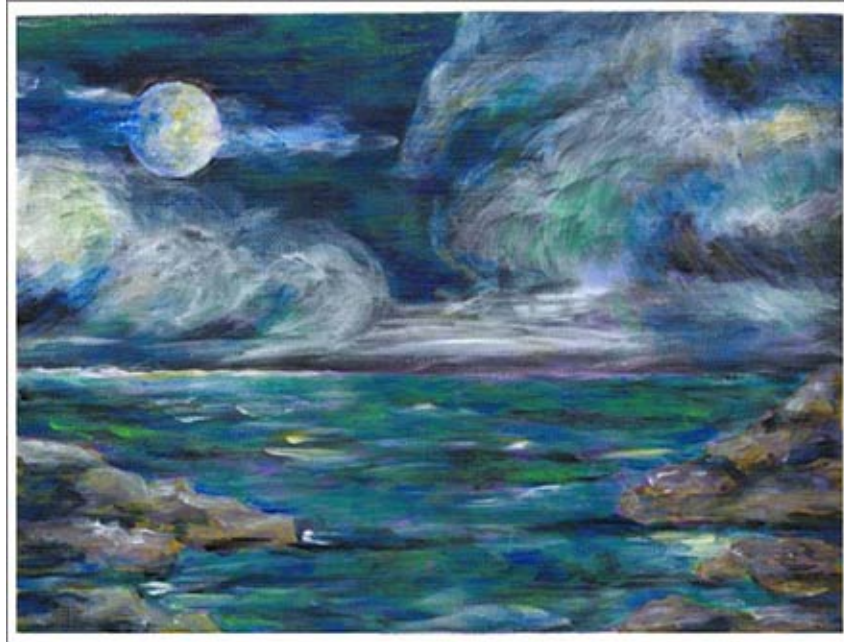
Bobby Matherne wrote a review of the book in 2010. I have included that review below in [Appendix: Part I](#).

Robert "Bobby" Matherne [died in November of 2019](#). It is with great respect that I share his work here.



## 2 The Beginnings: The Atlantean Cataclysms and the Ages Following

Source: <https://tcpubs.com/brunnen/articles/index.html>



Winged Foal by Martha Keltz

Article by Martha Keltz

It should be stated from the beginning that many sections of this article are freely-rendered narratives based on long and careful study of the works of **Rudolf Steiner** (1861-1925). These sections include some original contributions and ideas which, however, always remain within the flow of the thoughts and discoveries given by Rudolf Steiner throughout many different lectures and books. Thus the narratives are based on the foundations set down for **Spiritual Science**.

In accordance with the spiritual science or **Anthroposophy** founded by Rudolf Steiner, there are in true human evolution on earth seven **Great Epochs** and within each great epoch, beginning with the time of mid-Lemuria, seven **Cultural Ages** can be identified. In anthroposophical

literature the cultural ages are sometimes referred to as cultural epochs, but for purposes of clarity they will be designated here as ages. Regarding modern chronological time measurement, the living, dynamic nature of the spiritual planets and universe along with the deep differences between the physical world and spiritual perceptions and manifestations, are all factors that resist rigid formulae and exact measurements in time and space. Mathematics cannot describe reality. It can only give an approximation of reality as it limits itself to, and even hypothetically extends beyond, the mechanics of visible, empirical, testable phenomena (see quotation below). Ultimately there can be no conflicts and serious discrepancies between the findings of physical and spiritual sciences because the physical contains and reflects the spiritual, that is, behind and within every physical phenomenon is the sustaining spiritual world. Thus, in the end, spiritual science and physical science (scientific materialism) will prove one another out.

It is essential to understand that there is no time or space in the higher spiritual worlds and that spiritual beings are working simultaneously in past, present and future, in the eternal now.

"It should not, however, be imagined that in that primeval epoch [Hyperborean] the earth's movement around the sun was at all like that of the present. The conditions were then quite different. It is, however, useful to realize here that the movements of the heavenly bodies arise as a result of the relationships the spiritual beings inhabiting them bear to one another. The heavenly bodies are brought into such positions and movements through soul and spirit causes that the spiritual states are enabled to unfold themselves in the physical world." - *An Outline of Occult Science*.

"It would lead too far if I were to describe to you how these successive periods are directed and regulated by what is called in modern astronomy the precession of the equinoxes. This is connected with the position of the earth's axis in relation to the axis of the ecliptic, with mighty processes in the constellation of neighboring celestial bodies; and there are definite times when, on account of the particular position of the earth's axis in relation to these other bodies of the cosmic system, the distribution of warmth and cold on our earth is radically changed. This position of the earth's axis in relationship to neighboring stars causes the climatic conditions to change. In the course of something over 25,000 years, the axis of the earth describes a kind of conical or spherical movement, so that conditions undergone by the earth at a certain time are undergone again,

in a different form and indeed at a higher stage, after 25,000 to 26,000 years [the Platonic year]. But between these great periods of time there are always shorter periods... [The] process does not go forward in absolute, unvarying continuity... In the seventh millennium before Christ there was a very specially important astronomical epoch - important because, on account of the constellation brought about by the relative position of the earth's axis to the neighboring stars, the climatic conditions on earth culminated in the Atlantean cataclysm. This happened six to eight thousand years before our era [AD] and the effects of it continued for long ages... This was the greatest physical transformation of all, the most drastic action of the macrocosm upon the physical earth." - *Occult History*.

"By 'earth' is to be understood that condition of our planet when it can support men in their form of today." - *Cosmic Memory*.

"Life is today accelerating. On earth life becomes slower and slower to the point at which self-consciousness develops. Then the speed increases again. Today man has already passed the time of the greatest slowness of his development." - *Cosmic Memory*.

"The paths of the heavenly bodies must be traced ever anew, varying all the time. There is, in the solar or planetary system, a contrast between the tendency to become rigid and the tendency to be ever variable, ever escaping from its established form... The visible planet is only a specialized part of the whole, like the area of germination in the germinal vesicle of the human embryo... What is visible in the heavens is no more than a fragmentary manifestation of cosmic space, which in reality is ever filled with substance... The true form of movement of the earth in the year's course will be the lemniscate... The earth is following the sun as a lemniscate... If I managed to draw this lemniscatory system in a precise form... it would at most be true at the present time... the coming ice age [on the basis of 2,160 years, during the Scorpio age of the sixth great epoch] would require me to modify the system not a little... We must have a qualitative, not a quantitative mathematics... Mathematics can regulate my approach to reality; it does not constitute reality. Man cannot be excluded from the picture!..." - *Astronomy in Relation to Other Sciences*.

"It cannot be emphasized enough too strongly that spiritual research is nowhere in contradiction with the facts of natural science." - *Cosmic Memory*.

"Spiritual science leads us back to an earth which, indeed, at its starting point, was not only full of life, but also spiritualized, impregnated by spirit, so that we have to trace back earth evolution to an originally spiritualized earth being... The whole earth matter was, so to say, a living but still unformed substance, and spiritual science must imagine, aside from this unshaped substance, that which we call the formative principle, the transcendent formative principle as something purely spiritual at the starting point of earth evolution... This reciprocal effect between spirit and matter - natural science of the future will prove this." - *The Origin of the Animal World in the Light of Spiritual Science*.

## Great Epochs and Their Cultural Ages

The length of each of the seven cultural ages is approximately 2,160 years, this length, as cited above, measured by the precessions of the equinoxes. 2,160 years is the time that the sun takes to pass through each of the 12 constellations of the classic Zodiac, which would make the age of at least our **post-Atlantean** great epoch  $7 \times 2,160$  or approximately 15,120 years in length. Similar time passage to our day, while slower, may have begun after the middle point of the Lemurian epoch. "Twelve ages ago the sun was in the same position, so that towards the end of the Lemurian epoch there were conditions similar to ours." - *Ancient Myths*. Rudolf Steiner is here referring to the changes from Aries to Pisces. The change from astronomical "head," Ram, to "feet," Fish, is described by him as an extreme changeover. This occurred in our post-Atlantean epoch between the Greco-Roman and our present cultural age, the fifth.

The great epochs are as follows:

Polarean  
Hyperborean  
Lemurian  
Atlantean  
Post-Atlantean  
Sixth Great Epoch  
Seventh Great Epoch

Rudolf Steiner stated that the final event of the Atlantean cataclysm occurred in the "later ice age," and modern science dates the last ice age to approximately 10,000 years ago. "[The] Atlantean catastrophe occurred in the time commonly known as the later ice age... the last act in the downfall of the Atlantean continent... which continent forms today the floor

of the Atlantic Ocean... These happenings lie much less far behind us than is generally believed. The cataclysms completely changed the face of the earth... Of the two earliest following cultural ages [see below] we have no trace in historical tradition. The Vedas are but an echo from those ancient times... During the 2160 years that followed the Atlantean catastrophe [the Indian age] mankind can be said to have been capable of development in a way quite different from what was possible later." - *World History*.

Therefore the final Atlantean cataclysm can be stated to have occurred sometime between 9387 and 7227 BC, when the sun was rising at the spring equinox in the constellation of Leo, which preceded Cancer. For a certain number of years - approximately 773 years until the beginning of the Indian age and to a lesser degree within the first two cultural ages - geologic upheavals would have gradually settled and the preceding periods of time would have been recapitulated. This recapitulation is in accordance with a law of evolution: preceding stages of development must be reviewed or recapitulated before forward progress or further development can begin. - see *Occult Science*.

The seven post-Atlantean cultural ages:

Indian Age - Crab, Cancer  
7227 - 5067 BC

Persian Age - Twins, Gemini  
5067 - 2907 BC

Egypto-Chaldean-Babylonian Age - Bull, Taurus  
2907 - 747 BC

Greco-Latin Age - Ram, Aries  
747 BC - 1413 AD

Anglo-Saxon and Germanic Age - Fish, Pisces  
1413 AD - 3573 AD

Russian/Slavic Age - Water, Aquarius  
3573 AD - 5733 AD

American Age - Sea-Goat, Capricorn  
5733 AD - 7893 AD



It should be noted here again that future ages may proceed at a faster rate of time than is the case today, just as epochs and ages in the primeval past proceeded at a slower rate. In the evolution of humanity, the Indian age is related to the American age, the Persian to the Russian/Slavic age, the Egypto-Chaldean to the Germanic age (our time), while the Greco-Latin age, during which occurred the *Mystery of Golgotha*, is unique and incomparable.

There were three prior planetary embodiments of Earth, called *Saturn*, *Sun* and *Moon*, and after Earth, in the future, there will be three further embodiments, called *Jupiter*, *Venus* and *Vulcan*. - see *Occult Science*.

The Polarean, Hyperborean and early Lemurian epochs were closer to a purely spiritual existence and thus cannot be measured by physical science. The Polarean epoch recapitulated the prior Saturn embodiment of Earth; the Hyperborean the Sun embodiment and the Lemurian the Moon embodiment. Generally, the Polarean epoch developed the mineral kingdom, the Hyperborean the plant kingdom, the Lemurian the reptile and lower animal kingdoms, and the Atlantean the higher animals, mammals, and the stabilization of the present-day human form. The nature of life will surely point to many variations, exceptions and paradoxes in these developments, as is true for later periods of time.

How does geology, through radiometric age determination and radiocarbon dating, arrive at the figure of, i.e., 65.5 million years ago (mya) for the Cenozoic era (development of mammals)? This era is believed by Guenther Wachsmuth to equate to the Atlantean epoch, yet Rudolf Steiner places Atlantis much more recently in time, with the final cataclysm occurring approximately 10,000 years ago. Answers begin with: **1.** the correct understanding of the relationship of the spiritual ethereal or etheric world - the world of formative forces - with the denser physical world. Can radial effects of spiritual etherisation be measured? Densification of matter is a process of contraction, but this is balanced with radiating or expanding force in equal measure. **2.** Suspensions of time or small pralayas, during which the solar system may go into something like a suspended animation, thus enabling the macrocosm to make necessary adjustments; these pralayas are connected with the ice ages, smaller and larger, **3.** the fact that there is no past, present and future in the higher spiritual worlds; all are contained within the eternal now. See the section below on **Radiocarbon Dating**.

At the beginning of the solar system all of the planets, including the Sun and Moon, were united for the coming evolution of Earth and humanity. To assist various Beings, all at different stages of their evolutions, as well as differing kinds of human beings, Saturn, Jupiter and Mars and other planetary bodies broke away from this union of spheres. The Sun departed between the middle and the end of the Hyperborean epoch, followed by Venus and Mercury. These later cosmic processes would have brought the Hyperborean epoch to a close. The causes for these later departures were the same as for the outer planets, as well as the fact that the Moon was bringing increasing solidification. "All human souls would have left Earth, had it not been for the severance of the Moon." However, some Beings remained within the sphere of the Moon for their purposes, including certain highly advanced Beings. - see *Occult Science*. From the early to the middle period of the Lemurian epoch the Moon was gradually extruded from Earth, from the area that is known today as the world's largest body of water, the Pacific Ocean. - see *Cosmic Memory*.

Lemuria was located in what is today the Indian Ocean, between the Islands of Madagascar, in southeast Africa, and Sri Lanka, in southeast India. While this continent was turbulent, with dense air, thin crust and many volcanic fires, humanity could survive in certain areas that were free of volcanic activity. Highly developed spiritual leaders directed progress and isolated a small group of Lemurians to be the ancestors of the coming Atlantean race. Prior to the destruction of this continent in fiery volcanic eruptions, this chosen group was led northwestward to Atlantis. Other peoples may have survived on other parts of the globe, and also through additional migrations, such as to Africa and India. The advancements in human evolution which were worked into the Atlantean group would have been gradually transferred to other surviving peoples through their newborn.

## The Atlantean Cataclysms

What is called the *Fall* of humanity, which means the descent into matter and the loss of direct guidance from the spiritual world, from God, should have occurred around the mid-point of the Atlantean epoch. However, on account of the interference of *Lucifer*, who brings freedom to humanity - as is the intent of the Father God - the fall occurred much earlier in time, at the mid-point of the Lemurian epoch. Humanity divided into two sexes and acquired knowledge of good and evil prematurely, ultimately leading to terrible errors during the Lemurian and Atlantean epochs and in certain dark periods of the ages following. The division of the sexes and the fall

into materialism, however, was inevitable for the evolution of consciousness and could not be avoided. The *Mystery of Golgotha*, the death of the Savior God, Christ, on the cross, should have occurred at the mid-point of the Atlantean epoch, but of necessity occurred much later in time, during the Greco-Roman age. - see *The Christ Impulse and the Development of the Ego-Consciousness*.

During the time of Atlantis humanity was guided principally by leaders or Initiates functioning out of certain mystery centers that were named after the planetary spheres from which the leaders originated. These mystery centers were called Oracles (Latin *oraculum*, "a place where the intentions of spiritual Beings are perceived."- RS), i.e., there were the Venus and Mercury Oracles. The leaders were led by higher Beings who dwelt purely in the spiritual worlds. There was also an important Oracle called the Vulcan Oracle, led by a higher Being who still lives in the surrounding sphere of the Earth; thus the visions of this Oracle were directed towards the Earth. Sphere means that an invisible, planetary spiritual sphere of living Beings is co-mingling with the sphere of Earth, yet is also distinctly separate from the Earth. The physical planet that can be seen, such as Mars, is only a fragment of the planetary sphere itself. As quoted above, "The visible planet is only a specialized part of the whole, like the area of germination in the germinal vesicle of the human embryo..." Could "aliens" from other planets be the normally invisible lower spiritual beings from, i.e., the warring sphere of Mars, managing to do a great deal of mischief, even malice, in the sphere of Earth?

There was an important mystery center of the Atlantean or Sun Mysteries that was central to all of the other mystery schools, as the Sun is central in the solar system. These mysteries were led by the Christ Initiates.

Quite unlike today, the physical bodies of human beings in early and mid-Atlantean times were malleable or changeable and translucent. The air was very dense, the water thin. The watery or misty atmosphere allowed for the malleability of the bodies; inner thoughts and feelings could change the outer appearance. This is true of many marine animals today, whose physical forms can change continuously and rapidly depending on their intention or what they are experiencing. For example, the bodies of certain squid, Cephalopoda, can be greyish and opaque in appearance or change to become fiery-warm in color and translucent. This changeability can occur in a watery environment but is far less possible in the earthly environment of today, and not possible at all for higher animals and human beings, who essentially hardened or densified into their present forms near the end of

the Atlantean epoch. Prior to this time of densification or solidification there can be found no physical traces whatsoever of Atlantis or Atlantean humanity. However there is abundant evidence from what has survived or been handed down, generation to generation, from very early cultures who were still influenced by the Atlantean heritage. It is a matter of listening to and understanding what the stones "speak."

"Toward the middle of the Atlantean period of evolution, a great calamity began gradually to overwhelm mankind. The secrets of the Initiates, laws whereby the higher Beings guided the forces of nature, were enlisted in the service of... mistaken needs and passions... Even Initiates succumbed. A widespread corruption of humanity ensued and the evil grew to greater and greater dimensions... Mighty and ominous powers of nature were let loose, catastrophes of air and water." - *Occult Science*. Most detrimental of all was the betrayal of the Vulcan secrets, which concentrated upon the things of the Earth. The Vulcan betrayal opened the gates to lower beings who managed to attain great influence and deprived man more and more of feelings for anything spiritual. Since the middle of the Atlantean epoch *Ahriman* and these ahrimanic beings have been invisibly active as opponents of the middle path, the Christ stream, the path between the extremes of Lucifer and Ahriman. During that time, fear was instilled into humanity by Ahriman (Satan). "Fear is a direct consequence of error." - see *Atlantis, The Fate of a Lost Land*.

As countermeasure to the enormous evil influences was the sanctuary of the Christ Oracle.

While humanity stood upright by the time of mid-Lemuria, after the extrusion of the Moon, Atlanteans were not strongly united with the physical body, but dwelled outside of the body or within the etheric or formative forces body. Thus they could control the life forces and the forces of reproduction; they could put the germinal energy of plants, living organisms and animals into the service of their technology and their warfare - but especially the forces of the plant (etheric) kingdom. Rudolf Steiner writes that they could not split a log in half with physical strength but could do so through the use of magical powers, powers over nature. The widespread selfish use of these powers resulted in the Atlantean cataclysms, which began with warnings enough, as vast numbers of survivors of storms, floods and earthquakes began migrating eastward to Europe, Africa and Asia and westward to the American continents. Some of these migrants had coarser physical bodies that had densified too early in Atlantean times and these distinct races of peoples did not survive, while

the souls that occupied these bodies were able to reincarnate into other surviving races. Science has produced evidence of these extinct peoples, i.e., Neanderthal man. In these primeval times distinctions of race and racial qualities were important, and in the post-Atlantean Indian age these distinctions were reflected in the caste system. Nowadays race distinction, like the caste system, is grossly outdated, and such distinctions have meaning today only for the evil, and hence to evil or wrong purposes. In the distant future humanity will divide into two races, the good and the evil races. The horrendous acts against certain races and peoples in our time, including endless controversies surrounding issues of race, could be stemming from the stark fear and dread harbored, consciously or subconsciously, by the already-cast members of this future evil race, in regard to their being marked physically as evil, in regard to the inevitable fact that in future embodiments they will carry the "mark of the beast." To use terminology from the science of psychology, racism is a projection and a reaction-formation as conscious or subconscious response to this inevitability. However, while certain individuals are already markedly evil, most people today still have a choice.

"It was during the Atlantean epoch that, very slowly and gradually, the Earth began to wear an appearance more or less similar to that which we see around us today." - *The East in Light of the West*.

"There were giants in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." - *Genesis 6:4*. Two different kinds of giants can be identified at this point: the Atlantean giant whose huge size was inversely proportional to his mental capacities, and the giants or titans that resulted from the union of fallen angels and the daughters of men. The former did not survive beyond Atlantis; the latter seem to have survived well beyond Atlantis, and were both good and evil. But even today (while no reflection on mental capacities) there are human beings who are giants, 7' 4" and even taller in height. If one could journey back physically to the time of Atlantis and not long after its destruction, and could wander about the many different lands of earth, all sorts of human and semi-human creatures, appealing or grotesque - even monstrous - would be seen. What a stupendous travelogue could be written of such a journey. As well as giants, there would be very small human beings; there would be offspring of humans and animals; there would be satyrs, centaurs and other fantastic creatures as depicted in archaic sculpture, illustration and literature. Demons, such as are seen on gargoyles, would be visible, and there would still be Cyclops.

Men would be engaged in battles against the evil giants, i.e., *David and Goliath* - *Samuel* 1:17, and good giants would be seen constructing the massive walls of certain ancient cities, walls that have survived to this day, such as at Sacsahuaman, Peru.

In *The Epic of Gilgamesh*, Gilgamesh is described as being two-thirds god and one-third man and was certainly one of the mighty men of old. However, this is the time of the third millennium BC and Gilgamesh is attractive in appearance and fully human. "When the gods created Gilgamesh they gave him a perfect body. Shamash the glorious sun endowed him with beauty, Adad the god of the storm endowed him with courage, the great gods made his beauty perfect, surpassing all others, terrifying like a great wild bull. Two thirds they made him god and one third man." Taurus or the bull is the astronomical sign of the Egypto-Chaldean-Babylonian cultural age, the third cultural age. Rudolf Steiner stated that spiritual perception of Gilgamesh in the Akasha record revealed that he was a centaur in the lower half of his body, while this was not visible in his physical form. A most critical point in the completion of the creation of man in the "image of God" is the Mystery of Golgotha.

See the article, *The Epic of Gilgamesh*, on this site. (The next chapter here, below ~A)

The most important of the migrations occurred prior to the final cataclysms of Atlantis that led to universal flooding, when the great Atlantean Christ Initiate led a chosen group of people eastward to the area known today as Central Asia. These were the people of the "fifth root race" or of the fifth great epoch. The human leader of these people is also known as the biblical "Noah," but he in turn would have been guided by a superhuman Being in the spiritual world known as "Manu." Such cooperative working may be traced to the archetype of the great twins, Gemini, Akashagarbha and Ksitigarbha, the heavenly divine and his human counterpart or twin, i.e., Manu and Mani. "Leaders who direct the evolution of mankind are called Manus. There was a Manu of our Fifth Great Epoch. He is not a man among men, but of superhuman beings who have attained to a very lofty stage. These superhuman beings are of two kinds: they are called 'Holy Spirits' and 'Sons of God.' " - *Apocalyptic Writings*.

Thus the divine leader who lead the migrations eastward from Atlantis was the Manu of our Fifth Great Epoch, working with the below-embodied Noah or Mani. During this time, in addition to a select group of human beings, animals representing the seven principal animal group souls were likewise

saved, for there was to be continued work within the animal kingdom. It goes without saying that in various other areas of the world, isolated groups of human beings, plants and animals, would have survived the final cataclysms, but Manu's work was directed toward the appropriate forms for the future, toward the new epoch and the true evolution of earth and humanity.

Studying a map of Central Asia on Wikipedia today, from the Caucasus in the northwest to Mongolia in the northeast, the range of the Himalayan Mountains are seen southward, with Pakistan and India just below. Central Asia is within the scope of the wider Eurasian Continent. "[It] has historically been tied to its nomadic peoples and the Silk Road. As a result, it has acted as a crossroads for the movement of people, goods, and ideas between Europe, Western Asia, South Asia and East Asia... Central Asia is an extremely large region of varied geography, including high passes and mountains, vast deserts and especially treeless, grassy steppes... Since Central Asia is not buffered by a large body of water, temperature fluctuations are more severe." Central Asia also has the geographic extreme of "the world's shortest distance between non-frozen desert and permafrost."

Since the time of the migrations occurred during the last ice age, it seems likely from a description of the land features of Central Asia today that there would have been safe areas in this region. Either at this time or in later periods there was a withdrawal of the leaders into isolated regions of the Himalayas. However, what we know of Himalayan heritage today is only the faintest echo of those earliest spiritual heights. "In those days, five, six, seven millennia ago, the culture in Asia was the same as it was on the Atlantean continent. Over there in Asia they had a culture that has survived in the clefts and underground caves of Tibet... However, this culture was really only appropriate to those ancient times when people lived under very different conditions than they do today." Gradually this culture, to the time of the Dalai Lama, deteriorated morally. "[One can] discover great scientific secrets which people knew in the early days. These are engraved on the rocks, but Europeans have only been granted access on the rarest occasions. [It is necessary] to develop this knowledge in a new form... It can be deciphered using the science of the spirit, but there one discovers things for oneself, so the old things are not needed." - *From Beetroot to Buddhism*. By the time of the first century BC, the lofty guiding forces of the post-Atlantean epoch were concentrated within the Judeo-Christian stream, preparing for the Mystery of Golgotha. "At the same time in which the Jewish prophet [Jeschu ben Pandira] lived, in the century before Christ,

we find here a reference to the great ancient Atlantean initiation of Wod-Wodha-Odin... In Asia, the W is a B, Wodha=Bodha=Buddha. Buddhism at that time in Asia appeared as a throwback to the Atlantean time... And where great things, great pillars appeared in Tibet, we have a modern, monumental expression of old Atlantean culture." - from *Nachlass-Verwaltung*.

Odin or Wotan was originally a god of the northern continental region of Atlantis, a region later known as Niflheim, meaning eternal ice, mist and darkness. This northern part of Atlantis was located west of Ireland and according to theosophy was the last region of Atlantis to sink beneath the ocean, while the inhabitants migrated to Ireland and the countries of Northern Europe. Odin had one eye, as did the Celtic god Lugus, and was a god of war. Myths and accounts have come down through the ages regarding a deadly war between the northern and southern continental regions of Atlantis. This war was especially instrumental in the downfall of Atlantis as there was immoral use of etheric forces as weapons of war. - see *Wellesley Tudor Pole*. The southern regions were west of Africa. The quote above suggests that migrations of these peoples likewise extended down from the north as far as Mongolia and the Himalayas and that their pagan beliefs may have gradually been altered through the good influences of Buddhism. The horse was especially important to the Asian peoples and this animal was developed in this area into its present form. A 2008 program about dogs on *Nova*, PBS, traced the origin of the dog to Central Asia. These histories tend to affirm that Central Asia, including Mongolia, was a safe area.

Odin was the god who established the nine regions of the underworld - which are also known as Niflheim - probably during the downfall of Atlantis and after the time of its submergence. Ice, mist and darkness are associated with Ahriman. Odin banished the giant and the goddess Hel to this underworld, and she became its ruler. Hel is associated with the opposite of ice: fire and Lucifer.

## **The Book of Enoch**

The best ancient account of Manu/Noah may be *The Book of Enoch*. The book, in three Ethiopic copies, was brought out of Abyssinia by James Bruce in 1773. It was translated into German in 1835, and translated into English by R.H. Charles in 1896. It was written in the second century BC, but exactly describes and foretells the emergence of the Messiah in the



section *The Book of Parables*. The anthroposophist will recognize this source of inspiration as similar to that of *Revelation*. The book is also validated from references to it in the Old Testament, such as Jude 14:15.

The book details the causes of the downfall of Atlantis and humanity, the Fall of the Angels, Sheol or the Underworld, the Tree of Life, the heavenly city, and much else. It was thrown out by the Council of Laodicea, a gathering of church clerics in 363-364 AD, who also wanted to omit *Revelation* from Christian teachings. Perhaps the words of John in Revelation 22:18 had their effect: "I warn every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book, and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book."

From *Fragment of the Book of Noah*: Enoch writes that his son Methuselah chose a wife for his son, Lamech, and that Lamech's wife "...bore a son and his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like a sun, and the whole house was very bright. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of Righteousness." Lamech was afraid of him and went to his father, Methuselah, who went to Enoch, and Enoch said: "And this son who has been born unto you shall be left on earth [after the great destruction] and his three children shall be saved with him... call his name Noah."

According to the teachings of the *Esoteric School*, Lamech is a manifestation of Cain: Cain, *Lamech*, Hiram Abiff, Lazarus-John.

When the submergence of Atlantis and the flooding had passed by, and a lengthy amount of time for re-adjustment and re-settlement had also passed, the first post-Atlantean cultural age - the Indian age - arose, approximately 7227 BC. This age was led by seven men who had been chosen by Manu/Mani; they were known as the Seven Holy Rishis. They were sent from the Mystery Center of the Christ Oracle, in Central Asia, southward into India. As leaders of humanity, and in preparation for the later ages, Initiates and men were also directed by the Christ Oracle into Egypt, Africa, Mesopotamia and parts of Europe, including Ireland. Rather than detail the early cultural ages here, the lecture series by Rudolf Steiner, *Ancient Myths: Their Meaning and Connection with Evolution*, especially Lecture IV, is recommended for further study. This lecture also discusses

the astronomical signs in relation to the development of parts of the human body, i.e., the Indian age and the sign of Cancer, signifying the thorax. These lectures are fully available online through the [Rudolf Steiner Archives](#). Also, see *Occult Science* for many further details regarding the cultural ages.

Recorded history began in the third cultural age. *The Epic of Gilgamesh* is considered the oldest surviving epic poem in world literature.

In *Occult History* Rudolf Steiner states that there is a connection between the Atlantean cataclysms and the year 1250 AD. Modern science has determined that there was a "little ice age" starting in the 13th century, and consider that 1250 was the year when pack ice began advancing southwards. From Wikipedia, "There was a little ice age... Starting in the 13th century North Atlantic pack ice began advancing southwards, as did glaciers in Greenland. The three years of torrential rains beginning in 1315 ushered in an era of unpredictable weather in Northern Europe which did not lift until the 19th century." "During the Atlantean cataclysm the Spirits of Form [of the hierarchy Exusiai or Elohim] worked so little into the souls of men... and that is not so readily noticed as the upheavals of the continents. The younger hierarchies held the field at that time... In the year 1250 there was an impetus and then an ebbing away." - *World History*. The impetus occurred in medieval scholasticism and in the rise of materialism, which was "dark," but these were contrasted with the rise of genuine Rosicrucianism. *Kali Yuga* or the great dark age lasted from approximately 3103 BC to 1899 AD.

## How Old is Humanity?

According to spiritual science, the present-day physical body, in appearance, is not anywhere near as old as some scientists are asserting, whereas the age of humanity, in progressive non-physical evolutionary phases - "spiritualized earth beings" - dates to the beginning of the earth itself. From another perspective, the physical body, in development, dates from beyond the time of Earth; its development began during the *Saturn* evolution of earth. There are few physical remains of human bodies that can be dated prior to the end of Atlantean times and the beginning of the Indian cultural age in approximately 7227 BC. A mummy was discovered in 1940 in Nevada (U.S.) and is called the Spirit Cave Man. Radiocarbon dating reveals the mummy to be 9,400 years old, dating back to the year 7400 BC. "The mummy was wearing moccasins and shrouds of woven marsh plants. The weave of the shrouds indicates that it was made on a

loom." This age estimation is probably accurate, as the mummy's clothing was available for the radiocarbon dating. "If we look into early post-Atlantean times, we would find that men built their dwelling places by methods very different from those used in modern life. In those days they made use of all kinds of growing things. Even when building palaces they summoned nature to their aid by utilizing plants with branches of trees and so on, whereas today men must build with broken fragments." - *The Etherisation of the Blood*. The crania of two adults and a child found in Ethiopia, considered to be modern humans, are believed by science to be from 160,000 to 195,000 years old. This age estimation is probably false because the skulls were dated based upon volcanic ash found with the fossils. Volcanos and glaciation are factors that seriously interfere with accurate radiocarbon dating.

Concerning the Cro-Magnon man, found in caves in southwest France and believed to be the earliest modern man, the figure of 10,000 years old given for the age of these remains would seem to be accurate according to spiritual science. The range of 35,000 years in the estimated age, from 45,000 to 10,000 years, is too wide a range and indicates a problem in radiocarbon dating.

## Radiocarbon Dating

"And God *prepareth* the man in His image; in the image of God He *prepared* him..." - *Genesis* 1:27, Young's Literal Translation.

God created the world in six days and rested on the seventh. - see *Genesis* 1:1-2:3. According to Rudolf Steiner, each "day" can be said to measure billions of years using modern time calculations. To this can be added the idea that God's rest on the seventh day is referring to the concept of *pralaya*.

Even a quick search on the subject of radiocarbon dating reveals serious problems, serious questions about accuracy raised by scientists themselves. Conclusions would appear to be that radiocarbon dating best measures younger objects, with myriad difficulties encountered beyond 24,000 years ago. The following articles have appeared in scientific magazines and journals: de Vries, H.L., "Variation in Concentration of Radiocarbon Dating with Time and Location on Earth," 1958; Kovar, Anton J., "Problems in Radiocarbon Dating at Teotihuacan," 1966; J.Warren Beck, et al: "Extremely Large Variations of Atmospheric 14-C Concentration During the Last Glacial Period," *Science Magazine*, June, 2001. In the last cited article

J. Warren Beck writes that both volcanos and glaciation interfere with accurate radiocarbon dating, in addition to - simply stated - the countless, variable factors of life, or the *living Earth*. "[Scientists] believe that the ratio of stable and radioactive carbon in the atmosphere may have changed over the last 50 thousand years. This raises questions about the accuracy of dating for very old objects."

The scientist Willard Libby (1908-1980) and his colleagues at the University of Chicago, 1949, are credited with the discovery and development of radiocarbon dating. He accurately measured the age of wood from an ancient Egyptian royal barge whose age was known from historical documents; thus the barge was not very old. Willard Libby also worked on the Manhattan Project at Columbia University and was instrumental in the development of the atomic bomb that was dropped on Hiroshima. Not to discredit the value of radiocarbon dating, Libby may nevertheless be another of the 20th century *scientists of death*, most active during the dreadful 1940's and 1950's. These generally are the scientists who deny the spiritual basis of all creation; disregard the Bible and other sacred texts; teach youth that man evolved from apes, rather than the truth, which is that apes *devolved* from man; and believe only what can be seen with the eyes and/or is consistent or repeatable in scientific experiment, etc. If one-third or one-half of humanity is continuously, vehemently arguing against the scientific theory of evolution - pointing to accounts from sacred texts; denying that modern man is millions of years old; teaching that man is created in the image of God - then the scientists should admit that something is seriously wrong with their theories. It is a similar case with the unending abortion issue, on which humanity is divided. If something was not terribly, morally wrong about abortion, one-half or two-thirds of humanity would not be protesting against it. Such divisions mean that something is seriously wrong.

On an *All About Archaeology* internet site, a scientist wrote: "We must assume to know that the rate at which carbon-14 decays into nitrogen-14 hasn't somehow changed throughout the unobservable past. We must also assume to know what the ratio of carbon-12 to carbon-14 was in the environment in which our specimen lived during its lifetime. And finally, we must assume that there hasn't been any contamination in the specimen we are attempting to date. Scientific research has called the first two assumptions into question... the use of dendrochronology [tree ring dating] to calibrate carbon dating is itself fraught with uncertainties."

From *Physics World*: "Carbon Clock Could Show the Wrong Time: Carbon dating is a mainstay of geology and archaeology - but an enormous peak discovered in the amount of carbon-14 in the atmosphere between 45,000 and 11,000 years ago casts doubt on the biological carbon cycle that underpins the technique."

Recently there was a program on Nova, PBS: *Mystery of the Megaflood*. From a Nova internet site: "About 15,000 years ago, in the waning millennia of the Ice Age, a vast lake known as Glacial Lake Missoula suddenly burst through the ice dam that plugged it at one end. In the space of just 48 hours, geologists believe, the collapse sent 500 cubic *miles* of water cascading across the Pacific Northwest, creating overnight such unusual landscapes as the scablands of eastern Washington."

Spiritual science and physical science will ultimately prove one another out; open minds, great tolerance, are needed on both sides. "...we shall have a rugged time of it, all of us, in keeping these gardens in our villages, in keeping open the manifold, intricate, casual paths, to keep these flourishing in a great, open, windy world; but this, as I see it, is the condition of man; and in this condition we can help, because we can love, one another." - *J. Robert Oppenheimer* (American theoretical physicist and director of the Manhattan Project's Los Alamos Laboratory during World War II. He is often called the "father of the atomic bomb".)

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### 3

## The Epic of Gilgamesh – He Who Saw the Deep

Source: <https://tcpubs.com/brunnen/articles/gilgamesh.html>



Fish-man Oannes

By Martha Keltz

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*"The cultures of the ancient Indian, Persian and Egyptian ages represent a descent from clairvoyant vision to the purely human vision of the Greek age. What begins with our own age, and must be attained in ever-increasing measure during the coming centuries and millennia, should be conceived as a reascent, a reattainment of forms of culture imbued with clairvoyance. The Egypto-Babylonian-Chaldean age is therefore to be regarded as the last stage of preparation for the essentially human culture of Greece." - **Rudolf Steiner**, *Occult History*.*

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## Cosmic and Earthly Origins, Language, Gods

According to the Sumerian King List, the origins of Mesopotamia, in the geographical area of modern Iraq, date back millennia before the flood. Thus it appears that these prehistoric civilizations existed parallel with the later ages of the Atlantean epoch. The enormous amount of contemporary scholastic and scientific work regarding all aspects of Mesopotamian life, from mythology to recorded history, should likewise begin to cast light on the mysteries of Atlantis. As one delves deeply into studies of Sumerian, Akkadian, Chaldean and Babylonian histories, genuine understanding requires recognition of the Atlantean great epoch as fundamental, as vast panoramic background, as original source and bearer of all significant ancient cultures, of all spiritual wisdom. From the Atlantean epoch onwards, long into recorded history, *water was the source of all wisdom*, and union with the cosmos, with the spiritual world, was sought within the fresh, pure waters, within the sweet waters. Nowadays wisdom must be sought through the Spirit of the Earth.

The Sumerian King List was recorded by a scribe during the reign of King Utukhegal of Uruk in 2125 BC, during the time of the later Akkadian Empire. By 2125 BC the reigns of the kings occurred within the span of a single lifetime. However, long before the flood and beginning with the first city of Eridu, each kingship lasted for generations, with the name of the original king carried by his sons or spiritual descendants. The lifespan of the human being may then have been longer than today. Also, prior to the emergence of self-consciousness, as noted in the *Atlantean Cataclysms* article, there was a far slower passing of time as well as a different kind of memory. The List reveals that a flood swept over everything after the kingship had passed to Ubara-Tutu, and the dynasty of Kish is recorded as the first after the flood. Around 2600 BC the king En-me-barage-si is listed. He is the earliest ruler confirmed from epigraphical evidence. His son was Aga of Kish, and Aga was a contemporary of **Gilgamesh**. Because En-me-barage-si and Aga are named in the Epic, Gilgamesh is considered to be an actual historical king, the fifth king of Uruk who ruled in 2600 BC, or according to Rudolf Steiner, around the middle of the third cultural age.

The Sumerian language is considered by linguists to be a *language isolate*, which is defined as a natural language with no relation to other languages. It is the oldest of written languages and its use is dated from around 3100 to 2000 BC, to the time of the fall of the Third Dynasty of Ur. A characteristic feature of the language is the large number of homophones, words with the same sound structure but with different meanings. Hence

the scholars and authorities of today, such as Andrew George, can list many variations of the name Gilgamesh, all with different sounds, spellings and nuances of meaning. Similarly, in Homer's *The Iliad* and *The Odyssey*, the Greek gods have many different phonetic variations in their names, depending upon the intent or deed of the god. For example, in *The Odyssey* Hermes (Mercury) is called "speedy-comer," "fortune-bringer" and "giver of good things." Gilgamesh is Akkadian, and the Sumerian version of the name is Bilgames. Variations as to the meaning of Gilgamesh are: 1. the Fire-god is a commander, 2. the old man is a young man (*der Alte ist ein junger Mann*), 3. Gilga the hero, 4. the forebear was a hero, 5. search for life, 6. he who saw the deep, also the original title of the epic, 7. the offspring is a hero, 8. offshoot of the mes tree, 9. offspring of Mash, 10. the axe of Mash. "The Fire-god is a commander" was the meaning given by Dr. Stephen Langdon (1876-1937), who was translating the Epic in 1908. However, this interpretation has not been wholly accepted by other scholars. (A certain professor thought that the name Bilga-Mash was West Semitic and preferred his own interpretation, "the axe of Mash.") Andrew George writes that Gibil (related to ga-mes) was the fire god and should not refer to Gilgamesh. However, Rudolf Steiner related this name to the fiery spiritual Being who stands behind Gilgamesh, Marduk or the Archangel Michael, which places Langdon's interpretation in a much different light.

According to George, one version of the name seeks to associate Gilgamesh with the god Papilsag. Papilsag is a centaur and is represented in the constellation Sagittarius. Rudolf Steiner stated that Gilgamesh, and modern man, could be spiritually perceived in the symbol of the centaur, a symbol which indicates the division of humanity into higher and lower or animal selves. - see *Occult History*.

"The language of the ancient Sumerians... was like a primal human language, although even then not in complete purity... A tone or a sound evoked a definite feeling... In the personal element, feeling for language ceases." - *Occult History*.

After the flood, the fertility of the valley situated between the two rivers, the Euphrates and Tigris - which also allowed for irrigation during dry periods - gave rise to new civilizations and Sumer arose from around the fifth to the third millennium BC, the latter marking the beginning of the third cultural age, called the Egypto-Chaldean-Babylonian age. According to archaeologists, a serious flood occurred in Shuruppak, not far from Uruk, around 2900 BC. This was not the Deluge but may have been related to it,

as the "little ice age" that began in 1250 is related to the last great ice age of 10,000 years ago. Dark shadows from this horrific past would have resurfaced. Rudolf Steiner stated that many ancient peoples left historical records or legends referring to a 'Flood' that took place around 3000 BC, and he relates this to the *Kali Yuga* of 3101 BC, the beginning of the dark age. The darkness was felt to be spreading over the people like a flood; many went to sleep and did not awaken. - see *The Signature of Human Evolution*.

The Chaldean Initiates established the sciences of astronomy, mathematics and measurement. It was they who discovered and taught that the sun rose at the vernal equinox of a given constellation for 2,160 years. During the third cultural age, the sun rose in the constellation of Taurus, the Bull. It goes without saying that the bull was one of the most significant symbols in Mesopotamian civilization and this animal is referred to repeatedly and powerfully in the epic. The spiritual focus for physical development during the Indian age was on the thorax, during the Persian age the focus was on the intestines and digestive processes, and during the third age on the larynx and speech. - *Ancient Myths*. As the Individuality behind Eabani emerges powerfully during the third age, an overall mission in regard to the development of the larynx and speech can be ascertained.

In India it was the great Hindu Initiates who taught that the year 3101 BC marked the beginning of the dark age, *Kali Yuga*. "It was the mission of the Babylonians to lead the spiritual world down to the physical plane... The Indian, Persian and Egyptian [cultural] epochs were periods of *descent*... Underlying external Babylonian civilization was a Chaldean Mystery-culture. But all was to be applied to earth, not for ascent into the spiritual world." - *Occult History*. The astronomy and mathematical sexagesimal system, the laws of measure, were all given in order to meet the needs of outer, practical life. The worship of the bull continued on into early pre-Christian times, and beyond, in the cults of Mithraism.

## **Uanna, Ea, Sophia, Marduk-Michael, and Enuma Elish**

An extraordinary and unique divine-human Being established the first city and culture of Eridu. His name was Adapa, **U-an, Uanna** or Uanna-Adapa. The Greek version of this name, given by Berossus (third century BC) is his *Babyloniaca*, is **Oannes**. Uanna, the "fish-man," strongly suggests *John, Baptist*, and was the first of the antediluvian Seven Sages, or seven apkullu, alluded to in the third tablet of the incantation series *Bit Meseri*.

The seven apkallu became associated with laying the foundations of the seven ancient cities: Eridu, Ur, Nippur, Kullab (part of Uruk), Kesh, Lagash and Shuruppak. In the *Epic of Gilgamesh* the seven sages are called "counselors," and in the earlier Sumerian poems, **Enkidu** is also a counselor and a spiritual servant to Gilgamesh. The name Adapa is interpreted, in Sumerian, as meaning "recovered from the water," a reference to the recovery of the Atlantean antediluvian wisdom, found beneath the briny sea, below the earth, in the sweet and pure waters, fountain of youth and wisdom. The god of wisdom, of the sweet waters, is the Sumerian **Enki** or the Akkadian **Ea**. Uanna and Enkidu (Akkadian **Eabani**) are the spiritual sons of Enki. Enki is associated with the Egyptian god Thoth, the Greek god Hermes and the Roman god Mercury. Ea and Uanna may be represented in the constellation Capricorn.

Oannes is described by Berossus as a man "whose whole body was that of a fish, that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail... He taught letters, sciences and arts of every kind; he taught the construction of cities, law, geometry [and] agriculture. After the sun had set he retired again into the sea and passed night there, for he was amphibious... After Oannes there appeared [others] like him. His voice and language were articulated and a human representation of him is preserved to this day. "

The illustration is after a relief in the temple of the god Ninurta at Kalhu (Biblical Calah), 883-859 BC. However, a perfectly-formed human being is depicted under the garment of the fish. Enkidu is associated with the fish-men or fish-apkallu, who are apparently depicted in the constellation Pisces Austrinus, with the same open mouth as is illustrated on the relief. The brightest star in Pisces Austrinus is Fomalhaut, associated in ancient Persia with Ahriman. The open mouth may indicate an ahrimanized or materialistic form of speech, for speech descended, became dispersed into many languages, and began to be used personally and profanely during the third cultural age (*Tower of Babel*). According to Rudolf Steiner, speech is to be redeemed and will again be sacred in the future, thus Pisces Austrinus continues to receive sweet water from the jug of Aquarius, sign of the Sixth Age. Enkidu is also associated with the god Ninurta, the war god and of the planet Saturn. The name Ninurta was "...The later form of Ningursu, a warrior and god of war, a herald, the south wind, and god of wells and irrigation. According to one poem Ninurta once dammed up the bitter waters of the underworld and conquered various monsters." - *N.K. Sandars*.

"Oannes is an emblem of priestly, esoteric wisdom; he comes out from the sea, because the 'great deep,' the water, typifies the secret doctrine." - *Helena P. Blavatsky, Isis Unveiled.*

Fomalhaut is one of the stars of the Cosmic Cross, or four cardinal points, associated with the four Archangels: Fomalhaut, Gabriel, South; Aldebaran, Michael, East; Regulus, Raphael, West; Antares, Uriel, North. "The tropical position of Fomalhaut (3 degrees Pis 52) is exactly conjunct with the Descendant of the Crucifixion of Christ." - *T. Maiwald, J. Gillen.*

Rudolf Steiner apparently preferred the name Eabani over Enkidu because of the significance of the sounds E A. In the lecture *Michael, Sophia and Marduk*, he stated that human beings at that time - from the beginning to about the middle of the third cultural age - experienced reality in sleep far more vividly than in waking life. This state of sleep was called **Tiamat**, while waking life was called **Apsu**. In Tiamat "Human beings were closer to truth and reality than when they lived their conscious life among minerals, plants and animals. Tiamat was nearer to the Ground of the world, more closely related to the human world than Apsu. Apsu was more remote. But in the course of time Tiamat underwent changes... demoniacal forms emerged, equine shapes with human heads, leonine forms with the heads of angels. These demoniacal forms that became hostile to human beings arose out of the warf and woof of Tiamat. Then there appeared in the world a powerful Being, Ea. Anyone today who has an ear for sounds can feel how the conjunction of these two vowels (E and A) points to that powerful Being who, according to those old Mystery teachings, stood at a person's side to help when the demons of Tiamat grew strong. Ea or Ia later became - if one anticipates the prefix 'Soph' - '**Soph-Ea.**' - **Sophia**. Ea means, approximately, abstract wisdom, wisdom that permeates all things. 'Soph' is a particle that suggests (approximately) a state of being. Sophia, Sophea, Sopheia, the all-pervading, omnipresent wisdom sent to humanity her son, then known as Marduk, the son of Ea, wisdom: **Marduk-Micha-el.**

"...All these surging, mobile, demoniacal forms, conjoined as the mighty Tiamat, were arrayed against Marduk... All these demons together were envisaged as the adversary - a powerful Dragon embodying all the demoniacal powers born of Tiamat, the night. And this Dragon-Being, breathing fire and fury, advanced upon Marduk. Marduk-Micha-el first smote it with various weapons and then drove the whole force of his storm-wind into the Dragon's entrails, so that Tiamat burst asunder and

was scattered abroad. 'The North Wind bore it to places undisclosed' [from *Enuma Elish*]. And so Marduk-Micha-el was able to create out of the civilization."

Most interpretive sources describe Ea as god of the freshwater subterranean ocean, while Tiamat, a female monster, is god of the salt water. "The waters of Apsu were thought of as held immobile underground by the 'spell' of Ea, in a death-like sleep." - *N.K. Sandars*. This could be an unintended allusion to the center of the Earth, where the Mother dwells within the realm of the golden Sun, Shamballa. The freshwater subterranean ocean, the underground, could be alluding to this Sun sphere as the source of day-consciousness. Then it was watery, now it is earthly. To enter consciously into this sphere it is first necessary to traverse the ever-deepening levels of the underworld. Dante's *Inferno* describes nine levels of the underworld in medieval times, but by Dante's time there is also Purgatory and Paradise.

Rudolf Steiner was certainly familiar with the **Enuma Elish**, which means "When on high heaven..." It is believed to have been written later in Mesopotamian history, around the 18th century BC. It was first published in English by George Smith in 1876. The Enuma Elish consists of seven tablets about Babylonian cosmology that were recovered from the library of **Ashurbanipal**. They reveal aspects of the Creation Myth or Genesis and record Marduk's battle with Tiamat. By Tablet V, Marduk is victorious and establishes the foundations for the new civilization. In Tablet VII, Marduk is given fifty names or spiritual dominions - "Let us then proclaim his fifty names!" - and each name is listed. The last given is Ea.

A temple built for Marduk in accordance with his exact specifications is described. From *Babylonian Topographical Texts*: "The temple itself is divided into four parts arranged around the four sides of a roofed court, each served by its own gateway. The rooms described in the text are six cellae or chapels and two other chambers: off the east side of the courtyard are the cellae of Marduk, Nabu and Tasmatum; to the north lie the chapels of Ea and Nuska, to the south that of Anu and Enlil. Behind the courtyard's west front are the tu'um and the staircase; the tu'um comprises two parts, an inner and an outer chamber..."

In addition to Ea (Mercury), other Mesopotamian gods include Anu, Father; Antu, Mother; Utu or Shamash, Sun; Nanna, Moon; Inanna or Ishtar, Venus; Gugalanna or Nergel, Mars; Enlil, Jupiter; Ningirsu or Ninurta, Saturn. There is a wealth of information about the Mesopotamian

civilizations on the internet, revealing the tremendous amount of interest in this time period. There appears to be even more interest in ancient Egypt, one reason being that both of these civilizations have a deep occult connection with our fifth cultural age. - see *Atlantean Cataclysms*. However, one should be wary of certain "new age" informational sources that base a modern religious or belief system on, i.e., the gods of Mesopotamia, such as Ishtar. According to Rudolf Steiner, as noted above, an opposite direction is now occurring in human spiritual evolution, a reascent. Imagine a graph: the level of the rising curve (today) is exactly opposite the descending curve of the third millennium BC. At the lowest point of the graph, between these two curves, is the Mystery of Golgotha.

## About The Epic

The standard *Epic of Gilgamesh* is taken from the translation of Sumerian, and several contemporary languages, into Akkadian cuneiform by the scribe Sin-Liqe-Unninni, whose name means "Moon god, accept my plea," or "Sin [the Moon god] is the one who accepts a prayer." This translation is believed to have been done between 1300 and 1000 BC, and Sin-Liqe probably added some contributions of his own. In the nineteenth century tens of thousands of clay cuneiform tablets were excavated from what had been the library of the last great Assyrian king, **Ashurbanipal** (668-627 BC). Cuneiform was first deciphered in 1857, and German and English translations of the standard version, Tablets I through XI, became available not long thereafter. Tablet XII, *Bilgames and the Netherworld*, is generally not included in standard editions because many scholars do not understand how Gilgamesh could be communicating with Eabani after Eabani's death. As will be detailed below, Rudolf Steiner casts considerable light on these after-death communications and their deep significance for Gilgamesh. The initial public interest in the epic was due to its story of the Great Flood, which affirmed the account in the Bible. Another older Sumerian poem normally not included in the standard version is titled *Bilgames and Akka (Aga)*. This will be touched upon below.

Upon reading the epic, it is best to work with a translation that reveals how much has been lost or damaged. It may be that some passages on the tablets were deliberately mutilated, such as the exact wording of Eabani's curse on Humbaba, or a certain detail about a god. A more "literal" translation will also reveal the numerous rhythmically repeated phrases. These repetitions of phrases were an aid to memory, for in the third cultural age people did not have the kind of memory that takes the consciousness back in time. Therefore orally transmitted rhythmic

repetitions of sounds and meanings were essential and many of these were retained in the cuneiform. The Atlanteans also had no chronological memory of the past, but a vivid consciousness of the present moment, the "eternal now," far superior to our own consciousness of the present moment. This is one reason why prehistoric and ancient peoples left monuments, as these monuments served to function as localized memory. - see *World History*.

The translations of *The Epic of Gilgamesh* studied for this article are those of Nancy K. Sandars and Andrew R. George. The work of N.K. Sandars is poetically sensitive and intuitive. This slim Penguin Epics edition, first published in 1960, can be read as a first introduction to the material because the narrative flow is not interrupted. This can then be followed with Andrew George's translation, which draws together all the more recent discoveries that have been made toward the reconstruction and revivification of this ancient literary work. George's translation is thorough, clear and expert in all respects. It marks, in brackets, italics, ellipses, and asterisks, all that is lost, damaged, uncertain, and interpretive or freely rendered. He also brings in segments from a later or separate discovery in order to make the narration flow better. For example, "What happens next is best preserved in the Old Babylonian tablet reportedly from Sippar," "The text of Tablet X resumes." With the inclusion of the *Dramatis personae* of the epic at the beginning, his translation sets the proper tone for a literary work.

Regarding *Bilgames and the Netherworld*, the netherworld or underworld is accepted as reality in all of ancient literature and mythology. Like the reality of the gods, the underworld does not stem from imagination, fantasy or primitive naivete, although it may be described in poetic or imaginative form. Prior to the Mystery of Golgotha, all human beings after death could only descend to the underworld; the life after death was experienced in darkness. But on the Saturday after the Crucifixion, Christ descended to the underworld and brought Divine Light and release to the souls there. Since the time of that Sacrifice, ascent to the heavenly spiritual worlds after death has been possible.

A passage from "The Land of the Dead," in Homer's *The Odyssey* is revealing. Odysseus says: "So when with prayers and vows I had implored the peoples of the dead, I took the sheep and cut their throats over the pit, and forth the dark blood ran. Then gathered there spirits from out of Erebus of those now dead and gone - brides, and unwedded youths, and worn old men, delicate maids with hearts but new to sorrow, and many



pierced with brazen spears, men slain in fight, wearing their blood-stained armor. In crowds around the pit they flocked from every side, with awful wail." In one passage from the misunderstood Tablet XII Gilgamesh implores the spirit of Eabani to tell him of those departed souls he had known, to tell him of their fate, including offspring who had been stillborn. Eabani replies that the stillborn "play amid syrup and ghee at tables of silver and gold." This indicates that the souls of the stillborn did not descend to the underworld, for they were entirely innocent and were cared for in the spiritual spheres of the Sun, gold, and the Moon, silver.

In style and purpose, the epic is complex: it is *exoteric*, intended for the people in the story form of myth, which can evolve through minor variations and additions and lends itself to endless interpretations; *esoteric*, containing, i.e., planetary references and deep spiritual symbolism, including the journeys and trials of Gilgamesh in his quest for immortality; *historic*, as a record of the achievements of Gilgamesh and Eabani. This record was essential, especially for future ages, for Gilgamesh and Eabani were instruments of the Spirit, and of Marduk-Micha-el, for the establishment of the outer culture of the third post-Atlantean age. "The exchange of knowledge possessed by these two is the root of the Chaldean-Babylonian culture." - *Occult History*.

## Spiritual Scientific Interpretations of the Epic

*"Moon god, accept my plea." - Sin-Liqe-Unninni*

Eabani appears at a watering hole as a wild man who lives in harmony with nature and the animals. His appearance brings to mind another man of the wilderness, *John, Baptist*, in a garment of camel's hair, living on locusts and wild honey. Rudolf Steiner states that Eabani is "still covered with hair like men of primeval times," and is likely referring to the appearance of men from the late Atlantean epoch through the beginnings of the first cultural age. Eabani's ability to experience and describe the underworld, in Tablet VII, indicates an Initiate and he may have been, in a prior life, initiated into the Hibernian Mysteries or the Mysteries of the West. These mysteries originated from a center on the island that later became known as Ireland, and this establishment was a direct continuation of the great Atlantean Sun Oracle, that is, these mysteries were not established via the route from Central Asia but came directly from the northern regions of Atlantis. - see *Mystery Streams in Europe*. This possible earlier life of Eabani is not entirely speculative because Rudolf Steiner tells us that, after Eabani's

death, Gilgamesh journeyed to a Hibernian mystery center. This is described in the epic in the meeting with Uta-Napishti. See the section below, "Gilgamesh and the Mysteries of the West."

The slaying of the "Bull of Heaven" that is described in the epic connects with the principal symbol of Mithraism, the youth slaying the bull. Mithra, the Persian Sun god, has been compared to Shamash, Varuna (India) and Ra (Egypt). This of course leads back to the Indian and Persian cultural ages and to the civilization of ancient Egypt.

Eabani goes through or recapitulates his own *fall* or descent from a paradisiacal-like existence, through a seven-day, seven-night initiation in the Moon-Mercury-Venus mysteries, connected with the temple of Ishtar (Venus). Moon, Mercury and Venus are the inner planets that also function spiritually in sustaining the lower body of man, including the reproductive forces, related to speech. The forces of the moon, the animal forces, bring humanity into incarnation, as well as back to conscious life every morning. At night "Plants carry [man] up and out, the moon leads him back to the animal aspect of his nature." - *Planetary Spheres*. The moon also "endows us with individuality, the past... What comes from the moon has the character of immutable necessity. That which comes from the sun has something in which our will, our freedom can operate." - *The Gate of the Moon and the Gate of the Sun*. Eabani's fate is also soon sealed with the consumption of a "full seven goblets of ale," for, in the past, alcohol served to facilitate the descent of man. "It is a law that the human being is closed off from the higher spiritual world through the use of alcohol." - *The Christian Mystery*.

Gilgamesh foresees the emergence of his great friend Eabani in two precognitive dreams. In the first dream he sees a meteor fall down from the sky, "a rock from the sky," and this becomes a large boulder on earth. "I tried to lift it but it proved too heavy," he tells his mother, Ninsun. In the second dream, "In the streets of strong-walled Uruk there lay an axe; the shape of it was strange... I bent down, deeply drawn towards it." The first dream alludes to Eabani's descent from the cosmos and cosmic consciousness, like a meteor, yet destined to connect firmly and solidly with the earth, like a boulder. Meteoric iron is the metal of Michael. In the second dream, the axe signifies the work that the two friends will undertake together, including the battle with Humbaba, who is wielding dark power over the forces of the *tree of life* in the Cedar Forest.

Eabani is soon established in the epic as a "counselor" and spiritual servant of Gilgamesh, with his natural and powerful clairvoyance enabling the accurate interpretation of dreams and the correct counsel and spiritual guidance for kingly behavior, decisions and deeds. From the point of view of spiritual science, both Gilgamesh and Eabani were unquestionably historic figures and lived in Uruk (Biblical Erech), but, again, the people of those times should not be understood as having the same consciousness as present-day humanity. "When we go back before the thousand years preceding the Christian era we must reckon with the fact that wherever we have to do with historical personalities, higher Individualities, higher Hierarchies stand behind and take possession of these personalities - in the best sense of the word, of course." Individuality or the personal ego did not begin to emerge until the Greco-Roman age. "Plato, Socrates... had some resemblance to ourselves, but not further back. We must look behind the single personalities for the spiritual powers which represent the super-personal and work through the personalities as their instruments." - *Occult History*. In this same lecture series Rudolf Steiner states that Gilgamesh was an "old soul" who had been reincarnating since the time of Lemuria. Eabani was a "young soul" who returned relatively late in earth evolution. Before the separation of the moon from the earth, human souls went to other planetary spheres to avoid the dangers of the hardening forces of the moon. - see *Atlantean Cataclysms*. After the extrusion of the moon, some souls returned early to earth, some returned late. Prior to the life in Uruk, Eabani had had "few incarnations, very few." As a young soul who reincarnated late, descending to earth like a meteor from the sky, from cosmic existence, he was able to retain his great clairvoyant powers, and as a young soul he complemented Gilgamesh.

## Humbaba, the Giant

Humbaba is depicted on one bas relief with markings on his face and a mouth that resemble coiled intestines. He was an ogre, a giant, and a holdover from Atlantis. The intestines indicate a certain influence within the lower body of man, and within the brain, and Humbaba's powers may have been hindering human evolution, hence the need to destroy him. During their combat with the ogre, Gilgamesh says to Eabani: "My friend, Humbaba's features have changed!" This would have been possible for a latter-day Atlantean giant. Also, Eabani had warned Gilgamesh: "Humbaba - his roaring is the Deluge" which connects Humbaba with that Atlantean time period. Eabani had known Humbaba "...in the uplands, when I roamed here and there with the herd." And Humbaba, sounding like **Ahriman**, says to Eabani: "You are experienced in the ways of my

forest...Also you know all the arts of speech. I should have picked you up and hanged you from a sapling at the way into the forest, I should have fed your flesh to the locust bird, ravening eagle and vulture." Humbaba had been assigned by Enlil (Jupiter) to be the guardian of the Cedar Forest to protect the trees. The sacred cedar tree symbolizes the tree of life. The fact that Gilgamesh and Eabani act against the will of Enlil is very significant; it indicates their roles in a time of transition, as preparation for the future.

The descriptions of the intestines in Humbaba's appearance have been connected, by scholars, with the oracular reading of intestines and other inner organs of lambs as a means of divination or perceiving an omen, and Humbaba probably practised this kind of post-Atlantean magic, which involved as well the creation of seven "dread auras" or "roars" about him.

Prior to the journey of the two friends to the Cedar Forest, Gilgamesh's mother, Ninsun, makes a special plea through a prayer to Shamash, the Sun god, to assist the two in the battle. During the long journey to the Cedar Forest Eabani interprets one of Gilgamesh's dreams: "Shamash the Protector; in our moment of peril he will take our hands." The two are likely given assistance through "Atlantean white magic," through the power of Shamash, Ninurta (god of war) and the four Archangels of the cardinal points. As noted, Marduk is one of the four Archangels and is signified by the star Aldebaran. Is the forest and the journey fictional or mythical? In this time period, the actual geographical location was necessary on a spiritual quest or journey; thus the mountain of the Cedar Forest must be a real location. Later discovered fragments placed the Cedar Forest in Lebanon. "Journeys were required then to different regions of earth. Not so now; man sinks deeply into his inner being... By learning of these different regions, man gained insight into the spiritual world. That is why people [then] wandered far and wide." - *World History*.

Gilgamesh and Eabani destroy Humbaba with the assistance of Shamash, Ninurta, the strong winds of the four cardinal points and other winds: "South Wind, North Wind, East Wind and West Wind, Blast, Counterblast, Typhoon, Hurricane and Tempest, Devil-Wind, Frost-Wind, Gale and Tornado." The winds are summoned by Marduk. See above: "Marduk-Micha-el first smote [Tiamat] with various weapons and then drove the whole force of his storm-wind into the Dragon's entrails." Enlil, who receives Humbaba's head from Eabani, is displeased but retains Humbaba's seven exalted roars or auras and attaches them to qualities, such as barbarity; to objects in nature, a river and a mountain; and to Nungal,

goddess of prisoners, stewardess of Enlil, daughter of Ereshkigal (Queen of the Underworld). These resounding "dread auras" are very significant and will be further discussed below, in the section "Bilgames and Akka."

An earlier Sumerian version of this battle, titled *Bilgames and Humwawa*, describes matters differently. Fifty men, sons of the city, accompany Bilgames and Eabani to the Cedar Forest, carrying various kinds of trees that had been felled for them: ebony, willow, apricot and box. They fulfill ritual roles in the confiscation of Humbaba's auras. These fifty warriors can be compared with the fifty Greek Argonauts and also with the fifty spiritual names or dominions of Marduk.

Another god associated with the tree of life is Ningizzida or Gizzida. N.K Sandars defines this "Lord of the Tree of Life" as a fertility god and "sometimes he is a serpent with a human head, but later he was a god of healing and magic." The Ojibwe (Native American) name for cedar trees is giizhik or giizhag, and the red cedar is considered sacred. Rudolf Steiner pointed out, in the *First Esoteric School*, that the sound of the Z which can be heard in the name Boaz, tree of life, is meaningful. It suggests the serpent.

After Gilgamesh's return to Uruk he is approached by Ishtar, but he rejects her advances, pointing out, among other reasons, her treatment of the gardener Ishullanu after she had tired of him. She had changed him into a "blind mole," according to the Sandars translation. George interprets Ishullanu as meaning "shorty," or dwarf. Rudolf Steiner's explanation of this passage is that "...Through Eabani's influence, Gilgamesh saw his past lives... and did not like what he saw, unusual friendships and human connections he would as Gilgamesh regard as shameful. He began to upbraid and reproach his own soul. He reproaches the goddess for this reason because of the goddess's previous relationship with Ishullanu... this signifies that his own friendship with a certain person who had been his master's gardener in the preceding incarnation was not pleasing to him." - *Occult History*.

In her anger with Gilgamesh, Ishtar sets the Bull of Heaven upon Uruk, but Gilgamesh and Eabani engage in battle with the Bull and defeat it. Eabani's "taking the bull by the horns" resembles the later cults of Mithraism (noted above) and the Christian stories of St. George and the Dragon. In Uruk, the Bull of Heaven was believed to be the cause of serious droughts and scholars generally consider this Bull to be a symbol of drought. However, Rudolf Steiner stated that the "winged bull," described by the Chaldean,

Ezekiel (Eze 1:8-10), was **Lucifer**. Lucifer "cannot descend altogether onto the earth: for this, his power does not suffice... He is represented as the winged form of the dragon. Ezekiel describes him as the winged bull." - *Foundations of Esotericism*. Drought may also be interpreted as spiritual and mental infertility or unfruitfulness, which can be caused by Lucifer. Not long after this time Eabani became ill, so the two may have upset a certain balance, causing the earthly forces of **Ahriman** to become strengthened, despite the victory over Humbaba. "Something that is really a higher spiritual force is working in [Uruk] as an animal power, as a terrible spectral animal power. Troubles of all kinds befell the inhabitants, physical illnesses and, more especially, diseases and disturbances of the soul. Eabani died as a consequence. But he remained spiritually with this personality of Gilgamesh, even after his death. In later years of Gilgamesh's life, he receives Intuitions and enlightenment from Eabani and acts out of the will of both, from the flowing together of the will of both. [This was] fully possible in those olden times. As a result Gilgamesh saw at what point he himself stood in the history of mankind. He realized, through Eabani's influence, the problems of immortality." - *World History*.

## **Gilgamesh and the Mysteries of the West**

Genesis 11:9 - "Therefore its name was called Babel, because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth." But the Lord also sent Eabani, as the seed for the future redemption of speech and language.

Now Eabani counsels Gilgamesh regarding his sexual misconduct - divine consent notwithstanding - which is also sourced in the power and influence of Lucifer. The great Beings of the Sun Oracle, and all who come under their aegis, strive to turn Luciferian effects into good, effects that will otherwise be detrimental. - see *Occult Science*. In the very distant future, sexuality will also be redeemed. The Word became flesh; the flesh will again become the Word. Speech will be the reproductive force of the future; the Sound and the Word will create, as it is with the Creator. Thinking and thought processes will also be metamorphosed. Man will then become a co-creator with God. Thus the epic reveals how Eabani "slips into the skin of the dragon" and "takes the bull by the horns," perhaps for the first time, apparently for the first time known to history.

Gilgamesh is inconsolable in his grief over the loss of his great friend, nor can he come to an acceptance of his own inevitable death. He longs for immortality. Thus he sets out on a journey towards the west, in search of Uta-Napishti ("I found life"), who is the successor of the Atlantean Sun Oracle, while the Atlantean wisdom is by this time in changed form. "...This journey to the west is nothing else than the search for the secrets of ancient Atlantis, for happenings prior to the great Atlantean catastrophe." - *Occult History*. Rather than Uta-Napishti, Rudolf Steiner prefers the name Xisuthros for this Atlantean Initiate, a name which is similar to the Sumerian Ziasudra. However, Xisuthros is the same as the Uta-Napishti of the epic, the Babylonian Noah. According to Rudolf Steiner, in order to meet Xisuthros, Gilgamesh traveled westward to the nearest center of the Hibernian mysteries, then located in the "neighborhood of the modern Burgenland," in southeast Austria. He would have been guided there by Eabani in Spirit, which leads to the probability that Eabani had been involved with these mysteries prior to his life in Uruk, or perhaps even during the time of his paradisiacal-like existence, before uniting with Uruk and Gilgamesh. Was Gilgamesh a disciple of the Initiate, Eabani, in the Hibernian mysteries? Whereas in the epic, Eabani seems to be an inferior of Gilgamesh - and Humbaba calls Eabani a "mere hireling" - the very opposite may have been the case. He may have been the *spiritual* servant of Gilgamesh, in the sense, later, of Christ's washing the disciple's feet. "Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him." - *John* 13:16.

In addition, Eabani does not seem to have been imprisoned in the underworld after his death to the extent that is Gilgamesh's fate: "Bilgames, in the form of his ghost, dead in the underworld, shall [be the governor of the Netherworld], chief of the shades! [He will pass judgement], he will render verdicts. [What he says will be weighty as the word of] Ningishzida and Dumuzi." Ningishzida or Ningizzida: Lord of the tree of life; Dumuzi or Tammuz: dying god of vegetation - *N.K. Sandars*. The element of death indicates Dumuzi would be the Lord of the tree of knowledge.

Christ is now the Lord of the two pillars, the tree of life and the tree of knowledge.

On his long and difficult journey, Gilgamesh confronts and battles lions in the night, an essential encounter for accurate spiritual perception, then arrives at the mountains of Mashu, twin peaks that reach as high as heaven with bases that extend deeply into the underworld. A Mount Meru

is connected with Maitreya Bodhisattva, and Maitreya is said to have his head in heaven and his feet in hell. Twin peaks can signify a cooperative working together of two Beings, one in the heavenly world and one alive on earth. Either two men or a man and a woman, half human and half scorpion, guard the gate of the mountain. The scorpion figures allude to the power of the gate of the threshold, the power that draws man into life and keeps him incarnate, related to the moon and the four-petalled lotus-chakra at the base of the spine. Because Gilgamesh is "two-thirds god and one-third man," the figures allow him to pass. He then journeys through "twelve leagues of darkness," through nine levels of the underworld and three transitional levels. The darkest level is the ninth; at ten the end is near; at eleven the dawn light appears; at twelve the sun streams out: this could be Shamballa, center of the Earth, garden of the gods. Here Gilgamesh encounters Shamash, who tells him he will never find the life, the immortality that he is seeking. A veiled figure, Shiduri, woman of the vine and maker of wine, sits in a garden by the edge of the sea, and she also tells Gilgamesh he will not succeed in his quest. Gilgamesh responds with anger: "I shall smash down the door, I shall [shatter the bolts!]" Shiduri may be a form of Ishtar. The wine serves to connect the soul with earthly life, serves in the descent. Shiduri advises Gilgamesh to learn to enjoy his life on earth, but refers him to Ur-Shanabi, the ferryman, for a crossing of the waters of death toward the home of Xisuthros.

It is as though Gilgamesh is destined to fail from the beginning, as though it were the intent of God, for he lacks the soul strength and spiritual maturity to overcome his arrogance, aggression and anger. He smashes the mysterious stone men who aid Ur-Shanabi in crossing the waters, although Ur-Shanabi is able to propose another means. The figures of the half-scorpion, half-human man and woman and the destroyed stone men allude to the Hibernian mysteries. Making their way across the waters, Ur-Shanabi and Gilgamesh at last reach the sun-filled home of Xisuthros, who tells him the story of the Great Flood and of his predecessor Noah. A famous passage from this story occurs after the rain has stopped and the ship has found its way to a mountaintop: "I heaped up wood and cane and cedar and myrtle," says Xisuthros, "When the gods smelled the sweet savour, they gathered like flies over the sacrifice." This points strongly to the fact that the gods have need of humanity, for they suffered deprivations when the flood turned all of the human beings into clay. In response to Gilgamesh's quest for immortality, Xisuthros decides upon an exercise that would make his soul capable of penetrating into spiritual regions, and he tells Gilgamesh that he must stay awake for six days and seven nights. This would not be possible for most mortals, much less a weary traveler, and



Gilgamesh soon falls asleep. His failures cause him to remain "...at the portal of Initiation and gave the culture [of Babylon] no more than a glimpse into the secrets of Initiation. Hermes gazed into the very depths of the holiest secrets and became the great inaugurator of ancient Egypt, but because of Gilgamesh's failure to go through the Initiation successfully, Babylon had the external culture and the esoteric culture running parallel to one another... Enshrined within this culture were the sacred, most hidden mysteries of the Chaldeans, but these were only able to flow through the external culture as a tiny stream." Yet Beings of the rank of the Fire-Spirits - the Archangels - particularly Marduk, were able to work through Gilgamesh.

When Gilgamesh is ready for his return journey, Xisuthros, at the suggestion of his wife, bestows a gift upon Gilgamesh for his efforts, and tells him of the location of a certain plant that grows in the sweet waters. It has a prickle like a thorn, like a rose. If Gilgamesh can succeed in finding this plant, it will restore his lost youth. Joyfully, Gilgamesh does find the plant, but later, while he is bathing, a serpent slithers up from the deep and steals it. The plant signifies the tree of life, which is the life-elixir, the fountain of youth. To eat the fruit of the tree of knowledge, however, causes the death forces of consciousness, and ultimately the death of the physical body.

"When Gilgamesh returned home he had received a high spiritual insight. He traveled along the Danube on its northern bank toward home. However, he fell into a fit of anger over the first temptation that assailed him. Thus his enlightenment was darkened and he arrived home without it. However, he still had his deceased friend [for assistance] in looking into the spiritual world..." - *World History*.

In a lecture about the **Mysteries of Hibernia**, Rudolf Steiner stated that these initiations focused on the intensification of everyday consciousness. "The pupils had to go through all that we experience as difficulties if we have really gained knowledge and then wish to put it into words... It is one thing to have attained a truth and quite another thing to express it, to formulate it." After considerable preparation the pupils were led to two colossal statues, one male, symbolizing, from a certain aspect, science, and the other female, symbolizing art. Through musical harmonics and the songs and recited verses of the initiating priests, who were seen slowly rising above the statues, the pupils gradually began to understand the distinctions and differences between truth and untruth, the illusory and the real, and to overcome all doubt in processes of acquiring spiritual

knowledge within the visible, material world. Through these ceremonies the pupils experienced the approach of the Cosmic Word. "The statues were the external letters by means of which they must begin to decipher the Cosmic Secret placed before men." True science and true art can only be attained through Christ, can only be received from Christ.

The Hibernian mysteries were also concerned with fertility and agriculture.

## **Bilgames and Akka**

"The goddess Ishtar was stolen by a neighboring city [Kish] and Gilgamesh and Eabani together waged war against this city, vanquished its king and brought the goddess back... The temple-sanctuary served as a dwelling place for the city-ego or group soul." - *Occult History*.

The above quote serves to explain the mysterious lament that Gilgamesh repeats: "To empty the wells, to empty the wells of the land, to empty the shallow wells of the land, to empty the deep wells furnished with hoisting ropes: let us not submit to the house of Kish, let us wage war!" The wells signify both spiritual wisdom and physical health and are essential for the well-being of the city and the people. Wells were held sacred in ancient times. Without the sustaining goddess in her temple, all replenishing resources will dry up and become emptied of life. Gilgamesh cannot persuade the elders to defend the city against Akka, but the young warriors eagerly give their support. This again points to a time of transition. Gilgamesh's mood brightens and he speaks to Eabani: "Now make ready the equipment and arms of battle, let weapons of war return to your grasp! Let them create terror and a dread aura, so when he arrives fear of me overwhelms him, so his good sense is confounded and his judgement undone!" The dread aura is a surrounding protective aura created through magical means, and it can permeate or surround a person or an object. The means of summoning the aura occurs through the use of sound, which is why it is also referred to in the epic as a roar; it can be heard as a roaring sound. Recall that Gilgamesh and Eabani came up against the seven dread auras of Humbaba and that after Humbaba's death, Enlil dispensed the seven auras elsewhere.

Eabani has the ability to create the dread aura through and around the weapons by means of speech and sound, but he does this in the service of Marduk and through the guiding hierarchies of the pre-Christian course. Humbaba had said to Eabani: "...You know the arts of speech."

## Other Transitional Times

The Individualities of Eabani and Gilgamesh incarnated together again in Greece, as contemporaries of Heraclitus, c. 535-475 BC. Eabani was the priest Cratylus and Gilgamesh was a woman (by the name of Mysa or Artemusia). At this time they were both initiated into the Mysteries of Ephesus, which are connected with the age of India, the first post-Atlantean cultural age. Not long thereafter they appeared together for a third time, reincarnating in Macedonia as Aristotle and Alexander. - *Occult History; World History*.

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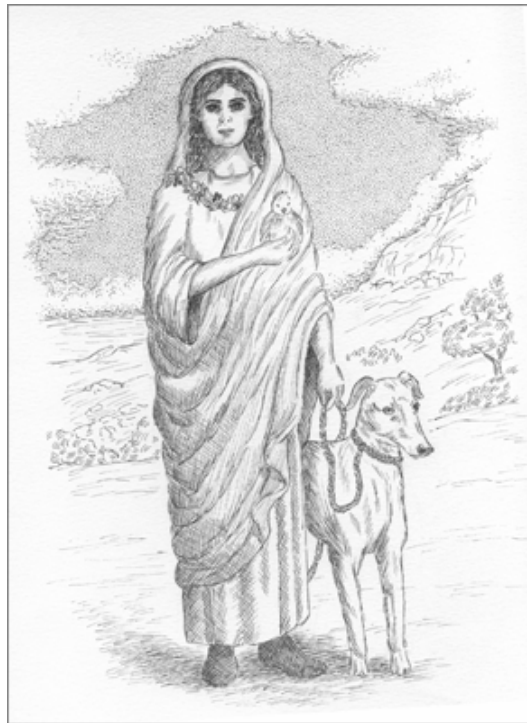
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**Note:** the quotation for the Occult Science citation is: "Great cosmic beings turned Luciferian effects into good - what would otherwise have been detrimental. One such faculty is speech." The author believes Rudolf Steiner is referring especially to the Christ Initiates of the Sun Oracle.



# 4 Heraclitus and Cratylus – From the Sixth to the Fifth Century Before Christ

Source: <https://tcpubs.com/brunnen/articles/cratylus-aristotle.html>



Article by Martha Keltz

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*"The name of John is connected with the city of Ephesus, and equipped with Imaginative insight into world history, he is continually referred back along an inner path to the ancient temple of Diana of Ephesus, and confronts these significant words: 'In the primal Beginning was the Logos. And the Logos was with God. And the Logos was a God.'*

" ...When the evangelist could read about Ephesus in the Akasha Record, could read that for which his heart thirsted, [he found] the right form in which to clothe what he wanted to say to humanity concerning the mystery of the beginning of the world." - **Rudolf Steiner**, *Mystery Centers*.

"Thus we show how Eabani [from *The Epic of Gilgamesh*], in the incarnation between the life as Eabani and the life as Aristotle, was able under the influence of the ancient Mystery teachings, into which forces streamed from the supersensible worlds, to imbibe the principles which in certain Mystery schools were essential to the further development of the human soul... In such Mystery schools the feelings and impulses paramountly awakened were those capable of eradicating every trace of egoism from the soul... In the Mysteries to which I am here referring, the soul had to learn to feel pity and compassion for everything human, for everything cosmic – compassion born from the overcoming of the physical plane." - *Occult History*.

The life between Eabani and Aristotle was that of Cratylus. *Gilgamesh*, prior to the life as Alexander, returned as a woman whose name was Artemusia or Mysa. Rudolf Steiner revealed this in a written note to Ita Wegman not long before his death. - see **Note 1**. It is clear in Plato's dialogue, titled *Cratylus*, that this enigmatic figure is a Heraclitean philosopher, and this fact is also pointed out by Aristotle in *Metaphysics*, Section 4: "...it was this belief that blossomed into the most extreme of the views mentioned, that of the professed Heracliteans, such as was held by Cratylus, who finally did not think it right to say anything but only moved his finger, and criticized Heraclitus for saying that it is impossible to step twice into the same river, for he thought one could not do it even once." Enormous changes in the evolution of human consciousness had taken place in the course of one hundred years, from the time of Cratylus to that of Aristotle, and thus Aristotle states that the philosophy and the way of life of Cratylus and the Heracliteans are extreme, as Plato also points out in his dialogue. "...Many of the ancient, holy secrets which proclaimed the connection of the human soul with the divine-spiritual worlds were preserved in the Mysteries of Diana of Ephesus and in the

*Ephesian temple. A great deal in these Mysteries were no longer comprehensible in an age when human personality had come into prominence." - Occult History.*

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Certain activities and aims within this Mystery school, and others in Greece, were also kept strictly secret, withheld from the uninitiated and the common people, and this gave rise to misunderstandings, resentments, jealousies and hostilities. Plato gives voice to these growing problems in *Cratylus*, through the person of Hermogenes, and also in his *Theaetetus*, through the person of Theodorus.

Very little is known of Cratylus historically, and nothing is known of Mysa. She may have been a priestess of Artemis. The temple of Artemis and one of its predecessors, the temple of Cybele, were known to have involved women to a greater extent than was customary, and priesthoods were held by women. According to the book *The Sacred Bee*, the existence of the Essenes at Ephesus is undisputed, and if indeed the priestesses of Artemis were called *Melissae*, which means bees, they could be paralleled with the Essene priests, Essene meaning king bee. The source given in *The Sacred Bee* for the definition of Essene as king bee is from Pausanias (c. 150 AD), 8.13.1. As to the origins of the Essenes, at least three sources from the first centuries after Christ, Flavius Josephus, Philo of Alexandria and Pliny the Elder, state that the Essenes date back to remote ages, to far earlier ages than the sixth century BC. Philo connects the Essene movement with the teachings of Moses: "Our lawgiver encouraged the multitude of his disciples to live in community: these are called the Essenes." Pliny the Elder said "...For thousands of centuries a people has existed that is eternal, unbelievable though this may seem." Josephus, who lived briefly in an Essene community, wrote that the three philosophies of Essenes, Pharisees and Sadducees were "from the most ancient times of the father's traditions."

According to *The Secret Doctrine* the Essenes drew from the Buddhist, Zoroastrian and Chaldean philosophies and believed in reincarnation. This statement, the ancient origins of the Essenes, and what is known of Heraclitus and Cratylus, point strongly to the probability that Heraclitus and Cratylus were Essenes.

The name Artemusia or Mysa suggests a life of virtue and purity, development of character, and cleansing and healing of the soul. Rudolf Steiner most often refers to Artemis as Diana, perhaps due to a preference, in the German language, for the sounds of the vowels. Similarly, he preferred to use the later Akkadian name for the Sumerian Enkidu: Eabani. Diana or De-ana refers to the goddess Anna. *Nanna* was the Babylonian name for the Moon, and *Inanna* was Venus.

The principal historic source regarding Heraclitus is Diogenes Laertius, who wrote biographies of the Greek philosophers, *Lives and Opinions of Eminent Philosophers*, in the first half of the third century AD. However, this was almost eight centuries after the time period of Heraclitus. Rudolf Steiner certainly read Diogenes and is generally in agreement with him, as can be ascertained from his comments on Heraclitus in *Christianity as Mystical Fact*, quoted below.

The dates most often given for Heraclitus' life, and given by Rudolf Steiner in the above book, are 535-475 BC. Diogenes wrote that Heraclitus "flourished in the sixty-ninth Olympiad," which means that he was in the prime of life at that time, around 504-501 BC. He was born into a noble or aristocratic family in Ephesus, and the family, according to Strabo, was descended from Androclus, the founder and first king of Ephesus. Ephesus was then part of Ionia or the "Ionian League" of cities on the west coast of Asia Minor (present-day Turkey) near the Aegean Sea. Regarding the fact that "Heraclitus yielded to his brother the title and privileges of royalty," Diogenes gives his source as *Successions*, written by Antisthenes. The area of Ephesus had a warm and pleasant climate, with hills, mountains, sea, and fertile valleys. The fresh mountain waters of the Cayster River flowed into the Aegean Sea and mixed with its salt water. In light of ancient beliefs regarding the significance of fresh or "sweet" water and salt water, the placement of the temple by the Cayster River is meaningful. Ephesus was a prosperous city with a busy harbor and there would have been ships or caravans arriving regularly from distant ports and lands, including Egypt, Arabia, Mesopotamia and faraway India.

Diogenes wrote that King Darius I of Persia (c. 522-486 BC) once sent a letter to Heraclitus, inviting him to the royal palace for discourse, and offering him every kind of distinction and honor, but Heraclitus wrote back to the king that he would not go to Persia since he was quite content with a little.



"There is a book of his extant, which is about nature generally, and it is divided into three discourses; one on the Universe; one on Politics; and one on Theology. And he deposited this book in the temple of Diana, as some authors report; having written it intentionally in an obscure style in order that only those who were able men might comprehend it, that it might not be exposed to ridicule at the hands of the common people." But Diogenes also writes that Heraclitus was at times brilliant and clear, and that his conciseness and dignity were incomparable.

Of the space that surrounds us, wrote Diogenes, Heraclitus does not say, but states that "there are vessels in it, turned with their hollow part towards us; in which all the bright evaporations are collected, and form flames, which are the stars; and that the brightest of these flames, and the hottest, is the light of the sun; for that all the other stars are farther off from the earth..." This passage, and Heraclitus' quotations on the element of fire, are suggestive of the much later alchemical teachings, and of Rosicrucianism, which began in the thirteenth century. What could be given from the teachings of actual inner, spiritual, transformative processes had to be as guarded and secretive in the thirteenth century as in the time of Heraclitus, and was as badly misunderstood. In fact many of these teachings were not made public through spiritual science and Anthroposophy until the end of the dark age or Kali Yuga, in 1899. The new reign of the Archangel Michael as Time Spirit began in 1879.

While Heraclitus lived in a hut in the country, he could not have been a hermit or a misanthrope, but probably stood out as a solitary, enigmatic figure and may have been generally disagreeable and aloof. As a teacher, initiate, and one of the sages of the time, he would have participated fully in the life and affairs of Ephesus. The account of his death in Diogenes' *Lives*, which Diogenes drew from Hermippus, may have some elements of truth, but has certainly been misunderstood. The cleansing and purification of the body with cow dung is a very ancient Hindu ritual, the cow a living symbol of Mother Earth.

Rudolf Steiner, quoted below, refers to the role of the sages in the Greco-Persian wars.

## **The Greco-Persian Wars and the New Age of Aries**

At the turn of the sixth to the fifth century BC the Persians began to invade the Greek mainlands. The Greco-Persian wars were instigated when the Ionians, revolting against Persian rule, engaged in the Battle of Ephesus in

498 BC. From Rudolf Steiner: "...In the age of the Persian wars we can clearly perceive the effects of what the Greek character had received from the old temple-wisdom. For in these Persian wars we see how the heroes of Greece, aflame with enthusiasm for the heritage received from their forefathers, fling themselves against the stream which, as an ebbing stream from the East, is surging towards them. The significance of their violent resistance, when the treasures of the temple-wisdom, when the teachers of the ancient Greek Mysteries were fighting in the souls of the Greek heroes in the battles against the Persians, against the waning culture of the East... what the Greeks achieved then contained the seed of all later developments in European civilization up to our own times."- *Occult History*. What was this "waning culture of the East" from which the best qualities and most appropriate teachings were extracted for the new age of Aries, the Greco-Roman age? The dates given by spiritual science for this fourth age are from 747 BC to 1413 AD.

The Persians had become a scattered group of Indo-European tribes, but rose to power during the reign of Cyrus the Great (c. 559-530 BC), and also Darius I, when the Persian Empire became one of the largest and most powerful in world history. Having defeated the Babylonians in 539 BC, they controlled all of Mesopotamia and parts of Thrace, Macedon and Egypt, as well as Lydia, Media, and Bactria (present-day Afghanistan), to the border of northwestern India (present-day Pakistan) at the Indus River.

Darius I followed Zoroastrianism but was tolerant of non-Persian faiths and recognized various pantheons of gods. The majority of the empire's inhabitants were polytheists. The best-known symbol of Zoroastrianism is the winged disc or sun, known as *faravahar*. Prior to the reign of Darius I, the symbol did not have a human form above the wings, and in very early depictions of this human form the face is thought to be that of Darius. The Zoroastrianism of this time would have been an "ebbing stream" of a waning culture, a corrupted form of what had been appropriate for the second cultural age, called the Persian age, dating from 5067 to 2907 BC. The Greek sages wanted to retain the eternal truths of these beliefs, as well as the content of the Chaldean and other Mysteries (i.e., Cybele and Attis), yet discard what was inappropriate for the new age of Aries, for the "weaving of the ego in the ego," and the preparation for the Descent of Christ.

The Hindu Vedas, called *sruti*, or "what is heard," would have been retained and taught in the Ephesian Mysteries, for these are related to the Word. In John's *Revelation 2*, the Angel of the church in Ephesus is a

reference to the first cultural age, the Indian age. - see *Emil Bock, The Apocalypse of Saint John*.

The Persians were defeated in the Battle of Marathon of 490 BC, although they greatly outnumbered the Greek forces. The Athenians had on their side the general Miltiades, who had first-hand experience of Persian military tactics. During this battle, 6400 men of the Persian infantry were killed at a cost of 192 Athenian dead. However, the conflicts and wars continued despite this victory. The last significant Athenian victory was the Battle of Plataea of 479 BC.

"The Roman civilization which followed the Greek, and everything else that contributed to the further development of the European peoples, would not have come about if the Greeks had not cleared the way for the further development of eastern culture and beaten back the Persians and what was associated with them. In this way beating back the Asians was a means of purifying what had been created in Asia." - *Manifestations of Karma*.

## The Seven Sages

As alluded to, the culture for the new Greco-Roman age was established by the Seven Sages of Greece. The age of Aries, the zodiacal Ram, signifying the head, had replaced Taurus, the Bull. Aries was the age of the development of reason and thinking and the emergence of the "intellectual soul," of personality and individuality. The Seven Sages were Thales of Miletus, Solon of Athens, Pittacus of Mytilene, Bias of Priene, Cleobulus of Lindus, Myson of Chen, and Chilon of Sparta. Like Heraclitus later, the sages were fully involved in the life of the "state" and with every aspect of human life. According to Aristotle in *The Athenian Constitution*, Solon became a mediator between two hostile parties in Athens, drew up a democratic constitution, enacted new laws, cancelled debts, arranged elections to various offices, etc. Finally, beset by people and their problems, he went to Egypt, not planning to return to Athens for ten years.

Thales is considered the originator of the scientific approach to nature and to natural phenomena, the process of acquiring knowledge from personal observation rather than from traditional myths. Aristotle called those who discoursed on nature *physiologoi*. It may have been Thales who first said "Know thyself."

In the pre-Grecian age the spiritual leaders and guides of human evolution were called "Sons of God," indicating the divine origins of their creation and birth. The Greeks called these guides "sages," and in the post-Grecian age they were called "saints."

"The Greeks spoke of their supreme leaders as the Seven Sages, thus indicating that the nature of those who were once Sons of the Gods had now become purely and essentially human." – *Reference 3*.

According to legend, the Seven Sages passed a golden tripod among themselves, until one of them dedicated it to Apollo, held to be the wisest of all. The golden tripod, sometimes set on a bronze serpent or three entwined or spiraling serpents, became the oracular seat of Apollo Pythias. Could this golden tripod bear a resemblance to the "Golden Triangle" from "The Temple Legend?" The three sides of the triangle signify the Holy Trinity, the three future embodiments of planet Earth, named Jupiter, Venus and Vulcan, and the three higher bodies of humanity: Manas or Spirit Self, Buddhi or Life Spirit, and Atma or Spirit Man.

In one of the quotations below, Heraclitus refers to the constellation of Ursa Major, the greater "She-Bear." He sees it as the boundary line of evening and morning, or as situated between night and day. - see *Note 2*. "Opposite the Bear is the boundary of the bright Zeus." This constellation is circumpolar and can be viewed all year long. The Warder or Guardian opposite the Bear or *arktos* (signifying fertility and reproduction) is Arcturus, whose name may have been rendered later as Arthur. King Arthur is in fact associated with the Bear. In India, the seven stars of this constellation signified the seven Holy Rishis, and Heraclitus would have perceived in them the Seven Sages.

## **The Philosophy of Heraclitus**

Of the teachings of Heraclitus only fragments have remained, and his book, titled *On Nature*, has not survived. "Strangely many of the cited fragments come from Christian sources, bent on disproving or ridiculing Heraclitus' words, a bad effort which has the good effect of giving us a few more of Heraclitus' precious insights." - *William Harris, Translator*. Unfortunately, the early Christians may have succeeded in destroying all remaining copies of *On Nature*.

Below are translations of some of Heraclitus' fragments. From the second quotation, and a few others, it is apparent that Heraclitus was not at ease with the emergence of individual personality and the ego. In *The Riddles of Philosophy*, Rudolf Steiner wrote that Heraclitus was opposed to democracy.

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*"Although this Logos is eternally valid, yet men are unable to understand it – not only before hearing it, but even after they have heard it for the first time. That is to say, although all things come to pass in accordance with this Logos, men seem to be quite without any experience of it – at least if they are judged in the light of such words and deeds as I am here setting forth."*

*"We should let ourselves be guided by what is common to all. Yet although the Logos is common to all, most men live as if each of them had a private intelligence of their own."*

*"It pertains to all men to know themselves and to be temperate."*

*"I have searched myself."*

*"Everything flows and nothing abides; everything gives way and nothing stays fixed."*

*"You cannot step twice into the same river, for other waters and yet others go ever flowing on."*

*"It is in changing that things find repose."*

*"The universe, which is the same for all, has not been made by any god or man, but it always has been, is, and will be – an ever-living fire, kindling itself by regular measures and going out by regular measures."*

*"There is exchange of all things for fire and of fire for all things, as of wares for gold and of gold for wares."*

*"The phases of fire are craving and satiety."*

*"Fire in its advance will catch all things by surprise and judge them."*

*"Although intimately connected with the Logos, men keep setting themselves against it."*

*"Immortals become mortals, mortals become immortals; they live in each others death and die in each others life."*

*"It is by disease that health is present, by hunger satiety, by weariness rest."*

*"The way up and the way down are one and the same."*

*"The name of the bow is life, but its work is death."*

*"Let us not make arbitrary conjectures about the greatest matters."*

*"The Lord whose oracle is at Delphi neither speaks nor conceals but gives signs."*

*"The boundary line of evening and morning is the Bear; and opposite the Bear is the boundary of the bright Zeus."*

*"Listening not to me but to the Logos, it is wise to acknowledge that all things are one."*

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In his book, *Christianity as Mystical Fact*, Rudolf Steiner writes about Heraclitus in the section titled "Greek Sages Before Plato in the Light of Mystery Wisdom." "What is said of his book [*On Nature*], that he placed it in the temple of Artemis, this means that he could be understood only by initiates." "Heraclitus was called 'The obscure' because only the light of the Mysteries provided the key to his conceptions."

Regarding a few of the quotes above, Rudolf Steiner interprets them as follows:

Of "*the living and the dead are the same*," Rudolf Steiner writes: "Full cognition of the illusory character of the lower personality is expressed in this sentence."

"*Everything is in a state of flux*" "...may be trotted out a thousand times, but if it is not spoken with a feeling for the content it is void of meaning. Cognition of eternal creation is valueless if it does not cancel out our dependence upon earthly creation."

"With the saying, '*How shall we say of our daily life: we are, when we know that from the standpoint of the eternal we are and we are not,*' Heraclitus means to repudiate the lust for life which presses after transitory things."

"*The harmony of the world is of opposite tensions, as is that of the lyre or bow.*" "How much is contained in this pictured Unity is attained by the striving of forces in opposite directions and harmonization of these diverging forces. One tone contradicts another, yet together they achieve harmony... To cling to the transitory with his cognition is the original fault of man. Thereby he turns away from the eternal. Through this, life becomes a danger to him. What happens to him comes to pass through life. But it loses its sting when he no longer values life as absolute."

"The world conception of Heraclitus will, in an unbiased contemplation, be felt directly as a manifestation of his choleric inner life. The feeling that is expressed in such a choleric temperament finds itself akin to the consuming activity of fire. It does not live in the restful calm of 'being,' it feels itself as one with eternal 'becoming.' Such a soul feels stationary existence to be an absurdity." - *The Riddles of Philosophy*.

## On the Meaning of Names

The meaning of the name Heraclitus or *Herakleitos* is "Glory (*kleitos*) of Hera." Hera means mistress to Heros, the Master, and is likely related to the Bull of the third cultural age, as Hera was sometimes depicted as a young cow or heifer and was called the cow-eyed or the "ox-eyed Queen of Heaven." She was the wife and sister of Zeus, and was the goddess of marriage and childbirth. Her fruit and symbol is the pomegranate. She bears some resemblance to Hathor, the ancient Egyptian maternal goddess who is associated with cattle. The cow, a docile and entirely giving creature, signifies fertility within the feminine element and within the earth.

Petros Doumos has offered the following interpretation of the name Cratylus: "*Kratylos* seems to be composed of a main word, *Kratt*, with possibly the two t's contracting into one. The verb '*kratein*' means to rule or hold, and '*kratos*' indicates power, as in a state or country. So *kratos*

could indicate the possession of some type of power. '*Tylos*' as suffix means a lump or a knot, as on a stick for example." Since ancient times Hindu and Buddhist priests have worn knots on a belt or carried a staff with knots by way of indicating their rank. These knots on a belt or rope belt can still be seen today, for example, as worn by certain orders of monks. In some ancient Hindu sects, they may also have indicated certain of the principal *Nadis* or *chakras* of the spine.

Petros Doumos adds: "It is interesting that the word *dactylos* means finger, as Kratylos was known to have communicated only with his finger."

The meaning of the name Socrates – *Sokrates* – is derived from *sos*, which means whole, unwounded and safe, and *kratos*, which means power.

The name *Hermogenes* - the third person in Plato's dialogue – means "son of Hermes." Cratylus, ever bent on eternal veracity, says to Hermogenes: "If all the world were to call you Hermogenes, that would not be your name."

## The Temple of Artemis

The construction of the Temple of Artemis, one of the "Seven Wonders of the Ancient World," occurred during the Achaemenid Dynasty of Persia (c. 550-330 BC). An earlier temple on the site had been destroyed by a flood in the seventh century BC, the century that marked the beginning of the fourth cultural age; thus the Temple of Artemis that was rebuilt in 550 BC was certainly in accordance with the requirements of the new age. Some historians believe that King Croesus of Lydia (595-547? BC), noted for his great wealth, was instrumental in the rebuilding of the temple. According to the historian Herodotus, King Croesus had a discourse with Solon on the definition of happiness, a purely human subject that would be of great interest to Aristotle some two hundred years later. Since Solon counseled King Croesus personally, warning him of the fickleness of good fortune, he may also have given him guidance for the design of the temple. The temple would have been built by slaves and workmen under the authority of the chief priests, but the true architects would have been the sages.

The original temple on the site by the Cayster River was that of the *Meter Theon*, the Mother of the Gods, and was established by the first initiate-king of Ephesus, Andoclus, ancestor of Heraclitus, perhaps as early as the



tenth century BC. Here it is helpful to again point to the fact that, prior to the time of Christ, "the temple-sanctuary served as a dwelling place for the city-ego or group soul." - see "*Bilgames and Akka*," *The Epic of Gilgamesh*.

At some point during the third cultural age, the age of the development of the "sentient soul," the Mother goddess worship centered upon Cybele through the Phrygian people, a dominant people then occupying Anatolia. The sensual, ecstatic and frenzied forms of worship of this earth goddess would have been appropriate during the third cultural age, but certainly were part of the "ebbing stream from the East" by the time of Greece. The sculpted throne of Cybele depicted her attendant lions, and she held a tympanum or tambourine. Cybele has been compared with other goddesses, including Rhea, Demeter, the Babylonian Ishtar (Venus), and the Egyptian Isis. The myths associated with her offspring, Attis or Atys, bear a resemblance to the story of the dismemberment of Osiris. Attis has also been compared with the later Hellenistic Adonis, the god of vegetation who signifies the arising of life in spring, autumnal waning, winter death, and the rebirth or resurrection of the following spring. Thus Attis and Adonis are also connected with the Babylonian *Tammuz*, god of the tree of knowledge.

According to spiritual science, through the **Mystery of Golgotha**, Christ, in His Life of three years in the sheaths of Jesus, re-enacted these ancient pagan rites of birth, death and rebirth, not within the secret mysteries and initiation processes, but openly, in actual physical life, for all to witness. The raising of Lazarus from the dead was in fact the old temple initiation performed publicly. Through the Sacrifice of Christ, the long centuries of preparation in the true Mystery schools of the Christ stream, related to the Sun Oracles, found their fulfillment historically, in the physical world. Christ, the Sun Spirit, gradually faded as the Life and Light of the ancient Mysteries, and descended and entered into darkness, into humanity, becoming the new group soul of humanity which is signified by **the Lamb**. "I am the I am, Who was, and is, and will be... gradually became lost to the candidate for initiation... The candidate felt the Creative Word disappearing, sinking down into the Earth region and becoming lost to spiritual sight... This reappeared in such a way that it became visible in the Holy Vessel which is spoken of as the Holy Grail." – *Reference 1*. The stories and legends of the Holy Grail revolve around the search for and the redemption of the Mysteries of the East.

Perhaps this is why Heraclitus, in the first century AD, was described as "the weeping philosopher," for he was aware of the Descent of Christ into humanity and the loss of the source and power of the Creative Word from the ancient temples. As late as the seventeenth century, Heraclitus was still portrayed as "the weeping philosopher" by the Dutch painter Johannes Moreelse. Such a picture of Heraclitus may still be living and perceptible in the Akasha Record.

"...What confronts us in Greek philosophy clearly shows that its higher achievements were in truth ancient Mystery wisdom translated into terms of intellect and reason. There is a symbolic indication of this when we are told that Heraclitus offered up his work, *On Nature*, as a sacrificial act in the temple of Diana at Ephesus. This means that what the weaving of the ego in the ego enabled him to say was offered to the spiritual powers of the preceding epoch, with whom he knew himself to be connected." – *Reference 3*.

When the Ionians settled into Ephesus they gradually introduced the worship of Artemis alongside that of Cybele, and eventually the virtues, diligence, productivity and emphasis on nature (i.e., the honey bee) associated with Artemis or Diana displaced the licentious activities surrounding Cybele, at least in Ephesus. The Cybele cult continued long into Roman times and the Roman form of Mithraism may have sought to redeem this cult.

Diana was depicted as a chaste and virtuous young girl, a patron of the hunt, with bow and arrow, accompanied by deer; she was associated with the moon, and her companions were water nymphs and woodland gods. The metal silver is connected with both Cybele and Artemis, and during the lifetime of Heraclitus the reigning Archangel was Gabriel. Gabriel, whose special colors are silver and white, is connected with the moon, with the Old Moon development of Earth, and with processes and forces of reproduction, particularly animal reproduction, signified by Ursa Major and her Little Bear.

The statue of the Ephesian Artemis in the Archaeological Museum of Naples dates to the second century AD but is probably an accurate copy of the original, of which many variations exist. The statue is of black and white marble; the head, neck and hands are black. This signifies that the essence of Artemis is dual, both cosmic and earthly. The black stone can also be associated with cosmic origins through its identification with the meteorite, and can signify a mixture of earthly and cosmic matter, as a

higher form of matter. Above the many breasts - signifying the mothering, nourishing and giving capacities of nature - can be seen a kind of garland consisting of what might be plant leaves and seeds or pods. Her crown appears to be a grain measure; her robe reveals her as the "Lady of the Animals," decorated as it is with lions, leopards, deer, bulls, and numerous other animals. Near the bottom of her robe can be seen bees. If an outline of the outer edges of the statue is drawn, the shape revealed is that of a bee as though seen from above; turned horizontally the drawing appears somewhat like a fish, with the two feet resembling the tail fins.

Thus in Artemis an evolutionary path is revealed; the lion is still evident as strength, courage and true royalty, but the lion or animal nature, out of which the female body emerged, will give way to the virtuous, independent Diana, and human procreation and social order will, over long ages of evolution, begin to resemble the selfless activity of the bee hive. As noted in the book *The Writing of the Heart*, in *Revelation 5:5*, Jesus is identified as "the Lion of the tribe of Judah," but in 5:6 the Lion turns into **the Lamb**, symbol of the new group soul of humanity. "And between the throne and the four living creatures and among the elders, I saw a Lamb standing, as though it had been slain..."

"The physical body of the woman has proceeded from the lion nature. The physical bull is the ancestor of the male body... Those who shared nothing of spirituality formed the modern lion, whereas those who did so developed the modern female body." - *The Four Group Human Souls*.

## Cratylus

Heraclitus and Cratylus were contemporaries of Gautama Buddha (c. 563-483? BC), and the renunciation of existence is evident, like trace minerals, in the philosophy of Heraclitus, in what is stated about Cratylus by Aristotle, and in Plato's portrayal of Cratylus in the dialogue. Rudolf Steiner describes aspects of the philosophy of Heraclitus in *The Temple Legend* lectures: "If, in escaping from the earthly, you ascend to the free ether, with faith in immortality, you become an immortal spirit, free of death and of the physical." Yet also evident from the few historic sources is social responsibility and a preparation for the future evolution of humanity. The Hibernian Mysteries had by this time dimmed, but across the Aegean Sea from Ephesus was Greece, Athens, the school of the Eleusinian Mysteries (with emphasis on nature and the interior of the earth), the Temple of Apollo and the Delphic Oracle. These were surely part of the life experiences of young Cratylus, who was influenced, for example, by the

Lord whose oracle was at Delphi, who "neither speaks nor conceals but gives signs [gestures]." Plato captured certain characteristics of Cratylus: willing to speak cryptically in response to the queries of Socrates; unrelenting in regard to his standpoint on language; lips sealed firmly against revealing any of the Mysteries, much to the misunderstanding and annoyance of his friend Hermogenes.

In the dialogue, Socrates asks Cratylus whether he is at least willing to "allow for the occasional substitution of a wrong letter." Cratylus responds by saying: "I quite acknowledge, Socrates, what you say to be very reasonable," but then adds, "There would be no use, Socrates, in my quarreling with you, since I cannot be satisfied that a name which is incorrectly given is a name at all." Socrates, who had resorted earlier to falling back on his age ("Your argument, friend, is too subtle for a man my age."), gives up momentarily at the end of the dialogue: "Then, another day, my friend, when you come back, you shall give me a lesson; but at present, go into the country, as you are intending, and Hermogenes shall set you on your way." "Into the country" suggests that Cratylus may have been planning to visit Heraclitus.

What did Cratylus experience through the Ephesian Mysteries? Cratylus, who insisted that all names should have meaning? He experienced the mysteries of the Sacred Word. "Let us look back into a time six or seven centuries or even earlier before the Christian era, in order to see what was done in this sanctuary so sacred to the ancients. We find that the instruction given in the Mysteries of Ephesus centered in the first place in that which sounds forth in human speech. ...The pupil was directed by the teacher to concentrate on human speech. Again and again the pupil was urged as follows: 'Learn to feel in your own instrument of speech what really takes place in it when you speak.' ...Again and again the pupil was directed to drive the greatest possible range of speaking through his throat, and at the same time to observe the surging up and sinking down which is to be perceived in the word which presses forth from the throat. He had to make a positive and negative assertion: 'I am – I am not.' This he had to force through his throat in the most articulate way possible, and then observe how, in the words 'I am,' the feeling of that which rises is predominant, while in the words 'I am not' the feeling of that which descends prevails.

"At Ephesus when the pupil went in at the door of the Mysteries he was always exhorted with these words:

'Speak, oh Man! and thou revealest through thyself the evolution of the world.'

"When he went out again, he heard:

'The evolution of the world is revealed through thee, oh Man! when thou speakest.'

"...Man uses air to speak, but in speaking, the air transforms itself into the next element, into fire, into heat, and draws down the thought from the heights of the head and envelopes it." – *Reference 1*.

"...In these Mysteries, in order to equip itself to banish all the feelings of fear, anxiety, terror and horror known to man, the soul must first experience them to their very depths." – *Reference 3*.

"The soul of the pupil of these Mysteries had to be so trained as to acquire an all-embracing, universal feeling of compassion and of fearlessness. This was the ordeal to be endured by every soul in these ancient Mysteries in which Eabani participated when he appeared again in the incarnation lying between his lives as Eabani and as Aristotle. This too he experienced. And it arose again in Aristotle like a memory of earlier incarnations. He was able to define the essence of tragedy precisely because out of such memories there arose in him at the spectacle of Greek tragedy the realization that here was an echo, a reproduction carried outwards to the physical plane, of that Mystery training wherein the soul is purified through experiencing compassion and fear... And when what Aristotle had learned in earlier incarnations rose up in his personal consciousness, he was the one able to give the unique definition of tragedy which has become classic... Aristotle was communicating an ancient secret of the Mysteries when he said: 'A tragedy is a weaving together round a hero of successive actions, which are able to arouse in the spectator the emotions of fear and compassion in order that a catharsis may take place in his soul.' " – *Reference 3*.

From *The Epic of Gilgamesh* article, Humbaba the Giant, through whom Ahriman speaks, says threateningly to Eabani: "...You know all the arts of speech."

## Pherecydes, Lao Tzu, Confucius and Gautama Buddha

Pherecydes of Syros lived in the sixth century BC, and is described by Rudolf Steiner as an individual who made the transition from the "imagination that penetrates through the picture, through the myth, to a form of reflection that wants to pierce the problems of man's existence and of his position in the world by means of *thoughts*..." "Pherecydes arrives at his world picture in a different way from that of his predecessors. The significant fact is that he feels man to be a living soul in a way different from earlier times. For the earlier world view, the word 'soul' did not yet have the meaning that it acquired in later conceptions of life, nor did Pherecydes have the idea of the soul in the sense of later thinkers. He simply *feels* the soul element of man, where the later thinkers want to speak clearly about it (in the form of thought) and they attempt to characterize it in intellectual terms." – *Reference 11*.

According to Aristotle in *Metaphysics, Book 14*, Pherecydes is a philosopher who, in his world view, combines the mythical with the non-mythical.

Two great spiritual individualities incarnated in China in the sixth and fifth centuries BC: Lao Tzu (c. 500 BC), originator of the *Tao Te Ching*, and Confucius (551-479 BC). Both of these great teachers taught social responsibility and offered practical advice to the people. Through his verse and very likely as a counselor, Lao Tzu (who is believed to be an incarnation or manifestation of Mani - see **Note 3**) gave political advice to rulers. Confucius taught the importance of moral practice in government, justice, harmonious social relationships and the disciplined study of the outer world. Two well-known verses of Lao Tzu touch upon subjects now familiar from a study of Heraclitus and Cratylus:

### Ineffability or Genesis

The Way that can be told of is not an unvarying way,  
The names that can be named are not unvarying names.  
It was from the nameless that Heaven and Earth sprang,  
The named is but the mother that rears the ten thousand creatures, each  
after its kind.

### The Mysterious Female

The Valley Spirit never dies;  
It is named the Mysterious Female.  
And the doorway of the Mysterious Female  
Is the base from which Heaven and Earth sprang.  
It is there within us all the while;  
Draw upon it as you will, it never runs dry.

Two ancient illustrations of Lao Tzu show him riding a bull.

According to spiritual science, for example in *The Gospel of St. John and Ancient Mysteries*, there would have been, among these individualities, awareness of the existence of the brother, however distant from one another physically, and communications would have occurred among them spiritually, or "by night." The expression "by night" in this sense is used in the Bible, in *John 3:1-21*, regarding the visit of Nicodemus to Christ Jesus. Thus it seems reasonable to infer from this that Heraclitus and Cratylus would have been powerfully moved by the Spirit of Gautama Buddha, in India, and the teaching of the rejection of life; the escape from an existence filled with sorrow; the escape from the "wheel of rebirth." Considering the fact that the death dates of Gautama Buddha, Heraclitus and Cratylus are unknown, might Cratylus's death have just preceded or occurred at the same time as the death of Gautama Buddha, in 483 BC? Would Cratylus have witnessed and experienced this great spiritual event, the Ascent of the Buddha, both on earth and from the spiritual world? And did his teacher, Heraclitus, witness this death while still in earthly life, through spiritual communion with Cratylus? If Cratylus died around 483 BC, that is approximately one hundred years before the birth of Aristotle in 384 BC. And between death and rebirth Cratylus would also have experienced the great break in evolution that occurred at this time as a result of the working of the Sun Spirit who was preparing to descend into earthly life as the Christ. The individuality who was Cratylus would have undergone a metamorphosis from the Buddhist and Indian rejection of life, reflected in Cratylus's gestures of avoidance and contraction, to the eventual great expansion within Aristotle's soul and spirit that brought about his loving embrace of the animal world, the natural world and, first and foremost, of everything human. Aristotle undoubtedly prepared the way for Christianity, the way described by the historian and biographer of Aristotle, Werner Jaeger, as the *Paideia*, which roughly translates to *education*.

"Buddha died in 483 surrounded by silver rays on a wonderful moonlit night, radiating peace and compassion. That was his last earthly hour. And then he was active again in the way described." – *Life Between Death and*

## *Rebirth.*

"We can think of no greater contrast than that between the Buddha and Socrates. The Buddha was to live on in the souls of his pupils, whereas in the souls of the pupils of Socrates nothing more was to live on than what the midwife has given to the child who comes into the world. Thus the spiritual element in the pupils of Socrates was to be drawn forth by the spiritual midwifery of Socrates when he left each person on his own, drawing forth from each one what was already there within them." - *The Gospel of Saint Mark.*

"Buddhism is a religion of liberation from existence; while Christianity is the opposite, a religion of rebirth upon a more spiritual level... Christianity sets before us as the mighty impulse for the forward evolution of the earth, the Christ, who pointed, in the strongest possible way, to the inner being of man... Not to bring the course of his incarnations to a close and enter Nirvana, but to use all he can of them to work further upon their results, so that he spiritually experiences resurrection." - *Buddha and Christ.*

As for the fire... According to Heraclitus the universe always has been and will be an ever-living fire:

"It is Christ who appears to Moses in the burning bramble bush and in the fire appearing under lightning and thunder at Sinai, when the pronouncement was received: *I am the I am.* He is in the fiery element. Fire is the element in which Christ lives. The corresponding inner process is the fire that pulsates through our blood in the form of body temperature. His warmth is in the lightning, His nerves in the air, His thoughts in the rolling thunder... The blood must be infused by a strong impulse toward the spiritual." - *The Principle of Spiritual Economy.*

## <3>Aristotle – The Realist

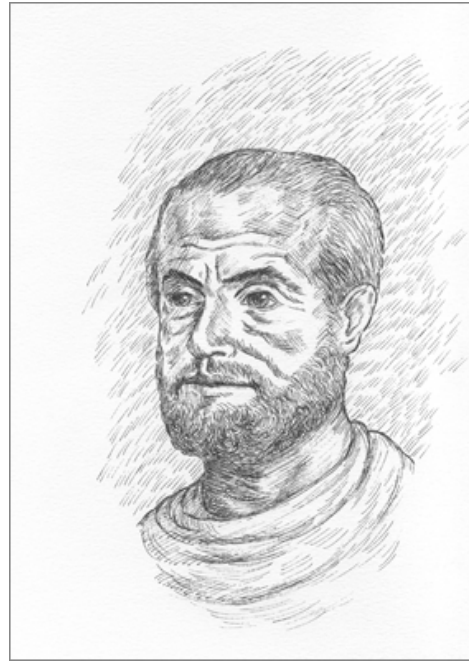
Very little is known of Cratylus, but the books and publications about Hellenistic Greece and Aristotle and his contemporaries and collaborators would fill a library, so this portion of the article will avoid repetition, aim for conciseness, focus on what is new and lesser known, and continue to clarify the perspectives of spiritual science.

The illustration of Aristotle is based on a Roman copy of an original Greek sculpture by Lysippos (c. 330 BC), located in the Louvre Museum in Paris. Lysippos was Alexander's court sculptor. The Roman copy manages to capture a certain quality of the original, the quality of having been quickly,



perhaps even spontaneously sculpted, an approach through which the portrait artist can often capture expressions and deeper aspects of character.

In the fifth lecture of the series titled *Aspects of Human Evolution*, **Rudolf Steiner** stated: "Considering that everywhere in Aristotle one finds a distinct flaring up of the ancient knowledge so often described by us as having its origin in atavistic clairvoyance, it is rather odd that people who profess to read Aristotle today should ignore spiritual science so completely." In these lectures it is also stated that Aristotle could not perceive the spiritual aspect of the stars, but instead founded a philosophy of the world of stars, interpreting what he saw physically.



"In Aristotle everything appears as though in forms of logic - indeed, here one must say that the ancient wisdom has become abstraction, living worlds have been reduced to concepts. But in spite of this - because Aristotle stands at the terminal point of the ancient stream - something of the old wisdom still breathes through his works. In his concepts, in his ideas, however abstract, an echo can still be heard of the harmonies which resounded from the temple sanctuaries and were in truth the inspiration not only of Greek wisdom but also of Greek art, of the whole folk-character." – *Reference 3*.

And such abstraction, or the overlay of *reason* on ancient or atavistic clairvoyance, was the intent of the sages and founders of a science based in nature, which began in the period from the sixth to the fourth centuries BC, and for which Aristotle remains the best-known representative: that human beings should observe and study themselves and the surrounding natural world, including unseen qualities such as the origin of motion or the cause of happiness. In the fourth post-Atlantean cultural age, myths, oracles, omens, superstitions and the luciferic interference of the gods must gradually pale in the beautiful, supremely physical, sunlit existence of the Grecian natural environment and in the intellectual ideals for human behavior and the state.

Although Aristotle had not been initiated, and the mysteries were at that time in decline, both he and Alexander participated in the still viable mysteries of the Samothracian Kabiri of northern Greece. This is detailed briefly in the section **The Samothracian Kabiri and The Categories**. In addition, Aristotle had been initiated in at least two of his prior lives: in the Hibernian mysteries connected with the life of Eabani, and in the Ephesian and other mysteries in the life of Cratylus. These experiences served his full descent into the human existence of Macedon and Greece, his complete embrace of physical existence. "When one reads Aristotle out of a certain inner meditative preparation, one has the feeling that he works directly in the physical human being. It is through Aristotle that the physical human being progresses one step further." – *World History*.

Aristotle became fully aware of the importance of Grecian culture for world evolution and the necessity of spreading this cultural influence to the boundaries of the known world. He granted that even barbarians could be Grecian if in step with the demands of the age. Alexander's conquests were motivated in large measure by awareness of the mission of the cultural age, awareness that had been imparted to him by his teacher Aristotle. – see **Note 4**. In this pre-Christian age, war, conquest and the development of courage was the way of life; the younger culture must conquer and absorb the forces of the older, declining cultures. The *Iliad*, by Homer (ninth century BC), the great poet so admired by both Aristotle and Alexander, graphically depicts, after all, one battle slaughter after another, with the victors hailed as the greatest heroes, as demigods. "Homer makes men better than they are." – *Poetics*.

War characterizes the first half of Earth evolution, ruled by Mars, but healing characterizes the second half, ruled by Mercury. In the Samothracian Kabiri mysteries the pupil knew "that the form assumed by the first of the Kabiri [gods] through the mantric word and its power represented the reality behind Mercury; in the form assumed by the second Kabiri he learned the reality of Mars; and in that of the third Kabiri he learned the reality of Apollo, the Sun." – *Reference 1*.

Mars is also the source of the power of speech.

Aristotle was a realist; he perceived that the majority of the human beings around him were still predominantly of an animal nature in their souls. While individuality or the ego was emerging in the privileged classes, the vast majority of human beings were, at best, still but part of a group soul or caste. A slave could only be a slave for life, a workman could only be a

workman, not a philosopher. Women were inferior because they lacked physical strength and courage and could not go to war. If Homer depicted men as better than they were, Euripides ("Medea") depicted women as they were.

"It is beyond the power of ordinary people to make distinctions." – *Nicomachean Ethics*. "On this subject of reasoning we found positively nothing said before us, but had to work it out by long and laborious research." – *Organon*.

Thus Aristotle founded his school, the Lyceum, for the scientific understanding and development of reason, for the study of animals, plants and the entire natural world; for the study of human behavior, individual, social and political, and for stressing the consequences of the failure to exhibit control and to develop morally. Deeper, esoteric reasons for the founding of this school are detailed in the section **A Conversation Between Plato and Aristotle**.

Might Aristotle ever have come across or read any portion of *The Epic of Gilgamesh*? He compares the epic medium with that of the tragedy in *Poetics*: "[In the epic] the wonderful is pleasing, as may be inferred from the fact that everyone tells a story with some addition of his own, knowing that his hearers like it... Tragedy is the higher art, as attaining its end more perfectly."

"And when what Aristotle had learned in earlier incarnations rose up in his personal consciousness, he was the one able to give the unique definition of tragedy which has become classic." – *Reference 3*.

In 356 BC, at the very hour of Alexander's birth, the temple of Ephesus was burning, torched by Herostratus. Aristotle was then around 28 years old. According to one historic source, Valerius Maximus, "A man was found to plan the burning of the Ephesian Diana so that through [this] destruction... his name might be spread through the whole world."

As noted in the Heraclitus and Cratylus portion of this article, Herostratus may also have harbored resentment and finally hatred for the fact that the esoteric mystery teachings were only for a select group and were forbidden to the general populace, including himself. Such problems can be seen stirring in Plato's *Cratylus* and *Theaetetus*.

## Some Aspects of Aristotle's Biography

By Aristotle's time the bestowal of names was no longer given through spiritual awareness, yet his own name would seem to indicate what has proven true of him: *aristos* meaning "best," and *telos* meaning "purpose or aim." His parents may have seen in their son the one who was best for a certain purpose, while unaware that Aristotle would fulfill such an essential role in establishing the direction for the entire western civilization.

There are very few primary and secondary sources for information on the life of Aristotle (384-322 BC). One of the primary sources, subsequently lost, is **Hermippus**, who lived about one-hundred years after Aristotle. Diogenes Laertius (third century AD), in his biography of Aristotle in *Lives and Opinions of Eminent Philosophers*, drew from Hermippus: "Aristotle was the son of Nicomachus and Phaestias, a citizen of Stagira; and Nicomachus was descended from Nicomachus, the son of Machaon, the son of Aesculapius, as Hermippus tells us in his treatise on Aristotle." Dionysius of Haricarnassus (first century BC) seems also to have drawn his information from Hermippus, in a letter in which he writes that Aristotle's father, Nicomachus, "traced his lineage and his profession back to Machaon, the son of Asclepius." – see *S. Stenudd*. What is important here from the point of view of spiritual science, and that has apparently been overlooked by scholars and historians, is that Aristotle's lineage identifies him as a "Son of God," which means *divine descent*. Asclepius was the Greek god of medicine and healing and his symbol was a staff with a single winding serpent. Again, "In the pre-Grecian age the spiritual leaders and guides of human evolution were called 'Sons of God,' indicating the divine origins of their creation and birth. The Greeks called these guides 'sages,' and in the post-Grecian age they were called 'saints'... thus indicating that the nature of those who were once Sons of the Gods had now become purely and essentially human." – *Reference 3*. As well, Aristotle's birth into such a line of physicians and surgeons certainly contributed to his gifts and capacities for natural and experimental science.

Homer writes of Aristotle's ancestor Machaon in the *Iliad*, IV: "Then Agamemnon said: God send you're right, dear Menelaus! But the wound – we'll have a surgeon clean the wound and dress it with medicines to relieve the pain. He turned and spoke out to Talthymbius, the crier: Go quickly as you can and call Machaon, son of Asclepius, the great healer, call him here to examine Menelaus."

A second important primary source of Aristotle's life is **Ptolemy el-Garib**, el-Garib meaning "the unknown" or "the stranger." Ptolemy el-Garib (fourth century AD) was a Neo-Platonist and a disciple of Porphyry and **Iamblichus** (c. 250-325 AD). His work, *Vita Aristotelis*, is extant in copies preserved by Arabic scholars. In addition to the biography of Aristotle, Ptolemy's work contains numerous aphorisms and anecdotes by and about Aristotle, the text of Aristotle's Will, and a catalogue of Aristotle's writings. According to John B. Morrall, in *Aristotle, Volume 7*, the Lives of Aristotle "divide broadly into two groups – those deriving from the biography of Hermippus and those derivative from the later biography of Ptolemy... Ptolemy's attitude to Aristotle is almost hagiographical in its partiality... By contrast the *Lives* deriving from the tradition of Hermippus includes a large degree of material critical and even abusive of Aristotle."

Regarding Ptolemy's biography, Raul Corazzon, from *Theory and History of Ontology, A Resource Guide for Philosophers*, offers: "Ptolemy's biography has a clear tendency: it is a glorification of Aristotle based on some typically Neoplatonic conceptions. Aristotle is *dios Aristoteles*. He was entrusted to Plato in compliance with an oracle of the God in Delphi. He made an extraordinary impression on Plato, and when Plato went on his second visit to Sicily, he deputed him as head of the school. He was held in great honor by Philip and Alexander and was very influential in political affairs, 'using philosophy as an instrument.' He dissuaded Alexander from attacking Persia, telling him that the omens were unfavorable. He was great as a benefactor, both towards individuals and cities. The inhabitants of Stagira honored him in many ways after his death. They believed that 'their coming to the place where Aristotle's remains were buried would purify their minds.' It is said that a swarm of bees was found around the urn containing his ashes. And so forth."

The sentence "He dissuaded Alexander from attacking Persia, telling him that the omens were unfavorable," probably refers to the best timing for the attack on Persia, as counseled by Aristotle.

This article will reasonably favor the side of Ptolemy based on what spiritual science reveals.

The description from Diogenes of Aristotle's physical appearance is unfortunately derived from Hermippus, and on this matter the frequently-cited *Catholic Encyclopedia* is most likely accurate: "Very little is known about Aristotle's personal appearance except from sources manifestly hostile. There is no reason, however, to doubt the faithfulness of the

statues and busts coming down to us, possibly from the first years of the Peripatetic School, which represent him as sharp and keen of countenance, and somewhat below the average height. His character as revealed by his writings, his Will (which is undoubtedly genuine), fragments of his letters and the allusions of his unprejudiced contemporaries, was that of a high-minded, kindhearted man, devoted to his family and his friends, kind to his slaves, fair to his enemies and rivals, grateful towards his benefactors - in a word, an embodiment of those moral ideals which he outlined in his ethical treatises."

## From Cratylus to Aristotle

In closely examining the connection between Cratylus and Aristotle as revealed by Rudolf Steiner, it is reasonable to seek for evidence of the life of Cratylus in Aristotle. Approximately one-hundred years separates these two lifetimes, a very short span as measured in time and space, yet marked by the immeasurable spiritual and evolutionary break between Gautama Buddha and Socrates. It will be discovered that a considerable amount of scholastic work has been done in the twentieth century regarding a possible youthful work of Aristotle, the *Protrepticus*, which means "exhortation," or argument. Young philosophers were evidently required to prepare a protrepticus to be presented orally to listeners, perhaps in the form of a Platonic dialogue. Aristotle's *Protrepticus* was first compiled by Iamblichus from various sources. Iamblichus's work was reconstructed by Ingemar Düring in the late 1950's, and what Düring refers to as his attempt at reconstruction of Aristotle's youthful dialogue was published in 1961. Continued provisional work on the *Protrepticus* has been done recently by D.S. Hutchinson and Monte Johnson and is available online. The dialogue has three persons: Isocrates, Heraclides and Aristotle.

There are points of controversy among scholars regarding this dialogue, some involving evidence of knowledge of initiation or mystery wisdom with its view of human life as punishment for sin. These passages reveal a certain awareness, a certain dark view of life in the young Aristotle. Quoting both the editors and the dialogue of the *Protrepticus*: "Here Iamblichus stops citing or paraphrasing Aristotle's text; when he resumes the speaker is still 'Heraclides,' who reaches a tremendous conclusion to his speech, that in this world everything other than intelligence is nonsense and foolishness. For one will discover that all the things that seem great to people are an optical illusion. This makes it also right to say that the human creature is nothing and that nothing is secure in human affairs... For the ancients have an inspired saying that says that the soul 'pays

penalties,' and we live for the atonement of certain great failings. For the conjunction of the soul with the body looks very much like a thing of this sort; for as the Tyrrhenians are said to torture their captives often by chaining corpses right onto the living, fitting limb to limb, similarly the soul seems to be extended through and stuck onto all the sensitive members of the body. So nothing divine or happy belongs to humans apart from just that one thing worth taking seriously, as much insight and intelligence as is in us, for, of what's ours, this alone seems to be immortal, and this alone divine... One ought, therefore, either to do philosophy or say goodbye to life and depart hither, since all of the other things anyway seem to be a lot of nonsense and foolishness."

The above passage can be said to reflect the mystery teachings, the Heraclitean influence, Cratylus's withdrawal from life and Aristotle's embrace of the new way of insight, of philosophy.

The next passage from the *Protrepticus* touches upon the existence of the soul prior to and after life, and upon the concept of karma and reincarnation: "The 'divine' Aristotle also tells the reason why the soul on coming hither from yonder forgets the spectacles it saw there, but on leaving hither remembers yonder the things it suffered here; and we must accept the argument. Indeed, he himself says that traveling the road from health to disease forces some people to forget even the letters they had learned, but when going from disease to health no one ever suffers this... For yonder they lived according to nature, but down here contrary to nature. Hence the likely consequence is that souls that go from yonder forget the things there, while those that go yonder from this world carry on having a memory of the things here."

And the last passage here cited may be an allusion to the great flood and the cultural ages that followed: "Now admittedly precision about the truth is the most recent of the occupations. For after the destruction and the inundations they were first compelled to be intelligent about their food and staying alive, but when they became more prosperous they worked out the skills that are for pleasure such as music and so on, and when they had more than the necessities, that's how they undertook to do philosophy. And the progress that has now been made from small impulses in a short time by those whose research is about geometry and speeches and the other educational subjects is so great that no other race has made such progress in any of the skills."

Some scholars may argue that the Neoplatonists paraphrased and added their own beliefs to the *Protrepticus*, in keeping with their concept of the "divine" Aristotle. However, the Neoplatonists' reconstruction would have been as honest and truthful as possible, for they were enlightened men and may even have been initiated in the mystery teachings.

## Aristotle and Spiritual Science

In his 1965 biography, *Aristotle, Founder of Scientific Philosophy*, Benjamin Farrington errs on the side of modern materialistic thinking in his analysis of certain aspects of Aristotle's philosophy, and fails to understand its content of eternal wisdom. Farrington writes that Aristotle made a "major error" in his geocentric view of the universe, but does not recognize that this concept of the universe is spiritual, not physical, and that the concept is moreover influenced by the mystery teachings of the third cultural age, the Egyptian, Babylonian and Chaldean cosmologies. In the spiritual understanding of the universe the earth and humanity are perceived as central, as seeds for the future, as seeds of a new universe. "Prior to reading Steiner, I would not have noticed the curious anomaly in the arrangement of the astronomical bodies: Earth, Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn and the Stars. As a physical scientist I'd have been inclined to scoff at this diagram as an artifact of the foolish, pre-Copernican, Earth-centered view of the Universe. But to Steiner this is an accurate map of the passage of the human spirit during the time between death and rebirth." – *Bobby Matherne, Book Review*.

Farrington writes of Aristotle's "overeagerness as a systemizer – a disease of speculative thought which showed itself most strongly in his cosmology and his theory of the elements... particularly disastrous is his intuition of the fifth element, Ether, as a substance of the eternal heavens." With the use of such words as "overeager," "disease," "speculative thought" and "disastrous," the author writes from the illusory standpoint of the supposed superiority of modern thinking and discovery over and above ancient knowledge. While the spiritual scientific concepts of the etheric world do not compare perfectly with Aristotle's "aether" or "quintessence," they are close enough to what Aristotle perceived as a fifth spiritual or divine element beyond the four elements of earth, water, air and fire.

Farrington explains away the mystery of Aristotle's divine ancestry with what seems to be a medieval interpretation: "Aristotle's father Nicomachus was in the guild of Asclepius, and these were the 'sons of Asclepius.'"



In his Introduction to a 1954 publication of *Rhetoric* and *Poetics*, Professor Friedrich Solmsen wrote: "The tone of finality in which Aristotle speaks sounds like a bid for authority which centuries earlier than ours were too willing to grant..."

It would go too far afield to continue to point out examples of the failures of modern educators and authors to truly understand those aspects of Aristotle's philosophy that are based in ancient knowledge, in eternal wisdom, and are therefore valid for all time. "Wisdom is a union of science and intuitive reason in the fields of loftiest thought and purpose." – *Nicomachean Ethics*.

The following sections will delineate selected areas of Aristotle's philosophy and his times and compare or elucidate them with spiritual science. However, Rudolf Steiner pointed out that there had been no attempt in his work to prove any concord between spiritual science and old philosophies: "You will have recognized that in my *Occult Science* an attempt has been made to produce the things out of themselves [supersensible perception]. Nowhere can one who really understands what is said find in any assertion about Saturn, Sun and Moon, that things are related from historical sources; they are simply drawn forth from the matter itself. Yet, strange to say, that which bears the stamp of our time corresponds in striking places with what resounds down to us out of the old ages." – *The Bhagavad Gita and the Epistles of Paul*.

### *Atlantis*

In addition to the possible reference to Atlantis in the *Protrepticus*, is Aristotle known to have said anything else about Atlantis? There is no evidence that he denied the existence of Atlantis, but there is some evidence that he was critical of Plato's concept of it, in Plato's *Timaeus* and *Critias*. According to Strabo in his *Geography*, Aristotle compared Plato's Atlantis to Homer's Achaean wall, and said, "Its inventor caused it to disappear, just as did the poet the wall of the Achaeans." Another version of this quote: "Plato alone made Atlantis emerge from the waves, and then he submerged it again." Even today the strangest fantasies far outweigh the truth of what is surely a collective memory within humanity of the horrendous end of the great Atlantean epoch, a memory comparable to the expulsion from Paradise that occurred during the Lemurian great epoch. – see *Atlantean Cataclysms*.

In *Cosmic Memory* Rudolf Steiner wrote, "The life mastering power of the Atlanteans first appeared among the members of our race under the mask of mythology... The great inventors among us are the incarnations of 'seers' of the Atlanteans... The aesthetic sense of the Greeks is built up on the basis of directly acting forces which among the Atlanteans were manifested in a magnificent breeding of plant and animal forms." – see **Note 5**.

"The fourth sub-race, the bearer of the Greco-Roman culture, was no longer directly influenced by Manu, but came under the influence of other cultures. It had a different mission... Art, the charming of spirit into matter, was the task reserved for the Greco-Roman race." – *At the Gates of Initiation Knowledge*.

"...In the Grecian age memories of the earthly experiences on Atlantis arose within the souls of the people." – *Universe, Earth and Man*.

### *Echoes of Three Streams*

"Aristotle still has something to say which is like a surviving echo of the three conditions." – *The Bhagavad Gita and the Epistles of Paul*. The confluence of the three spiritual conditions or streams, the **Vedas**, the **Sankhya** philosophy, and **Patanjali Yoga**, are discussed in the *Bhagavad Gita* lectures. The Vedas concern unity and the evolution of the world, Sankhya concerns plurality, the human constitution and the dual nature of humanity, and Yoga the human soul and human evolution. Additionally, Vedas are the Word, Sankhya the Law and Patanjali Yoga the way of Devotion.

If the complete works of Aristotle were available there would perhaps be found a balance of all three streams within them, while there might be a certain expansion and elaboration of the middle stream, Sankhya or the Law. The best way to organize Aristotle's surviving works may be in accordance with the three streams. The various subject headings will be predominantly in one of the three streams with the other two streams also evidenced throughout the chapters or sections.

The Word as directed sound that has a miraculous moral effect on the hearer remains deeply hidden, from prehistoric time to the present. However the **Vedas** can be recognized in the following quotations. From *On the Heavens*: "Heaven is One, and, exempt from decay and generation, is eternal." "For the perfect is naturally prior to the imperfect, and the circle

is a perfect thing." "God and nature create nothing that has not its use." From *On the Soul*: "Voice is the impact of the inbreathed air against the 'windpipe,' and the agent that produces the impact is the soul resident in these parts of the body."

From Lecture Two in the *Bhagavad Gita* series: "In the color teaching of Aristotle we have an echo of the old **Sankhya** philosophy." For Aristotle "a color is green or greenish-yellow when light and darkness counterbalance each other, and reddish when light overrules dark." From *Meteorology*: "In the inner rainbow the first and largest band is red; in the outer rainbow the band that is nearest to this one and smallest is of the same color. The other bands correspond on the same principle. They are almost the only colors which painters cannot manufacture, for there are colors which they create by mixing, but no mixing will give red, green or purple. These are the colors of the rainbow, though between the red and the green an orange color is often seen." Ancient Grecian perception of color appears to be different from that of today.

The Sankhya philosophy is also reflected in the following quotations. *On the Soul*: "The soul must be separated from the body, but must fall within the science of nature." "Both sleeping and waking presuppose the existence of the soul and of these, waking corresponds to actual knowing, sleeping to knowledge possessed but not employed." *Politics*: "Hence it is evident that when seeking for justice men seek for a mean or a neutral, and the law is the mean."

Echoes of the third stream, **Patanjali Yoga**, can be recognized in all of Aristotle's teachings on the qualities of the soul. *Politics*: "The quality of courage, for example, is not intended to make money, but to inspire confidence." *Nicomachean Ethics*: "Happiness is a divine gift, a gift of the gods... For happiness demands, as we said, a complete virtue and a complete life." "Virtues are not emotions; they are real faculties." *Rhetoric*: "So all acts of concentration, strong effort and strain are necessarily painful."

While there is very little of a personal nature in Aristotle's work, an underlying mood or feeling of humility and reverence for the Creator and the wonders of nature and the soul are always evident, even when he is describing the darkest sides of human nature. The mood of Devotion is also apparent in the eulogy to his great friend Hermias, in passages of poetry, and, in his Will, in the request that statues should be raised in honor of the gods Minerva and Jupiter.

## Human Evolution, A Conversation, The Categories

In Lecture Five of *Aspects of Human Evolution*, Rudolf Steiner speaks of the philosopher Franz Brentano (1838-1917) who had recently died. "Those who knew him, even if only through his work, saw him as representing modern man, struggling with the riddle of the universe... He was not the kind of philosopher one usually meets nowadays; unlike modern philosophers he was first and foremost a thinker, a thinker who did not allow his thinking to wander at random. He sought to establish it on the firm foundation of the evolution of thought itself. This led to his first publication, a book dealing with Aristotle's psychology, the so-called *nus poetikos*. This book by Brentano, which is long out of print, is a magnificent achievement in detailed inquiry...

"Many of the expressions used by Aristotle are no longer understood. However, they are reminders that there was a time when the individual members of man's soul being were known; not until Aristotle did they become abstractions. Franz Brentano made great efforts to understand these members of man's soul precisely through that thinker of antiquity, Aristotle. It must be said, however, that it was just through Aristotle that their meaning began to fade from mankind's historical evolution. Aristotle distinguishes in man the vegetative soul, by which he means approximately what we call ether body, then the *aesthetikon* or sensitive soul, which we call the sentient or astral body. Next, he speaks of *orektikon* which corresponds to the sentient soul, then comes *kinetikon* corresponding to the intellectual soul, and he uses the term *dianoetikon* for the consciousness soul. Aristotle was fully aware of the meaning of these concepts, but he lacked direct perception of the reality. This caused a certain unclarity and abstraction in his works, and that applies also to the book I mentioned by Franz Brentano...

"I have already drawn your attention to the fact that Franz Brentano himself estimated that his work on psychology would fill five volumes, but only the first volume was published. It is fully understandable to someone who knew him well why no subsequent volumes appeared. The deeper reason lies in the fact that Brentano would not – indeed according to his whole disposition, he could not – turn to spiritual science. Yet in order to find answers to the questions facing him after the completion of the first volume of his *Psychology* he needed spiritual knowledge. But spiritual science he could not accept and, as he was above all an honest man, he abandoned writing the subsequent volumes. The venture came to a full stop and thus remains a fragment."

"The necessity for spiritual science is an objective fact of human evolution."

### *A Conversation Between Plato and Aristotle*

"Now there came a very important turning-point, which is expressed very clearly and even historically in the transition from Plato to Aristotle... The following scene took place between Plato and Aristotle, at a time when Plato was very old, and really at the end of his earthly career. I must of course clothe in words what naturally occurred in a much more complicated way. Plato said to Aristotle somewhat as follows: 'Many things I have told you and my other pupils may not have seemed correct to you, but what I have told you is really an extract of the most ancient holy Mystery wisdom. Human beings will, however, in the course of their evolution acquire such a form and such an inner organization, which will gradually lead them to something certainly higher than we now possess, but this will at the same time make it impossible for them to accept natural science in the way it is presented to the Greeks.' Plato made this clear to Aristotle. 'Therefore, I will withdraw myself for a time,' said Plato, 'and I will leave you to yourself. In the world of thought, for which you are so especially endowed, and which will become the thought-world of humanity for many centuries, try to build up in thoughts what you have learned here in my school.' So Plato and Aristotle separated, and Plato therewith fulfilled, as commanded, a high spiritual mission through Aristotle.

"I am obliged to describe this scene in this way; but if you look in the history books... it is there described: 'Aristotle was always a headstrong pupil of Plato's; so that Plato once said that though Aristotle was a gifted pupil yet he was like a horse that was trained by someone and then kicked its trainer with its hoof...' That is the account given in the history books." – *Reference 1.*

### *The Samothracian Kabiri and The Categories*

"And there came the moment when through the influence of the Mysteries of the Kabiri there arose for Alexander and Aristotle something like a memory of the old Ephesian time which both of them had lived through during a certain century... But in this remembrance, in this historic remembrance of an ancient time, there lay a certain power to create something new. And from that moment there went forth the power to create a new thing, yet a strange new thing which has been little noticed by mankind. You must come to understand what was the real character of the new creation that went forth from the working together of Alexander

and Aristotle... Now when the cosmic sounding in the Moon was there again and Aristotle and Alexander recognized what the fire at Ephesus had signified, when they saw how this fire had carried forth into the far ether of the world the content of the Mysteries of Ephesus, then it was that there arose in these two the inspiration to found the Cosmic Script. Only the cosmic script is not founded on abcdef. As our book writing is founded on letters, so is the Cosmic Writing founded on thoughts. Now there arose the letters of the Cosmic Writing.

"If I now write them down before you they are as abstract as abcd: Quantity, Quality, Relation, Space, Time, Position, Activity (or Action), Passivity (or Suffering). There you have so many concepts. Take these concepts which Aristotle first expounded to Alexander and learn to do the same with them as you have learned to do with abcd. Then with [them] you will learn to read in the Cosmos." – *The Mysteries of Ephesus, The Aristotelian Categories*. – see *Note 6*.

## Into the Future

After their deaths, Aristotle and Alexander, as before them Eabani and Gilgamesh and Cratylus and Artemusia, lived on and continued to be active in the spiritual world for a long period of time, possibly not fully incarnating again until the eighth and ninth centuries AD. This time period, under the rulership of the Archangel Raphael, who is connected with Mercury, brought to light the emergence of the Quest for the **Holy Grail** and some of the first new manifestations of Christ, now descended into the earth, now the Spirit of the Earth. From the *Karmic Relationships* lectures, Aristotle and Alexander had centuries earlier witnessed, from the spiritual world, the departure of Christ from the sphere of the Sun towards Golgotha. This called forth in their souls "the challenge to set a new beginning – not to continue what was already on the earth but to begin completely anew."

The question arises, Would they not have incarnated in Alexandria, Egypt, when that city was at its zenith? "Once only they paid, as it were, a fleeting visit to the earth in the first centuries in a district not without interest for the anthroposophical movement. Then they returned again to the spiritual world..."

In 869 AD the entelechies of Aristotle and Alexander met, in the spiritual world, with Haroun al-Raschid (c. 768-814 AD) and his counselor. This coincided with the Council of Constantinople (Istanbul) during which the

concept, the truth of *spirit* was eliminated from the threefold teaching of the composition of the human being, body, soul and spirit, and was replaced with the twofold and dual concept of the body and soul. This meeting was actually a spiritual confrontation or battle that in earthly life was reflected in the Quest for the Holy Grail and the union of early European Christianity and the far more splendid Arabic cultures, cultures that had preserved Aristotle's works. "For the natural science that Aristotle was able to pass on to Alexander needed for its comprehension souls that were still touched with the spirit of the Ephesian age, the time that preceded the burning of Ephesus. Such souls could only be found over in Asia or in Egypt, and it was into these parts that this knowledge of nature and insight into the Being of Nature were brought, by means of the expeditions of Alexander. Only later in a diluted form did they come over into Europe by many and diverse ways – especially by way of Asia Minor, Africa and Spain – but always in a very diluted or, as we might say, sifted form. The writings of Aristotle that came over into Europe directly were his writings on logic and philosophy. These lived on, and found fresh life again in medieval scholasticism."

"...For we can see how the expeditions of Alexander and the teachings of Aristotle had this end in view: to keep unbroken the threads that unite man with the ancient spirituality, to weave them as it were into the material civilization that was to come, so they might endure until such time as new spiritual revelations should be given... Both streams [Aristotle and Alexander] have lasted up to the very moment when it is possible to begin a renewed life of spirit." – *Reference 20*.

However, Haroun al-Raschid and the opposing forces that he represented did not want Christianized Aristotelianism, only the teaching of natural science that has gradually assumed the form of today's scientific materialism, devoid of any true concept, any reverence for divinity and the Creation; devoid of spiritual science.

"Henceforth, Aristotle must work – Aristotle who already in antiquity was equal to the concepts and ideas of the fifth post-Atlantean age." – *Karmic Relationships*, 1924.

## Notes

1. In the book *Rudolf Steiner's Mission and Ita Wegman (Die Menschheitsaufgabe Rudolf Steiners und Ita Wegman)*, by Erich and Margarete Kirchner-Bockholt, it is revealed that, shortly before his death, Rudolf Steiner gave to Ita Wegman a written note listing five of his past lives: Eabani, Cratylus, Aristotle, Schionatulander, and Thomas Aquinas. Margarete Kirchner-Bockholt discovered the note in a book. The note also revealed that Ita Wegman had been Gilgamesh, "Mysa," and Alexander the Great. The Brunnen von Christus series of articles will offer a concise anthroposophical study of these individuals and the times in which they lived.
2. A contribution from James Gillen: "I was thinking earlier today of a Luke source variant of the Lord's Prayer in a footnote to the Oxford English Bible which reads: "May the Holy Spirit descend upon us and cleanse us." I assumed that this was specifically rejected due to its association with all the other Gnostic influences redacted in the Constantine official Church – but then it came to me that this was really related to the Essenes. When I read that the "Essenian roots are very ancient," I immediately thought of John Baptist and Jesus together in Essene communities – connecting with what was still vital and pure in the core of what could be experienced there. And specifically in relationship to the Holy Spirit verse – which I had always felt was meant as a secret teaching/experience of the transition from the first section of the Lord's Prayer (three petitions) and the second section (four petitions) – this is about bringing the night (first section) into the day (second section). Therefore this also links to the "communications by night" thread as well, for which, of course, the conversation with Nicodemus is a sterling example of the archetype of a process, for which we can assume Nicodemus, addressed by Christ Jesus as a Teacher of Israel, was prepared by the Essenes.

"We have to remember that the night/day split is a consequence of the Fall, that humanity would have had more of a twilight consciousness in our unfallen state, that Lucifer draws us up into the night and Ahriman yanks us into the day. Hovering into the transition as we have discussed before is a source of Inspiration that is a reminder and promise of our unfallen dwelling-state. Another reading of the Gate of the Essene community – which Rudolf Steiner



in *The Fifth Gospel* lectures describes as a portal through which Lucifer and Ahriman could not enter – is that the Essenes practiced this "dwelling in the unfallen state."

3. The connection of Lao Tzu with Mani was noted in the fourth century AD by a Taoist priest named Wang Fu, who composed a work titled *Scripture of the Conversion of the Barbarians*. The book was controversial, especially among Buddhists, and more was added to it over time. From a post ninth-century edition "...we find the story of Lao Tzu forecasting at the assembly of P'i-mo in 1028 BC his many future manifestations, one of which will take him to the country of Su-lin where he will become Mani." - Notes are taken from the book *Manichaeism in the Later Roman Empire and Medieval China, a Historical Survey*, by Samuel N.C. Lieu, published by the Manchester University Press, 1985. Certain contemporary Manichean sects of Gnostic Christianity, i.e., the Nazorean Essenes, regard Lao Tzu as an incarnation or manifestation of Mani.

4. Very much in tune with far later times, the young scientist and explorer, Stephan A. Schwartz, set out in 1979 to find the tomb of Alexander in Alexandria, Egypt, using the combined abilities of several gifted psychics. Just prior to this group exploratory work, which he called The Mobius Group, Schwartz visited a historian at Oxford, Peter Fraser, author of the three-volume book, *Ptolemaic Alexandria*. He asked Fraser what he thought of the idea of Alexander as a man driven by a mystic vision. Fraser responded, "I think the great achievement is military... The visionary aspect, the cultural aspect, in which he had enormous significance – because of what he achieved in a military sense – is secondary, in my opinion, to his own personality. What Alexander achieved in a military sense altered the face of the world, but whether this is what he intended..." Fraser shook his head. "I believe he did not intend a great cultural revolution. What he sought was what he achieved – the destruction of the Persian ruling house, and the Persian army. Up to that point of the destruction of the Persian army it seems to me a mistake to see anything beyond a military purpose." "But why," I asked, "did he continue after he had succeeded, after he had seen Darius dead?" "Ah, the great enigma: Why? Why, when he had conquered the Persian army in 331 did he not then retrace his steps and go back to Macedonia? Why did he go on in a series of long and difficult operations that took him across the Indus... performing no very significant military operations. Ultimately, it's a question we cannot answer with assurance." - From *The Alexandria Project*, Stephen A. Schwartz, Delacorte Press, 1983.
5. Rudolf Steiner's use of the word "race" refers to the people or representative humanity of the present fifth post-Atlantean cultural age, whom he has traced from primeval and prehistoric origins, in *Cosmic Memory*. In the fifth post-Atlantean age, the age of the consciousness soul, the bearers of the progressive stream can be of any race, religion or nation. From Lecture Seven of *The Book of Revelation and the Work of the Priest*, 1924: "The impulses of the Son, however, do not enter into the forces of heredity. They have to be absorbed by the soul and worked on by the soul; they must expand the soul to such an extent that it becomes free of bodily forces, free of the forces of heredity."

6. James Gillen placed ten of Aristotle's Categories on the ten branches of the Tree of Life, or Tree of Sephirot. This chart is available online as James Gillen has included it as a contribution to the book, *The Writing of the Heart*. See **Brunnenvchr.org**.
7. The translation of Plato's *Cratylus* is by Benjamin Jowett. From the Classics Online at Classics.mit.edu/Aristotle: On the Heavens, translated by J.L. Stocks; Meteorology, trans by E.W. Webster; On the Soul, trans by J.A. Smith, and The Athenian Constitution, trans by Sir Frederic G. Kenyon.  
  
Politics, Metaphysics, Nicomachean Ethics, and Organon are quoted from Aristotle: On Man and the Universe, Classics Club Edition, edited by Louise R. Loomis, 1943.
8. Special thanks are extended to Mark Haberstroh, Robert S. Mason and James Gillen for reading and offering comments and suggestions for this article.

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Many of the lectures cited, as well as the books by Rudolf Steiner, are available Online on the Rudolf Steiner Archives. The Archives are at [rsarchive.org](http://rsarchive.org).

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Illustrations by Martha Keltz



# 5 Lives of Schionatulander and Saint Thomas Aquinas

Source: <https://tcpubs.com/brunnen/articles/schionatulander-and-aquinas.html>

*"For now we see in a glass dimly, but then face to face." – Paul, Corinthians 1, 13:12*



Thomas Aquinas

Article by Martha Keltz

## Part One: Schionatulander and the Grail

Opening Quotations, From Rudolf Steiner

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*"All the legends connected with King Arthur and the Round Table represent the repetition of the experiences of earlier ages in the Sentient Soul [third cultural age]; all the legends and narratives which are directly connected with the Holy Grail, apart from Parzival, represent what the Intellectual Soul had to go through; and all that finds expression in the figure of Parzival, this ideal of the later Initiation insofar as this later Initiation is dependent on the Consciousness Soul, represents the forces which must especially be made our own through the Consciousness Soul [the present fifth cultural age]. So the interaction of the three soul-principles in modern man is presented in a threefold legendary form. And just as we can discern deep secrets of the human soul in old legends, so can we now also sense in them deep secrets of the mysteries of the modern age." – The Mysteries of the East and of Christianity.*

*"...You must not think that words which are used in occult works, be it in the form of prose or poetry, arise in the same way as do words in other works. Such spiritual or occult works – which really spring from truth, truth about the world and its mysteries – come into existence when the soul allows world-thoughts to speak through it, lets world-feelings inflame it. Then, what has been created are those thoughts and feelings from Beings of cosmic or universal will." – On the Meaning of Life.*

*"The Knights of King Arthur's Round Table represented the young nature forces, which then underwent a change in the Knighthood of the Grail to gain conscious spiritual power. Through that we have the connection of the old occult knowledge to the new Christian knowledge." – First Esoteric School.*

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## **Schionatulander in Legend and History**

As with Cratylus, the life of Schionatulander may also be seen as a life connecting the past with the future, a life known from legend and literature. A recent translator of Wolfram von Eschenbach's *Parzival*, Cyril

Edwards, has offered an analysis of the name Schionatulander, noting that it is probably anagrammatic in origin. Schion is compared to the Old French *juene*, which means young, and atulander is a loose anagram of *tavulander*, which means table round. Thus the name can be said to mean "Young Knight of the Round Table." The name of the childhood love of Schionatulander, Sigune, is an anagrammatic formation of the Old French *cosine*; she is the cousin of Parzival.

Taking into consideration the fact that the legends connected with King Arthur represent the recapitulation of the third cultural age, a link can be seen between the life of Schionatulander and that of Eabani. And similar to the transition from Cratylus to Aristotle, a great world teacher, Thomas Aquinas, steps into the public arena or onto the world stage following the largely unknown life of Schionatulander. Overall, as well as the development from the old occult and pagan knowledge to the new Christian knowledge, and from the physical to the spiritual warrior, a third evolutionary development can be recognized as occurring within the *blood*. The personalities of the Grail sagas are almost all related by blood and are landholders, whereas Thomas is born into an aristocratic family – from which he has received an unwieldy body – and comes into great conflict with them in childhood and youth. Shocking for his day, he rejects his noble lineage and family role to become a mendicant friar. It would seem that the individuality incarnated in Thomas is already released to a great extent from the forces of heredity. – see *Note 5, From Cratylus to Aristotle*. Might such a spiritual advancement have been made possible through the life and sacrifice of Schionatulander?

As Gilgamesh grieved over the lifeless body of his counselor Eabani, Sigune grieves over the body of Schionatulander, which lies in her arms. In this picture yet another transition and transformation is evident, in the expression of love, for Schionatulander has sacrificed his life for Parzival. All that Aristotle so laboriously worked through in abstract thought about the different kinds of friendship and love, from selfish forms of love to the highest possible selfless love, is actualized in the life of Schionatulander.

In the depiction of Sigune with the dead warrior, the image of Mary the Mother grieving over the body of her son Christ-Jesus also arises in consciousness, and Schionatulander's sacrifice may be compensating in some measure for Parzival's abandonment of his mother, Herzeloyde.



The death of Schionatulander also achieves resolution in development and a sundering from the past, in the sense of casting off what would hold one back from the past. "The inspiration which came from the spiritual forces of the Sun and Moon were represented by King Arthur and his wife Guinevere. Thus in King Arthur's Round Table we have the humanized Cosmos. What we may call the pedagogical high school for the Sentient Soul of the West proceeded from King Arthur's Round Table. Hence we are told – and the legend here refers, in pictures of external facts, to inner mysteries which were taking place in the dawn of that epoch in the human soul – how the Knights of King Arthur's Round Table journeyed far and wide and slew monsters and giants. These external pictures point to the endeavors of human souls who were to make progress in refining and purifying those forces of the astral body, which expressed themselves for the seer in pictures of monsters, giants and the like. Everything that the Sentient Soul was to experience through the later Mysteries is bound up with the pictorial concepts of King Arthur's Round Table." – *Reference 1*. Here one recalls the physical battle of Eabani against the giant Humbaba, and the North Wind's dispersal of Tiamat to places undisclosed (*The Epic of Gilgamesh*).

Chretien de Troyes, who wrote his *Perceval* around 1190, describes Schionatulander's death as a beheading. From the translation of *Perceval* by Burton Raffel: "And so she grieved, mourning a knight who lay in her arms dead, his head cut off." The beheading symbolizes the sundering from the past. However, Wolfram, who completed Chretien's unfinished work from 1198 to 1208, tells us that Schionatulander's death occurred in a joust with Duke Orilus, out of whose shield and whose helmet sprang many live, combative dragons. This is referring to the use of black magic, although Orilus is later defeated in a joust with Parzival. Orilus also personifies the abuse of women through jealousy, control and physical cruelty. It is the black magic or evil issuing from *Chastel Merveille*, Castle of Marvels, that Rudolf Steiner is referring to in the following passages (*Reference 1*): "Everything that was undertaken by a power hostile to the Grail, and whereby also Amfortas was wounded, is finally to be traced back to the alliance which Klingsor had contracted with the stronghold of Iblis... In the middle of the Middle Ages, *Calot bobot* in Sicily was the seat of the goddess called Iblis, the daughter of Eblis [Lucifer]... and with her the evil magician Klingsor united his own evil arts, through which in the Middle Ages he worked against the Grail."

In history, Klingsor was the Duke of Terra de Labur, a district of what is now Southern Calabria.

In contrast with Chretien's poetic simplicity, Wolfram richly and profusely imposes the culture and values of his day on the earlier time period – from the turn of the eighth to the ninth century – when the events described in the Grail sagas actually took place in history. There were no romantic or chivalric jousts in the ninth century; pre-European civilization underwent a dark and bloody development that was controlled by Charles the Great (742-814), or Charlemagne as he is known in legend.

Schionatulander, whose actual name has apparently not survived in history, was a young nobleman who first served as a page or scribe and would then have become a vassal of King Charles. As designated in Wolfram's time, his lands were located northeast of Grenoble, in the area of Provence, near Burgundy. On the other side of the Alps was Lombardy (Italy), ruled by Pepin, one of Charles's sons.

Wolfram tells us that Schionatulander went with Gahmuret and a small group to Spain in a clandestine expedition against the Arabs, and that Gahmuret, Parzival's father, was killed at that time, before Parzival was born to Herzloyde. According to history Charles began his wars against the Arabs with the campaign of 778, and after failing to take Sargossa in northern Spain he discontinued the campaign due to the far greater threat of new Saxon rebellions in the north. Historians generally believe that the Arabs did not pose a serious threat to the Frankish kingdom in the eighth and ninth centuries.

If Parzival was 12 years old in 800, his birth date, the year of his father's death and the clandestine expedition would have occurred around 788, when Schionatulander was 14 or 15 years old, possibly younger.

Schionatulander probably met Haroun al-Raschid (Caliph of Baghdad, 786-809) when al-Raschid visited Charles in Aachen (present-day Aix-la-Chapelle) in 801. The Caliph was hopeful that Charles as the new Roman Emperor would diminish the Byzantine Empire in the East. It was in 801 that al-Raschid brought Charles the gift of the elephant, which Charles named Abul-Abbas or Abu-el-Abbas.

As for the time of Schionatulander's death, according to Chretien five years had elapsed between Perceval's first visit to the Grail castle (*Munsalvaesche* or Mount Salvation) and his meeting with the Hermit. The events of the Grail saga occurred from 800 to 815, a time of relative peace in the warring life of Charles. So Schionatulander probably died around 805 or 806. Orilus, whom Chretien called the "Haughty Knight," became known as the

Burgundian when he took over Schionatulander's lands. Not long after Schionatulander's death, Charles lost two of his sons. Pepin, king of Italy died in 810, and Charles II (who would have inherited the entire kingdom after Charles's death) died in 811. The entire Frankish kingdom was consequently left to the third son, Louis the Pious.

In *Charlemagne, Father of a Continent*, author Alessandro Barbero writes: "Since 806 there had been a sudden increase in the number of eclipses of the sun and moon, and on one occasion a dark spot had obscured the brightness of the sun for an entire week." Barbero, by way of dismissing astronomical significance, notes that Charles survived these and many other omens by several years.

The illustration of Louis the Pious is taken from a ninth-century illuminated manuscript reproduced in the 2009 publication, *The Inheritance of Rome, A History of Europe from 400 to 1000*, by Chris Wickham, although the bodily proportions have here been corrected. There is nothing romantic about this personality in his Roman military costume. From the above book, Louis was "famous for not smiling." The times afforded very little cause for joy.

How much can the sagas be depended upon for the actual facts of history? Far more than scholars and historians are willing to admit if the sagas are interpreted correctly. Wolfram had a friend, teacher and valuable source in "Kyot." In Book IX of *Parzival*, he says that Kyot, known as *la schantiure* (Old French for 'the singer'), was a respected scholar. Kyot had found a "heathen script" lying neglected in Toledo, written by "Flegetanis," who had been renowned for his skills. Wolfram states that Kyot and Flegetanis had provided for him the secure foundation for his *Parzival*. He reveals that Flegetanis was a visionary, "born of Solomon's line, begotten of age-old Israelite stock... He was a heathen on his father's side, and knew well how to impart to each of us each star's departure and its return arrival. Flegetanis saw, with his own eyes – modestly though he spoke of this – occult mysteries in the constellations. He said there was a thing called the



Louis the Pious

Grail, whose name he read immediately in the constellation – what it is called: A host abandoned it upon the earth, flying up, high above the stars."

Flegetanis was a soul still touched with the spirit of the Ephesian age. He surely knew of Schionatulander's connection with the third cultural age, and of his spiritual significance. Kyot, the Provençal, must also have understood Schionatulander as a fellow countryman.

Less than 200 years after the death of Mohammed (570?-632), the Spain of Flegetanis's day had a highly advanced civilization, especially in Cordoba. "The early centuries of Arab rule in Spain were splendid. Scholarship was promoted, including the science of agriculture. By the ninth century the Andalusian capital of Cordoba was dotted with gardens [*al-Andalus* is Arabic for Spain]. Architecture displayed aesthetic genius, the Mosque of Cordoba was built in 786. Arabic numerals had replaced the Roman ones. The writings of the ancient Greeks, eclipsed for hundreds of years, were reborn; the scientific and philosophical treatises of Aristotle, the geometry of Euclid, Plato's writings..." – from *The End of Days*.

### *Saint Odile*

Many anthroposophists refer to the importance of Odile (c. 662-720), whose name Rudolf Steiner also gave to Ita Wegman in connection with Schionatulander and Sigune. – see *Note 1, From Cratylus to Aristotle*. Odile had been born into a noble family of the Alsace region. According to a tenth-century *Vita*, she was blind at birth. Her father rejected her, but her mother took steps to save her. At Odile's baptism at the age of 12 (near the time of the emergence of the astral body) her sight was miraculously restored. Her father was deeply moved by this and founded a convent in her honor, Hohenburg Abbey, in the Vosges Mountains. Charlemagne granted immunity to Hohenburg, and this was confirmed by Louis the Pious in 837. In historic tradition, Odile is represented with a book that has an illustration of two eyes on the cover.

Schionatulander, like the other knights of his time, traveled constantly and extensively. "Spiritual wisdom can be carried anywhere today, because we have reached a transition stage leading towards the sixth [cultural] age and these things are no longer tied to particular localities, but in the Middle Ages it had to be sought in certain definite places." – *Reference 1*. Schionatulander would have visited Hohenburg Abbey, perhaps with Sigune, as well as the areas of Basle and Arlesheim. These areas were not

far from his own lands. The life of Odile and her physical environment may have spoken to him of the future restoration of spiritual sight or clairvoyance through the gradual advent of the Grail as increasing presence of Christ working within the earth and within humanity. As the loss of ancient, atavistic clairvoyance leads to the necessary descent into dark matter, into the material world, the renewal of fully conscious spiritual perception was not possible for the people during the Middle Ages; it could only begin to arise at the completion of Kali Yuga (3103 BC-1899 AD).

## **The Coming Age of Pisces**

Hohenburg Abbey was built on the site of an ancient Celtic settlement, as could be said of many fortresses and towns in the Frankish kingdom and surrounding countries, including Britain and Ireland. The Franks originated from Germanic tribes who migrated from East to West, predominantly in the fourth and fifth centuries. A ruling dynasty was established by the Merovingians, descendants of the warrior-king Meroveus or Merovech. This dynasty was overturned by the Carolingian dynasty, founded by Charlemagne's paternal grandfather, Charles Martel, in 737.

The western Roman Empire fell in 476, sacked by the Lombards, another Germanic tribe who dominated much of Italy. However, the eastern Roman Empire, the Byzantine Empire, remained powerful in the eighth and ninth centuries. It had been founded by Constantine, the first Christian Roman Emperor, in 330.

The pre-existing peoples of the country once called "Gaul" (France), whether Celts or Romans, were looked down upon by the Franks and were called "Welsche" (A. Barbero). In the sagas, when Parzival is determined to be a knight, his mother Herzeloyde dresses him in the peasant clothes of the Welsh. As instructed by his mother, he tells everyone that he is from Wales.

It becomes increasingly clear from both historic and literary sources that in the eighth and ninth centuries a spiritual preparation of unprecedented depth and complexity was underway toward the evolutionary direction for the coming fifth cultural age, the age of the consciousness soul, the age of Pisces, signified by the zodiacal Fishes. This age began in the year 1413 and will continue until approximately 3573 AD. The development of the consciousness soul must stand on the firm foundation of reason, on the intellectual soul and on correct thinking, for this development involves increasing awareness and the deepening and expansion of consciousness,

which means a more mature and hence more difficult confrontation with some age-old challenges of humanity and of individuals: uncontrolled passions and desires, evil, illness and death. As the Ram signifies the head, the sign of Pisces refers to the feet and to the generative organs.

Alessandro Barbero and other historians pass harsh judgments on Charlemagne as a Christian, for his constant aggressive warfare, his forced conversions, the massacre of the pagan Saxons at Verden in 782, and his numerous wives and concubines. Barbero posits the massacre at Verden as a causative factor in twentieth-century Nazism. – see **Note 1**. But Charlemagne cannot be judged by the standards of modern consciousness; the consciousness of his time period was distinctly different from that of today.

Both Augustine and Thomas Aquinas wrote of the necessity of the "just war" (*bellum justum*), which was applicable up until the time of Joan of Arc (1412-31), but not beyond that time, not beyond the beginning of the fifth post-Atlantean age. In ancient times the power of mass-suggestion "was exercised in such a way that the workers [and soldiers] assembled through their own free will. It would not be right to make use of such a force today, but at that time men were not so individualized, and when temples were to be built to serve mankind's needs, priests were justified in using these methods to achieve their ends. The Crusades and the Army of Joan of Arc are other examples of such mass-suggestion. Sometimes fanatics who are rather unbalanced tend very much in this direction." – *Reference 3*.

Even owing to the differences in consciousness, however, many events in physical life, and consequently in spiritual life went seriously awry during the reign of King Charles. The sagas inform us of this.

## **The Grail Sagas and Their History: Spiritual Scientific Interpretations**

A new post-Golgotha Mystery School of Christ on Earth, within the Earth and within receptive human hearts, is described in the Grail sagas, when the great Leader-Initiate, whom Wolfram calls Titurel, together with Charlemagne laid the foundations for the future Christian Europe. The path of Christ was East to West and He was to be the spiritual leader of western civilization. "Charlemagne was the reincarnation of a high East Indian adept and an instrument of the spiritual individuality that is symbolized by the name Titurel." – *Esoteric Lessons*. In *Parzival*, Titurel does not appear to be fully incarnate, nor does the realm of the Grail itself. Parzival has a

glimpse of *Titirel* in a chamber, and Wolfram describes him as "even greyer than the mists," obviously a very old soul, and later described, in the fragment *Titirel*, as a warrior. Thoughts linger on immortality, on Atlantis and the time before Atlantis, on the first cultural age – the age of India – and on the time period of Heraclitus and Cratylus. Notably, Wolfram reveals that Titirel suffers from a disease of the foot and is crippled. Ancient accounts have described Mani (founder of Manicheanism) as having a deformed foot.

### *King Arthur*

In order to begin to understand the individuality known as "King Arthur," it is necessary to again delve into the mysteries of divine descent or the divine origins of humanity. Heraclitus knew the "King Arthur" who was associated with the star Arcturus, the "Watcher" or "Guardian" of the Bears, Ursa Major and Minor. *Arktos* is a word of Greek origin for bear, and *Arktouros* means bear keeper. From an internet site, *The Celtic Bear*: "The Celts had two goddesses that took the form of the Bear: Andarta ('powerful bear') and Artio. In other cultures there is the bear god Artaois, Ardeche, or Artho. The names are from 'Art,' which means bear, stone or god. The constellation of the Great Bear was known as Arthur's Wain, Arthur's Plow. Midwinter is the time of Alban Arthuan/The Light of Arthur and the Winter Solstice..." The bear hibernates and gives birth in winter; symbolically it is associated with reproductive processes that are unconscious or instinctual. It becomes the mission of "Arthur," who serves Michael, to protect reproductive forces and the higher soul qualities and creative capacities of humanity from the adversary, from the dragon. Saint George is depicted as destroying the dragon with his lance, and in the background of such pictures can often be seen a girl kneeling in prayer. It was the division of the sexes during the Lemurian Epoch that brought forth *knowledge* (conscious perception, the sentient soul) of which death is an essential ingredient.

"And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery. And another portent appeared in heaven; behold a great red dragon..." – *Revelation 12: 1-3*.

The innocent girl also signifies the qualities of truth, beauty and goodness within the human soul, as the white lily. – see **Note 2**.

As both the Arthurian and the Grail legends have their origins in Celtic myth, Arthur may at one time have been the great king of these people, or the "Folk-Soul," and led them on their vast migrations throughout all of Europe. Eventually the culture of these people, that had originated first in Asia Minor and then in the Hibernian mysteries of the third age, died out, and the Celts were absorbed into the Roman civilization. – see **Note 3**.

The Arthurian legends point to the fact of Arthur's divine powers in the work of the transformation of the elemental kingdoms and the nature forces through the reception of the new healing Spirit of the Earth, the Christ. In this work Arthur was assisted by the "white magic" of Merlin. From pre-Christian times to the ninth century, Arthur would have become fully human, would have become a worldly warrior-king in the sense of following the Christ from the divine to the human experience. Yet his individuality would also have been manifest in others, as the great Oriental Master, Mani, was manifest in Parzival and in the events of the time.

Even historians who do not factor in spiritual science indicate the manifestation of Arthur in Charlemagne: "According to legend, Charles surrounded himself with the twelve bravest and brightest men in his kingdom, who became known as his *paladins* or chosen knights. Although the term paladin and their exact number appear to be embellishments, we know from Einhard's biography that Charles did take a number of his closest advisors with him [to wars]... Roland or Hroudland was probably a paladin..." – *The Importance of Charlemagne*.

It does not contradict the power of divine manifestation when Wolfram tells us that Arthur was incarnate in the ninth century, and during the time period of the events of the Grail (800-815) he evidently traveled from his home in Britain to dwell temporarily in the Frankish kingdom – perhaps in Brittany – until the crises had passed. He may have been present at the death of Charlemagne.

Despite all the flurry, writes Brian M. Fagan, "nothing has been found which is explicitly identified with an historical Arthur." The Once and Future King will be "dug up and debated over by each generation." – *The Seventy Great Mysteries of the Ancient World*.

However, through spiritual science, solutions to many great mysteries can be discovered. "The necessity for spiritual science is an objective fact of human evolution." – *Aspects of Human Evolution*.



## *Amfortas*

In his meeting with the Fisher King, Amfortas, Parzival arrives at the gate of the age of Pisces. The Grail castle to which Amfortas directs him exists primarily in the spiritual world, although a certain physical castle, full of significant individualities, most strongly represents it.

"If you were to draw something like a circle, so that the towns of Detmold and Paderborn were to lie within it, you would then arrive at that neighborhood from whence poured forth the mission of the most exalted Spirits who extended their mission to northern and western Europe. There, in the distant past, was that great center of inspiration, which later on transferred its chief activity to the center of the Holy Grail." – *The Mission of Folk-Souls*. – see **Note 4**. "Whereas it has been said that the Castle of the Grail is situated in the West of Europe..." – *Reference 1*. These areas are very near Aachen, court of Charlemagne.

Chretien tells us that Perceval, on his first approach to the castle, is required to do a bit of consciousness-soul work on himself:

"The boy rode quickly down,  
Swearing, now, that the man  
Who'd sent him had guided him well.  
He was full of praise for the fisherman,  
No longer calling him cheater  
And trickster, disloyal, a liar,  
Since he'd found his lodgings."

The Apostles of Christ were "fishers of men," and this may indicate the spiritual level of the Fisher King, the King of the Grail, in the ninth century. His wounds ("a spear struck him right between the legs") had not been caused by sexuality itself, which originates from the highest divinity (*Ancient Myths*), but by uncontrolled passions. "We know that Amfortas had indeed been marked out as the Guardian of the Grail, but he succumbed to the lower forces in human nature. And how he had succumbed is connected with the guardianship of the Grail: he had killed his adversary out of lust and jealousy."

The time when Parzival first meets Amfortas – "the saga itself tells us – was a Saturn time. Saturn and Sun stood together in Cancer, approaching culmination. So we see how in the most intimate effects a connection between the Earth and the stars is established." Cancer is the sign of the

first cultural age, the Indian age, ruled predominantly by the forces of the Moon, and which also developed the physical thorax wherein is the heart (Sun). Saturn is the planet and spiritual force that serves in the development of the physical body, giving it strength and power; it is also the planet of cosmic memory. The metal that represents Saturn in the Earth is lead, occultly connected to the top of the skull; gold represents the Sun and the heart. "So it was that Parzival, in whom the Christ impulse was still working unconsciously in the depths of his soul, comes with the power of Saturn and the [Amfortas] wound burns as it had never burnt before." – *Christ and the Spiritual World: The Search for the Holy Grail*.

Evidently Charlemagne, like many others in this violent time period, likewise lost self-control on a number of occasions. Consequently Titurel himself is sickened. After many journeys and trials, Parzival, who finally is able to give expression to the pure forces of his soul out of life's severe lessons and out of genuine compassion for Amfortas, is appointed as the new Guardian of the Grail. Amfortas is fully healed, as is Titurel.

"Titurel attracted pupils who were all called Parzival... All pupils of western esotericism are called Parzivals." – *Reference 9*. And such pupils are seekers after knowledge and truth; they never cease searching and questioning, never cease morally improving or working on themselves, and hence all share in the guardianship of the Grail. Their names are written on the Chalice, written in the heavens, and written on the Moon, between the light and the darkness. The Divine Mother will continue to be the Host for long ages into the future.

### *The Grail*

Chretien describes the Grail simply as a cup, chalice or dish, after the Old French word *graal*. Made of the purest gold and studded with jewels of every kind, it is carried by a girl. Another girl follows her, bearing a silver platter. Sun, Moon and cosmos are alluded to, borne by the feminine elements.

Wolfram elaborates, reveling in the necessary obscurantism that characterized the later Rosicrucianism. After the squire with the bloody lance exits (the lance signifies the transformation of the old to the new, Christed blood) a sacred procession begins. A duchess and her playmate are included in the procession and this may be a reference to Schionatulander and Sigune in childhood. Lastly in the procession, Repanse de Schoye, the queen, enters carrying the Grail. The Grail is described as

"the perfection of Paradise, both root and branch." This is an unmistakable reference to the reunited Tree of Knowledge and Tree of Life. Preceding the entrance of the queen are "four who carry a precious stone," a garnet hyacinth "through which by day the sun shone brightly." This stone, doubly refracting, may be said to signify the restoration in full consciousness of spiritual perception, for the garnet signifies pictorial ideation or Imagination (from *Precious Stones and Minerals*). The hyacinth or jacinth was sacred to the ancients. From *Exodus 28:19*, jacinth was the first stone on the third row of the High Priest's breastplate. The High Priest wore 12 gemstones on his breastplate and these represented the 12 constellations. Wolfram is learned in the occult knowledge of gemstones, probably taught to him and others by Kyot, out of the Chaldean mysteries of the third age.

The stone that precedes the Grail may also signify the Philosopher's Stone, which is the work in the transformation of the blood. – *Reference 3*.

All of the figures and objects have multiple meanings, above all the Grail itself. Sixty definitions of the Grail could be written down from different sources and all would be equally correct. But the deep rich symbolism of the sagas permitted of soul and intellectual development for sincere aspirants at various levels of preparedness or maturity, while protecting the spiritual content from obtrusive, destructive forces, forces of darkness. Darkness and cold, often to degrees equivalent to light and warmth, are ever-present factors. Evil denigrates good.

The passages quoted below serve to emphasize the importance of the development of conscious spiritual perception in our time. They reveal the powers and the great dangers of the opposing forces, the adversary, by elucidating the evil arts of Klingsor in the ninth century. Yet this individuality, the effects and the dangers, continue on. "Once in ancient times men's souls possessed a certain faculty of clairvoyance, and in the latter part of the Egyptian-Chaldaic civilization this clairvoyance still existed to such a degree that a man, when gazing into the starry heavens, saw not merely the physical stars but also the spiritual beings united with them... But our souls have lost remembrance of it! For modern consciousness it is no longer present in the souls of men... Thus there is something in man that is withdrawn from the sovereignty of the soul.... Something that is dead in contrast with the life of the organism that surrounds it...

"When the Initiate of the Middle Ages wanted to present in picture form what he had to learn in order to permeate with the new wisdom the part of his soul that had remained living, he spoke of the Castle of the Holy Grail

and of the new wisdom – which is in fact the Grail – that flows out from it. And when he wanted to indicate that which is hostile to this new wisdom, he pointed to another domain... the domain which was the most vicious and hostile to the Grail was Castle Merveil, the gathering-place of all the forces which attack man in this [dead] part of his body and soul..."

A part of the total human nature – clairvoyance – had to be relinquished through the evolutionary development of the intellectual soul and so lay open to the influence of evil forces, to the machinations of the Duke of Terra de Labor, causing "a duality in human nature, a deep disharmony between the external and the inner organization. There are persons in our time who with one part of their being rise up into the heights, while with the other part they are connected with the human-all-too-human." Apart from its association with the Blood of Christ, the most comprehensive definition of the Grail may be: "The Holy Grail was and is nothing else than that which can so nurture the living portion of the soul that it can become master of the dead part." – *Reference 1*.

## Schionatulander and Sigune

In Wolfram's saga, Parzival meets Sigune with the dead warrior three times. In the first meeting Sigune laments the fact that she had asked knightly deeds of Schionatulander in exchange for her love. Thus at the beginning of both sagas, from Herzeloide's collapse and Sigune's grief, the dark realities of knighthood are painted as contrasted with Parzival's youthful enthusiasm. "A bercelet's leash brought this grief upon him," adds Sigune mysteriously, and Wolfram will tell the story of the bercelet (a small hound) in his later poem of *Titirel*. Parzival says he will avenge the death and gladly settle the score, but Sigune points him in the wrong direction, away from Orilus, which probably saves his life.

In the second meeting, Parzival sees Sigune sitting up in a lime (linden) tree with the embalmed knight leaning between her arms. It is at this second meeting that Sigune recognizes her cousin Parzival and learns that he has visited the Grail castle but has failed to ask questions or to have compassion for Amfortas. She then refuses to converse further with Parzival, calling him a "dishonored, accursed man." Despite the frailties imposed by her grief, a commanding personality is apparent in Sigune.

The third meeting occurs after Parzival has "traversed many lands on horseback, and in ships upon the waves," over a period of five years according to Chretien. Parzival happens upon a hermit's cell in a forest and

here finds the still-grieving *Doschesse* Sigune, bent over the tomb of the warrior. Parzival converses with her through a window and notices that she wears a ring with a garnet: "its gleam shone out of the darkness just like a little fiery spark." In response to Parzival's question about the ring, Sigune says it is a betrothal ring. "He is my husband before God... this ring of true wedlock must be my escort into God's presence. It is a seal upon my loyalty, my eyes' flood from my heart. There are two of us inside here, Schionatulander is the one, I the other." Here Wolfram touches upon a mystery in regard to the deep spiritual experiences of Intuition. Until a very distant time in the future, the deepest experiences of Intuition, which includes the union of the living and the dead, are only possible with sensory mediation. "Contemporary man attains such Intuition [without sensory response] only at a later stage of his development; this Intuition [will then make] it possible for him to enter into contact with the spirit without sensory mediation. He must [presently] make a detour through the world of sensory substance. This detour is called the descent of the human soul into matter, or the fall of man." – *Cosmic Memory*.

Chretien's Perceval meets the grieving girl but once, although they recognize one another in this meeting, and the girl realizes that her cousin has failed to ask questions at the Grail castle.

### *Wolfram's Titurel*

The poetic work *Titurel* is in two parts and was intended to be a complete account of the lives of Schionatulander and Sigune, however, it was not completed. The first fragment describes the childhoods of Schionatulander and Sigune, beginning with a brief description of Titurel, who is clearly an individual of eminent spiritual importance in their lives. Titurel says: "When I received the Grail by the message which the exalted angel sent me by his high authority, there I found written all my order. That gift had never before been given, before me, to human hand." The second fragment gives the account of Schionatulander's pursuit of the runaway bercelet.

Regarding the work of Albrecht von Scharffenberg, written in the latter half of the thirteenth century and titled *Der juengere Titurel* – The Younger Titurel – ("Younger" meaning written later in time), see *Note 5*.

Wolfram writes that the two children love one another devotedly and in innocence, yet later this love becomes a source of great distress to both, of "heart's distress," "inward torment," and "languishing sorrow," capable of destroying all happiness. Schionatulander says that such love inflicts,

"never missing – all that walks, creeps, flies or floats." Significantly, the translator notes that Schionatulander has described "the four kinds of beasts; the whole of creation." Sigune says that Schionatulander must earn her love through force of arms, and he agrees, telling her that he in turn will need her help. The two are eventually able to find solace through the counsel of their elders, who give approval to their union.

Laments Sigune: "...it is as if I lay in a sparkling fire, Schionatulander so beglows me! His love gives me heat, as Agremuntin does the serpent salamander." The translator notes that Mount Agremuntin is probably a reference to Acremonte in Sicily, near Mount Etna. In Book XV of *Parzival*, Wolfram tells us that Parzival met a wealthy stranger, a heathen who wore many precious stones on his surcoat; the surcoat gave off a dazzling sheen. "In the mountain of Agremuntin the salamander worms had woven it together in the hot fire."

In Fragment II, Schionatulander and Sigune are encamped in a forest. Suddenly there is a resounding clamor; a bercelet is barking "in red-hued pursuit of a wounded beast." Schionatulander, known since childhood to be a swift runner, goes after the bercelet, who is discovered to be dragging a leash. Its collar "was of Arabian braid, very tightly woven by the loom; on it could be seen precious and bright gems, which glittered through the forest like the sun." "The bercelet's leash was truly a source of joy-losing time for Schionatulander," who carries the hound to Sigune. When the leash, twelve fathoms long, "was unfolded from between its rings, script could be perceived on it... The letters were of emerald, mingled with rubies. There were diamonds, chrysolites, and garnets." The hound's name is Gardeviaz, which means "Guard the way," or "Keep on the trail." The translator writes that this is either from the old Provençal *garda vias* or from the Latin *garde vias*, and is probably a hunting term.

Combining the nearly infinite content of the literature of spiritual science with an in-depth study of the past lives of Rudolf Steiner and Ita Wegman, one can only marvel at the occult content of the above passage with the bercelet, of which Wolfram himself, allowing world-thoughts and world-feelings to flow through his soul, may not have been fully aware.

The gems on the collar of Gardeviaz signify cosmic forces within the earth, and cosmic knowledge. The Arabian braid is tight, constricted. The unfolding leash suggests the sign of Cancer. The letters on the leash are cosmic signs, and the combinations of the letters are the cosmic script which can be read if the "alphabet" is understood. This is an allusion to the

memory of Ephesus that arose within the soul of Aristotle through the mysteries of the Samothracian Kabiri, and which led him to create the Categories.

Why does the leash bring the loss of joy to Schionatulander? The imparting of cosmic knowledge, the regaining of spiritual perception, will not be possible for a long time; for the people the spirit can only be seen "through a glass dimly." Not so for Schionatulander, who may also glean in the events his early death. The dog, with its message "Guard the way," is as though divided into two parts, the past and the future. The Dog Star Sirius in Canis Major may be the cosmic home of the Essenes, from the past; and the dog may signify the emergence of the Master who will be canonized in 1234 as Saint Dominic. Dominic (1170-1221) was a contemporary of Wolfram; he was born in Calaruega, Kingdom of Castile, Spain. His name has been interpreted to mean *Domini canis*, the Lord's hound. This was the Master who was to have such a powerful influence on Thomas Aquinas. It is not difficult to visualize a spiritual union of Kyot, Dominic, Wolfram, and – from the spiritual world – Schionatulander and Sigune, who have again assumed the identities of Aristotle and Alexander. Alexander will be reborn as Reginald of Piperno (c. 1230-1290), companion or *socius* of Thomas Aquinas. "Guard the way" is a message for the present time.

Sirius is also the star of Isis. Isis is the ancient Egyptian depiction of Sophia, or Divine Wisdom or the Mother.

Sigune would rather possess the writing on the leash than all her wealth and lands, and urges Schionatulander to bring forth this cosmic teaching, of which she knows he is capable. She makes this a condition for her love, but later realizes in her grief that the time is not right.

Thus, writes Wolfram, "they had recompensed one another with words, and with good will. The beginning of many troubles – how was it ended?"

After Parzival has become Lord of the Grail, he returns with companions to the cell of Sigune. There they find her dead at her genuflection; there she saw grief's extremity. The tombstone of Schionatulander is raised, and his body is found to be perfectly preserved. The body of Sigune is laid next to his and the tomb is closed.

## Part Two: Friar Thomas

"The pursuit of wisdom especially joins man to God in friendship." – *Summa contra Gentiles*.

And Friar Thomas aspires with unending devotion and love to be the friend of man. Schionatulander had laid down his life for Parzival, and who but the greatest friend directs the seeker to the living Truth, even at the loss of his own life? During the course of Thomas's teaching the question arose: "Was the Incarnation of God necessary?" His answer: "Augustine says: In order that man might journey more trustfully toward the truth, the Truth itself, the Son of God, having assumed human nature, established and founded faith." – *Summa Theologica*.

Regarding faith, another question arose: "Whether those things that are of faith can be an object of science?"

"I answer that, all science is derived from principles self-evident and therefore seen; and therefore all objects of science must be, in a fashion, seen... It may happen, however, that a thing which is an object of vision or science for one, is believed by another, for we hope to see some day what we now believe about the Trinity, according to *1 Corinthians 13:12*: 'We see now through a glass in a dark manner, but then face to face.' This vision the angels possess already, so that what we believe, they see. In like manner it may happen that what is an object of vision or scientific knowledge for one man, even in the state of a wayfarer, is for another man an object of faith, because he does not know it by demonstration."

"Should new articles/creeds of faith be drawn up to the Sovereign Pontiff?"

"Now this pertains to the authority of the Sovereign Pontiff, to whom the more important and more difficult questions that arise in the Church are referred, as stated in the Decretals (Gregory). Hence Our Lord said to Peter whom He made Sovereign Pontiff (*Luke 22:32*): 'I have prayed for thee, Peter, that thy faith fail not, and thou, being once converted, confirm thy brethren.' The reason for this is that there should be one faith of the whole Church, according to *1 Corinthians 1:10*: 'That all of you speak the same thing, and that there be no schisms among you.' "



By the early thirteenth century, the Church had already been convulsed and corrupted, and the Popeship questioned and disrespected. There had been the investiture controversy, the serious problems of concubinage, simony, the crusades, and disputes between ecclesiastical and secular authorities. However, between the years 1050 and 1250 there had also been something of a renaissance, with "renewed interest in the sophistication of Latin poetry and prose, an interest that harked back to a still earlier revival in the Carolingian period of the eighth and ninth centuries." – *Europe in the High Middle Ages*.

Dominic de Guzman, Francis of Assisi, Albertus Magnus, Bonaventure, Thomas Aquinas and many other great individualities incarnated during these dark times and firmly set down the models for behavior for men and women of the Church: scholasticism (*schola* is the Latin word for school), monastic community, formal disputation, self-denial and conscious poverty. Even near death, Dominic refused a bed and lay down upon sacking. – see **Note 7**.

Were the religious bound to manual labor? – Thomas was asked. If one could live without eating, he replied, one would not be bound to work with ones hands. And, he added, one should avoid the discreditable pursuits whereby some seek a livelihood.

Aristotle also discouraged morally ambiguous vocations, while he would have been appalled at the notion of the upper classes or philosophers working at manual labor. Despite some deep differences in consciousness in the pre-Christian and post-Christian cultural periods, Thomas and others succeeded in the mission of carrying over the natural philosophy, logic and ethical treatises of Aristotle into the Christian teachings of the thirteenth century. At the same time, battle lines were repeatedly drawn against certain erroneous and harmful beliefs, such as those of the Aristotelian philosopher Averroes (Arabic *Ibn Rushd*), who taught that the scriptures should be interpreted allegorically. "Some Muslims worked hard to remake Aristotle's philosophy into a body of beliefs compatible with orthodox Islam." – *Reference 21*. They also rejected and ridiculed the teachings of the Trinity and the Resurrection.

"And if in what the philosophers have said we come upon something that is contrary to faith, this does not belong to philosophy but is rather an abuse of philosophy arising from a defect in reason." – *Reference 19*.

In *Summa contra Gentiles*, Thomas minces no words in fierce opposition to Mohammedanism, with its "promise of carnal pleasure to which the concupiscence of the flesh goads us."

In his travels in southern France and through the Pyrenees, Dominic encountered the Albigensians or Cathari (purists), adherents of Manichean or dualistic ways of thinking. Although he recognized the value of some of the ideas of the educated preachers, he advocated measures for the elimination of the heresy and the conversion to Christianity through peaceful methods. Pope Innocent III, however, initiated a crusade resulting in the indiscriminate massacre of thousands of unarmed Albigensians.

Surprisingly, regarding the subject of deeper moral and character development, Thomas reveals influences from the East: Was it lawful for the religious to live on alms? – Yes, "...if the religious be in need they can lawfully live on alms." As for begging, "proneness to pride is most efficaciously healed by those things which savor most of abasement." – *Reference 20*.

The new Temple of God on Earth, however, the universal Church of Christ, was not to be poor and humble, but beautiful, majestic and lofty beyond compare, so as to uplift to awareness of the Presence of God the souls of all who would enter its portals. The Gothic architectural style for cathedrals arose in the twelfth century, although the blueprint for the new House of God seems to have originated with Charlemagne, who gave the gift of the tunic (*Sancta Camisia*) of the Blessed Mother to an early church, a church that eventually became the Cathedral of Chartres, France.

The illustration of Thomas is based on a portrait by Carlo Crivelli that was painted around the year 1476. It was originally part of the Demidoff Altarpiece of the San Domenico Church in Ascoli Piceno, Italy. In deep humility, Thomas's gaze is directed upwards, to heaven and to God. The symbol of the radiating sun in the heart can be interpreted as a reference to the Christ Initiate of the Sun Sphere. Biographer G.K. Chesterton favored the portrait of Thomas by Domenico Ghirlandaio (c. 1485), and noted a strangeness in the depiction of the sun at the heart "...blazoned upon his breast, a rather curious emblem, as if it were some third symbolic and cyclopean eye. At least it is no normal Christian sign; but something more like the disc of the sun such as held the face of a heathen god, but the face itself is dark and occult, and only the rays breaking from it are a ring of fire. I do not know whether any traditional meaning has been attached to this; but its imaginative meaning is strangely apt..." – *Saint Thomas, "The*

*Dumb Ox.*" In the Crivelli portrait Thomas's hands, his strong will, grasp the two most visible means of Christian spiritual guidance for earthly life: the House of God and the Book of the Scriptures.

Raphael has given us a portrait of Thomas (similar to the Ghirlandaio portrait) in *La Disputa* or *The Disputation over the Sacrament*, painted in 1508-1509 for the Vatican. Thomas, with the halo of a saint, stands amidst other doctors of the Church, including Augustine, Gregory and Bonaventure. Thomas is portrayed as large and heavy and his thinning hair is light golden-brown in color. He wears a black robe over a white inner garment, the habit of the Dominicans.

This magnificent painting, of which the largest figure at the center is the Resurrected Christ, with the Father above and the Holy Spirit and Host below, truly reveals the triumph of the promulgation and reception of the world teaching of the Trinity.

From an early biography of Thomas by Peter Calo (c. 1300) comes this physical description: "He was of lofty stature and of heavy build; but straight and well-proportioned. His complexion was like the color of new wheat; his head was large and well-shaped, and he was slightly bald. All portraits represent him as noble, meditative, gentle yet strong." – *Dominic Prummer*.

Born early in the year 1225 in the castle at Roccasecca, near Naples, Italy, Thomas was "the seventh and last son of Count Landulf of Aquino and Theodora of Theate... His father belonged to the Lombard nobility; his paternal grandmother, Francesca di Suabia, was a sister of Frederick Barbarossa; his mother was descended from Norman nobility. The complementary gifts of the North and the South, transmitted through a double lineage of nobility, met in this infant..." – *Jacques Maritain*.

As noted, Thomas rejected the advantages of his aristocratic family to become a beggar. This destiny and decision brings to mind not only the influences of the East, but also the life of Gautama Buddha.

"Something in this heavy, quiet, cultivated rather academic gentleman would not be satisfied till he was, by fixed authoritative proclamation and official pronouncement, established and appointed to be a beggar... Something in the courage and consistency of Dominic and Francis had challenged his deep sense of justice, and while remaining a very reasonable person, and even a diplomatic one, he never let anything shake

the iron immobility of this one decision of his youth, nor was he to be turned from his tall and towering ambition to take the lowest place." – *Reference 22*.

In a publication titled *Sizilien, Insel des Kain (Sicily, Island of Cain)*, author Hans Gsanger traced Thomas's genealogy further back than Maritain's account, discovering that one of Thomas's more distant ancestors had been the Count of Capua, or the Duke of Terra de Labor, Landulf II (829-879). – see **Note 8**. Although the dates of Landulf II's life do not coincide with the time period of Charlemagne, generations of dark events had occurred in the Lombard duchy of Benevento, a province of Italy not far from Naples. This province had been called *Malowent* or *Malventum* by the Romans, meaning "the site of bad events." From this vicinity certain activities were extended to Sicily. Erchempert (c. 889), a Benedictine monk at Monte Cassino, wrote a history of the Lombards of Benevento that included the Carolingian conquest of the kingdom in 774, and descriptions of the civil war and splitting of the principality into three autonomous rulerships of Benevento, Salerno and Capua. – *Joan R. Ferry*.

Far from the encyclopedia descriptions of Landulf II as a "dabbler in black magic" and a "sorcerer," Rudolf Steiner stated that this historic personality brought about a universal condition of humanity that is esoterically referred to as the "Amfortas wound," a double or lower nature that each individual carries through life as contrasted with the Parzival nature. As described in Part One of this article, Landulf II ("Klingsor") achieved this by attacking and using that part of the soul that had become dead due to the loss of ancient clairvoyance. – *Reference 1*. Wolfram included these later occurrences in time in his *Parzival* saga, but Mani, Titirel and Charlemagne would have been aware of the anti-Grail forces emanating from the "site of bad events."

Regarding Thomas's imprisonment by his family at Roccasecca in an attempt to turn him away from the Dominican Order of Preachers, there are many tales of his rescue, but "...Actually, it seems likely that his liberation had been decided upon by his family, whose political fortune was in danger, and against whom the Master General John the Teuton had filed a complaint before Innocent IV." – *Reference 24*. – see **Note 8**.

From Naples, Thomas was sent to Paris, where he met his teacher, Albert the Great. When Albert was directed to Cologne, Germany in 1248, Thomas went with him. In Cologne, Albert established a new *studium generale*, a college for members of the Dominican Order, and it is likely that Thomas

was here ordained a priest. In 1252 Thomas returned to Paris to teach at the University, and in 1256 he became a *magister in sacra pagina*, a master of scripture equivalent to a professor of theology. – *Nicholas M. Healy*.

## Thomas Aquinas and Spiritual Science

It now becomes necessary to make a transition from the largely known facts of Thomas's life to the lesser-known facts by bringing to light some esoteric streams that were running parallel with the exoteric teachings and outer events of his time. Although both Augustine and Thomas worked primarily under the aegis of the guiding spirit of exoteric Christianity, Thomas, as is known from his life as Schionatulander, was also intimately connected with the Archangel who had become the inspirer of esoteric Christianity. – see **Note 4**.

"...When there was some question of his having seen Saint Paul in a vision, he was in agony of alarm lest it should be discussed; and the story remains somewhat uncertain in consequence... His followers and admirers were as eager to collect these strictly miraculous stories as he was eager to conceal them; and one or two seem to be preserved with a fairly solid setting of evidence." – *Reference 22*.

### *The Catholic Church*

The Catholic Church became the earthly organization and means for the continued development of the intellectual soul. Thomas actually uses the term "intellectual soul" in his "Treatise on the Incarnation of the Knowledge Imprinted or Infused in the Soul of Christ": "In the state before His Passion, Christ was at the same time a wayfarer and a comprehensor, as will be more clearly shown. Especially had He the condition of a wayfarer on the part of the body, which was passable, but the condition of a comprehensor He had chiefly on the part of the intellectual soul." – *Reference 20*.

The following quotations are from lectures given by Rudolf Steiner in Dornach in 1920, titled Roman Catholicism:

"It can be well authenticated in all detail that the Roman Catholic Church represents the last remnant of what was the right civilization for the fourth post-Atlantean age, what was justified right up to the middle of the

fifteenth century, but what has now become a shadow... Spiritual Science, however, as we understand it, has to further the needs of the fifth post-Atlantean civilization."

"Aristotle vehemently defended the theory that every time a human being is born on the earth, a quite new soul unites with his physical body... Unless one can speak of a prenatal existence, one has no justification for believing otherwise than that after his death man remains forever in a spiritual world... So that according to Aristotle's view, when the man dies, he has to look back eternally on the one earth life for which he has to pay... This doctrine of Aristotle was taken over in its entirety by the Catholic Church, and when in the Middle Ages the Church sought for a philosophy which could carry its theology, it took over, as regards the life of the soul, this Aristotelian doctrine, and one can still today recognize its echo in the idea of eternal punishment in hell. Now, after having for thousands of years had this doctrine of the origin of the soul with the body impressed upon them, how is it conceivable that people can free themselves from it again and arrive at the truth [karma and reincarnation]? They can only do so by receiving a new spiritual science."

It took thousands of years through the evolution of consciousness for the soul to have, as part of its own being, a natural awareness of the divine potential of the single life.

"Now, my dear friends, I have plunged into a theme into which I would certainly not have entered had it not been for recent events here, of which we shall see further developments. You know that on Saturday I am to give a public lecture on "The Truth About Anthroposophy and Its Defense Against Untruth." But in any case I must contrive next Sunday to continue the comments which I cannot complete today. So next Sunday at half-past seven we will meet here once more, although we have to start on a journey next Monday. In these troubled times one cannot do otherwise, and so on Saturday, despite the burning of our posters, the public lecture also will take place here."

## **The Mystery of the Transubstantiation**

The deepest esoteric mysteries are contained within the teachings, and enactment upon the altar, of the Sacrament of the Transubstantiation, during which occurs the change of the substance of the bread and wine into the Body and Blood of Christ. How can such a mystery and a miracle be taught exoterically? How can the intellect understand such a process?

"This does raise many difficulties for human reason. How can Christ be on so many altars and in innumerable tabernacles at the same time?" – *L'Osservatore Romano*. Thomas struggled at length and painfully with these teachings, and drew back upon Faith: "Do not doubt that this is true, but receive the Savior's Word with faith, for He is the Truth, He does not lie." – *Reference 20*. G.K. Chesterton informs us that Thomas was very worried about his interpretations of the change in the elements of the Blessed Sacrament of the Holy Communion, and at one point in his frustration threw down his thesis at the foot of the crucifix on the altar and left it lying there. He returned there and buried himself in prayer on the altar steps. Other friars watched as Christ came down from the Cross before their mortal eyes and stood upon Thomas's scroll, saying, "Thomas, thou hast written well concerning the Sacrament of my Body."

How has the teaching of the Transubstantiation changed and progressed over a period of six centuries, from the lifetime of Thomas Aquinas to that of Rudolf Steiner?

### *From Jesus to Christ*

"What, from the event of Damascus onwards, was the Being of Christ for Paul? The Being of Christ was for him the 'Second Adam'; and he immediately differentiates between the first Adam and the second Adam, the Christ... All men have inherited from Adam the corruptible body, the physical body of man that decays in death. With this body men are 'clothed.' The second Adam, Christ, is regarded by Paul as possessing, in contrast to the first, the incorruptible, the immortal body... Every Christian can say 'Because I am descended from Adam, I have a corruptible body as Adam had; but in that I set myself in the right relationship to Christ, I receive from Him the second Adam, an incorruptible body.' For Paul, this view shines out directly from the experience of Damascus..."

"But the more clairvoyance is developed in our time, the clearer it will be that the physical forces and substance laid aside [at death] are not the whole physical body, for its complete configuration could never derive from them alone. To these substances and forms there belongs something else, best called the 'Phantom' of the man. This Phantom is the Form-shape which as a spiritual texture works up the physical substances and forces so that they fill out the Form which we encounter as the man on the physical plane... The Phantom belongs to the physical body as its enduring part, a more important part than the external substances..."

Through the Mystery of Golgotha "It came to pass that one man, who was the bearer of Christ [Jesus], had gone through such a death that after three days the specifically mortal part of the physical body had to disappear, and out of the grave there rose the body which is the force-bearer of the physical, material parts... the pure Phantom of the physical body with all the attributes of the physical body – this it was that rose out of the grave. So was given the possibility of that spiritual genealogy of which we have spoken... And it is possible for man to receive into his organism those forces which then rose from the grave, just as through his physical organism at the beginning of the earth evolution, as a consequence of the Luciferic forces, he received the organism of Adam. It is this that Paul wishes to say.

"Somewhat as the human cells of the physical body are connected with the original cell... we must think of the Phantom as multiplying itself, as does the cell which gives rise to the physical body..."

Through establishing a relationship to Christ, a man "will become more and more clearly aware of his Ego-consciousness, and of that part of his nature which journeys on from one incarnation to another."

In the pre-Christian ages, Osiris and Moses had judged men directly after their deaths; today Christ is the Lord of Karma.

### *The Holy Communion*

"With Christ there rose out of the grave a kind of seed-kernel for the reconstruction of our human Phantom. And it is possible for this seed-kernel to incorporate itself in those individuals who find a connection with the Christ-Impulse. That is the objective side of the relationship of the individual to the Christ-Impulse..."

"What relationship to the Christ can be found by an individual who takes no esoteric path, but remains entirely in the field of the exoteric?" The nineteenth century is far different from the thirteenth century; it brings the age of materialism, machinery, invention, and a godless atomistic, mathematical, mechanistic view of humanity, earth and the universe. Yet the Holy Communion still remains, even in the twenty-first century, a way to Christ. "Certainly, just as it is true in regard to the spiritual life that a quite new age is dawning, so it is true that the way to Christ which for centuries was the right one for many people, will remain for centuries more



the right one for many. Things pass over gradually into one another, and what was formerly right will gradually pass over into something else when people are ready for it."

"How could it be shown that it is untrue to say that everywhere in space where matter appears, only matter is present. How could this come about? In no other way than by something being given to man which is at one and the same time spirit and matter, something which he knows in spirit and yet sees to be matter. Therefore the transformation, the eternally valid transformation of spirit into matter, of matter into spirit, had to continue as a vital fact. And this came to pass because the Holy Communion has been celebrated, has been maintained through the centuries as a Christian ritual..." – *Reference 30*.

### **Contra Faustum and the Manicheans**

Thomas wrote: "We should not... immediately reject as false, following the opinion of the Manicheans and many unbelievers, everything that is said about God even though it cannot be investigated by reason... There exists a twofold truth concerning the divine being, one to which the inquiry of the reason can reach, the other which surpasses the whole ability of human reason." – *Reference 19*. The age of faith was not the time to apply the faculty of reason to questions for which reason alone could not possibly find the answers. Hence Thomas draws upon Augustine's *Contra Faustum* in response to the tendencies towards Manicheism in his day. In the latter half of the fourth century, Augustine had become involved in public debates with *Faustus*, whom he described as an African by race, a citizen of Mileum. Faustus was "eloquent and clever, but had adopted the shocking tenets of the Manichean heresy." Faustus could not reasonably believe that God could be born of woman, for example, and pointed out the discrepancies in the genealogies of Luke and Matthew.

While these and other very serious Faustian questions were not to be addressed by the Church Fathers in the thirteenth century, they most certainly could be asked by the early twentieth century and are in fact answered in the literature of spiritual science, particularly Rudolf Steiner's series of lectures on the four gospels. He repeatedly makes it clear, however, that access to deeper truths is dependent upon the correct development of clairvoyance or direct spiritual perception. Here we arrive at a crossroads of difficult decision for many present-day anthroposophists, who may choose to remain purely within the intellectual realm of spiritual science – which best meets the needs of the public – and avoid the work of

direct perception, which is the path of the development of Imagination, Inspiration and Intuition. However, in the twenty-first century, the latter path becomes increasingly necessary for the resolution of serious conflicts and as a balance between extremes in contemporary expression of clairvoyant capacities, not to mention the necessity for the overriding of corrupted authority and the establishment of true community and caring.

Yet, even though the evolution of consciousness is moving at a much faster rate today (see *Atlantean Cataclysms*), Mani and Manicheanism are still far in advance of the twenty-first century.

As Aristotle, in consciousness, was already in the fifth cultural age, the story of Schionatulander and Sigune, which is in part about the freeing of the soul from the dominance of the physical body, is pointing to the sixth cultural age, called *Philadelphia* in *Revelation 3:7*. This begins preparation for the future time in which Mani will truly come into his mission, in the Sixth Great Epoch. "What does Mani mean in uttering that he is the Paraclete, the Holy Spirit, the Son of the Widow? This means that he will prepare for that age in which the men of the sixth root race [Sixth Great Epoch] will be led by themselves, by the light of their own souls. Mani will create an overlapping stream which goes further than the stream of the Rosicrucians. Christianity will appear in its perfected form in the sixth root race." It is Mani who will oversee the complete independence of the soul, which will then be designated the "Divine Fructifier." From Mani will come the "call to the Divine Spiritual Light of the soul, a rebellion of the soul against everything which has not come out of the soul itself. Mani: 'You must strip off everything that external authority has transmitted to you. Then you must become ripe to behold your own soul.' " – *The Manicheans*.

When Chretien de Troyes refers to Perceval as "the Son of the Widow," he also reveals that Perceval is a follower of Mani, or has been a follower of Mani in a previous life, and that the experiences and trials of his present life reflect not only his past in connection with the Orient, but also point to a distant future, to a distant age when the Grail will be able to be fully realized through the work in the transformation of the three lower bodies, physical, etheric and astral, by the fourth body, the Ego, or "I am."

What is the Name of God? – the students asked Thomas. Thomas replied that the Name of God was "I Am the I Am." Quoting *Exodus 3:13,14*, Thomas explained that the Lord, by his answer to Moses "showed that his

own proper name is He Who Is. Now, names have been devised to signify the natures or essences of things. It remains then, that the divine being is God's essence or nature." – *Reference 19*. Echoes of Cratylus.

## The Mission of Christian Rosenkreutz

The darkest period of the Middle Ages, around the year 1250 (see *Atlantean Cataclysms*), also brought about the renewal of esoteric Christianity through the founding of the Rosicrucian stream, which may be defined in part as the occult path to Christ. In the lecture series cited below, Rudolf Steiner revealed that a unique Initiation took place after the short period of darkness had run its course. Twelve outstanding individuals – called the "Council of Twelve" – united together to help the progress of humanity. Seven of them could look back into the seven streams of the ancient Atlantean cultural ages and the further course of these ages. Four others could look back to the occult wisdom mankind had acquired in the four post-Atlantean ages: the Indian, Persian, Egypto-Chaldean-Babylonian and Greco-Roman. "A twelfth had the fewest memories as it were, however he was the most intellectual among them, and it was his task to foster external science in particular." – *Esoteric Christianity and the Mission of Christian Rosenkreutz*. "In a place in Europe that cannot be named yet," the twelve united in a lodge in order to initiate the thirteenth, a young man of about twenty years of age. In the course of this initiation they imparted to the young man all of the wisdom that could be known up to their own time. The young man "experienced a great transformation of soul. Within it there now existed something that was like a completely new birth of the twelve streams of wisdom, so that the twelve wise men could also learn something entirely new from the youth."

The youth did not live long thereafter but reincarnated about one-hundred years later, around the middle of the fourteenth century. He then lived for over a hundred years and was the individuality known as Christian Rosenkreutz.

"A remarkable reference to this can be found in Goethe's poem *The Mysteries (Die Geheimnisse)*."

The question arises for the student of spiritual science: Could Thomas Aquinas and certain of his collaborators have participated in this initiation event as members of the Council of Twelve? As noted in the biographical section on Thomas, when Albert was directed to Cologne in 1248 to establish a new *studium generale* for the Dominican Order, Thomas

accompanied him. Thomas was probably ordained a priest while in Cologne, and returned to Paris to teach at the University in 1252. Since Rudolf Steiner has described himself as a brother of Christian Rosenkreutz, as someone who stands shoulder to shoulder with him, the answer to the above question would be "yes," more likely than not. Rudolf Steiner revealed to Ita Wegman that he had had four lives in the fourth cultural age, and that she had shared these lives with him. The four lives: Cratylus, Aristotle, Schionatulander and Thomas Aquinas. Therefore it is highly likely that Thomas would have been the representative of the fourth cultural age on the Council of Twelve. Humanity then had not yet entered the fifth cultural age, but who might have been the twelfth participant? – "a man who attained the intellectual wisdom of his time in the highest degree. He possessed intellectually all the knowledge of his time, while the others, to whom direct spiritual wisdom was also denied at that time, acquired their knowledge by returning in memory to their earlier incarnations." This may have been Albert. – see **Note 9**.

## The Death of Thomas

The following account is always included in the biographies of Thomas, although there is little agreement as to its interpretation: In late 1273, while at Mass, Thomas "seems to have had some kind of experience, whether spiritual, psychological or physical, or some combination thereof, which made it impossible for him to continue working." – *Reference 27*.

"He had returned victorious from his last combat with Siger of Brabant; returned and retired. This particular quarrel was the one point, as we may say, in which his outer and his inner life had crossed and coincided; he realized how he had longed from childhood to call up all allies in the battle for Christ; how he had only long afterwards called up Aristotle as an ally; and now in the last nightmare, he had for the first time truly realized that some might really wish for Christ to go down before Aristotle. He never recovered from the shock. He won his battle, because he was the best brain of his time, but he could not forget such an inversion of the whole idea and purpose of his life." His friend Reginald asked him to return to his regular habits, but he replied that he could write no more. "There seems to have been a silence, after which Reginald again ventured to approach the subject; and Thomas answered him with even greater vigor: 'I can write no more; I have seen things which make all my writings seem like straw.' " – *Reference 22*.

Early in 1274, while traveling in response to Pope Gregory's summons to attend a council, Thomas became ill. He recovered somewhat at the Benedictine monastery of Monte Cassino, and set out again on his journey. However, he was unable to continue on and was taken to the Cistercian monastery at Fossa Nuova, where he died.

Before his death he asked the Cistercian brothers to read to him, from beginning to end, the great love song of the Old Testament, the Song of Solomon. Echoes of Schionatulander.

Thomas was revered immediately upon his death because one of the Cistercian monks was apparently cured of an eye disease by pressing his eyes against those of the corpse (*Reference 27*). Echoes of the *Protrepticus* (see *From Cratylus to Aristotle*) and of Saint Odile.

## Dante's Paradiso

There can be no doubt that in the *Paradiso*, in the Ascent to the Sun, to the Fourth Sphere, Dante Alighieri, with Beatrice, actually encounters the Spirit or Individuality of Thomas Aquinas, and that the great teacher communicates clearly with him and instructs him. Just as in the posthumous words of Thomas, so may glimmerings of the future teachings be perceived, and this gives Thomas and friends great joy, because humanity too will have advanced. In the *Paradiso* Cantos, Dante describes three circles or spiraling spheres, one above the other as he ascends. In the first two spheres there are 12 souls in each, or 24, but Dante does not give a number for the third circle. Thomas is the spokesman for the first sphere, which is the sphere of the Father, probably a contracting sphere. Bonaventure is the spokesman for the second sphere, which may be expanding or radiating; this is the sphere of the Son. The third sphere is that of the Holy Spirit, at the center of which Dante perceives Christ on the Cross.

"I was a lamb among the holy flock," says Thomas of himself, "Dominic leads to where all plenty is, unless the lamb itself stray to bare rock. This spirit on my right, once of Cologne, was my teacher and brother. Albert was his name, and Thomas, of Aquinas, was my own." Also in this Garland of Souls is Boethius, Gratian, Peter Lombard, and "the fifth light" which "shines forth from so magnificent a love that men hunger for any news of it on earth; Within it is that mind to which were shown such depths of wisdom that, if truth be true, no mortal ever rose to equal this one." The translator, John Ciardi, identifies this spirit as that of Solomon. Later,

perceiving that Dante has many questions about the fifth light, Thomas refers to the third circle, which is a circle of archetypes that sends forth rays that, with varying degrees of perfection, imprint, like an "Ideal Seal," the spirits below.

"The wax of these things, and the power that press and shape it, vary:  
Thus the Ideal Seal shines through them sometimes more and sometimes less.

So trees of the same species may bring forth fruit that is better or worse;  
So men are born different in native talent and native worth.

Were the wax most ready and free of every dross, and were the heavens in their  
Supreme conjunction, the light of the seal would shine through without loss:

But nature scants that light in all it makes, working in much the manner of  
a painter  
Who knows the true art, but whose brush hand shakes.

But if the Fervent Love move the Pure Ray of the First Power to wield the  
seal directly,  
The thing so stamped is perfect in every way.

So once a quickening of the dust of earth issued the form of the animal  
perfection;  
So once the Virgin Womb quickened toward birth.

Therefore I say that I am one with you in the opinion that mankind was  
never,  
Nor will be, what it once was in those two."

## Notes

1. According to author Alessandro Barbero and other historians, in a single day Charles had 4,500 men, women and children decapitated, at Verden on the Aller, after the Saxon leader, Duke Widukind, failed to appear for a meeting there. The Franks – Count Theuderic's forces – had suffered a humiliating and tragic defeat by the Saxons. "To this day," writes historian Timothy Levi Biel (Lucent Books), "the hill on which the [defeat] took place is known as Dachtelfeld, or Slap-in-the-face Hill." However, the sources regarding the events at Verden have been seriously questioned by many, and the histories and encyclopedias studied for this article can provide no definitive source for the figure of 4,500. The science of archaeology has not uncovered evidence of remains at Verden. There is evidence that Christians of the time massacred, through beheadings, those who would not relinquish pagan practices.

2. The concept and pictorial image of the white lily is suggestive of the spiritual presence of the individuality of John Baptist, who is closely associated with John Evangelist (Christian Rosenkreutz). In the statement from the *Esoteric Lessons* that Floris and Blanche fleur are called Charlemagne's spiritual parents, Rudolf Steiner connects John Evangelist and John Baptist with the spiritual events of the ninth century. Although the saga of Floris and Blanche fleur was not published until around 1160, it apparently predates its publication by several hundred years. Hella Wiesberger (*Reference 3*) writes of Rudolf Steiner's interpretation of this saga: "Floris signifies the flower with the red petals, or the rose; Blanche fleur is the flower with the white petals, or the lily... Rose has self-awareness completely within it; lily has it outside itself. But the merging of the soul which is within and the soul which works from without and enlivens the world as the World-Spirit was present. The story of Floris and Blanche fleur expresses the discovery of the World-Soul, the World-Ego, by the human soul, the human ego..." Charlemagne would have struggled in his role as instrument of World-Soul or World-Ego. Regarding the above statement that Floris and Blanche fleur are called Charlemagne's spiritual parents, Wolfram also mysteriously suggests something other than physical lineage for the Grail personalities, stating that the Arthur and the Grail streams originated "from the union of Mazadan with Terdelaschoye, a fairy in the fairyland of Famorgan." – from Cyril Edwards' genealogy chart. Mazadan may be an anagram for Ahura Mazda, and terda an anagram for the Latin terra; la schoye is "the joy." This might then be interpreted as the union of Ahura Mazda (as divine creative power) with the Joy of Earth.



3. "The objects Perceval encounters during his visit to the Grail castle recall the talismans of the Tuatha De Danaan, the people of the goddess Danu, divine figures central to Irish myth. The talismans are the spear of the god Lug that made its holder unconquerable, the sword of the god Nodeus that pursued the enemy relentlessly once it was drawn, and the cauldron of the Dagda (the good god) from which no company went unsatisfied." – *Perceval, Afterword* by Joseph J. Duggan. "A new knowledge of Celtic myths and legends, recorded mainly by medieval Irish monks, added to the classical stereotype an otherworldly aura, eventually to be characterized as the Celtic twilight. Two hundred years on, this highly attractive view of the Celts as heroic, poetic and spiritual – the antithesis of modern industrial society – is still accepted uncritically by people as diverse as Celts nationalists and New Age travelers... But this says more about modern society. The Celt's reverence for natural places, such as groves, springs and rivers, was shared with the Greeks, Romans and Germans." – *Reference 12*.
  
4. "As a result of all the development which the Archangel of the Greeks had formerly gone through, he could pass comparatively quickly through that which enabled him to take an especially prominent position as Spirit of the Age. Hence, however, something of the greatest significance occurred in the fourth age of post-Atlantean civilization... the Greek Spirit of the Age renounced for this our present period his ascent into the region of the Spirits of Form... He became the representative quiding Spirit of exoteric Christianity... Another such renunciation occurred on another occasion... The people belonging to the Celtic Spirit were also spread far up towards the northeast of Europe. They were guided by an important Archangel who, soon after the Christian impulse had been given to humanity, had renounced becoming an Archai, a Spirit of Personality, and decided to remain at the stage of an Archangel... Hence also the Celtic peoples as one combined people dwindled away, because their Archangel had practiced a special resignation... He became the inspiring Spirit of esoteric Christianity..." – *Reference 14*.

5. From Gotthard Killian on the concept of *Minne* in the poetic work *Der juengere Titurel* (The Younger Titurel) by Albrecht von Scharffenberg: The concept of Minne is vast within the context of the time and transformation of consciousness in the twelfth and thirteenth centuries. The eighth and ninth centuries did not have a word for Minne, but the word was used in Wolfram's time, originating from troubadours who influenced German poets called Minnesingers and Mastersingers. The concept of Minne was an ideal: to be aware of the lower love of necessity as contrasted with the development of a higher love, to have a sense for the higher being within mankind. This served to tame the strong masculine warring forces with the inner power of feminine tenderness. Minne as an ideal was independent of the religious teachings of virtue in the Middle Ages; it was perceived as an inner mental picture in the striving for a disciplined inner life. The love of necessity, physical love, does not preclude freedom of choice when reason has the power to distinguish the various ways of love, developing such virtues as fidelity and charity. Schionatulander and Sigune, grown out of their innocent childhood love, pledge the ideal of Minne to one another. Regarding *Der juengere Titurel*: Written before 1272, this poem in seven-lined stanzas and in prolix style has apparently never been fully translated into English (as of 2010). The complete work online contains approximately 600 pages. The poem may have originally been intended as a continuation of Wolfram's *Titurel* and has often been regarded as such, but Scharffenberg's style and story differ from Wolfram's. German scholars and commentators do not perceive the same origins – or perhaps literary value – in the two works. Scharffenberg wrote another work titled *Der Tempel des heiligen Gral* (The Temple of the Holy Grail), and the content offers a lengthy description of Titurel's Grail castle as a magical temple in a hidden forest, full of natural wonders, built with sacred minerals and gleaming gems. Like Wolfram, Scharffenberg is learned in the occult knowledge of gems and minerals.

6. Thanks are extended to Dan Mateescu for the reference from *Esoteric Lessons*: "Charlemagne was the reincarnation of a high East Indian adept and an instrument of the spiritual individuality that is symbolized by the name Titurel. Floris and Blanchefleur are called Charlemagne's spiritual parents." And thanks to Thomas Sharples for suggesting so many references on the subject of the Grail, to Gotthard Killian for his assistance with Albrecht von Scharffenberg's work, and to Josiane Simonin for referring to the work of Hans Gsanger.
  
7. From a Wikipedia site: "In the earliest narrative source, by Jordan of Saxony (*Libellus de principiis*), Dominic's parents are not named. The story is told that before his birth his mother dreamed that a dog leapt from her womb carrying a torch in its mouth, and *seemed to set the world on fire*." This, together with other biographical accounts of Dominic's life, including his powerful influence on Thomas, points to the probability of Heraclitus as manifest in Dominic. Dominic is associated with the white lily, symbol of the soul which works from without and enlivens the world as the World-Spirit (Note 2). "He was named after Saint Dominic of Silos, who is said to be the patron saint of hopeful mothers." The name Heraclitus or *Herakleitos* means "Glory of Hera," and Hera was the goddess of marriage and childbirth. Dominic is also the patron saint of astronomers.

8. A deep mystery becomes apparent through the probability of Landulf II as one of Thomas's ancestors. Perhaps connected with this mystery is the frequently repeated story of how Thomas, while imprisoned by his family, drove the woman - who had been sent by his brothers - out of his chamber by threatening her with a firebrand, and then prayed to God that he might be granted integrity of mind and body. As conveyed by Reginald of Piperno in the language and understanding of his day, Thomas's prayer was answered. This story, as well as accounts of Thomas's ability to levitate, allude strongly to the Hindu and Buddhist influences of the Eastern path, to the Eastern mastery of the life forces. A number of spiritual causes originating from the Individuality may be considered by way of beginning to approach such mysteries: the sacrifice of Schionatulander for the mission of love; Thomas's probable Manichean deed of entering into evil in order to transform it through love; his taking on of a slowness and heaviness of body as contrasted with Schionatulander's extraordinary swiftness (he might otherwise have been too far in advance of his time); his drawing toward himself the "Second Adam," the new spiritual ancestor (*Reference 30*); the mission of the healing of the Amfortas wound; the return of clairvoyance to be experienced in full consciousness; and the mission of the reunion of Cain and Abel (*Reference 3*). This mastery of the life forces, of ancient Eastern origin, is hardly possible at all for the contemporary human being as a result of centuries of Western civilization; the full impact of the deterioration of the Form body of the first ancestor of mankind, Adam, is being experienced, including by those in the East.
  
9. Richard Distasi writes: "On this matter, I can only conjecture... The author of the article offers the suggestion of Albertus von Bollstaedt (Albert the Great) as the representative of the fifth age [the twelfth member of the Council]. He was a man of science as well as philosophy and theology. He was the teacher of Thomas Aquinas while within the Dominican Order. He was a student of the Philosophy of Aristotle, which Thomas Aquinas adopted as well, according to one biography of Albertus Magnus. Thereby I would agree as well as to Thomas being the possible representative of the fourth cultural age. Aristotle appeared only a few centuries into the fourth age, while Aquinas appeared a couple of centuries before the end of the fourth age, such that the fourth age is thoroughly embodied in his soul."

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## 6 The Future

Source: <https://tcpubs.com/brunnen/articles/apoc.pdf>

This is an article written by Martha Keltz titled "*Rudolf Steiner: Into the Future*". It covers his work while in this incarnation, including summaries of the future of humanity and the Earth. It is a wonderful overview of RS's teachings. I have downloaded a [copy of the pdf](#) to ensure its preservation.





## Part II: Martha Keltz

# 7

## Writings of the Heart

Source: [https://www.tcpubs.com/brunnen/steiner\\_returns/heart2.html](https://www.tcpubs.com/brunnen/steiner_returns/heart2.html)

*The following has been excerpted from the above page. Below that I have a link to the "Book II" in PDF. I have requested a PDF copy of "Book I" via a provided email for just such a request. If indeed I do receive a copy, I will add a link to that document as well. ~Anthony*

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*"If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.' "*  
*John 7:37-38*

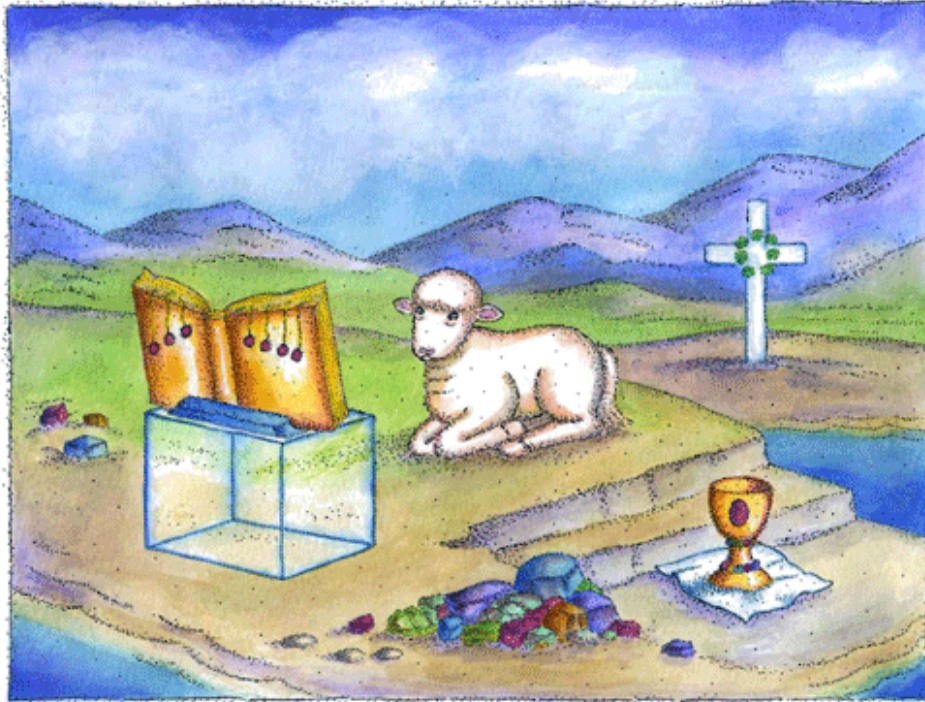
### The Writing of the Heart, II

#### *From the opening of Book I:*

In view of the increase of natural clairvoyance or spiritual perception in our time a need has arisen for greater awareness and knowledge of the "Path of the *Three I's*, Imagination, Inspiration and Intuition," described by Rudolf Steiner (1861-1925) throughout his teaching life. This is a safe middle path between the distorted extremes of 'new age' phenomena and the ever-increasing technological subculture. Yet this path is known to very few. Related to this path is "the thinking of the heart," which is the capacity to distinguish between what is true and what is false in the *exchange of spiritual content*. *The Writing of the Heart* delves deeply into definitions of the Three I's, and their recognition in experience, through offering carefully written communications that convey supersensible perception as well as the responses to these perceptions by the participants of the Brunnen von Christus group. Also included in the book are other subjects discussed on the forum as well as literary contributions.

*"...I do regard it as my own personal task to say nothing that is given by the intellect as such but to take things in the way they are directly and immediately given to occult vision. Only afterward are they permeated with the power of understanding. ...We must learn to take a different attitude toward the great riddles and secrets of the cosmos, to approach them...*

*with all the faculties of our soul. Then we shall ourselves become partakers in the whole of human evolution. It will be for us like a **fountain** of sublime, all-human consciousness. We shall have fullness of soul." - **Rudolf Steiner***



"...In the apocalyptic animals, lion, eagle, cow and man, we are shown an evolutionary stage of mankind. There is, and always will be as long as the earth shall exist, a group soul for the higher manifestation of men, which is represented by the Lamb in the center of the seal, the mystical Lamb, the sign of the Redeemer." - *Rudolf Steiner, Occult Signs and Symbols.*



## 8 Rudolf Steiner Returns

Source: [https://www.tcpubs.com/brunnen/steiner\\_returns/steiner-returns-2005-2011.html](https://www.tcpubs.com/brunnen/steiner_returns/steiner-returns-2005-2011.html)

*The following serves, in my humble view, as introductory to the 2020 publication of Intuitive Meetings Within Anthroposophy. ~Anthony*

### **Spring, 2011**

This update, with additional information, is offered approximately six years from the date of July, 2005. The original article, below, is otherwise the same; it has not been changed, and it is again affirmed: the Individuality who was known as Rudolf Steiner in his most recent past life appeared in my home, near midday of July 7, 2005, as a powerful Presence in every sense of the word, except that he was not physically visible. This would have been very difficult to have endured, it may have caused imbalances, had there not been extensive preparations in the past. The earlier events, extending from 1972 to 1979, and then from 1981 to 1988, made the appearance of RS in 2005 endurable. Anyone who supposes that contact with RS occurred only in 2005 and was then immediately "made public" has not read *Intuitive Meetings, Books I and II*, referenced below. The long preparations for the 2005 events, extending over a 33-year period of time, are carefully described in these two books.

In addition, four years of research and writing in completing five articles - that also include studies of the past lives of Rudolf Steiner - have brought some of the Maitreya mysteries to light. All five articles will be available online by April, 2011. The four now available can be reached from the "Brunnen Main Page" at --

<http://www.tcpubs.com/brunnen>

The section titled "Maitreya" in the article **Rudolf Steiner: Into the Future**, is especially recommended for reading.

From the same article, further information for this page may be of interest in relation to the Rudolf Steiner lecture and quotations referenced from *A Picture of Earth Evolution in the Future*. I had been living in Roswell, New

Mexico, for three years prior to the July, 2005 events. Anyone who might care to research the continuing yearly events and other activities in Roswell and compare them with Rudolf Steiner's call for awakened consciousness in such matters, may derive insights about the particular nature of, and the necessity for, the July, 2005 appearance. What I witnessed in Roswell, the parades, the activities at the UFO Museum; what was in the news about certain meetings of experts and their topics - many of these subjects found their way into one of the opening scenes of the drama *The Occult Southwest*, in the trilogy *Southwest Journey*.

## January, 2009

The author of this article, Martha Keltz, has a unique and very deep relationship with the Being who was known as Rudolf Steiner, and has a sacred duty to tell you about it, to reveal as much about this relationship as is possible in accordance with her understanding. She has previously written a short autobiographical book about this relationship, *Intuitive Meetings, Book I*, and a dramatic trilogy, *Southwest Journey*. These are readily available (see the *Links page*); the book is inexpensive and can be obtained easily; the drama is fully available on line for reading or downloading. *Intuitive Meetings, Book II, Intuition, Inspiration, Imagination*, a January 2009 Studio Editions publication, is now available online. See [Intuitive Meetings, Book II](#). The link leads to the Introduction page and it will be necessary to request the user name and password by email in order to read the book.

*(The above link leads now to a 404 page. I have included a link to a PDF of Ms. Keltz's autobiographical work at the end of this chapter. ~Anthony)*

## The Significance of "Naming"

Not long after the time that this work began, during the first week of July, 2005, the Spiritual Being who was Rudolf Steiner "asked" or communicated the need for consciousness of the fact that **Rudolf Steiner** was no longer his name, for this was the name from the last physical life, for the physical body in the past. It was then indicated that, in however small a measure, such as the use of the initials **RS** instead of the full name, this consciousness would be beneficial for the Spiritual Being. Thus the initials RS were used instead of the full name, Rudolf Steiner. Beginning in November, 2006, however, the name **Brunnen von Christus** proved to be most beneficial. Regarding the origin of this name, please see the book *The Writing of the Heart*, referenced below, which is fully available on line.

It is very important to note here that from another essential point of view the name and lifework of Rudolf Steiner are immortal.

Insofar as is understood, the entelechy of RS, referred to as Brunnen von Christus (**BvC**), has a special dispensation from God, from Christ, Who is now the Lord of Karma, to traverse, in full consciousness, many levels and spheres of the Spiritual World, including Earth and its sub-natural spheres, in order to accomplish his work. He crossed over into the Spiritual World at the end of his last life utterly shattered in body and soul, and after a lengthy period for rest and healing went through the normal after-death evolution of the expansion of consciousness. He reunited with the cosmos. He returned to involvement with humanity and earth life in the 1970's, and has steadily increased the degree of his involvement since then. The early 1980's marked a turning point, as did the opening years of the 21st century and the year 2005, signifying the century mark of significant work in his life as Rudolf Steiner. *The Theory of Knowledge Implicit in Goethe's World Conception* was published in 1886, and the Esoteric School was established in Berlin in 1905. He has been especially involved with North America, and with the author of this article to an unusual degree. Nevertheless the author is normal, in normal development, and has no special access to BvC. The unique relationship is gifted or initiated from above, from the Spiritual World, and nothing can be initiated by the author except through her limitations and imperfections. Whatever is revealed in this article, and in the autobiographical book and the drama, has gradually evolved from a cooperative work with BvC, freely undertaken by the author, and the far greater Light and Love, the "mastery," descends from above.

## **Responding to Questions**

Every human being has an Archetype in the Spiritual World, in the region that is described as *Spiritland* in Rudolf Steiner's book *Theosophy*. In the case of the Bodhisattva especially, the Archetype does not fully incarnate, but retains some rays or radiant aspects of its Being above, sending other rays or aspects fully down into earthly life. In the life of Rudolf Steiner, the Archetype sent down in connection with the Western series of incarnations such rays as were in keeping with *that* mission of RS. In addition, the author believes that RS has had Eastern lives, in India and Asia, especially prior to, or at the time of, the Greco-Roman cultural epoch (see the *Past Lives* page, **Aristotle**). How else could he have united Christianity with teachings of karma and reincarnation? The Eastern lives bear strongly on the work that is now being done in America. The only time the Bodhisattva

fully incarnates, RS taught, is in the last life on Earth. That will assuredly be the case with the Bodhisattva who was known as Rudolf Steiner in his Twentieth Century incarnation.

Now the question has arisen, what about RS's karmic commitment to the Anthroposophical Society and World Movement: the solemn Initiate's commitment made at the Christmas Conference of 1923 in Dornach, Switzerland? Is there a return to life, a reincarnation, at the end of the 20th century, or early in the 21st century? Will there be new undertakings on behalf of the Movement and Society? Will leadership again be offered by RS?

Offered answers to the above three questions are in the negative. However, BvC is spiritually accessible to many, *to individuals*, for help and assistance, in etheric embodiment (as the author believes), "*wiederverkoerpern*." No insights or inspirations regarding institutions or organizations - or the Society - have ever been imparted by BvC, with the exception of an admonition for individuals or organizations to refrain from any act or deed that will harm the Society or Movement, or that will cause more harm than good.

Surely his spiritual nearness is strongly sensed by many Anthroposophists, and others within the broader Michael movement? Perhaps even by many who have only read one line of *Knowledge of the Higher Worlds and its Attainment*. (Likewise in response to a question: this book has its very own Angel who is able to follow the reader's thoughts. This Angel then communes with RS's Angel. Of course, the matter is also of great importance to the Angel of the reader. These facts partially answer the question as to how RS would be able to commit himself to a person - through all future lives - who has only read one line of *Knowledge of the Higher Worlds*.)

It is better for a triad of mature Anthroposophists or Michael students to seek BvC's help than for an individual alone to seek his help. The degree to which he can help or assist an individual is determined in the Spiritual World, determined by the nature of the individual's work, by his karma, by whether he has ever known RS, and by many other factors. The likelihood of the fourth being able to spiritually assist the striving three is far greater. This kind of help also asks of the three, or the individual, that they advance themselves spiritually, that they cross the Threshold consciously in order to meet BvC, halfway as it were.

Lastly, BvC is not known by the author to be in pain and suffering due to the karma of the Anthroposophical Society or Movement. However, the relatively rapid return from cosmic to earthly involvement may be in the nature of renunciation or sacrifice. This type of renunciation is in the nature of the Bodhisattva. He has complete awareness of what has occurred and what continues to occur in the Society and Movement, but appears to the author to be sheathed in a heavenly Light and Love that are protective. This radiance comes both from within his own Being, and from without, as though upon him. Perhaps this is the meaning of dwelling in the "New Jerusalem," in the New Heaven on Earth during the Second Coming of Christ in the mid-Twentieth Century and beyond.

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## Rudolf Steiner Returns – A Seven-Year Review

*Saint John's Tide, June 24 - July 7, 2012*

The first "Rudolf Steiner Returns" page, which covers the time period from 2005 to 2011, is still fully available at the link that follows this review, below. The original brief article, published online in the spring of 2006 at the request of a friend, developed into something of a chronological account, as years of study and retrospective analysis, writing projects, interaction with other anthroposophists, and the emergence and work of the Brunnen von Christus Group all brought - and continue to bring - increased understanding and development. This seven-year review will provide retrospective commentary on the content of the original article, in the reverse order of the presentation of that content.

"By dying to the outer world, we become assured that the treasure acquired in connection with the Christ-Impulse is carried into every other life. Through Christ's victory, death appears to us as a bridge that leads to the spiritual world, and we learn to understand the meaning of death for this spiritual world through this Christ-Impulse." - *The Principle of Spiritual Economy: In Connection With Questions of Reincarnation*, Lecture VI, by Rudolf Steiner, 1909.

The publications *Intuitive Meetings, Books I and II* describe four seven-year time periods of development related to the return of Rudolf Steiner. The four time periods are: 1972 - 1979; (December 4) 1981 - 1989; 1992 -



1999 (Studio Editions/TC Pubs); and (July 7) 2005 - 2012. This indicates, from knowledge of these particular circumstances only, that his new spiritual activities began in the early 1970s.

### *Commentaries*

1. In the spring of 2011, the return of Rudolf Steiner in 2005 became associated with his 1921 lecture, *A Picture of Earth Evolution in the Future*, and with the Being of Vulcan. What led to this realization, as well as to a further degree of understanding of the spiritual activities of Maitreya, was the completion of a four-year project, from 2007 to 2011, that produced five articles, three of which were studies of "The Past Lives of Rudolf Steiner." These five articles are available online. See the tab at the bottom of this page titled "Articles."
2. January, 2009 brought to the page the announcement of the publication *Intuitive Meetings, Book II*, available as a book in print and online.
3. Regarding "The Significance of Naming" there have been no changes. The name Brunnen von Christus has been widely accepted. Some believe that "Der Christus Brunnen" actually is the spiritual name of the individuality of Rudolf Steiner.
4. To the paragraph that begins "Insofar as is understood, the entelechy of RS..." can be added a reference to *The Writing of the Heart, Book I*. This online 2008 publication, as well as *The Writing of the Heart, Book II*, published online in September of 2011, came about through the combined efforts of the members of the Brunnen von Christus Group. For a list of these hardworking, dedicated members, please see the introductory pages of each book. Book I especially describes how the individuality of Rudolf Steiner penetrated into my life of feeling and of will (in both 1981 and in 2005), and "insofar as is understood" this can only be initiated from the spiritual world in harmony with karma, thus taking karmic forms. However, everyone who acquires maturity in the development of direct spiritual perception in accordance with the "Path of the Three I's - Imagination, Inspiration, and Intuition," which likewise demands development of the moral character, should be able to have an Imaginative experience of the individuality of Rudolf Steiner. This has become especially possible since the beginning of the

twenty-first century, and certainly must be connected with the return of Christ in the etheric world, which began in the 1930s of the twentieth century.

5. Regarding the section "Responding to Questions": The individuality of Rudolf Steiner works very closely with the Maitreya Bodhisattva, particularly in the spiritual world in-between death and rebirth. Increased knowledge of the connection of Rudolf Steiner with the Maitreya Bodhisattva is possible from a study of the past lives of Rudolf Steiner - especially in the transition "From Cratylus to Aristotle," and in the life of Thomas Aquinas. In the intense and demanding time periods following December 1981 and July 2005, no distinction was made between Rudolf Steiner and the Maitreya, only later in time, and through the past life studies, could the two spiritual forces be accepted as distinct. To say the least, my ability to accurately perceive the activity of the Maitreya Bodhisattva, who is of the Holy Spirit, is limited.
  
6. Devastating disappointment in the worldwide Anthroposophical Society, and serious disagreement with its policies and procedures had resulted in activist movements as a means of strong opposition to its Dornach, Switzerland leadership and Dornach's official worldwide affiliated groups - this was very evident on the internet in 2005 - 2006. After 15 years as a member of the Society, from 1982 until 1997 (and as a member of the "First Class" or "School of Spiritual Science" from 1986) I withdrew from the Society in 1997 for personal reasons. By July 2005, when Rudolf Steiner again manifested as an intense Presence, I had lost all contact with members of the Society. Questions about the Society, both in the United States and worldwide, arose following the publication of "Rudolf Steiner Returns" in the spring of 2006. My feelings about these issues - and they are only feelings or opinions - are the same now as then: Rudolf Steiner works more with individuals than with organizations, and to some organizations or groups insofar as sincerely striving and honest individuals are connected with them. The more that personal advancement and profit become the motives for active work through the Society or outside of it - rather than purely out of love for the work itself - the less likely are the Spirits of Anthroposophy to support the initiative. To my understanding a law exists whereby Initiates, upon their return to activity in the world, must make every effort to renew organizations that had been

established earlier in time, established either by themselves or by their spiritual brothers and sisters, before such organizations or initiatives can be altered or abandoned.

7. Other public announcements of experiences of the individuality of Rudolf Steiner can still be judged in large measure by the claimant's connection or not with the Anthroposophical Society or Movement, and whether valid group support - whose members have been long attached to the Society or Movement - is soon forthcoming or not.
8. Whether there will be future Brunnen von Christus conferences is unknown. I am not personally able to initiate, organize and lead such conferences, and the current members of the Brunnen von Christus Group live long distances away from one another. I was very pleased to learn that the Brunnen von Christus movement has been well-received among members of the Society in Albuquerque, New Mexico.

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[Intuitive Meetings Within Anthroposophy, 2020](https://issuu.com/martha_keltz/docs/intuitive_meetings)

(Source: [https://issuu.com/martha\\_keltz/docs/intuitive\\_meetings](https://issuu.com/martha_keltz/docs/intuitive_meetings))



# General Appendix

## I. **Stigmata – or – the Judith von Halle Phenomenon**

Source: <https://southerncrossreview.org/88/stigmata-von-halle.html>

Dear Reader,

The following article about stigmata in general and Judith von Halle in particular is not by me. So the question you may well ask is: What is it doing on the Editor's Page? We will not leave the answer blowing in the wind, my dear. I have appended it at the end of the article. FTS

by Rob Steinbuch

Translated from Dutch to German by Rob Steinbuch and from German to English by Tom Mellett and Frank Thomas Smith

### **Introduction**

On Saturday, October 13, 2012, a public discussion [in Holland] about "stigmata" took place.

The following subjects were discussed:

- The situation after eight years of Judith von Halle's work.
- Stigmata in light of religious studies.
- Stigmata in light of Anthroposophy.
- Future perspectives.

The impulse for this meeting was the need to discuss the subject "stigmata" among us. Since the events during the Easter time 2004 in Berlin this subject has awakened more interest, also within the anthroposophical community. The following questions have been asked:

- What is the anthroposophical viewpoint in relation to the stigmata event?

- What is our attitude regarding Judith von Halle's work?
- What importance does this work have for anthroposophy?
- And other question from the participants...

This report contains documentation for preparation of the meeting and a report on the discussion itself.

## **The situation after eight years**

Judith von Halle was born 1972 in Berlin. She is an architect by profession and has worked as such. She has felt herself to be especially bound to Christ since childhood. She encountered anthroposophy in 1997 and worked part time for the German Anthroposophical Society until 2005. From 2001 till 2003 she gave lectures in the Rudolf Steiner House about esoteric Judaism and the Apocalypse of St. John.

During Easter 2004 the stigmata of Christ appeared on her. Since that happened she has only been able to consume water – that is, no solid nourishment. She gives lectures and writes books. Her books are listed as an appendix to this report.

In the first part of her book "And had He not been Resurrected..." her experience is described as well as the irreversible and substantial changes in her bodily constitution during and since the stigmatization [note 1, pgs. 11- 62]. Furthermore this book contains the texts of the lectures which Judith von Halle, together with Peter Tradowsky, gave on October 10, November 7, December 12 2004 – and January 30, March 6, April 10 and May 14, 2005. This book can be considered to be the basis for her subsequent publications.

Her lectures and book are mostly but not exclusively concerned with Christology, whereby she adheres to Rudolf Steiner's work on the same subject.

As is true with other stigmata cases, Judith von Halle can "see" the events during the life of Jesus. She speaks of "time travel". As of now she has written 18 books (see appendix). The series "Contributions towards an Understanding of the Christ event" contain descriptions from her time travels.

Wolfgang Garvelmann in his book *Sie sehen Christus – Erlebnisberichte von der Passionszeit und der Auferstehung Christi (They see Christ – Experiences of the Easter Time and the Resurrection of Christ)*, compares these reports with similar ones by Anna Katharina Emmerick and Therese Neumann (note 2).

Judith and her husband Carl-August live in Berlin, but are often in Dornach.

Judith von Halle was in Holland for the first time on June 12 and 13, 2010. In Zeist she gave a lecture with the subject "The Etheric Christ and the smaller domed hall in the first Goetheanum". On March 24 and 25 she was again in Holland and spoke about Rudolf Steiner's Christology.

Judith von Halle's stigmatization caused great commotion within the Anthroposophical Society in Germany (ASiG). For many members it was positive, but the Board of Directors of the ASiG could not accept it. In September 2005 an official declaration by the Board of the ASiG appeared in its Newsletter in which the stigmata and its resultant effects were rejected as incompatible with anthroposophy. Thus Judith von Halle's work within the Anthroposophical Society was, in effect, made impossible.

In the Spring of 2006 a "Group in a specific field of work" was founded which could work within the General Anthroposophical Society (Center in Dornach). It is called: Free Association for Anthroposophy. This association managed Judith von Halle's lectures. The next ASiG General Assembly decided to investigate and named a Judgment Commission. It delivered its report in 2008 in which the Board was instructed to initiate further contact with Judith von Halle. On December 8, 2012 a public discussion with the Board and Judith von Halle took place.

Meanwhile she was invited to give lectures in the Goetheanum in Dornach. The Great Hall was always full. She also wrote articles for "Das Goetheanum" [Newsletter]. But the Board (Vorstand) had problems with the stigmata phenomenon. In 2008 Board member Sergei O. Prokofieff published "The Mystery of Golgatha in the Light of Anthroposophy". He added an afterword to this book, in which he emphatically rejected the stigmatization [of Judith von Halle] [3]. Peter Tradowsky immediately replied with another book. [4]

In answer to a question from some members, in a letter dated October 28, 2010, the Board of Directors (Vorstand) of the General Anthroposophical Society declared itself to be in agreement with Prokoffief's rejection. [5] Since then Judith von Halle has not been invited to give lectures in the Goetheanum or to contribute articles to the Society's Newsletter. Nor have her books been reviewed in the Newsletter. Recently Sergei Prokofieff brought up the subject in another book. Obviously his opinion has not changed.

It is noteworthy that neither the German Anthroposophical Society nor the Board of the General Anthroposophical Society in Dornach mentioned what Rudolf Steiner said about this subject. An essay about about his words on the subject of Stigmata was published in 2011 in Dutch, German and English and distributed worldwide.

## **Stigmata in the light of Theology**

Stigmata has occurred in western Europe since the 13<sup>th</sup> Century. Roughly 350 people have borne the "stigmata of Christ" during their lifetime. Descriptions, analysis and a list of names (according to century) can be found in many publications. For example see Notes 8 and 9. Also see the Encyclopedia Britannica and Wikipedia.

Individuals from Holland appear from the beginning. The most recent example of a person with stigmata from Holland was Dora Vissar from Gendringen, who lived from 1819 to 1876. She received the stigmata in 1843. Her beatification is expected in 2014. Probably there are about 25 people in the world with stigmata today. Interest in the subject is increasing. This may have something to do with the increase in "new spirituality". There are also publications in which the super-sensible character of the phenomenon is categorically rejected.

The stigmata is mostly related to other very important changes in the individual's constitution.

"Metanoia" [the process of experiencing a psychotic "breakdown" and subsequent, positive psychological re-building or "healing"] appears in respect to morality and comporment. One continually gives herself to others and begins to function as a living fountain from which spiritual and social impulses flow – in their contemporary characteristics. They have a curative effect – if the environment responds in a reasonable way.

In general it is assumed that the appearance of stigmata relates to the deepest possible mystical union with Christ. This mystical union is possible to a certain extent for all persons, but in the extraordinary situation of the appearance of stigmata, something quite special is involved. A kind of invitation has been offered wherewith the "yes-word" is requested from the individual concerned. Therefore the stigmata cannot be made to appear by one's own will.

The biography of Adrienne von Speyr (1902 – 1967) is an example. She had a successful doctor's practice in Basel. She was married and had two stepchildren. She was also deeply religious. In the spring of 1941 she experienced an angel. Her visitor told her that "it would soon begin, *provided she wished to give the yes-word.*" Thereafter she had experiences weekly between Friday and Sunday similar to those described by Judith von Halle in Note 1. In July 1942 the visible stigmata appeared. Her life thereafter can be considered as exemplary for someone bearing the stigmata in our times. She carried on with the medical practice as best she could, but a huge amount of work was added. She wrote one book after another. (Fifty have been published.) She organized meetings for religious deepening and organized her own institute for that purpose. But above all she was always ready to help others. (Note 8, pages 7-10)

The stigmatization process is mostly called a "mystery". Irreversible, very important changes in the human constitution appear, which cannot be explained by human sciences (medical or psychological). They can only be the result of intervention from an "invisible world". That does not explain the phenomenon, but it at least points to the direction we must go if we wish to obtain knowledge of the occurrences and their meaning.

These occurrences may include:

- The stigmata appear, open wounds on both sides of the hands, feet and the right side of the torso. Also stigmata on the head (crown of thorns) and breast may appear. At first red spots which later disappear may also be seen on other places of the body.
- The affected person can no longer abide food and can only ingest water.



- The capacity for perception is greatly increased. She can accurately perceive things from a great distance.
- Retrospective and perspective clairvoyance also occurs, especially in respect to the life of Jesus. It is experienced as though she were his contemporary. Not all the phenomena described in the literature necessarily always occur.

In the capacities of the soul, very profound changes can take place. The experiences during the life of Jesus can be investigated and clarified as witnessed testimony. Usually a positive development of character can be observed in which a personality arises which is stronger and richer. She may be capable of pronouncing things which are far beyond her previous capacities. She can lead profound conversations or create texts of extraordinary quality – and always tries to help the person in trouble.

As already mentioned, the comportment of the outside world is of great importance. Often considerable pain and emotional tension is experienced. This requires care and restraint by the community. One wishes to experience the stigmatization process in inner intimacy and therefore has no desire for publicity. This is especially true during periods of deep meditation, mostly between Friday afternoon and Saturday or Sunday. The desire for sensationalism or exaggerated wonder by the world is not appreciated. Instructing mystics leads to disappointment. Directors of organizations often want to have "everything under control", which is not possible here. This is also a source of conflict. Mysticism cannot be controlled.

Freedom plays an important role in the stigmatization process, so the relation to the world should also be a function of freedom. It can never be a relationship of teacher-pupil. The community must be free to have an affinity to the stigmata event or not. No moralistic judgment is appropriate.

In some cases a "failed initiation" or fraud or psycho-pathological self-deception might be involved. With today's medical professionalism, something like that would be quickly evident. In earlier times it was not the case.

The theological basis for the events is still developing. The historical-critical Bible exegesis was important for judging the life of Jesus during a large part of the twentieth century. For adherents of the demythologization theory the acceptance of super-sensible events was very problematic. So what could their attitude to something like stigmata be?

This problematic played a role in the changing judgments by the Catholic Church about the stigmata of the Franciscan Padre Pio (1887 – 1968). Within the Franciscan order even the stigmata of St. Francis himself 800 years ago is being questioned. The Dutch Franciscans organized a conference in October 2004 with the theme: "If Francis of Assisi did not have stigmata, what really happened?" The conference report was published as a book (note 10). It was clear that the question could not be solved "technically". But this book shows how incredibly inspiring the life and work of "Il Poverello" was and still is. The conference was about **him** – and not his stigmata.

The stigmata event is again relevant – more as a worldwide phenomenon and less confined to a particular religion such as the Catholic Church. It has become very much an individual happening. The community has a protective, supportive role.

### **Stigmatization in the Light of Anthroposophy**

Rudolf Steiner spoke several times about the stigmata, based, we assume, on the results of his occult research (from the Akashic Chronicle). In successive lectures, he reported on the circumstances of his research. If you read these lectures consecutively, then you can see how his relevant insights are developed.

Between August 22 and September 4, 1906, Rudolf Steiner gave 14 lectures in Stuttgart (GA95). During the final two lectures, he discussed 3 paths of spiritual development: Oriental Yoga training, the Christian path and Rosicrucian path.

During the lecture on September 3, he described the 7 stages of the Christian path of development. The first stage is the "Washing of the Feet." During the 4th stage, the Crucifixion, a reddening develops in the spots where the Stigmata occurs. The 7th stage is that of the Resurrection, but it cannot be described in words. Then he said:

*"When a person has lived through this 7th stage, then Christianity has become an inner experience of his soul. **He is then wholly united with Christ Jesus, the Christ Jesus is in him.**" (11).*

Rudolf Steiner went even further in his lectures of June 6, 1907 in Munich, May 30, 1908 in Hamburg, and October 14, 1911 in Karlsruhe. These lectures have been collected in the booklet called "Stigmata in the Light of Anthroposophy." (7).

In the June 6, 1907 lecture, the 6th stage "Burial and Resurrection" and the 7th stage "Ascension" were mentioned for the first time. In the May 30, 1908 lecture, the stigmata itself is mentioned for the first time. And in the October 14, 1911 lecture, he makes the assertion that when a person experiences stigmatization, then he or she is beginning to receive the Phantom (also known as the "Resurrection Body"). This aspect was given a lot of attention in this lecture cycle. The fundamental attitude required on this path of development is **humility**. The result is "catharsis" or "cleansing."

It is clear in all these lectures that Rudolf Steiner spoke with the utmost respect about the appearance of the stigmata.

In all four of these lectures, Steiner calls it the Rosicrucian path of development, which, together with the Christian path of development, can result in the stigmata appearing. Both paths can lead to the same result.

Since the Christian path demands a definite reclusiveness, it is therefore only the right path for a select few people. Furthermore, this path requires a deep and living faith in Christ Jesus as a historical figure and demands a relationship with the Gospel of John – especially the opening verses about the Logos – as well as the Book of Revelation.

The Rosicrucian path of development affords more possibilities. Christ can be seen both explicitly and implicitly. In the explicit experience, a certain relationship with the Christian path of development can occur. But in the implicit experience, the concrete interpretation of the word "Christ" can even be entirely omitted. This indicates just how far today the individual freedom of the human being has evolved.

If we try to implement this in modern culture, where the ***encounter with Christ*** is front and center, then we could say that this encounter bears a quite implicit character. The conscience then becomes the source of the implicit working with Christ. But this encounter may also be explicit, even to the point of physicality. It can also be the starting point of a conscious striving toward a ***merging with Christ***.

Obviously, in both cases we don't mean the Christ being in His full glory. We could hardly tolerate a faint encounter, let alone a full merging! The real issue is the (very small) part of what we can endure as the encounter or the merging. Only once has it ever happened that the Christ Being completely merged with a human being: that was at the moment of the Crucifixion of Jesus.

It is clear that both paths of development complement and reinforce each other. That could have been the reason why Rudolf Steiner mentioned both paths in such ***close proximity*** in the lectures.

It speaks to the heart of anthroposophy. Both paths of development lead to a complete "Christification." It is described in the ***4th stanza*** of the Foundation Stone Meditation, when it comes to the significance of the "Turning Point of Time." Every person can – if willing – receive the "Light of Christ." Then people can modify this light into the "wise heads of kings" or the "simple shepherds' hearts" in order to operate in the world. Thus, "So that good will become what we beget from our hearts and will to achieve through our heads."

Within the Anthroposophical Society, Ita Wegman was occasionally asked about her attitude regarding the stigmatization of Theresa von Neumann (1898-1962). Ita Wegman had written an article about it in 1927 and expressly rejected stigmatization. [12] The question is how much this agreed with the positive approach taken by Rudolf Steiner. If you examine the biography of Ita Wegman, it is very likely that she did not attend any of the lectures where Steiner spoke about stigmatization. There does exist a booklet about it. [13].

Previously I raised the question: what could be the meaning of the stigmata that St. Francis of Assisi experienced, occurring just two years or so before his death? I don't believe it was some kind of "medal of honor" bestowed on someone well nigh posthumously. In his lectures on May 29, 1912 in Norrköping (GA 155) and on December 18, 1912 in Neuchatel (GA 130), Rudolf Steiner spoke about a past and future

incarnation of the individuality known as Francis of Assisi. He was incarnated around 700 AD at a Christian-Buddhist school near the Black Sea. That may clarify the special character of this [religious] order. After his incarnation as Francis of Assisi, he subsequently incarnated only once more and for a short time on earth, having died in childhood. Is it possible that this individuality actually continues his work on Earth from the spiritual world? And that we could indeed actually experience such activity? And could the stigmata that he received so shortly before his death have contributed to this activity? In this light, the great significance that St. Francis of Assisi already has for modern people takes on a whole new dimension.

Does anthroposophy also take notice of the time when the stigmata began to appear, especially in the 13th Century? In his lecture on February 15, 1909 in Berlin (GA 107 and 109) Rudolf Steiner discussed the requirements of the soul needed for the path of mysticism. First and foremost is a thoroughly Christified Consciousness Soul. The 12th and 13th Century formed the transitional period before the so-called Consciousness Soul period [starting 1413 AD]. So this could also be a clue.

## **Future Prospects**

Rudolf Steiner describes in his autobiography how shortly before 1900 he had an experience of Christ. He writes: "the culmination of my soul-development was standing in the spiritual presence of the Mystery of Golgotha in a most profound and solemn festival of knowledge." [14]. This experience fundamentally transformed him and thus decisively imprinted the character of anthroposophy, in which term "Christ-Impulse" becomes central (including the activities of the associated adversarial-powers!). He also pointed to the fact that, after the year 1900, western humanity would increasingly develop the capacity to "cross over the threshold."

Undoubtedly, the modern development of "new spirituality" has everything to do with this new capacity. Rudolf Steiner indicated this development in several books and lectures. However, he has also made observations about these phenomena. In his opinion, a new spirituality without a social dimension was counter-productive. In a lecture given December 12, 1918 in Bern, he gave an urgent and unmistakable warning. But he gave it in a positive sense when he said: "the Christ

Impulse, calling us of our own free will to receive consciously and freely the social impulses which can help heal humanity today." (GA 186, pg. 18)

We have determined that this social dimension is, in point of fact, the very "proof of the pudding" when it comes to the issue of stigmatization.

Even within Christian theology we can observe an interesting development. In the 20th Century, the "theology of de-mythologizing" played a major role. But since the turn of our new century there has been a reversal. We can speak about the growing number of spiritual experiences reported by many people. Among other things, divine experiences are manifesting as well as an *encounter with Christ*. Both processes are decidedly personal. Various theologians are involved with it. For example, in Holland we have the PKN theologians Henk de Roest and Martien Brinkman. Henk de Roest focuses on events in our immediate environment while Martien Brinkman speaks to global developments. [PKN = Protestant Church of the Netherlands].

In the same vein is the growing consciousness of reincarnation in the Western world. Today that would include about 25% of the population in both Europe and North America [15]

Rudolf Steiner categorized human evolution in seven distinct stages. He called these stages "cultural epochs." He situated the 4th epoch between 747 BC and 1413 AD; the 5th from 1413 to 3573. So we find ourselves now in this 5th epoch. In turn, we are preparing for the 6th Epoch, which begins in approximately 1,500 years. The hallmark of this 6th Epoch is "unconditional love" that Rudolf Steiner called the "Key of David." He called this period "Philadelphia," referring to the 7 churches in the Book of Revelation. Thus we are halfway between "Calvary" and "Philadelphia". Modern evolution requires "complete Christification." The Christ Impulse works via human beings upon the development of individuals, humanity and world. Thus is man invited, in freedom, to participate in: "God needs man." Otherwise nothing will happen.

This process of "complete Christification" has three aspects. The first is the *"experience of Christ."* It occurs in the practice of everyday life, but also in special situations, such as ritual, reading from scriptures, meditating or praying, when you "take the path to the inner life." The

second aspect is the *coming to consciousness* of these events. You ask questions and seek to find the context. What is actually going on? It also plays a role in exegesis and theology.

The third aspect relates to the attainment of knowledge. How can we put together a developmental perspective from "Alpha to Omega?"

For all three aspects, the achievements of stigmata, as described above, are playing a role. Anthroposophy can add value as a "path of knowledge."

### **The Discussion Meeting of October 13, 2012**

Fifty people came together for this conversation, 28 women and 22 men. A good diversity of viewpoints produced a lively discussion. After the first question, which dealt with **the report of the last 8 years**, the rest were only general: What happens during stigmatization? What is its significance for the environment? Why is it happening now and also within the anthroposophical Society? What is the relationship between the visions of Rudolf Steiner and the "time traveling" of Judith von Halle? Is there a correlation with the increasing occurrences of threshold experiences after 1899, when the Kali Yuga age ended?

With Judith von Halle, it is not just about the quality of her lectures and books, but also about her radiance, which is experienced as "very loving." So why should this lead to stress within the Anthroposophical community?

On one hand, the research work of Sergei O. Prokofiev on this topic is known. As a way of questioning, his work could certainly be valuable. But his conclusions and arguments are formulated in such absolutist terms that it precludes any kind of conversation.

The categorical rejection of the stigmatization and the activities of Judith von Halle by both the Vorstand [Board] of the German Society and the Vorstand of the General Anthroposophical Society have conspicuously led to a "quarantine" situation. The members have not been informed about it nor are they allowed to speak about it. Many participants deeply regret this state of affairs.

Is this about a lack of communication or are there questions of competence to be asked?

The **research of religious history** raises some questions about the background of the phenomena. Do such phenomena occur in other religions? Does Buddha have a definite function here? How do we judge the manifestation of the bleeding? What is the power behind the occurrence? Judith von Halle has written about it: "This transformed bodily organization is composed of body, soul and spirit and is called forth through the Christian nature of compassion and suffering" [1] page 35

This debate reminds us of the concept of "compassion" (Karen Armstrong), in which contemporary theology plays a significant role as a counterweight to the hardening tendencies in society.

The question is: how does the **encounter with Christ** as an ever-increasing universal phenomenon relate to the **merging with Christ**, which can result in stigmata? In the encounter with Christ, you can – even in the very first instance! – look **into** his eyes, and see there the intense torment as the effect of pain that humans so often inflict upon each other. In the mystical merging with Christ – again, even in the very first instance – you can look **through** His eyes. And then you will see something quite different!

### **Now to the question of how stigmatization relates to anthroposophy.**

Is Anthroposophy in a position to answer the many questions about stigmata by academic Religious Studies? What would actually happen if mainstream scientific findings were brought together with the spiritual scientific results of Rudolf Steiner? You could compare it to the weaving process. Mainstream science delivers the "warp" of many centuries of observations and reflections. Anthroposophy then forms the "woof" that provides context and patterns.

One case in point is the significance of the whole phenomena for future karma, as exemplified by St. Francis of Assisi. You can also relate that to the "spiritual economy" of Rudolf Steiner. What happens to the individualities who had stigmata during their incarnations? Do they even acquire a special mission during the period between death and rebirth, like supporting those living on earth in their development? Many unanswered questions still remain, such as:

What is the nature of the transformation of the bodily constitution?



How do the particular higher members of the human organism change, and, specifically, what happens to the "I"?

How does the stigmatized person who cannot tolerate any food, maintain enough "energy?"

Can unconditional love create the power of resurrection? (Something like it is noticeable whenever we express great enthusiasm for anything.)

How do we assess meditation in this light?

Is there some connection with the so-called "homeless souls"?

Can we better understand this event if we consider it from a *future perspective* in the sequence of three cultural epochs: the 4th, 5th and 6th?

The Mystery of Golgotha happened during the 4th epoch. Man began to construct his "I" organization and especially developed freedom as a human faculty. In our present 5th cultural epoch, this attribute of freedom developed further and added *accountability*. In the 6th epoch, which will begin in about 1,500 years, it is all about the quality of unconditional love: "the destiny of the Other is also my destiny." We are now developing this element. The instrumentality here is compassion. In this light, then, can we capture a bit more of the background of the Stigmata-Mystery?

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About twelve years ago - before I had heard of Judith von Halle - I wrote a tongue-in-cheek story, [The Bald Inquisitor](#), about what would happen if Rudolf Steiner were to return to earth and visit the Goetheanum. I include it here not - please believe me - not because I wish to imply that Judith von Halle is Rudolf Steiner reincarnated. But to imply that the General Anthroposophical Society is so intent upon repeating what Rudolf Steiner wrote and said or is said to have said that if someone new were to come along, someone who is able to continue Steiner's work rather than endlessly repeat it, write and above all lecture about it, that new person would be ignored, rejected, and attacked as un-anthroposophic - even if she were Rudolf Steiner himself.

Now along comes Judith von Halle who, although she is not RS, is certainly someone trying to continue and enhance Steiner's Christology. However, it's not that simple in her case. As you have read above, she not only bears the stigmata, she does not eat - not that she is able to survive without eating, she *can not* eat, it makes her ill. Admittedly this adds an element of sensationalism to the spiritual recipe. But the authorities of the Society in Dornach (as well as most of those of the Anthroposophical Society in Germany) do not accuse her of fraud in respect to the stigmata, the not eating or the time travel. What they - especially Prokofioff - object to is that such things are atavistic, and therefore are not only not anthroposophical but are also inimical to anthroposophy. You may think: Well, but maybe he's right. After all he's an expert on anthroposophy. However, he doesn't even know her, he has never met her and says it is not necessary, whereas Ms von Halle has repeatedly offered to meet with Prokofieff.

In 2011 I was in Germany with my wife and was to travel by train from Munich to Berlin. Checking the von Halle group's web page, I noted that Judith was scheduled to give a lecture in Kassel, a city along the Munich to Berlin train route. Well, why not stay overnight in Kassel, see and hear Judith von Halle and continue to Berlin the next day?

My impressions: The Anthroposophical Society's home in Kassel is a miniature Goetheanum, and the large lecture hall was full. Judith received a warm welcome and seemed grateful. She is an attractive young woman - now forty-ish - dressed in a long black dress with a tan vest, long black hair. Slim. well, what did you expect? Visible flesh-colored band-aids cover the palms of her hands. She is simpatica, but not a charismatic speaker. More intellectual, very well prepared. She spoke for an hour and forty minutes (too long for my taste) without notes about Lazarus and the three Johns in the New Testament: John the Baptist, John the Evangelist and John Zebedeus. The book upon which the lecture was based was on sale. I bought it, but it still doesn't grab me as a particularly interesting subject.

But Judith von Halle certainly does. I regret that I couldn't stay longer in Kassel, because the next day she would be answering questions. Does she really "time-travel". I don't know. My inner jury is still out on that one. But I do not doubt that she is sincere and believes that she does. I think that is enough to take her seriously.

Frank Thomas Smith, editor

P.S. Thanks to Tom Mellett for translating half of Rob Steinbuch's article.

June 2013.

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R.T. (Rob) Steinbuch

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## II. **Secret Societies — The Atom as Coagulated Electricity, GA 93**

Source:

<https://rsarchive.org/Lectures/GA093/English/Singles/19041223p02.html>

*23 December 1904, Berlin*

Translator Unknown

In a series of lectures I have been speaking about occult schools and their ramifications and I think it right today to bring this whole course of lectures to a close before we pass on to a different subject next

time. A week from now I shall speak about the meaning of the days connected in the Church Calendar with the Christmas Festival — the less important New Year's Festival and the extremely important Feast of the Epiphany. The lecture today, therefore, will be more in the nature of a conclusion.

The question might be asked: What is the deeper significance of secret societies and of their aims in world-evolution? To such a question my answer would be that they have a real connection with the way in which beings in the world evolve and make progress.

As you know, different kinds of exercises are necessary for self-development, and such exercises are actually available. You have heard of Hatha-Yoga, Rajah-Yoga, and other exercises of different kinds, by means of which societies and brotherhoods connected with occult science have initiated their members. Somebody may say: All this, surely, could be attained without these secret societies. But I can tell you — and in the course of the lecture you will realise it — that the world cannot do without such societies. To put it bluntly, it is quite unjustifiable to speak in public in the style of the manifesto of the Freemasons which I read to you a fortnight ago. That is only one example. Men cannot reach what is usually known as immortality unless they are to some extent familiar with the occult sciences. The fruits of occult science do, of course, find their way out into the world along many channels. A great deal of occult knowledge exists in the various religions and all those who participate deeply and sincerely in the life of a religious community have some share in this knowledge and are preparing themselves for the attainment of immortality in the real sense. But to reach the knowledge of immortality in full consciousness, as a concretely real experience, to have the feeling that one belongs in very truth to the spiritual world — that is a very different matter. All of you have lived many times; but not all of you are conscious that you have lived through these many lives. This consciousness, however, will gradually arise and without it man's life is lived out with incomplete consciousness. It has never been the aim of occult science to inculcate into men a dim feeling of survival but to impart a clear, fully conscious knowledge of on-flowing life in the spiritual world.

There is a certain law which governs the progressive development of consciousness in all future stages of life. It is this: Nothing that a human being does not himself accomplish for the attainment of this

consciousness, contributes towards its development. There is a maxim — on the face of it rather perplexing — that whatever is achieved in the way of development of consciousness in the world does something to further the evolution of the consciousness of every single being, even if such a being has not actually worked at the development of his own consciousness.

And now try to think of an example of really objective human action. — An architect builds a house; he does not build this house for himself, but undertakes the task of building it for reasons which he believes to be entirely impersonal. You know well that the reasons are very seldom impersonal. There are many people who, to all appearances, are not working for themselves; and yet in reality are. A lawyer, for example, is to all intents and purposes working for his clients. Part of his work may well be selfless, but the real question is one of earning his living. Whatever men do in business merely for the sake of their own livelihood, to the extent that their business only serves that end, just so much is lost in the way of spiritual gain. On the other hand, everything that is performed without regard to self, that is connected with the interests of another, helps to intensify and to strengthen our consciousness in the future struggles for existence. — I hope that this is clear.

And now think of the Freemasons. When they were true to their original, fundamental principles, they gave this injunction to their members: The buildings you erect are to contribute nothing at all to your own means of subsistence. What has still survived of the good old Freemasonry takes the form nowadays of charitable institutions and foundations. And although the Lodges have lost their living roots in the ancient wisdom, and the occult knowledge once in their possession, these charitable institutions are evidences of a humanitarianism which, while it is empty of real substance, still persists and is cultivated as tradition. Selfless activity is, in very truth, something that has belonged to Freemasonry. Freemasonry did indeed urge its members to work in the service of humanity, to work in the world objectively and selflessly.

We are living now in the epoch of evolution that may be called the mineral epoch; and our task is to permeate this mineral world through and through with the spirit within us. Think of what this means. — You are building a house. You fetch the stones from a quarry and hew them into the shapes required by the building, and so on. What are you inculcating into this raw material obtained from the mineral

kingdom? You are inculcating human spirit into the raw material. If you construct a machine, you have laid the spirit that is part of you, into that machine; the actual machine does, of course, perish and become dust; not a trace of it will survive. But what you have done, what you have achieved, passes into the very atoms and does not vanish without a trace. Every atom bears a trace of your spirit and will carry this trace with it. Whether an atom has at some time been in a machine, or has not been in a machine, is not a matter of indifference. The atom itself has undergone change as a result of having once been in a machine, and this change that you have wrought in the atom will never again be lost to it. Moreover, through your having changed the atom, through the fact that you have united the spirit in you with the mineral world, a permanent stamp has been made upon the general consciousness of mankind; just so much consciousness goes with you into the other world. Occult science well knows in what way the human being can perform selfless actions and how greatly his consciousness will be enhanced by them. Certain men, who have been deeply imbued with this knowledge, have been so selfless that they have taken steps to prevent even their names from going down to posterity! An example of this is the work entitled *Theologica Deutsch*. Nobody knows who wrote it. On the outside there are only the words: The man from Frankfurt. He, therefore, was one who took care that his very name should be unknown. He worked in such a way that he merely added something to the objective world without asking for honour or for the preservation of his name. And here let it be said that the Masters, as a rule, are not personages known in history; they sometimes are embodied in historical personalities — when it is necessary; but in a certain respect this is a sacrifice on their part. The level of their consciousness is incompatible with work for themselves, and preservation of a name does, after all, involve this. It is difficult thoroughly to understand this rule but it will now be clear to you why the aim of the Freemasons is to work in the world in such a way that their deeds are hidden in social organizations or charitable institutions. For selfless deeds are the real foundations of immortality. In the outer world we see the reflex of such deeds. They need not necessarily be of great account. If someone gives a coin to a poor man, this may be an unselfish deed; but only to the extent that it was absolutely selfless does it find its way to the sphere of immortality — and very few deeds are selfless to this degree. An act of charity may be extremely egoistical when, for instance, it gives rise to a comforting feeling. Charity very often springs from selfish motives. If a poor man living among us has no meat at



Christmas and we feel bound to give him some in order that we may feel justified in eating our own Christmas dinner — that, after all, is egoism. In the Middle Ages it would have been impossible to say who had built many of the cathedrals or painted many of the pictures. It is only in our epoch of civilisation that people have begun to attach such value to the human name; in earlier epochs, more spiritual than our own, the individual name was of less importance. Spirituality in those days was directed to reality; whereas our epoch adheres to the delusion of thinking that what is a mere concern of the moment should be preserved.

I have said this in order to indicate the principle by which these secret societies were guided. The members of such societies were at pains to efface themselves altogether as personalities, and to allow what they did to produce its own effects. And this brings us to the heart of the matter. The fact that some particular thing is kept secret is of far less importance than that everyone should keep secret his own share in the work; thereby he secures for himself immortality. The rule is therefore clear and unambiguous: As much as you yourself lay into the world, that much consciousness the world will give back to you. The measure of what you yourself place into the world is the measure of the consciousness that the world will give back to you. This is connected with great and mighty laws of world-existence. Each one of you has a soul, each one of you has a spirit. This soul and [this] spirit are called upon to climb one day to the highest stages of perfection. But the soul and the spirit were already there before your physical body existed; they were present before your first physical incarnation. You existed in physical incarnation in the early Lemurian, Hyperborean and Polarian epochs. Before then, however, you were only beings of soul. But as beings of soul you were part of the world soul; as beings of pure spirit you were part of the universal world spirit. The world spirit and the world soul spread out around you then as nature spreads out around you today. Just as the mineral world, the plant world and the animal world are around you now, so were the worlds of soul and of spirit once around you. And what was then outside you, is now your soul; you have taken into yourselves, made inward, what to begin with was outside and around you. What is now your innermost being was once part of an external world. This has become your soul. The spirit, too, once spread out around you. And what is now around you will become your inner life. You will take into yourselves what is now the mineral kingdom and it will become part of your inner being; similarly the plant kingdom. What surrounds you in nature will become your inner being.

You will understand now how this is connected with the first example given. You build a church for others, not for yourself. You can in very truth take into yourselves a world of majesty, beauty and splendour if you experience this world as such. To do something for the higher self does not partake of egoism because it is not done only for the self; the higher self will be united with all the others, so that what is done for the higher self is at the same time done for all. — This is the truth that was known to the Freemasons. When the Freemason was working with his fellow-builders, he knew: In future times the mineral world will be spiritualized; to build means nothing else than to spiritualize the mineral world. He knew that the edifice would one day become the content of his soul.

God once gave us the nature that surrounds us in the kingdoms of the minerals, plants and animals. We take nature into ourselves. That nature exists is none of our doing; all we can do is to make nature part of our own being. But what we ourselves prepare and make ready in the world — that is what will constitute our future existence.

We actually see the mineral world, as such; what we do with the mineral world, that we shall ourselves become in future times. What we do with the plant world, with the animal world and with men, that too, we shall surely become. If you found a charitable institution or have contributed something to its foundation, what you have contributed will become an integral part of you. If a man does nothing with what he can in this way [to] draw into his soul from outside, then his soul remains empty. It must therefore be possible for mankind to spiritualise — as far as this can be achieved — the four kingdoms of nature, of which man is one. To bring spirit into the whole external world — that has been the task of the secret societies of every age.

It will not be difficult for you to understand the following — Think of a child who is learning to read and write. To begin with, all the accessories are around him; the teacher is there, the books are there, and so forth, but nothing is yet within the child. Work continues until what was once outside the child has been instilled into him and he is able to read. And so too is it with nature. In times to come we shall have within us what is now spread out around us. As souls we spring from the world soul and when this world soul was around us we drew it into ourselves. So too the spirit; and so too it will be with nature. We

take nature into ourselves from outside and nature will be within us as a power. That is the great thought at the basis of these secret societies.

All progress is the result of involution and evolution. Involution is the in-taking, evolution the yield, the out-giving. All states and conditions of world-existence alternate between these two processes. When you see, hear, smell or taste, you breathe nature into yourselves. The act of sight does not pass away without leaving a trace behind. The eye itself perishes, the object seen — that too perishes; but what you have experienced in the act of sight, remains. It will not be difficult for you to realise that in certain epochs it is necessary to make such things understood. We are going forward to an age when, as I indicated recently, men will understand what the atom is, in reality. It will be realised — by the public mind too — that the atom is nothing but coagulated electricity. — The thought itself is composed of the same substance. Before the end of the fifth epoch of culture, science will have reached the stage where man will be able to penetrate into the atom itself. When the similarity of substance between the thought and the atom is once comprehended, the way to get hold of the forces contained in the atom will soon be discovered and then nothing will be inaccessible to certain methods of working. — A man standing here, let us say, will be able by pressing a button concealed in his pocket, to explode some object at a great distance — say in Hamburg! Just as by setting up a wave-movement here and causing it to take a particular form at some other place, wireless telegraphy is possible, so what I have just indicated will be within man's power when the occult truth that thought and atom consist of the same substance is put into practical application.

It is impossible to conceive what might happen in such circumstances if mankind has not, by then, reached selflessness. The attainment of selflessness alone will enable humanity to be kept from the brink of destruction. The downfall of our present epoch will be caused by lack of morality. The Lemurian epoch was destroyed by fire, the Atlantean by water; our epoch and its civilisation will be destroyed by the War of All against All, by evil. Human beings will destroy each other in mutual strife. And the terrible thing — more desperately tragic than other catastrophes — will be that the blame will lie with human beings themselves.

A tiny handful of men will make good and thus insure their survival in the sixth epoch of civilisation. This tiny handful will have attained selflessness. The others will develop every imaginable skill and subtlety in the manipulation and use of the physical forces of nature, but without the essential degree of selflessness.

In the seventh epoch of civilisation, this War of All against All will break out in the most terrible form. Great and mighty forces will be let loose by the discoveries, turning the whole earth-globe into a kind of [self-functioning] live electric mass. In a way that cannot be discussed, the tiny handful will be protected and preserved.

And now you will be able to picture, more clearly than was possible when I spoke of the things before, why the "good and proper form" as it has been called, must be sought, and in what sense Freemasonry was aware of its duty to build an edifice dedicated to selfless ends. It is easier to become one of the tiny handful of men who ensure for themselves a place in the life of the future by using the good old forms than by having to struggle out of chaos. People nowadays may be inclined to jeer at "empty forms," as they say ... but those forms have nevertheless a deep meaning and purpose; they are in line with the structure of our period of evolution, and when all is said and done they are connected with necessary stages in the development of human nature and of the human soul. Just think of it. We are living in the fifth period of the fifth great epoch; we have still to live through two more periods of this great epoch. Then will follow the seven periods of the sixth great epoch and then the seven periods of the seventh great epoch. This makes sixteen stages of evolution in the future. Humanity has still to climb these sixteen stages. A man who can experience something of the conditions of existence there possible, is to a certain degree initiated. There is a correspondence between the degrees of initiation and the secret of the epochs still to come. In the life of our planet there are seven great epochs, and each of these seven has seven sub-periods — forty-nine conditions, therefore, in all.

Thus there are definite stages for the investigation of the secrets of future phases of evolution. The high Degrees of Freemasonry originally had no other aim or purpose than to be an expression, each one of them, of a future stage of the evolution of humanity. Thus we have in Freemasonry something that has been both good and beautiful. A man who attained one Degree knew how he must work his way into the future; he could be a kind of pioneer. He knew too that one who

reaches a higher Degree can accomplish greater things. This arrangement according to Degrees can well be made, for it corresponds with the facts. If, therefore, it were possible to inculcate a new content together with a new knowledge into these forms, much good would accrue, for Freemasonry would then be imbued with real spirit once again. Content and form, however belong to the whole. The state of affairs today is that the Degrees are there but nobody has worked through them in the real sense! In spite of this, however, they are not there without a purpose.

The fifth epoch of culture is a purely intellectual age, an age of egoism. The intellect is egoistical in the highest degree and it is the hallmark of our time. And so we must make our way upwards through intellect to spirituality before we can picture the spirituality that was once actively at work.

The essential secret, therefore, is this: The human being must know how to keep silence about the paths along which his " I " unfolds, and to regard his deeds, not his personal " I " as the criterion. The real heart of the secret lies in his deeds and in the overcoming of the " I " through deed. The " I " must remain concealed, within the deed! Elimination of the interests of the personal " I " from the on-streaming flow of human karma — this belongs to the First Degree. Whatever individual karma the " I " incurs in the process, is thereby wiped out. Nation, race, sex, position, religion ... all these work upon human egoism. Only when man has overcome them will he be free of egoism. The astral body of every nation, every race, every epoch, has a definite colour ... You will always find a colour which is fundamental in the astral body of a human being who is [a] member of one of these classifications. This specific colour must be eliminated. Anthroposophical spiritual science works to level out the colours of the astral bodies of its adherents. They must be of like colour — alike, that is to say, in respect of the basic colour. This basic colour gives rise to a certain substance called Kundalini which holds together, within the human being, the forces which lead eventually to the spirit. This leveling-out process will bring war and bloodshed in its train — war in the shape of economic strife among nations, pressure for expansion, suppression in every form, strife in the sphere of investment and profit, industrial undertakings, and so forth. And by adopting certain measures it will increasingly be possible to handle vast masses of people by sheer force; the individual will acquire greater and greater power over certain masses of the people. For the course of evolution is

leading, not towards greater democracy, but towards oligarchy of the brutal kind, in that the power of the single individual will immeasurably increase. If morals are not ennobled, this will lead to brutality in every possible form. This state of things will come, just as the great water-catastrophe came to the Atlanteans.

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### III. **A Picture of Earth Evolution in the Future**

Source:

<https://rsarchive.org/Lectures/GA204/English/Singles/19210513p01.html>

*13 May 1921, Dornach*

Translator Unknown

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*This is a time when a great deal of attention, ranging from serious science to science-fiction, is being devoted to "outer space." There is speculation on various levels about visitants from other worlds. Behind it all there may be an instinctive feeling — true in itself though often distorted in expression — that the apparent isolation of man on earth is not final; that man is not alone in the universe. We are therefore reprinting here a lecture (first published in English in the quarterly, "Anthroposophy," for Easter, 1933, and long out of print) in which Rudolf Steiner spoke, briefly and enigmatically, of the need to recognise and welcome certain beings, "not of the human order," who since the seventies of the last century have been descending from cosmic spheres into the realm of earth-existence, bringing with them "the substance and content of Spiritual Science." — The (RSArchive) Editors.*

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The lectures I have given recently on the nature of colours (Three lectures on *Das Wesen der Farben*, given at Dornach on May 6 – 8, 1921. Published in English as a book entitled "Colour") may have helped to show you that we can begin to understand man in his real being only when we relate him to the whole universe. If we ask: What

is man in his true nature? — then we must learn to look upwards from the Earth to what is beyond the Earth. This is a capacity of which our own time particularly stands in need. The human intellect has become more and more shadowy, and as a result of the developments which took place in the nineteenth century, it is no longer rooted in reality.

This unmistakably indicates that it is high time for man to discover how he can receive new impulses into his life of soul, and we will turn our attention today to certain great cosmic events with which we are already familiar from other points of view.

Most of you will have read the book *An Outline of Occult Science*, and will have realised that one of the great events in earthly evolution was the separation of the moon from the earth. The moon as we see today, shining towards us from cosmic space, was once united with the earth. It then separated from the earth and now circles around it as its satellite. We know what incisive changes in the whole sweep of evolution are connected with this separation of the moon from the earth. We must go far back in time, before the Atlantean deluge, to find the epoch when the moon departed from the body of the earth.

Today we will confine our attention to what came to pass on earth in connection with the being of man, and with the kingdoms of Nature around him, as a consequence of the separation of the moon from the earth. From the lectures on colours we have learnt that minerals — that is to say, the coloured mineral substances — actually derive their different hues from this relationship of the moon to the earth. Recognition of this fact enables us to make these cosmic events part of an artistic conception of existence. But other matters of the greatest significance come into consideration here. Man's being is the product of preceding metamorphoses of earth-existence — namely, the Saturn, Sun and Moon periods of evolution, during which no mineral kingdom existed. The mineral kingdom as we know it today came into being for the first time during the Earth period. Mineral substance, therefore, became part of man's being only during this Earth period. During the stages of Saturn, old Sun and old Moon, man had nothing mineral within him at all. Nor was his constitution adapted for existence upon the earth. By his very nature he was a being of the cosmos. Before the separation of the moon, and before the mineral substances with their many colours came into being, man was not adapted for earthly existence.

Let me put it in this way. It was a very real question for the Spiritual Beings who guide earthly evolution as to what must happen to man. Should he be sent down to the earth or be left to pass his existence in a realm beyond the earth? It can be said with truth that the separation of the moon, with the consequent changes in the earth and in the being of man, was the outcome of a decision on the part of the Spiritual Beings who guide and direct the evolution of humanity. It was because this coarse moon-substance was sent out of the earth that man's organism developed in such a way as to make it possible for him to become an earthly being. Through this event — through the separation of the moon and the incorporation of the mineral kingdom into the earth — man has become an earthly being, existing in the sphere of earthly gravity. Without earthly gravity, he could never have become a being capable of freedom. Before the separation of the moon he was not, in the real sense a personality. He was able to become a personality because of the concentration of the forces that were to build his body. And this concentration of forces was the result of the separation of the moon and the incorporation of the mineral kingdom into earthly existence. Man became a personality, and freedom was henceforward placed within his reach.

The evolution of man upon the earth since the separation of the moon has proceeded through many different stages. And we may say that if nothing else had happened except this departure of the moon from the earth, it would still have been possible for man to draw out of his organism, out of his body and soul, pictures such as arose in ancient, clairvoyant vision. Nor was man deprived of this faculty by the separation of the moon. He still envisaged the world in pictures, and if nothing else had happened, he would be living in a world of pictures to this day. But evolution went on. Man did not remain fettered to the earth. He received an impulse for evolution in the other direction — an impulse which actually reached its climax in the nineteenth century.

Even when long ages ago the human being, as 'metabolic man,' became subject to the force of earthly gravity, he was adapted as 'head man' for a cosmic existence. In effect, the intellect began to evolve. The old clairvoyant pictures densified into the forms of intellectual consciousness, as it was until the epoch of the fourth century after Christ. It was then for the first time that the human intellect began to grow shadowy. This process has been increasingly rapid since the fifteenth century, and today, although the intellect is an altogether spiritual faculty in man, its existence is not rooted in reality.



It has only a picture-existence. When the man of today thinks merely with his intellect and faculty of reason, his thoughts are not rooted in reality at all. More and more they move about in a shadowy existence which reached its climax during the nineteenth century. And today man is altogether devoid of the sense for reality. He lives within a spiritual element, but is at the same time a materialist. His thoughts — which are spiritual but yet merely shadow-thoughts — are directed entirely to material existence.

Thus the second great process or event was that man became more spiritual. But the spiritual substance once derived from matter no longer ensouls him. His nature has become more spiritual, but with his spiritual faculties he thinks only about material existence.

You know that the moon will one day reunite with the earth. By the astronomers and geologists, who live in a world of abstractions, this reunion of the moon with the earth is placed thousands and thousands of years ahead. But this is mere illusion. In reality it is by no means so very far distant. Humanity as such is becoming younger and younger. Human beings are coming to a point when their development of body and soul will proceed only up to a certain age in life. At the time of the death of Christ, of the Event of Golgotha, human beings in general were capable of development in body and in soul until the 33rd year of life. Today this development is possible until the 27th year. In the fourth millennium a time will come when men will be capable of development only until the 21st year. In the seventh millennium the bodily nature will be capable of development only until the 14th year of life. Women will then become barren. An entirely different form of earthly life will ensue. This is the epoch when the moon will again approach the earth and become part of it.

It is high time for man to turn his attention to such mighty events of the realm of existence beyond the earth. He must not go on dreaming, vaguely and in the abstract, of some form of Divinity, but he must begin to be alive to the great happenings that are connected with his evolution. He must know what it means to say that the moon once left the earth and will enter the earth again.

Just as the separation of the moon was a decisive event, so too will be its re-entry. It is true that as human beings we shall still be inhabiting the earth, although birth will no longer take place in the ordinary way. We shall be connected with the earth by other means than through

birth. We shall, however, have evolved in a certain respect by that time. And we must learn to connect what is happening today — I mean the fact that the intellect is becoming more and more shadowy — with what will one day be a great event in earthly evolution — the re-entry of the moon into the substance of the earth.

If the intellect continues to become even more spectral than it is already, if men never resolve to receive into their being what can now flow to them from spiritual worlds, then they will inevitably be absorbed into the shadowy grey-ness of their intellectual life.

What is this shadowy intellect? It cannot understand the real nature and being of man. The mineral world is the only realm which the shadowy human intellect is to a certain degree capable of understanding. Even the life of the plant remains enigmatical; still more so the life of the animal; while human life is altogether beyond the grasp of the mind. And so man goes on his way, evolving pictures of existence which in reality are nothing but a great world-question. His intellect cannot begin to grasp the real nature of plant or animal, and least of all that of the human being. This state of things will continue if man fails to listen to what is being given to him in the form of new Imaginations, in which cosmic existence is pictured to him. The living wisdom that Spiritual Science is able to impart must be received into his shadowy, intellectual concepts and thoughts, for only so can the shadow-pictures of the intellect be quickened to life.

This quickening to life of the shadow-pictures of the intellect is not only a human but a cosmic event. You will remember the passage in the book *Occult Science* dealing with the time when the human souls ascended to the planets and afterwards descended once more to earth-existence. I spoke of how the Mars-men, the Jupiter-men and the others descended again to earth. Now an event of great significance came to pass at the end of the seventies of last century. It is an event that can be described only in the light of facts which are revealed to us in the spiritual world. Whereas in the days of old Atlantis human beings came down to the earth from Saturn, Jupiter, Mars, and so on — that is to say, beings of soul were drawn into the realm of earth-existence — since the end of the seventies of last century, other Beings — not of the human order — have been descending to the earth for the purposes of their further development. From cosmic realms beyond the earth they come down to the earth and enter into a definite relationship with human beings. Since the

eighties of the nineteenth century, super-earthly Beings have been seeking to enter the sphere of earth-existence. Just as the Vulcan-men were the last to come down to the earth so now Vulcan Beings are actually coming into the realm of earthly existence. Super-earthly Beings are already here, and the fact that we are able to have a connected body of Spiritual Science at all today is due to the circumstance that Beings from beyond the earth are bringing the messages from the spiritual world down into earth-existence.

But, speaking generally, what is the attitude adopted by the human race? The human race is behaving, if I may put it so very shabbily to these Beings who are appearing from the cosmos and coming down — slowly and by degrees, it is true — to the earth. The human race does not concern itself with them; it ignores their existence. And it is this which will plunge the earth into tragic conditions, for in the course of the next centuries more and more Spiritual Beings will be among us — Beings whose language we ought to understand. And this is possible only if we try to grasp what comes from them: namely, the substance and content of Spiritual Science. They want to give it to us and they want us to act in the sense of Spiritual Science. Their desire is that Spiritual Science shall be translated into social behaviour and action on the earth.

I repeat, then, that since the last third of the nineteenth century Spiritual Beings from the cosmos have been coming into our own sphere of existence. Their home is the sphere lying between the moon and Mercury, but they are already pressing forward into the realm of earth-existence and seeking to gain a foothold there. And they will be able to find it if human beings are imbued with the thought of their existence. This can also be expressed as I expressed it just now, by saying that our shadowy intellect must be quickened to life by the pictures of Spiritual Science. We are speaking of concrete fact when we say: Spiritual Beings are seeking to come down into earth-existence and ought to be willingly received. Catastrophe after catastrophe must ensue, and earthly life will fall at length into social chaos, if opposition is maintained in human existence to the advent of these Beings. They desire nothing else than to be the advance-guards of what will happen to earth-existence when the moon is once again united with the earth.

Today people may consider it comparatively harmless to elaborate only those automatic, lifeless thoughts which arise in connection with the mineral world and the mineral nature of plant, animal and man.

Materialists revel in such thoughts which are — well — thoughts and nothing more. But try to imagine what will happen if men go on unfolding no other kinds of thoughts until the time is reached in the eighth millennium for the moon-existence to unite again with the earth. These Beings of whom I have spoken will gradually come down to the earth. Vulcan Beings, 'Supermen' of Vulcan, 'Supermen' of Venus, of Mercury, of the Sun, will unite with this earth-existence. But if human beings persist in nothing but opposition to them, earth-existence will pass over into chaos in the course of the next few thousand years.

It will be quite possible for the men of earth, if they so wish, to develop a more and more automatic form of intellect — but that can also happen amid conditions of barbarism. Full and complete manhood, however, cannot come to expression in such a form of intellect, and men will have no relationship to the Beings who would fain come towards them in earth-existence. And all those Beings of whom men have such an erroneous conception because the shadowy intellect can only grasp the mineral nature, the crudely material nature in the minerals, plants and animals, nay even in the human kingdom itself — all these thoughts which have no reality will in a trice become substantial realities when the moon unites again with the earth. And from the earth there will spring forth a terrible brood of beings, a brood of automata of an order of existence lying between the mineral and the plant kingdoms, and possessed of an overwhelming power of intellect.

This swarm will seize upon the earth, will spread over the earth like a network of ghastly, spider-like creatures, of an order lower than that of plant-existence, but possessed of overpowering wisdom. These spidery creatures will be all interlocked with one another, and in their outward movements they will imitate the thoughts that men have spun out of the shadowy intellect that has not allowed itself to be quickened by the new form of Imaginative Knowledge by Spiritual Science. All the thoughts that lack substance and reality will then be endowed with being.

The earth will be surrounded — as it is now with air and as it sometimes is with swarms of locusts — with a brood of terrible spider-like creatures, half-mineral, half-plant, interweaving with masterly intelligence, it is true, but with intensely evil intent. And in so far as man has not allowed his shadowy intellectual concepts to be quickened

to life, his existence will be united not with the Beings who have been trying to descend since the last third of the nineteenth century, but with this ghastly brood of half-mineral, half-plantlike creatures. He will have to live together with these spider-like creatures and to continue his cosmic existence within the order of evolution into which this brood will then enter.

This is a destiny that is very emphatically part of human evolution upon the earth, and it is quite well known today by many of those who try to hold humanity back from the knowledge of Spiritual Science. For there are men who are actually conscious allies of this process of the entanglement of earth-existence. We must no longer allow ourselves to be shocked by descriptions of this kind. Such facts are the background of what is often said today by people who out of old traditions still have some consciousness of these things and who then see fit to surround them with a veil of mystery. But it is not right any longer for the process of the earthly evolution of humanity to be veiled in mystery. However great the resistance, these things must be said, for, as I constantly repeat, the acceptance or rejection of spiritual-scientific knowledge is a grave matter for all mankind.

I have been speaking today of a matter upon which we cannot form a lukewarm judgment, for it is part and parcel of the very texture of cosmic existence. The issue at stake is whether human beings will resolve in the present epoch to make themselves worthy to receive what the good Spirits who want to unite with men are bringing down from the cosmos, or whether men intend to seek their future cosmic existence within the tangled, spider-brood of their own shadowy thoughts. It is not enough today to speak in abstract terms of the need for Spiritual Science. The only thing to do is actually to show how thoughts become realities. Dreadfully abstract theories are hurled at men today, such, for example, as "Thoughts become things," or similar phrases. Abstract statements of this kind altogether fail to convey the full and concrete reality. And the concrete reality is that the intellectual thoughts evolved inwardly by men today will in time to come creep over the earth like a spider's web wherein human beings will be enmeshed, if they will not reach out to a world lying beyond and above their shadowy thoughts and concepts.

We must learn to take in deepest earnestness such matters as were indicated at the conclusion of my lectures on the nature of colours, when I said that the science of colour must be lifted out of the realm

of abstract physics into a region where the creative fantasy and feeling of the artist who understands the real nature of colour go hand-in-hand with a perception of the world illumined by Spiritual Science. We have seen how the nature of colour can be understood, how that which modern physics, with its unimaginative charts, casts down into the Ahrimanic world, can be lifted into the sphere of art, so that there can be established a theory of colours — remote, it is true, from the tenets of modern science, but able to provide a true foundation for artistic creation, if man will only receive it into his being.

And there is another thought, too, that must be taken very seriously. What do we find today all over the civilised world? Young students go into the hospitals or to universities to study science, and the constitution of the human being is explained to them. By studying the corpse they learn about the bones and the rest of the organism. By a series of abstract thoughts they are supposed to be able to acquaint themselves with the nature of man's being. But in this way it is only possible to learn something about the mineral part of the human organism. With this kind of science we can only learn about the part of man's being which has a significance from the time of the separation of the moon until its return, when the shadowy thoughts of modern times will become spidery creatures having a concrete existence.

A form of knowledge must develop which produces quite a different conception of the being of man, and it can be developed only by raising science to the level of artistic perception. We shall realise then that science as it is today is capable of grasping only the mineral nature, whether in the mineral kingdom itself or in the kingdoms of plant, animal and man. Even when applied to the plant kingdom, science must become a form of art, and still more so in the case of the animal kingdom. To think that the form and structure of an animal can be understood by the means employed by anatomists and physiologists is nonsense. And so long as we fail to realise that it is nonsense, the shadowy intellect cannot be transformed into a living, spiritual comprehension of the world. What is taught to young students today in so abstract a form in the universities must be transformed and must lead to a really artistic conception of the world. For the world of Nature itself creates as an artist. And until we realise that Nature is a world of creative art which can be understood only through artistic feeling, no healing will come into our picture of the world.

In the torture-chambers of mediaeval castles, people were shut into what was called the 'iron virgin,' where they were slowly spiked with iron teeth. This was a physical and more tangible procedure than that to which students in our day have to submit when they are taught anatomy and physiology and are told that in this way they are acquiring knowledge of the nature of man — but fundamentally it is the same kind of procedure. All that can be understood of the nature of man by such methods derives from an attitude of mind which is not unlike the attitude of those who were not averse from applying tortures in the Middle Ages. Students learn about the human being as he is when he has been dismembered — they are taught only about the mineral structure in man, about that part of his being which will one day be woven into the network of spider-like creatures extending over the earth.

It is a hard destiny that power should lie in the hands of men who regard the truest thoughts as absurdities and who scorn the impulses that are most inwardly and intimately bound up with the well-being of human evolution, with the whole mission of humanity in the world. It is a tragic state of things and we dare not shut our eyes to it. For it is only by realising the depth of such a tragedy that men will be brought to the point of resolving, each in his own place, to help the shadowy intellect to admit the spiritual world that is coming down from above in order that this intellect may be made fit for the conditions of future times. It is not right for the shadowy intellect to be driven down into an order of existence lower than that of the plants, into the brood of spidery creatures that will spread over the earth. Man's being needs to have reached a higher level of existence when, in the eighth millennium, women will become barren and the moon will unite once again with the earth. The earthly must then remain behind, with man directing and controlling it from outside like an object which he need not carry over with him into cosmic existence. Man must so prepare himself that he need not be involved in what must inevitably develop upon the surface of the earth in this way.

From pre-earthly existence man has descended to this earthly life. His birth from woman began with the departure of the moon, but this physical form of birth is only a passing episode in the great sweep of cosmic evolution and will be replaced by another. It is the phase which was destined to bring to man the feeling and consciousness of freedom, the self-completeness of individuality and personality. It is a phase by no means to be undervalued. It was necessary in the whole

cosmic process, but it must not remain forever unchanged. Man must not give way to the easy course of assuming the existence of an abstract God, but bring himself to look concretely at things that are connected with his evolution. For his being of soul-and-spirit can only be inwardly stimulated when he really understands the nature of the concrete realities connected with the great epoch towards which his successive earthly lives are leading him.

That is what a true Spiritual Science tells us today. The human will is threatened with being deprived of spiritual impulses and with becoming involved in the spidery web that will creep over the earth. There are men in existence who imagine that they will gain their ends by promoting their own spiritual development and leaving the rest of their fellow-beings in a state of ignorance. But the vast majority live in complete unawareness of the terrible destiny that awaits them if they lend themselves to what an ancient form of spiritual knowledge called the "sixteen paths to corruption." For just as there are many ways in which the shadowy intellect may be directed to the impulses and knowledge coming from the spiritual world, so naturally there are many ways in which varieties of the shadowy intellect will be able to unite with the spider-beings who will spin their web over the earth in times to come. Intellect will then be objectivised in the very limbs and tentacles of these spidery creatures, who in all their wonderful inter-weavings and caduceus-like convolutions will present an amazing network of intricate forms.

It is only by developing an inner understanding for what is truly artistic that man will be able to understand the realm that is higher than mineral existence — that realm of which we see an expression in the actual shaping and form of the surfaces of things in the world.

Goethe's theory of metamorphosis was a most significant discovery. The pedants of his day regarded it as dilettantism, and the same opinion prevails today. But in Goethe, clarity of insight and intelligence was combined with a faculty of vision which perceived Nature herself as an active expression of artistic creation. In connection with the animal world, Goethe only reached the point of applying this principle of metamorphosis to the forms of the vertebrae and cranial bones. But the process whereby the forms of a previous existence are transformed, whereby the body of the earlier life is transformed into the head of the subsequent life — it is only by an inner understanding of this wonderfully artistic transformation of the radial bones into the



spherical that we can truly perceive the difference between the head and the rest of the human structure. Without this insight we cannot perceive the inner, organic connection between the head and the rest of the human body.

But this is a form of art which is at the same time science. Whenever science fails to become art, it degenerates into sophistry a form of knowledge that hurls mankind into calamity so far as his cosmic existence is concerned. We see, therefore, how a true Spiritual Science points to the necessity for artistic insight and perception. This faculty was already alive in Goethe's soul and comes to expression in his hymn in prose, entitled Nature, written about the year 1780, and beginning: "Nature! We are surrounded and embraced by her ..." The ideas are woven together so wonderfully that the hymn is like the expression of a yearning to receive the Spirit from the cosmic All.

It can be said with truth that the development of the thoughts contained in Goethe's hymn to Nature would provide a dwelling-place for the Beings who would fain come down from the cosmos to the earth. But the barren conceptions of physiology and biology, the systematising of plant-life and the theories that were evolved during the nineteenth century — all the thoughts which, as I showed in the lectures on colour, have really nothing to do with the true nature of the plants — can awaken no real knowledge, nor can they get anywhere near the being of man. Hence the body of knowledge that is regarded today as science is essentially a product of Ahriman, leading man on towards earthly destruction and preventing him from entering the sphere which the Beings from beyond the earth have been trying to place within his reach since the last third of the nineteenth century.

To cultivate Spiritual Science is no abstract pursuit. To cultivate Spiritual Science means to open the doors to those influences from beyond the earth which have been seeking to come down to the earth since the last third of the nineteenth century. The cultivation of Spiritual Science is in very truth a cosmic event of which we ought to be fully conscious.

And so we survey the whole span of time from the separation until the return of the moon. The moon which, as we say, reflects the sunlight back to us, is in truth deeply connected with our existence. It separated itself from the earth in order that man might become a free being. But this period of time must be utilised by man in such a way

that he does not prepare the material which, with the re-entry of the moon into the earth-sphere, would combine with the moon-substance to produce that new kingdom of which I have tried to give you a graphic picture.

Now and then there arises in human beings of our time a kind of foreboding of what will come about in the future. I do not know what meaning has been read into the chapter in *Thus Spake Zarathustra*, where Nietzsche writes of the 'ugliest man' in the 'valley of death.' It is a tragic and moving passage. Nietzsche, of course, had no concrete perception of the valley of death into which existence will be transformed when the spidery brood of which I have spoken spreads over the earth. Nevertheless, in the picture of this valley of death in Nietzsche's imagination there was a subconscious vision of the future, and within this valley of death he placed the figure of the 'ugliest man.' It was a kind of foreboding of what will happen if men continue to cultivate shadowy thoughts. For their destiny then will be that in hideous shape they will be caught up by the forces of the moon-existence as it comes down into the sphere of the earth and will become one with the brood of spidery creatures of which I have been speaking.

What purpose would be served by keeping these things secret today, as many people desire? To keep them secret would be to throw sand into the eyes of men. Much of what is spread over the world today under the name of spiritual teaching is nothing but a process of throwing sand into men's eyes so that no single event in history can be understood for what it really is. How many people realise today that events of fundamental and incisive importance are taking place? I have already spoken of these things. But how few are prepared really to enter into them! People prefer to shut their eyes to what is happening and to think that, after all, the events are not really of such great significance. Nevertheless, the signs of the times are unmistakable and must be understood.

This was what I wished to say in regard to the way in which the being of man upon the earth is connected with the cosmos.

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#### IV. **The Prophecy of Peter Deunov**

Source:

<https://www.angelfire.com/oh2/peterr/ProphecyOfPeterDeunov.html>

#### **The prophecy of Peter Deunov regarding the end of our civilization and the beginning of the Golden Age on earth.**

The last prophecy of Peter Deunov

Also known under the spiritual name of Beinca Douno, the Bulgarian Master Peter Deunov (1864-1944) was a being of a very high level of consciousness, at the same time an incomparable musician, that gave during his whole life an example of purity, wisdom, intelligence and creativity. For years he was established close to Sofia where he lived surrounded by numerous disciples, he, by his radiance awakened the spirituality of thousands of souls in Bulgaria as well as the rest of Europe.

Some days before his departure to the other world, he was in a profound mediumistic trance, he made an extraordinary prophecy in regards to our troubled epoch that we are crossing today, a prophecy about the "end of time" and the coming of a new Golden Age of humanity.

Here is this deeply moving testament. It is current and so vibrant that one doubts that these words were spoken almost 60 years ago.

"During the passage of time, the consciousness of man traversed a very long period of obscurity. This phase which the Hindus call "Kali Yuga", is on the verge of ending. We find ourselves today at the frontier between two epochs: that of Kali Yuga and that of the New Era that we are entering.

A gradual improvement is already occurring in the thoughts, sentiments and acts of humans, but everybody will soon be subjugated to divine Fire, that will purify and prepare them in regards to the New Era. Thus man will raise himself to a superior degree of consciousness, indispensable to his entrance to the New Life. That is what one understands by "**Ascension**".

Some decades will pass before this Fire will come, that will transform the world by bringing it a new moral. **This immense wave comes from cosmic space and will inundate the entire earth. All those that attempt to oppose it will be carried off and transferred elsewhere.** Although the inhabitants of this planet do not all find themselves at the same degree of evolution, the new wave will be felt by each one of us. And this transformation will not only touch the Earth, but the ensemble of the entire Cosmos.

The best and only thing that man can do now is to turn towards God and improve himself consciously, to elevate his vibratory level, so as to find himself in harmony with the powerful wave that will soon submerge him.

The Fire of which I speak, that accompanies the new conditions offered to our planet, will rejuvenate, purify, reconstruct everything: the matter will be refined, your hearts will be liberated from anguish, troubles, incertitude, and they will become luminous; everything will be improved, elevated; the thoughts, sentiments and negative acts will be consumed and destroyed.

Your present life is a slavery, a heavy prison. Understand your situation and liberate yourself from it. I tell you this: exit from your prison! It is really sorry to see so much misleading, so much suffering, so much incapacity to understand where one's true happiness lies.

Everything that is around you will soon collapse and disappear. Nothing will be left of this civilization nor its perversity; the entire earth will be shaken and no trace will be left of this erroneous culture that maintains men under the yoke of ignorance. Earthquakes are not only mechanical phenomenon, their goal is also to awaken the intellect and the heart of humans, so that they liberate themselves from their errors and their follies and that they understand that they are not the only ones in the universe.

**Our solar system is now traversing a region of the Cosmos where a constellation that was destroyed left its mark, its dust.** This crossing of a contaminated space is a source of poisoning, not only for the inhabitants of the earth, but for all the inhabitants of the other planets of our galaxy. Only the suns are not affected by the influence of this hostile environment.

This region is called "the thirteenth zone"; one also calls it "the zone of contradictions". Our planet was enclosed in this region for thousands of years, **but finally we are approaching the exit of this space of darkness and we are on the point of attaining a more spiritual region, where more evolved beings live.**

The earth is now following an ascending movement and everyone should force themselves to harmonize with the currents of the ascension. Those who refuse to subjugate themselves to this orientation will lose the advantage of good conditions that are offered in the future to elevate themselves. They will remain behind in evolution and must wait tens of millions of years for the coming of a new ascending wave.

The earth, the solar system, the universe, all are being put in a new direction under the impulsion of Love. Most of you still consider Love as a derisory force, but in reality, it is the greatest of all forces! Money and power continue to be venerated as if the course of your life depended upon it. In the future, all will be subjugated to Love and all will serve it. But it is through suffering and difficulties that the consciousness of man will be awakened.

The terrible predictions of the prophet Daniel written in the bible relate to the epoch that is opening. There will be floods, hurricanes, gigantic fires and earthquakes that will sweep away everything. Blood will flow in abundance. There will be revolutions; terrible explosions will resound in numerous regions of the earth. There where there is earth, water will come, and there where there is water, earth will come.

God is Love; yet we are dealing here with a chastisement, a reply by Nature against the crimes perpetrated by man since the night of time against his Mother; the Earth.

After these sufferings, those that will be saved, the elite, will know the Golden Age, harmony and unlimited beauty. Thus keep your peace and your faith when the time comes for suffering and terror, because it is written that not a hair will fall from the head of the just. Don't be discouraged, simply follow your work of personal perfection.

You have no idea of the grandiose future that awaits you. A New Earth will soon see day. In a few decades the work will be less exacting, and each one will have the time to consecrate spiritual, intellectual and

artistic activities. The question of rapport between man and woman will be finally resolved in harmony; each one having the possibility of following their aspirations. The relations of couples will be founded on reciprocal respect and esteem.

Humans will voyage through the different planes of space and breakthrough intergalactic space. They will study their functioning and will rapidly be able to know the Divine World, to fusion with the Head of the Universe.

**The New Era is that of the sixth race.** Your predestination is to prepare yourself for it, to welcome it and to live it. The sixth race will build itself around the idea of Fraternity. There will be no more conflicts of personal interests; the single aspiration of each one will be to conform himself to the Law of Love. The sixth race will be that of Love. A new continent will be formed for it. It will emerge from the Pacific, so that the Most High can finally establish His place on this planet.

The founders of this new civilization, I call them "Brothers of Humanity" or also "Children of Love" They will be unshakeable for the good and they will represent a new type of men. Men will form a family, as a large body, and each people will represent an organ in this body. In the new race, Love will manifest in such a perfect manner, that today's man can only have a very vague idea.

The earth will remain a terrain favourable to struggle, but the forces of darkness will retreat and the earth will be liberated from them. Humans seeing that there is no other path will engage themselves to the path of the New Life, that of salvation. In their senseless pride, some will, to the end hope to continue on earth a life that the Divine Order condemns, but each one will finish by understanding that the direction of the world doesn't belong to them.

A new culture will see the light of day, it will rest on three principal foundations: the elevation of woman, the elevation of the meek and humble, and the protection of the rights of man.

The light, the good, and justice will triumph; it is just a question of time. The religions should be purified. Each contains a particle of the Teaching of the Masters of Light, but obscured by the incessant supply of human deviation. All the believers will have to unite and to put

themselves in agreement with one principal, that of placing Love as the base of all belief, whatever it may be. Love and Fraternity that is the common base!

The earth will soon be swept by extraordinary rapid waves of Cosmic Electricity. A few decades from now beings who are bad and lead others astray will not be able to support their intensity. They will thus be absorbed by Cosmic Fire that will consume the bad that they possess. Then they will repent because it is written that "each flesh shall glorify God". Our mother, the earth, will get rid of men that don't accept the New Life. She will reject them like damaged fruit. They will soon not be able to reincarnate on this planet; criminals included. Only those that possess Love in them will remain.

There is not any place on earth that is not dirtied with human or animal blood; she must therefore submit to a purification. And it is for this that certain continents will be immersed while others will surface.

Men do not suspect to what dangers they are menaced by. They continue to pursue futile objectives and to seek pleasure. On the contrary those of the sixth race will be conscious of the dignity of their role and respectful of each one's liberty. They will nourish themselves exclusively from products of the vegetal realm. Their ideas will have the power to circulate freely as the air and light of our days.

The words "If you are not born again." apply to the sixth race. Read Chapter 60 of Isaiah it relates to the coming of the sixth race the Race of Love.

After the Tribulations, men will cease to sin and will find again the path of virtue. The climate of our planet will be moderated everywhere and brutal variations will no longer exist. The air will once again become pure, the same for water.

The parasites will disappear. Men will remember their previous incarnations and they will feel the pleasure of noticing that they are finally liberated from their previous condition. In the same manner that one gets rid of the parasites and dead leaves on the vine, so act the evolved Beings to prepare men to serve the God of Love.

They give to them good conditions to grow and to develop themselves, and to those that want to listen to them, they say: "Do not be afraid! Still a little more time and everything will be all right; you are on the good path. May he that wants to enter in the New Culture study, consciously work and prepare."

Thanks to the idea of Fraternity, the earth will become a blessed place, and that will not wait. But before, great sufferings will be sent to awaken the consciousness. Sins accumulated for thousands of years must be redeemed. The ardent wave emanating from On High will contribute in liquidating the karma of peoples. The liberation can no longer be postponed. Humanity must prepare itself for great trials that are inescapable and are coming to bring an end to egoism.

Under the earth, something extraordinary is preparing itself. A revolution that is grandiose and completely inconceivable will manifest itself soon in nature. God has decided to redress the earth, and He will do it!

It is the end of an epoch; a new order will substitute the old, an order in which Love will reign on earth."

Peter Deunov- Propos on the Future 1944 Adaptation: Olivier de Rouvroy - September 2003

### **Spiritual and Cultural Influence of Master Peter Deunov - Beinsa Douno**

According to Pavel Biryukov, a biographer of Count Leo N. Tolstoy, the great Russian thinker and writer left Yasna Polyana shortly before his death (1910) with the intention to travel to Bulgaria to meet Master Peter Deunov.

Cardinal Giuseppe Roncalli, an Ambassador of the Vatican to Bulgaria before the Second World War, elected as Pope John XXIII later on, said, 'In the present epoch the greatest philosopher living on the earth is Peter Deunov.'

Rudolf Steiner, the founder of Anthroposophy, said in a conversation with Boyan Boev (Munich, 1910): 'The Slavonic people are destined to have a great mission. They, and particularly Bulgaria, will contribute a good deal to the elevation of humankind. Return to Bulgaria, there is a



powerful spiritual movement in Bulgaria, headed by a great spiritual Initiate.' After this conversation Boyan Boev became one of the closest disciples of Master Beinsa Douno.'

Paramahansa Yogananda, when asked while visiting Greece about his intentions with regard to establishing an ashram in Bulgaria, declared, 'This is how far I can go, the Spirit of the Truth is active there'.

Jiddu Krishnamurti, leader of Theosophic movement refused to be declared Maitreya and Christ and told the participants of a World Theosophic Congress in the Netherlands that the World Master was in Bulgaria.

Albert Einstein "All the world renders homage to me and I render homage to the Master Peter Deunov from Bulgaria" -

*For more on Deunov, see '[Beinsa\\_Douno](#)' on [Freemancreator](#)*

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## V. **The Eternal Soul of Man From the Point of View of Anthroposophy**

Source:

<https://rsarchive.org/Lectures/GA080b/English/Singles/19230514p01.html>

*14 May 1923, Oslo*

Translated by Martha Keltz

First, as in previous lectures here, I must take a moment to ask for apologies, as I cannot give the lecture in the language of this country. Since this is not possible for me, I must make the attempt to be understood in my customary language. Secondly, I beg to apologize as I've arrived here with a cold, and so perhaps there will also be interruptions here and there throughout the lecture.

When one speaks in the present time of the question that has been announced for today's topic, a question that is indeed related to the deepest needs, the deepest yearnings of the human soul, then there emerges out of today's education the objection that questions so bereft of discovery cannot be spoken of scientifically at all, that one

must be satisfied to let such questions remain within traditional beliefs, within the same things said about these things as are perception and feeling on the fingers. This is the familiar view nowadays, and therefore everything that is put forward from the point of view of a truly spiritual knowledge will be perceived as somewhat strange. Yet all that is brought forward here, that has arisen from valid points of view, can absolutely stand on the same ground as the accustomed scientific views over the course of the last three or four centuries, when the natural sciences actually climbed and arrived at the point of their highest success. But if one applies only the same methods of knowledge that are allowed by science today, then a way cannot be found into those areas for which answers must be sought, as far as is possible for people regarding such matters as those that we want to deal with today, questions of the soul's eternity, of the eternity of the innermost being of man.

Now the point of view here submitted wants nothing further than to continue within those natural scientific methods set down, but not just to those points from which one can gain a glimpse into the supersensory world, from which alone a possible view into the eternal nature of the inner man can be won. One must initially want to succeed in the acquisition of such knowledge so as to set the sights overall on the expectation of the knowledge itself. One must ask whether the insight, the inner realization, will stop within the ordinary consciousness as we apply it towards the phenomena of nature by measuring, by experiments in balance, through counting, arithmetic and so on, or whether a further glimpse into the supersensory is possible; whether an entirely different cognitive perception ought to be gained or not. So that we understand by such means this different cognitive perception, allow me next to make a comparison. I do not from the start want to prove anything by this comparison, but only to make myself understandable so that what I want to add as more evidence of any nature can be captured in just the right way.

Even in ordinary life we know of two states of consciousness within the human being that are strongly different from one another. We know the state of wakefulness, where we are from morning till night, and we know the state of sleep, in which we are outside of the ordinary circumstances of life, and from which arise colorful iridescent dreams. If we maintain a reasonable point of view, we do not attribute the same perspective of reality to these dreams that we experience in the waking state.

But let us consider: by what means in general do we come to speak of the dreams that arise out of the sleeping state — in general so to speak — so that they often carry, namely, an interesting character, but have a lower reality value, or perhaps in a certain sense they do not quite have the reality value compared to what we experience when awake? We come to an assessment of the dream world only by the fact that we wake up, and by awakening we come to an entirely different state of consciousness. What happens because of this awakening? We switch our will on, especially in our body, in our physical tasks. These depend on the will. After all, what we perceive through the awakened senses is also essentially caused by the awakening of the will in the senses, in the switching on of the sense organs. To a certain extent this goes on in our entire organism, our entire organism is taken hold of; we are able to turn ourselves to the natural world through our organism. And by what we experience because of this activity we are quite capable of assessing the value of the dream's reality. We could never come within the dream to any other insight about the dream than that which the dream itself presents as full reality. So long as we dream we see everything as real, what the dream presents to us in its colorful, dazzling variety.

Let us allow ourselves, once, to take up a certain correct, daring, paradoxical hypothesis. Allowing for this even once we would never awaken throughout our entire earthly life, but would constantly dream. Then we would fill ourselves during our conscious life on earth with all the ideas that we know only from our dreams. And one with such a problem could therefore definitely think that any force of nature — or by my account any spiritual being — could drive us to our actions, and in everything that we do from morning until evening our outer life thus proceeds as it proceeds. We would be accompanied not only with waking concepts, we would be doing something completely different of which we know nothing. However, we would dream our entire lives through, and we would come only to the thoughts that are not true reality. For that which occurs when we grasp things, when we see with the eyes, such as we have in the waking state, would not occur at all.

Thus we know our dream state only from the point of view of the Guardian's judgement. If such a thing is taken seriously, if we do not pass lightly out of habit over the usual events of life, then there arises just opposite the deeper soul questions this hypothetical view: Yes, is it not then perhaps also possible to some extent from a higher point of view to turn from our habitual everyday Guardian and awaken to

something new, to a higher state of consciousness? Can we not allow ourselves to think that, if we can wake up out of the dream into everyday reality, we can also awaken out of everyday reality into a higher consciousness? Just as a higher consciousness is given with which we can judge the reality of the everyday world — where we are from morning until evening — can we not also judge the reality value of the dream from the standpoint of wakefulness?

I have put this before you first of all as a question, as an entirely hypothetical question. The same scientific point of view that I have here asserted now shows that it is actually possible for the human being to come to such a second awakening. Just as the shift from sleeping to dreaming in life occurs out of ordinary wakefulness, so this occurrence can increase to another higher level whereby one awakens out of this ordinary everyday life to a higher state and, from this, everyday life likewise appears as though out of dreams.

Now in order to take such a point of view at all, something is necessary that I always call, in this context, intellectual humility. This intellectual humility, however, does not belong to present-day man. Indeed, present-day man says to himself: "Well, when I was a small child, I dreamed in a certain way within life. Then I left childhood, I had to do so, yes, and I came to parenting through becoming older, through life itself. I was then in my entire soul constitution a different person. Each intellectual point of view that I had won for myself I had not brought into the world, for I had first developed it within myself out of the dull, dreamy state of the child's consciousness." This is indeed the man of today, but here he stops, and then he says: "Well, I have this point of view. What appears to me to be true from this point of view is true; what appears to me to be false from this point of view is false. Through this point of view that I once won for myself, I am the sovereign ruler over truth and falseness, error and accuracy."

Yes, one should not have this gesture of immodesty if one really wants to ascend to true knowledge of the supersensory world. So care must be taken: just as the human being has evolved out of the dull, dreamy soul-state of the child, so must it be presumed that from the standpoint of the soul — where he has already come once — he can continue to develop himself when he becomes an adult. Now it will be shown whether such a second awakening as I have hypothetically constructed is possible, whether such a development can be produced.

First of all, we naturally use those cognitive and mental powers that are already there when we want to enter into true, exact spiritual research. For there is nothing else the human being can use in relation to his soul constitution than what is already there; this he can try to develop further. Now there is a soul force that the more perceptive philosophers admit to, even in respect to our day, and if one looks at this properly it is already pointing clearly to the eternal essence of man. This suggests, however, that man will not develop even this soul force further; he will merely engage in philosophical speculations about it. That is to say, he wants just enough to stop in ordinary reality, and it is as though he, the dreamer, does not want to wake up, but wants to dream further about the dream in order to give himself an insight about the dream. He does not want to wake up a second time. The soul force I refer to is indeed beyond the power of memory. I do not want to engage in wide-meshed philosophical arguments here — naturally there is no time for it; in other circumstances there could very well be — I want to remain entirely within the popular consciousness. Let us imagine once that this popular consciousness actually works in man just as the power of memory and the power of perception do. Events that we may have gone through decades ago are accordingly brought up from the depths of the soul — or, preferably, we should say out of the depths of the human being so that we do not present a hypothesis about the soul. Out of the depths of the human being thought pictures will be conjured before the human soul that are the same as those that perhaps years ago were experienced in all of their vitality. What is actually occurring here? There lies before us something in memory that is different from what had been perceived in the outer world. In order to perceive the outer world it must be there. When the eye sees, that which is seen must be there. When the ear hears, that which is heard must be there, and so forth. What is experienced by the one perceiving is provided by the perception. With memory we have something in the soul that is not now present. What began as a perception, perhaps a long time ago, but is now no longer there, is conjured up before our souls by the memory.

From these facts intended here to emanate from spiritual science and not from philosophical speculation, connections can now be taken up and developed further through exercises of the soul. The question is this: if we are capable through ordinary memory of having something of the perceptions and the thoughts that are no longer there, but once were there in our earthly life, could we not perhaps also, through further development of such soul exercises, arrive at what refers to

something that was never in earthly life, to something that is a more highly developed memory, yet is not actually a memory but an Imagination where the memory is so far advanced that something is presented that was not originally there? This can be achieved the more that we really develop the thought life that is used for ordinary consciousness.

This is not to criticize, but only to show the facts of mental life. Because for natural science and for the ordinary consciousness of the practical human being, only the external impressions of his consciousness are taken into consideration, and it is entirely correct that he surrenders to and passively experiences the thoughts of these external impressions. However, through this second process the higher awakening of which I have spoken can come about, but one must surrender all of the work and activities of thought life, surrender the forces of thought.

There then occurs that which should not be confused with what today is often called clairvoyance, which of course is based upon all possible associations dependent upon human organic functions. That which is acquired here presupposes that each step during practice is completed with as much prudence as the mathematician takes with his arithmetic for the mathematical sciences; so it is known exactly and precisely how to practice every forward step of the soul, just as the mathematician customarily carries out his work. Only the works of the mathematician are in objective forms, while here the work is to bring forward your own soul forces. In this manner you are finally led to remember. You live in an entirely different mental power than previously. Previously the power of thought was just abstract; you could think about something through your thoughts, but now, now you are internally experiencing the power of thought as a real force, just as you experience the pulsation of your blood. Now you experience thinking and action as a reality within you — now you see that the power of memory also lives in thought, only it is a dilution — if I may express myself figuratively — of that which is seen as a much greater power of thought, like the pulse of organic forces. You experience the reality of thought. And you can experience this reality of thought in so far as you really feel something that has not yet been felt. It has been felt in the physical body, and now one begins to feel a second, higher person. And this second, higher person then takes on a very definite shape.

So you have more than life in this *time-body*, the head is free: you have a human being in the etheric cosmos. That which I now recognize and know only in its importance as the earthly human being — and it actually has the I-sense — this is the human being as earth man, this is only the physical body that evaporates in space.

What we are as human beings as we go around in ordinary life, we are in that we carry a *space-body* with us, a fleshly space-body. Then we experience what I would call a time-body. One can also call this an etheric or formative forces body, as I have done in my books.

We experience namely that which emerges as a powerful tableau, an overview of our previous life on earth, from the point of time that we have reached, going backwards until the beginning of childhood. As otherwise we experience only a space tableau, now we experience a time tableau that occurs suddenly and is an overview of the entire previous life on earth. This is the first supernatural experience that the human being can have, his own earth lives suddenly appearing before him as a tableau.

Now someone can say: Yes, but perhaps this is only a somewhat complicated picture from memory. Indeed, one could likewise place together in thoughts what has been experienced and then form a continuous stream of memory; yes, one could just receive this picture as a memory picture. And perhaps we are brought to a state only of some self-deception here, to nothing other than such a memory picture from what you describe to us on the basis of your active guidance.

This would assuredly be so if there were no differences in accordance with the content! Indeed, if these things were really faced as though one were a scientist, confronting scientific things in laboratories, in physical cabinets, at the clinic and so forth, and then considering: is this an ordinary memory image? Imagine how people have approached us, how they have done this or that to us, how this or that has touched us with sympathy or antipathy, and so on. This can perhaps also provide us with a memory image that represents how natural phenomena has approached us. But it is always this that comes to us: what the thing mainly is when it is merely recollected.

In this tableau to which I have just drawn attention, it is not that the things draw near to us, but rather that everything comes out of us. This appears chiefly to be like that which we confront out of the inner forces of the soul as natural phenomena and the human being, yet everything appears from within us. This is real self-knowledge, real, concrete self-knowledge, which in fact occurs initially out of the previous earth life. And if we compare what we see overall, then we must say: that which we have produced from our previous life on earth does not behave like an ordinary recollection, but — like a sealing wax impression in a signet — it is the correct reverse image. And whoever simply makes this comparison will know that this is the first step of a new knowledge, of an increased memory that is not just more memory but represents an overall Imagination of a previous earth life. This is the first stage where one feels that he is this higher human being who carries within himself this time-body; this is not just something that the space-body has conjured out of itself, but something that has worked itself into this space-body ever since we have been on earth as human beings. For we recognize that the powers that lie in this space-body are of the same nature as the power of growth, the same kind that, in addition — for instance, when we were children — has wonderfully modeled our first — I want to say — unplastic, amorphous brain to the wonderful form that this brain gradually becomes, and so on.

And in settling into this time-body of the human being, into this first stage of the supernatural experiences of the human being, what must be rejected are all of the narrow-minded notions of the ego that one has, such as that the I is resting inside of the human skin. Now one feels as though he belongs together with the entire cosmos. Now one feels that he really is in his etheric body, in his time-body as a member of the entire cosmos, and he has a concept that is very real: if I cut off a finger of my body then it is no longer a finger; the finger has meaning only in the context of the organism. So by focusing on this time-body, you have a clear awareness: as a human being within this higher being you have the sense of being a member of the entire etheric cosmos, you belong to the etheric cosmos. It is really correct that the I now recognizes itself in its significance as an earthly human being; knows that it is actually owing to the physical space-body that the human being has the I-sensations as earthly man.

However, this is only the first stage of a super-sensible knowledge that can be acquired in order to feel the eternity of the human soul. The following higher stage actually leads, in truth, to a second awakening.



For in the first stage we have reached nothing other than the self-knowledge of the earthly human being. The higher level will now be achieved with the same power with which one has initially, through active thinking, concentrated fully on concepts, and, with the same intensity of soul life, now carries away in turn such concepts from consciousness; only one has to come back to them time and again.

In the handling of all of these processes there is nothing suggestive; it proceeds as something with the fullest deliberation, like the course of mathematical procedures. But still, the one who finds himself surrendering such concepts, such thoughts in a strong manner, the one who moves as in the described example into the center of his consciousness, this is the one who at first is wholly devoted to these concepts.

And it is more difficult to get rid of these than the passively acquired ideas of ordinary consciousness. Therefore, in order to forget or carry away something from your consciousness, a stronger force must be applied than would otherwise be applied. But this is good, because through the fact that you apply this stronger force you can reach yet another higher state of consciousness.

You need only think honestly about what occurs in human consciousness when the familiar, passively acquired conceptions stop. Think first of all about stopping these visual concepts and you know that the person will fall asleep — such attempts have indeed also been made in psychological laboratories. This is exactly what now occurs in the human being when he, as a spiritual investigator, has first concentrated all of the powers of his soul on certain conceptions and then clears them away again. There then occurs in him a state which I call *the deepest silence of the human soul*, empty consciousness. And within this deepest silence of the human soul something very significant is actually said. Thus, the concepts that were first brought into consciousness with all of your strength are again released, and then you have an empty consciousness. This is simply so. You can wait in mere wakefulness for that which the inner life of the soul then reveals, but in that which I can only describe as the deep silence of the soul, something else enters in.

If we can agree on this soul experience, allow me to make the following comparison. Think to yourself: at first we are in one of the big, modern cities, where, if we go out onto the street, such real noise

and tumult reign that we cannot understand our own words. Then, removed from the city, five minutes away, it is always silent, and another five minutes away it is even more silent, and more silent. Let us imagine then that we come to the deep, silent solitude of the forest. We can say: all around is silence. With the environment itself in silence our soul comes to silence. — But you see, we have not yet attained that silence which I now speak of as the deep silence of the soul. When one speaks of the silence of the forest over the din of the city, it is said that sounds very gradually cease. At the state of zero — having arrived at the zero state over the loud din — we call this, then, rest. But there is something that goes beyond the zero! Distract yourself, once, with one who has a fortune; he gives continuously of this wealth until he has little, yes, until he has less than nothing.

Nowadays we see that one does not particularly stop when he has nothing, but goes further. How does he do this? He goes below the zero, goes — as the mathematician says — into the negative, into debts that are made against the assets, into that which is negative in respect to zero, which is less than zero. Regarding the silence, think of this: we can go from the loud roar to the rest — zero — yet we can go still further, so that we enter into the regions of silence where the silence is stronger than the mere zero-silence. And the life of the soul enters into such regions, where there is a greater peace within than the mere zero-silence. If this occurs as I have indicated, the complex concepts of the consciousness are first powerfully extinguished; then the soul moves into the growing emptiness toward the inner experiences. There then emerges from the deep silence of the soul, contrary to the opposite sensual world, the objective spiritual world. Thus the spiritual researcher has arrived at the level I have described, and from the deep silence of the soul he meets the spiritual world, and he is gradually within the spiritual world, just as the human being through his eyes, through his ears, is in the physical-sensory world. And in the deep silence of the soul the objective spiritual world is revealed.

And then one can go further in the exercises. Just as one can get rid of a concept, so can one get rid of this entire picture of life that he had at the first stage of his super-sensible cognition, as I have described it, and that was experienced as real self-knowledge. This he can now clear away with all of his strength, clear away this time-person just as when, in the moment of realization when he had come to the time-person, he had already rid himself of the space-person with his strong

I-feeling. Now the time-person can be removed. And out of the silence of the soul one is inflamed when one compares his own self-knowledge, the real self-knowledge, to the waking consciousness that has come in the deep silence of the soul. There is now revealed nothing spiritual, but through the outer work of his time-person he enters into the same world where he was before he descended to take on the physical body that had been prepared by his parents and forefathers. And from the deep silence of the soul there is revealed, in addition to the simultaneous spiritual world events, one's own spiritual and soul being, what he was before he descended to this earthly existence. Now he looks into the life that he went through with others before an earthly garment, if I may call it so, was accepted, purely spiritual-soul beings. The existence of the human being prior to birth or prior to conception actually occurs before the soul seeks to connect with others.

It is this that is the point of view represented here. One does not begin to speculate on any viewpoints so as to determine whether or not the soul is immortal. Nothing can be expected from this, because that would be as though one had pulled oneself out of the dreams, out of the dream that had won enlightenment. One must awaken in order to educate himself about the dream. Now one can awaken in the deep silence of the soul to a higher stage and clarify what life on earth is. It is formed from that existence that he had gone through before the step through birth — or rather through conception — and the descent to this earthly existence.

Spiritual science in the sense meant here wants to show the methods by which the vision of the eternal can be acquired by the human soul. This however is the second stage of spiritual knowledge by which we can climb to the secrets of the world, and which can also give us, in addition, the secrets of our own being.

A third stage is scaled through the fact that something is now a power of knowledge, although it is not a power of knowledge in ordinary consciousness, nor is the power of memory an actual power. We remember what we have experienced.

Just as little is another power of the soul a power of cognition. And when I say *it is* to be a power of cognition, then any scientist who sits here — I can understand quite well, because you have first to think as a scientist about these things, I know very well, and no one should

actually speak with full responsibility about the exact spiritual knowledge asserted here who is not fully familiar with the usual scientific methods. So if scientists do not receive from the above the silent "goose bumps," they will at least receive a little if I now also claim that a force which otherwise plays a huge role in ordinary life — but should not be scientifically availed upon in ordinary life — that this will be now be taken as a power of knowledge for the soul to complete: the power of love.

Yes, certainly love plays a huge role in existence, but it is said that she is blind. It may not be taken as some sort of complete power of knowledge. But if one has driven the power of knowledge so far that we have come to the deep silence of the soul, then there occurs above all within this deep silence of the soul what one might call a distinct impression: When you want to see you have first to deprive your sight of the outer sense world.

You must pull it out of your physical body, pull it out even from the time-body. And then it fades so to speak, that coarser part that is bound to the physical body; the I-feeling very strongly goes yet further, as I have described earlier, where you feel that the time-body is already one with the entire cosmic existence.

But if — through the exercises that are described in detail in the books mentioned — you become acquainted with this deprivation, in which there occurs, in a very real sense, deprivation of the physical, deprivation of the time-body — if you look to existence as it was before you descended into physical existence on earth then you will experience something like a deep pain of the soul. And the true higher knowledge is actually born out of this pain.

Do not believe, if you are honest, that you can describe higher knowledge as being born out of desire! It is born out of pain. And you must gradually acquire the endurance to win against this pain.

If one acquires the endurance to win against the pain, then he will learn as a spiritual researcher to turn back repeatedly to physical-sensory existence in a slightly different way. Because he will understand, yes, that he will have what I have described as a higher knowledge — that may be acquired in the characterized example — for only a very short time. It is not about getting caught in a higher world

if you are a spiritual researcher, for when you have stepped through the higher world you must return ever and again to the ordinary physical-sensory world.

However, one returns from the moments of higher intuition in which one has first learned, in deepest pain, to do without this physical-sensory world. Then you get a very different stance with respect to this physical-sensory world, since you actually get to know what may be called the feeling of being a victim. One really has this feeling, that remains within, of being a victim, and with full awareness — not only out of instinct but with full awareness — he surrenders himself to other beings or even to other natural processes.

While the instinct of love so acts that the sensation of love is felt to a certain extent in the physical body, then the love can be so developed that it runs in bodily-free activity if it is carried up and formed as a sacrifice to the other, in the spiritual world and also in the physical-sensory world. Then this love itself gradually becomes the power of knowledge. And then you get to know just what you can really only know when love becomes the power of knowledge.

You see, through love we come into a relationship with another being who may at first be foreign to us, and we feel ourselves standing next to the other being if we carry across our own existence into that existence. We need the certainty of the sense of our building a bridge to the unknown being through love. If love — at a higher level, I would like to say — so awakens as I have just indicated, then we obtain our ego again, like a foreign being that — yes — we have lost along the way, as I have described.

But how do we obtain our ego? As the one whom we were in former earth lives, who is as strange to us in this earth life as a different personality, taken to a higher scale by the spiritualized, refined level of love. Our ego is not given back earlier to us, not until we can grasp it in love as entirely foreign. We have not desired to see this ego as it has lived in former lives on earth, and then passed through the time that lies between death and a new birth.

However, we discover our ego where we are able to perceive ourselves out of the deep silence of the soul, before we descended to earth life, and look back to the previous earth life as it was before this purely spiritual-soul life.

But, I want to say — we must first have developed an entirely selfless higher love as a power of knowledge; this then gives us an unsought insight into a former life on earth. Then we know that we had to go through these former lives on earth. And we have so risen that we can see the ego, how it was and how it had a body other than the body that we have now, that has carried us since birth to this point of time in earthly life. Then we have arrived at this moment, to be able to really comprehend ourselves as entirely free of the body — that is, recognizing the moment to live through that we then live through *as real* when we pass through death. For we have placed the physical body into reality.

In the stage of knowledge that is gained in love, we remove the physical body of knowledge and we experience ourselves in the same elements where we will be with our eternal inner being when we pass through the gate of death into the spiritual world, from which we have descended into physical existence on earth. And so we experience immortality when we — forgive me when I use the term — first recognize the experience of unbornness.

But the eternity of the human soul consists of these two: from unbornness, for which we do not even have a word in our contemporary educated language, and from immortality. Only when one comprehends these two as two sides of the eternity of the human soul can one really approach understanding. In the intellectual conceptions of today, people unfortunately treat these things with a certain egoism. They say to themselves — without having to voice this — more unconsciously they say to themselves: Well, that which has preceded our life on earth does not interest us, for we are here. It interests us that we are here. But we are interested in what happens after death because we do not yet know this.

This is egotism, but the results are not knowledge. Knowledge results only from unegotistical essence. Therefore, no one can gain a real knowledge of the immortality of the soul who does not have the will to achieve knowledge of the soul's unbornness. Because the eternity of the human soul is composed of the soul's unbornness and the soul's immortality.

This also results in the outlook of repeated earth lives, as indicated at the third level of knowledge after full awakening out into the spiritual world; the memory not only extends into premortal existence, it also

extends into the stages of existence in the previously-lived earth life.

Thus we know that there really is before us a second awakening of the soul. Out of the dreams we switch our will on in the body. As a result we live in the world of space while the images otherwise proceed, and we accept these passing dream images as realities; we recognize the awakened nature of the image. But by what means are the images images? By the fact that they stand as images. As we awaken, we switch on our bodily functions. I want to say, we see red as red, the same whether we are awake or asleep; we hear tones the same way, whether we are dreaming or awake. But while we are awake, having turned our will on to bodily functions, we go over to some extent to the realities — in crossing over the hard things we are not speaking now of philosophical speculations, but are entirely within the popular consciousness. Thus to a certain extent when we are awake we do not retain the picture in sensory perceptions, but cross broadly over the hard things. We are switched on to the same element that presents to us the things of the world, in the sense of physical existence.

Now we have gradually switched into a new world as a spiritual researcher. Why have we done this?

When you compare the thinking, the feeling, and the will of the human being as they exist in the soul and also in the waking state, they are actually a dream. We actually only wake up with sensory thoughts and ideas together in the outer world, and these are combined as sensory perceptions. As soon as we look within ourselves with ordinary consciousness, we are dreaming. Even our thoughts, when we turn inward, are more or less dream perceptions. This remains so dreamlike, even the will is asleep. For when we have decided upon any action we know how this action that we initially had as an idea continues down into our limbs as an idea, so that we begin to move the limbs. Only through spiritual science can one see what is going on in the muscles, what is going on in the entire organism; usually that which is a voluntary action remains inhibited during sleep. First we have only the idea. Then it all goes down into an unconscious state. Then the idea of the action occurs again. And what the soul by itself can only dream about even in the waking state, we gradually switch on through reinforced thinking, through the deep silence of the soul, through the power of knowledge awakened by love in the spiritual existence of the human being, as we switch on the ordinary awakening of the will in bodily existence.

Thus we learn to judge the eternal in the human being from the point of view of the ordinary physical-sensory life that we absolve between birth and death, as we judge the content of the dream from the point of view of physical-sensory life. We advocate recognizing the eternal in this way!

Again and again I have to say on such an occasion: of course the objection is given that these things only apply to those who want to be a spiritual researcher, who look into these worlds. — No, ladies and gentlemen, the spiritual researcher actually has these things for himself as a human being only slightly, when he brought them down with the usual introduction into ordinary language, into ordinary life. And this can happen as well for everyone who hears these things from the spiritual researcher.

Just as one has grown accustomed to accept the things that the botanist or the astronomer has explored with his difficult methods, so one will gradually have to get used to the things that the spiritual researcher has explored after he gives an account of his method, as I have described today — to accept, to accept more readily, for there is the same relationship between ordinary common sense and these truths as there is between the right aesthetic taste and a beautiful picture.

You have to be a painter to paint a beautiful picture, but you do not have to be a painter to judge the beauty of its image! One needs only to have healthy taste.

One must be a spiritual researcher in order to know the things as they have been portrayed. But just as little as one needs to be a painter in order to judge the beauty of a picture, just as little does one need to be a spiritual researcher in order with complete common sense to be in agreement with what the spiritual researcher says. Apart from this, for people today at a certain level it is possible that each one can be a spiritual researcher. The one who delves into the books I have mentioned, who does the corresponding exercises, can today — no matter in what profession, in what life situation — get as far at the least as to control in a completely satisfactory manner that of which I have spoken this evening, and many other things.



What is this knowledge that leads into the eternal soul? It is a realization that is not only grasped in the head of the human being, it affects the entire person. For that which is the world of color, the eye will grasp. For that which is the world of tone, the ear will grasp. For that which is the law of nature, the human mind will grasp. For that, however, which is the spiritual world — as I have indicated here today — that will be grasped by the entire human being.

Hence, allow me in conclusion to say something personal by way of illustration, although this is not meant to be personal, but is meant rather to be entirely objective.

If you really want to capture that which is disclosed by the spiritual world, you need presence of mind, because it slips so to speak, turns away quickly; it is fleeting. That which is to a certain extent advanced through an improvement in the power of memory imprints itself only with difficulty upon the ordinary memory. One must use all of his strength to bring down what he beholds in the spiritual world, to bring this down to ordinary language, to ordinary memory-thought.

I would not be able to lecture about these things if I did not try by all means to bring down what arises in me of what can be beheld in the spiritual world, especially to really bring these thought-words down into physically audible regions. One cannot comprehend with the mere head, because the entire human being must to a certain extent become a sense organ, but a spiritually developed sense organ. Therefore I attempt every time — it is my custom, another has another one — I attempt every time if something is given to me from the spiritual world, not merely to think it through as I receive it from the spiritual world, but to write it down as well, or to record it with some characteristic stroke, so that the arms and hands are involved as well as the soul organs. So something else other than the mere head, which remains only in abstract ideas, must be involved in these findings: the entire person.

I have in this way entire truckloads of fully-written notebooks that I never again look at, which are only there in order to be descriptions, in order to provide preliminary work in the physical world for that which is from the spiritual world, so that the spiritually beheld world can then really be clothed in words; whereby the thoughts of which memories

are usually formed or that usually apply in life can actually be penetrated — Thus one obtains a science that relates to the whole person.

I will have to show you tomorrow how this science provides us with the opportunity not only to understand the cultural development of humanity, but it might also socially promote namely a foundation, a true, real foundation for a true, real education, for a true, genuine pedagogy, for Waldorf education.

These things, how the development of the humanity and the education of humanity in light of this spiritual-scientific world view is excluded, this I will have to describe tomorrow. Today I wanted only to evoke the idea of how this spiritual-scientific point of view, through knowledge, is based to a certain extent on a second awakening, the soul of the human being in its eternity again returning to the full life.

Yes, we have to experience this out of our awareness of time, that scholarship has just spoken of a doctrine of the soul without soul, in a certain sense. — I will have to touch upon this question tomorrow — even of religion without God.

Spiritual science as it is meant here wants in turn to enter into the fullest intensity of the soul of the human being, into the eternity of the soul; it wants religious consciousness, the godly-religious content to enter again into the development of humanity and the education of humanity, precisely so that man can come through awareness to his full dignity. And he, conscious of his dignity which results from his knowledge of the connection of his soul with the eternal, with the *ur-eternal* powers of the world, realizes that this is part of his true nature, as the physical body, as something that stands in everyday life, is connected with him, is part of his life.

This is that which people themselves have followed as knowledge, and already many, many of them crave the equivalent, if it is not fully conscious to them. That which today torments people, what they feel as the uneasiness of life that makes them basically nervous about what drives them so that they feel undermined in their whole existence, this is the burning question of the eternal forces underlying the temporal forces that we need to develop in normal and in social life. This spiritual science is here so that people who want to have knowledge of these eternal forces — that spiritual science here intends — can find

methods to lead others to this realization, so that others can also engage in this knowledge in social life; that they and their fellow man not only see something as it were that is borne by the stream of life on earth, to be born with birth and die with death, but that they learn rather of something that will go through all eternity, guided by the stars and the aims of people through the cosmic goal so that this cosmic goal gives the correct meaning to all earthly goals.

Anthroposophy wants to speak to people of this cosmic sense, the sense of the goals of earth. This is what it would awaken in souls again as feeling and sensation in the relationship of the human soul with all of the forces of eternal life, for people of the present and of the future.

And this, ladies and gentlemen — if you are going on honest advice you will have to admit — is what one needs as a human being at the present time. And what one will need more and more as a human being of the future.



## Appendix Part I

### Rudolf Steiner's Mission and Ita Wegman

A Review by Bobby Matherne

Source: <http://www.doyletics.com/arj/rudyitaw.htm>

The structure of this book is like a review of many related Steiner books — like a review of mine of a Steiner book — it is composed of detailed commentary interspersed between quoted passages from the book(s). This poses the problem of how do I write my review of this book of reviews and commentary? Perhaps I will start with some thoughts which came to me near the end of the book as I was reading it — thoughts which I would not have had except for this book. Let my thoughts give you a glimmer of the wealth of information contained within the covers of this long-out-of-print 143 page book by the Kirchner-Bockholts. They have pulled together in one short volume the key passages and connecting thoughts of the incredible series of lifetimes of Rudolf Steiner and Ita Wegman from near pre-historical times to the present era.

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**[page 7] from the Foreword: Such information about Ita Wegman as has been published hitherto conveys no true impression of the historic significance of her individuality in connection with Rudolf Steiner's mission to humanity. Hence the authors decided to collaborate in writing a book on the subject.**

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After reading this incredible book, it occurred to me that so-called *modern* historians view events of the past much the way Martians might view a football game. They will have to invent motivations for the progress they observe left and right on the field, because the true motivations of the football players and the score will remain meaningless to Martian observers. Our modern historians single-mindedly view events of history by observing physical objects left on the ground after a "football game" or "war" (sometimes millennia later) and from the reports left by the combatants, and these historians are often as clueless about the purpose

of the combatants actions as Martian observers would be, since the intents and motivations of the combatants are hidden from view and exist only in the spiritual realm, not the realm of sensory experience. Whether it's live action watched by Martians or it's stones, bones, inscribed clay tablets, or papyri analyzed by modern historians, neither will reveal the intents and motivations which produced the live action or the artifacts left behind it.

This is especially pertinent to those modern historians analyzing why Alexander traveled so far over the known world. They ascribe his wanderings to his intent to conquer the world, but that glib attribution cannot explain why the world seemed more to *conquer Alexander* than vice-versa. Historians note the discontent of his army chiefs, dismayed by Alexander's actions, such as taking on the dress of foreign lands, often participating in their religious rites, kowtowing to local high priests, etc, but they *en toto* miss the point that Alexander was more of a missionary than a conqueror. Alexander was a harbinger of the Christ, a pre-Christian St. Paul, if you will, carrying to disparate lands and people the good news of Christ's reality and the approach of Christ to Earth.

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**[page 87] When someone in the spiritual world is chosen to go to the Earth with a particular commission to fulfil, how must we picture the procedure? We all go to the Earth either with the injunction or an intention to fulfil the dictates of karma and the resolutions of which we have become aware in the spiritual world to meet those human beings who are truly connected with us by karma. In the spiritual world this is clearly in our ken and we are fully conscious of it. During the actual descent this knowledge is obscured but in the process of disappearing from clear consciousness it becomes an organ-forming power which in the Moon sphere helps to build the earthly body in accordance with spiritual resolutions in which lofty Beings play a part. In the body it now becomes the urge to fulfil destiny, to meet particular individuals, to endure suffering or catastrophes. Whither our body leads us — that is the karma-instinct or Ego-instinct in us.**

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Such a mission infuses us, not with conscious intent, but with life-shaping decisions we make along the way so that, in the fullness of time, we meet the persons with whom we will fulfill our destiny. I have seen this operate so clearly in my own life that I can attest my feelings about these happenings is not a matter of belief on my part, but of certain knowledge.

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**[page 93] The reason for our special love of roses is because they take into themselves and harbor the first memories of childhood.**

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Gertrude Stein famously wrote, "A rose is a rose is a rose." And by that phrase she leads us to memories of our own childhood by reminding us that a rose is more than just a rose as we think of a rose, a rose contains memories of our early childhood during which we knew what our mission was, but through our maturation as a human being of the present time, we lost those memories. We lost the memories, but not the earthly body informed with a destiny to meet and fulfill. This book contained the informed destiny of two powerful individualities spread over six disparate lifetimes and across the pages of literature and history books from Gilgamesh and Enkidu to Ita Wegman and Rudolf Steiner.

Is it unusual that two individualities as Steiner and Wegman should follow one another through multiple incarnations, always managing to meet each other? Not at all. No less than Rudolf Steiner explained it to me in a compelling way in one of his lectures in the Karmic Relationship series(1). Simply put: look around you, consider your age, your friends, and your immediate family members. If you are middle-aged or older, the friends you make in the present time and since middle-age are individualities who were likely members of your immediate family in a previous incarnation. Then you knew them since birth (your parents and younger siblings) or almost since birth. Now you meet them as strangers to whom some attraction grows into friendship. This is a general guideline only, but there is a potent point to made: someone you had a close relationship at any time in your previous lifetime will show up at some time in this lifetime so that you two may continue to balance your karmic acts and deeds involving each other. These deeds cannot be balanced *unless* you two re-incarnate together, i. e., with some intersecting lifetimes, no matter how short. Thus

said, it seems clear that if karmic balancing occurs, then individualities must re-incarnate together. This is true for all human beings, not just for a few selected ones.

What we find in the case of Rudolf Steiner (RS) and Ita Wegman (IW) are two individualities who assisting each other over multiple lifetimes, sometimes one leading, sometimes the other one. Enkidu (RS) leads Gilgamesh (IW) to seek immortality, and later Aristotle (RS) leads Alexander (IW) to spread understanding of the coming of Christ.

If you read many of Steiner's lectures, you will find notes frequently explaining that he often covered during his lectures a slightly different subject than he had intended because of the questions he felt hovering in the minds or mouths of his audience. In his famous "Questions and Answers" sessions for the workers at the Goetheanum, there were no lectures, only Rudolf Steiner answering his workers' questions(2). They were engaged in building the magnificent architecture to be devoted to his Spiritual Science. They wanted answers and got them during work breaks at the construction site.

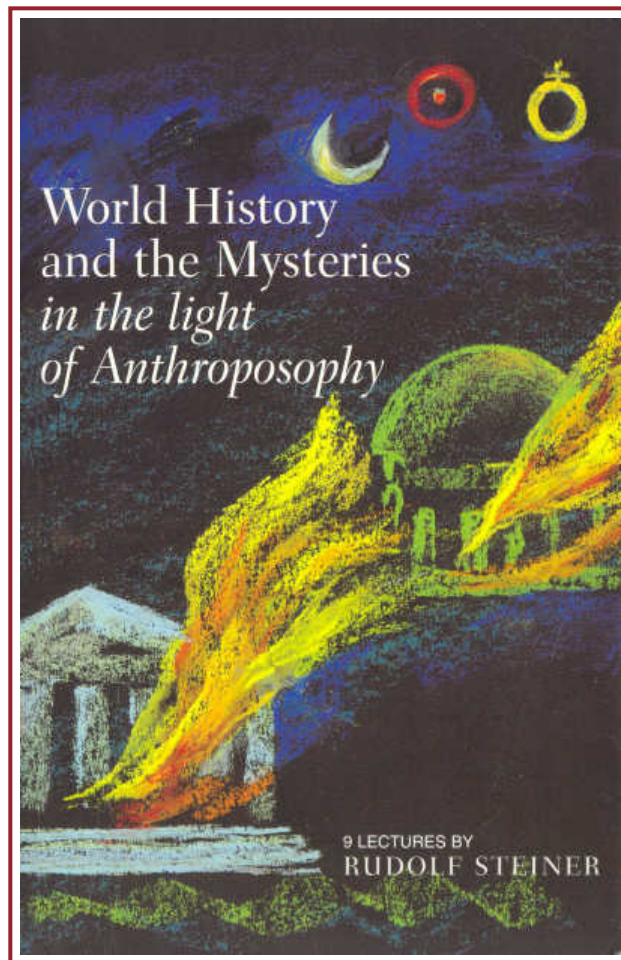
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**[page 7, 8] from the Foreword: The law governing the work of every leader of mankind is that he may give impulses only when human beings are sufficiently alert to put the decisive questions to him. Hence he is particularly in need of individuals who place themselves at his disposal and support his aims unreservedly.**

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In this next passage the authors lay out their aim for this book: "to shed light upon the spiritual backgrounds of their collaborative work." Ita Wegman took Steiner's first Medical Course in 1920 and decided after that to found a clinic in Arlesheim where "Rudolf Steiner's indications in the sphere of Therapy could be put to practical tests by qualified doctors." One prominent remnant from Wegman's laboratory for the production of remedies is the [Weleda International](#) who is still making and selling Steiner's remedies. She died in the clinic she founded in Arlesheim, and it is now called the "Ita Wegman Clinic."

One would be wrong if one got the impression that Steiner shared all his thoughts about people's previous incarnations with them. Only when the burning down of the first Goetheanum occurred did Wegman have questions which led him to speak to her about their previous experiences in Ephesus together. Usually he waited till members were 70 years old and Ita was only 47, but if he had waited till she was 70, he would not have been alive. The Diana temple in Ephesus, in which Steiner and Wegman had earlier been priests, had also burnt down, and on the very day that Alexander the Great was born, apparently set fire to by an arsonist. An artist's rendition of the burning of the two structures graces the cover of the book I read immediately before this one, "[World History in the Light of Anthroposophy](#)."



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**[page 12] The communication about their concurrent incarnations was made to Ita Wegman when she herself was 47 years old. Certain spiritual happenings**



**had been a determining factor here. In the year 1922, during the burning of the first Goetheanum, remembrances of Ephesus had certainly arisen in her, ripening her soul to the degree which enabled her to put questions to Rudolf Steiner on the subject of ancient and modern Mysteries, questions which made it possible for him to speak to her about karmic experiences also connected with Ephesus.**

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When we recognize someone from a previous incarnation, we do best not to reveal that until the other somehow begins to perceive it, a condition described delicately by Steiner as "it ripened in her soul." When that happens, one might gently ask if it were true and the other might simply nod, "Yes." Here are five friendly nods from previous joint incarnations of Rudolf Steiner and Ita Wegman culminating in the most recent on the Dornach hill where the Goetheanum was being built(3).



**[page 13]**

**I ask by the Tigris (Enkidu *a.k.a.* Eabani)**

**A friendly nod says "Yes". (Gilgamesh)**

**I ask at Ephesus (Cratylus)**

**A friendly nod says "Yes". (Mysa)**

**I ask with the Kabiri (Aristotle)**

**A friendly nod says "Yes". (Alexander)**

**I ask on Odile's hill (Schionatulander)**

**A friendly nod says "Yes". (Sigune)**

**I ask in the Cloister-cell (Thomas Aquinas)**

**A friendly nod says "Yes". (Reginald of Piperno)**

**And on the Domach hill (Rudolf Steiner)**

**There must the soul again**

**Find herself with courage**

**That she may truly know (Ita Wegman)**

**How the unshadowed Spirit Sun**

**Weaves the pure red of dawn**

**Around the Rose Cross stars.**

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Who was Gilgamesh and why is he important to us today? He lived about 3,000 B.C. in the city of Uruk in Chaldea (Babylon area). We know him because his epic story is one of the few documents surviving from that time. Born at the beginning of the Kali Yuga dark age, it was a time when humans began to separate from their close connection to the spiritual world. Along with the freedom and independence this freedom brought a memory loss of previous incarnations and a concomitant fear of mortality for the first time.

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**[page 15] Gilgamesh is described as one of the personalities who began "no longer to say 'I' to the spirit-and-soul part of their being in which they felt the presence of the Gods, but to say 'I' to that which was earthly and etheric in them"(4).**

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Great epics which survive to this day are best understood as providing us a vision of great changes in human evolution, and as such they should not be read as we do modern histories which record deeds and battles. The key to understanding this epic is the seeking which Gilgamesh, previously the warrior, sets out upon after he meets Enkidu (Eabani). He seeks particularly in the area of Ireland(5) where the ancient Atlanteans first settled and became the Celts. They still knew the secret of immortality and Gilgamesh wished to learn it from them. He finally finds someone who tells him he must stay awake for very long periods of time, but he is unable to accomplish this. Staying awake like that was a process that humans of Atlantean times could do, but humankind had evolved and Gilgamesh was no longer able to do it. We see in Gilgamesh a heroic warrior who is unable to win his battle against the evolution of human consciousness. From his strivings we learn details comprising that evolution into a consciousness which we possess today.

Gilgamesh was connected with the Archangel Michael (a Fire Spirit) and that close connection with Michael undoubtedly showed up in each of Gilgamesh's succeeding incarnations right up to Ita Wegman.

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**[page 20] On the first tablet of the Gilgamesh Epic the inscription is: "One third of him is human, two thirds of him are divine." He was initiated during the Atlantean epoch. We may assume that he was there able to serve as the bodily instrument of an hierarchical Being of a Fire Spirit — Michael — in order that the impulses of that Being might take effect in the leadership of humanity(6).**

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Enkidu has a natural clairvoyance which flows out into Gilgamesh and allows him to see some previous incarnations. After Enkidu dies, Gilgamesh begins his great search to overcome physical death and attain physical immortality. When Gilgamesh dies, he takes with his spirit many questions to be resolved during the time between death and a new birth.

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**[page 21] When the life of Gilgamesh is also drawing to its close, what is it that remains in his soul and spirit as a longing and a powerful impulse? It is to perfect in**

**the life after death and in a subsequent incarnation the knowledge that had remained unfulfilled. The problem of immortality with which he had wrestled and which had caused him great suffering, impels him to struggle for insight into the pre-existence of the soul, into man's connection with the creation of the world. Both personalities, Eabani and Gilgamesh, leave their bodies with the question in their souls: "How have we become what we are? What has been our share in the evolution of the Earth? The Earth's evolution has made us what we are."**

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The unanswered questions of Gilgamesh at his death is one that I possessed and led me to find the answers in Enkidu's most recent incarnation as Rudolf Steiner. How have we evolved? What is our mission as humans on this planet Earth we call home? Steiner's answers to these questions are carefully laid out for everyone in his book, [The Outline of Occult Science](#), wherein the parallel processes of human and Earth evolution, which was occult and hidden from the average human since Gilgamesh and Enkidu's time, are revealed.

That Rudolf Steiner was connected with the Archangel Michael over many lifetimes is certainly spoken of in this note he shared with Ita Wegman, written both in Latin and German. (from page 22 facsimile of his handwriting)

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**[page 22, facsimile of his handwriting]  
Yes, I am in Time and Eternity  
Scholar in the Light of Michael  
In the Love of the Gods  
In the Heights of the Cosmos.**

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Jean Auel, in her novel [The Clan of the Cave Bear](#), portrays the Clan members as using a combination of grunts and gestures to communicate. A primitive language, one might say, but consider that such a language is universal and understood in all parts of the world, no matter what kind of word-based language they may speak. Travelers resort to grunts and gestures when words fail them. What was the world like during the

transition from gesture-grunt communication to word-based language? Surely there would be some memorable tale of that transition in our folklore or mythology? Yes, it appears in the story of the Tower of Babel. When people of one clan began to use articulated sounds in place of nature sounds and gestures, they in effect built a tower of words, i.e., a language, by means of which they were unable to communicate with other clans, and soon the peoples of the world were separated by their languages.

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**[page 26] Babylonian culture is the beginning of a culture of personality. This is evident from the myth of the Tower of Babel and the confusion of language in Babylonia. In very ancient times there was a single primal language, intelligible in the association of its sounds to every human being. This was connected with the leadership of the Mysteries. In the early Egyptian Mystery Centers, language was purely cultic. The rest of the people understood each other in a primal language, one can also say, by using sounds of Nature. This state of things came to an end with the Tower of Babel.**

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We still live in clans today, only we call them, race, family, vocation, community, country, political party, etc. These act for us as group-soul existence did in the time of Gilgamesh and Enkidu in Uruk. We are charged with the task of creating a conscious individual Ego during this Consciousness Soul Age we live in which will separate us from our clan-based existence from now on.

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**[page 26, 27] In lectures given in 1909 Rudolf Steiner speaks of how men today are still embroiled in conditions of group-soul existence. Race, family, vocation — all impart a definite stamp. But in this incarnation man must become an Ego, a conscious Ego, in order that in the next incarnation he may remember that Ego. In Rudolf Steiner's words: "Then he is reborn with this developed Ego and remembers himself as this Ego. And the deeper task of the Anthroposophical**

**Movement today is to send over to their next incarnation a number of human beings each possessed of an Ego which enables them to remember their own, individual identity. And these will be the human beings who form the kernel of the next culture-epoch."**

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The next time we meet Ita Wegman (IW) and Rudolf Steiner (RS) is in an a succeeding incarnation in Ephesus, this time IW is Mysa and is a female student of Cratylus (RS). Once more IW and RS are learning from each other. Thus a Teacher, So Also a Learner(7) is an insight I had around 1977 of the reciprocal relationship which inheres in a teacher and a student. In this next passage, Rudolf Steiner explains this the nature of the reciprocal processes which pass between teacher and student. The teacher gives lessons of spirit and soul to the pupil, and the pupil gives lessons of soul and spirit to the teacher. What makes a teacher a teacher is the advanced understanding of the spirit and that is conveyed to the pupil who receives them as soul lessons. The pupil is advanced in understanding of the soul and that is conveyed back to the teacher who receives them as spirit lessons. The teacher's understanding of the spirit is deepened as the pupil's understanding of the soul is deepened and this deepening increases each understanding of both soul and spirit. Thus a Teacher so Also a Learner.

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**[page 36, 37] "Thus in those far-off times, the pupil learned from the teacher and the teacher from the pupil. On the one hand the teachings were of the spirit and soul, on the other hand of soul and spirit. From this interchange of pooled experience they touched the highest flights of knowledge." (8)**

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The Sumerians of Gilgamesh and Enkidu's time knew the influence of the stars shining upon Earth and humans from the heavens and saw the twelve spiritual beings of the constellations which divided up Space. For Time, they saw the seven planets wandering through the timelessness of Space and associated the number 7 with Time. Aristotle led the young Alexander to understand "how in his etheric body he is connected with the planets." (Page 46) We can see the spirit in Aristotle interacting with the etheric

body and soul of Alexander and out of that inter-flow between teacher and learner, something new appeared in the world, the [Categories](#), which make an "understanding of the Cosmos possible in concepts." (Page 46)

In this next passage the authors reveal the identity of Ita Wegman during her incarnation in Ephesus where she and Rudolf Steiner (Cratylus) were priests in the Temple of Ephesus which would be burnt down similar to the way the temple-like structure of the first Goetheanum would burn down later and trigger the remembrance of her earlier incarnation and lead her to ask Steiner for clarification.

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**[page 37] The individualities who had lived in Uruk as Enkidu and Gilgamesh participated in all these happenings. As teacher and female pupil, for "in those days equality of rights between the sexes in the Mysteries was still a living reality" they shared in the impressive Initiation rites, in the profound spiritual secrets presented in the Ephesian Mystery, and in quiet, peaceful contemplation they were able, through new and momentous spiritual experiences, to shed light upon the intensely active life of the previous incarnation without becoming fully conscious of the course it had taken.**

**Gilgamesh, who had sought for his friend Enkidu after the latter's early death, incarnates in Ephesus as a female figure, named "Mysa" by Rudolf Steiner.**

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What is known about Steiner-Enkidu during his incarnation as the priest and teacher Cratylus in the Temple of Ephesus?

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**[page 39] Concerning the important role played by the being Enkidu-Cratylus in the innermost procedures of the Mysteries of Ephesus, only little has been preserved for the external world and is certainly little known. His activity in Ephesus was concerned**

**essentially with his own inner life, with penetration into the loftiest secrets; it was a preparation that was to be a source of strength far into the future.**

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What does Steiner think about his relationship with Mysel during that time?  
Read a portion of what he wrote:

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**[page 43]  
Vision of the friend  
Backward turned in the course of ages  
Discovers Mysel's tender being  
Weaving round the image of the gods  
Tenderly mindful.**

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At this point we reach their dual incarnation as Aristotle and Alexander. Aristotle died at almost the same time as Alexander and was already teaching before Alexander's birth. This gives us some idea how much older Aristotle was than Alexander and how their two lives, while offset in time, were aligned to make maximum use of Aristotle at the heights of his teaching abilities to become the tutor for Alexander as a very young boy. His father Philip was to provide a fillip of fortune and fate for Alexander.

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**[page 44] Destiny brings the two closely together again as teacher and pupil. When Alexander is born in the year 356 B.C., Philip, the King of Macedonia, writes to Aristotle as follows: "Philip to Aristotle — greetings. Be it made known to you that a son has been born to me. I give great thanks to the Gods, not so much for the birth of the boy as for the fact that he has been born in your lifetime. For it is my hope that he, educated and influenced by you, will eventually become worthy of me and my successors in the Empire." (9)**

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We can find a thread of teaching in this book which proceeds from Cratylus (RS) to Socrates (Page 39) to Plato to Aristotle to Alexander (IW). When Alexander is born, it is the day of the fateful fire which burns down the temple of Ephesus.

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**[page 45] The very date of his birth immortalized him in a certain way, for it was the day when the Temple of Diana in Ephesus went up in flames — the result of the criminal deed of a man, Herostratus, who hoped by this means to ensure immortality for himself. The physical center of Alexander's previous incarnation was destroyed on the very day of his new birth. — But he found his teacher again and a great deal for which the foundation had been laid in Ephesus could be kindled to life and made of use for the conditions then prevailing on the Earth. Aristotle took his pupil to Samothrace in order to acquaint him with the famous centers of learning belonging to antiquity. In Samothrace, under the influence of the Mysteries of the Kabiri, there arose in the teacher something that was like a memory of the former concurrent incarnation in Ephesus.**

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In the beginning of this review I mentioned that Alexander's destiny was to bring knowledge of the coming of Christ to the Earth. In this next passage we find an example of one of the pre-Christian teachings of the appearance of Christ Jesus (the God Jacchos) in the coming centuries after Alexander's time.

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**[page 55] In Lecture XI (Dec. 15, 1923) of the Course entitled *Mystery Knowledge and Mystery Centers*, we find the following passage: "To spread over Europe a system of Logic was the destiny of Aristotle rather than, if I may so express it, his natural path of development. For after all — in order to give an illustration of this strange fact — it would be well-nigh impossible to conceive that Plato could have been Alexander's teacher, whereas Aristotle was obviously**

**suitable for this task." At the end of the previous lecture (Dec. 14, 1923) Rudolf Steiner describes the culminating experience undergone in the Eleusinian Initiation, namely, the vision of the female figure suckling the Child. The pupil was then informed of the meaning of the declaration: "That is the God Jacchos who is to come at some future time. Thus did the pupil in Greece learn in advance to have some understanding of the Christ Mystery."**

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A few weeks ago, a friend of mine asked this interesting question, "Why does there always seem to be strife in spiritual organizations?" In this next passage, the authors seem to indicate that strife can be a coverup or a mask for the underlying truth. In the example they cite, that strife can be seen as a convenient story to mask the passing of the torch from Plato to Aristotle, the man he chose to present to the world "the Cosmic Script in the form of the abstract concepts known as the ten Categories." (Page 53)

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**[page 53] We will linger with this highly significant picture: Plato and Aristotle in conversation, both discerning the situation, both filled with anxiety as to the fate of spiritual culture now standing at a critical point. One of them passes on his mission — the other takes it upon himself. Rudolf Steiner attached great importance to this being rightly understood. When during an evening in December, 1923, we were able to accompany him back to the Villa Hansi, he voiced his grave concern that this meeting is so grossly distorted by history as to give the impression of there having been strife between the teacher and the pupil, thus preventing later generations from being able to see the truth through the mirage of this *fable convenue*.**

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No one will dispute the importance Aristotelian logic has had on the development of science and technology since the fifteenth century, but what is little known is that only a tiny bit of Aristotle's works on science has remained to us, in fact, only the small fraction Alexander carried with him to Asia.

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**[page 55] In the same lecture [Lecture X (Dec. 14, 1923) of the Course entitled *Mystery Knowledge and Mystery Centers* ] it is then said that the time for Eleusinian Natural Science in Greece was past and that all that could be saved of it was what Alexander, to whom it had been imparted by Aristotle, took to Asia. As a more "external example" of the tragedy of this incarnation in the fourth century B.C. to which reference is often made, Rudolf Steiner speaks of the fact that only the smallest part of the very significant writings of Aristotle on Natural Science were preserved and found their way to Europe — in point of fact only those that deal with Logic(10).**

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What were the parts of Aristotle's Natural Science which were lost or neglected to be brought forth? World History covers the missing portions well and the authors of this current book summarize them for us — the portions dealing with the elements of Earth, Water, Air, and Fire and the elemental (supersensible) world which lives invisibly around us — which Aristotle could yet perceive but our hardened sensory apparatus cannot perceive, up until now.

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**[page 56] What was this Natural Science which was an integral part of the content of the Eleusinian Mysteries and also of what Alexander learned from Aristotle and took to Asia? Only a few examples shall be given here. Apart from the teaching concerning the four elements lying at the root of all Creation, namely Fire, Air, Water, Earth, which were still experienced in connection with the constitution of man and the elemental world, there were also the wonderful experiences conveyed by the Father statue — of the Earth being endowed with the metals. The Father of the world offered the metals to the Earth-Mother and she received them, clothed them in earthly substance. These experiences yielded the answer to the question: Man is a microcosm, is composed of everything that is present in the macrocosm, but how do I find in the**

**microcosm the metals in the cosmic world around me? Rudolf Steiner describes the experience\* as follows: "In the spirit — as it were in a real vision — the Father statue of the true Mysteries in Eleusis became alive and offered the metals — in their pristine form — to the female figure near by . . . And in his vision the pupil saw the female figure receiving the metals in this pristine state and enveloping them with what the Earth could give from her own being, when she had become Earth". . . . "A hand lovingly outstretched from the Mother statue received what was being offered to her by the Father statue — this made a deep and powerful impression upon the pupil, for there he beheld the Cosmos working in connection with the Earth in the course of the aeons. And thus he learned to understand what the Earth has to offer" . . . "And then, after all this had been experienced it was inwardly deepened in the pupil as he contemplated the Father and the Mother statues. These figures evoked in his soul a picture of the forces of the Cosmos and of the Earth in polarity, and then he was led into the Holy of Holies." Here he beheld the female figure suckling the Child at her breast and he was told: "This is the God Jacchos who will come in the future."**

**Later in the same lecture it is said that in the days of Aristotle it was taught that "the Christ must be known and recognized. The third picture, the female figure carrying the Jacchos Child at her breast must also be understood. But it was said that what would bring understanding of this third figure has yet to come in the evolution of humanity. Without being able to record it in writing, Aristotle often made this clear to his pupil Alexander the Great."**

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To summarize, we can see that Alexander the Great brought the message to the known world of his time that "Christ is coming"; Saint Paul the message that "Christ has arrived"; and Rudolf Steiner the message that "Christ will return in Glory in 1928". Since 1928, those called upon Christ Jesus for assistance have had Him appear to them in a personal way to

help them. These visions exist in the etheric plane which the original mean of "Glory" which with the waning of human ability to see the etheric plane had taken on more materialistic connotations in our time.

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**[page 60] As the outcome of these Greek incarnations of Plato, Aristotle and Alexander we can certainly assume that they were connected in a special way with the development of the Ego and with the preparation of the descent of the Christ in whom all human Egos are embraced. They also knew of Christ as a Sun Being and that His earthly birth through the Earth Mother was proclaimed in the Mysteries. But this did not in any way mean that they were yet Christians. For the crucial Event which then took place on the Earth was the Mystery of Golgotha, the Death and Resurrection, the flowing of the Blood into the Earth and the preservation of that Blood in the Grail chalice. Rudolf Steiner indicates time and again that understanding of this Event was possible only for one who was either a contemporary of the Mystery of Golgotha or had been subsequently incarnated. The union of Christ with the Earth, the flowing of the Blood into the Earth with the consequent transformation of earthly substance, Christ's entry into the hearts of men — these mysteries can be understood only from the standpoint of an earthly life.**

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Where were Aristotle (RS) and Alexander (IW) headed after their incarnation in Greece? We find them in the Grail epoch which the author will consider next, and we receive a pointer to their succeeding incarnations as Thomas Aquinas and Reginald of Piperno.

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**[page 61] It is in this light that the incarnation of Aristotle and Alexander the Great in the Grail epoch must be considered. Of that incarnation Rudolf Steiner said, also in a private conversation: "I was obliged to**

**incarnate in a stream completely foreign to me in order to acquire the Christian fervor which I needed for the Thomas Incarnation."**

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Where was this foreign stream located? On Odile's Hill in the Alsace region, the same region from which my patronymic ancestor, Johann Adam Matern, migrated in 1721 to Louisiana(11). The two individuals Aristotle (RS) and Alexander (IW) lived there, "unknown and unheeded, in a corner of Europe of importance for Anthroposophy, dying at an early age but gazing for a brief moment, as it were through a window, into the civilization of the West, receiving impressions and impulses but giving none of any significance themselves. That was to come later." (12) Who were these two Grail individualities?

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**[page 73] Brief indications by Rudolf Steiner were, to begin with, all that were given to us. No documents on the subject exist and verbal indications only are available. These point to the figures of Schionatulander and Sigune, who play an important role in the Parsifal legend itself but have remained almost unknown.**

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Here's a brief summary of the parts this couple played in the Grail adventure.

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**[page 74] Sigune lives by the side of Herzeleide. She loves Schionatulander but she longs to read the stellar script, called "Brackenseil" in the legend; it is the leash belonging to the hound whose name is "Gardevias" — Guardian of the Pathways.**

**Does this indicate that Sigune is still fearful of the descent into incarnation from the world of stars? She longs to read further in the twelve-fold stellar script -- clearly indicated here in Brackenseil. In the attempt to bring it to her, Schionatulander is killed by Orilus who**

**is actually looking for Parsifal. Schionatulander dies instead of Parsifal; he becomes a guardian spirit of Parsifal and certainly guides his further steps.**

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Some Anthroposophists in their anthropo-sophistry claim that Rudolf Steiner could not have been Aristotle because in Steiner's lifetime he disdained Aristotle's works. But it is common for modern man to disdain the tools of earlier man. Take, for example, stone axes, compared to our modern steel axes — who would say the stone axes were better? Yet, we would have never progressed to steels axes but for the demonstrated usefulness at the time of stone axes. Similarly for Aristotle's mode of thinking. His Logic only permitted A and not-A, and yet today we realize that those are only two of the possibilities. Alfred Korzybski devoted his life to demonstrating the usefulness of non-Aristotelian thinking(13) and Steiner would have agreed with him. The usefulness of Aristotle's stone axe mode of thinking can, however, not be denied — even the Arabian thinking seized upon it, even spreading it into the western reaches of the European continent.

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**[page 76] The work of Aristotle on Earth was of great significance. In every branch of Science, in Art and in Religion, it was universal in scope. Hence soon after the death of Aristotle it found its way into every domain of culture. The writings on Natural Science in particular were seized upon by the Arabic world, expounded and turned to account in important inventions. Many learned men lived at the Arabian Court; ancient Mystery-knowledge was applied there but veneration paid to the one and *only God*. Human thinking was regarded as being a single drop out of the all-pervading Intelligence of the one God. While Haroun al Raschid was ruling — A.D. 786 to A.D. 809 — many brilliant and enlightened scholars belonged to this Court and on triumphant journeys carried Aristotelian knowledge across North Africa, into Spain and thence into Europe.**

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Haroun al Raschid and his Counselor became intensely anti-Christian and met with the spiritual individualities of Aristotle and Alexander in a struggle in the spiritual world over Christianizing Europe which led to their forming together under the leadership of the Archangel Michael to prepare for their future incarnation. This strife in heaven was reflected on Earth and led to an Ecumenical Council being held in Constantinople to decide on the true nature of man.

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**[page 77] These happenings in the super-terrestrial worlds are mirrored on the Earth in many controversies about the nature of the spiritual. They too reach their culmination in the year 869 at the eighth Ecumenical Council in Constantinople. Here there was a struggle to understand the Trichotomy of man: does he consist of body, soul and spirit? Finally the Church party with its tendency to materialism wins the day and the result is the formulation of the dogma: man consists of body and soul alone, the soul having certain spiritual qualities.**

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One of the outward results of this dogma was that the renditions of Christ Jesus as a crucified man on a cross began to appear in paintings and sculptured forms in Christian churches for the first time. Previously the most popular image of Christ Jesus was as the Good Shepherd, and only in a few historical books did the image of Him hanging on the cross ever appear.[\(14\)](#)

Belief is a good thing, right? If only more people believed in God, believed in Christ Jesus, believed in the spiritual world, wouldn't that be wonderful? Well, unfortunately not. To put it bluntly, "Belief in belief is a trick of the Thief!" Whoa! Am I saying that one should not believe in anything? No, but belief by itself is what Ahriman, the ultimate Trickster, wants us to have: Belief — not authentic concepts of the spiritual world — a naive belief in all the things we are instructed to believe, without questioning them or seeking deeper for authentication and validation.

We are currently experiencing an evolution of humanity in which the "close inner connection" of our physical heart and etheric heart is disappearing. "By the year 2100, approximately, man's physical heart will have been



entirely freed from its etheric part." (Page 80) The previously close association of the physical heart and etheric heart meant a direct and indisputable feeling in human beings for the spiritual world without need for belief. Over the centuries, as the two hearts began to dissociate from each other, maintaining this feeling for the spiritual world became more and more difficult, and into the breach sprang Ahriman with his sleight-of-hand solution, "Just believe in the spiritual world — that's enough!" Enough, surely, but for what? Enough to completely materialize the human heart over time and bring rampant materialism to the world unless this express locomotive of Belief is stalled in its tracks. We must learn to neutralize this caustic and corrosive "belief in belief" and replace belief with knowledge. As anyone who has a student knows, knowledge is harder to come by than belief.

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**[page 80] As long as the natural connection existed, a relation to spiritual worlds and the spiritual forces behind Nature was always maintained. What had formerly been a natural endowment must today be sought for along different paths. "This etheric heart that has been released from the physical heart will acquire its true relationship to the spiritual world if the individual concerned seeks for spiritual knowledge, for spiritual thoughts with an anthroposophical orientation."**

**Belief by itself, "which will develop only a naive relationship of feeling to the spiritual world — such belief materializes the heart of humanity, leads to materialistic culture in a domain usually unrecognized." . . . "This belief must be saturated and spiritualized by authentic conceptions of the spiritual world and it is an Ahrimanic trick to instill into people in the epoch of confusion: do not ever try to develop vision of the spiritual world but keep to belief." (15)**

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At end of the twelfth century, leading teachers of Chartres who had no part in Arabism (the mode of thought and belief of the Arab world, see page 90 passage below), went through the gates of death into the spiritual world and there took part in a conference, "a gathering together of souls who had just arrived in the spiritual world from places of Christian Initiation of

which the School of Chartres was one, and souls who were on the point of descending to the Earth. In the spiritual realms these latter souls had preserved, not Platonism, but Aristotelianism, the *inner impulse of the Intelligence* deriving from the Michael Age in ancient times." (Pages 82, 83) They were soon ready to descend to Earth to transform intelligence through the Christ impulse, especially Aristotle (RS) himself. It was to be the incarnation following the Grail incarnation he had been preparing for.

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**[page 83] The bearer of this new striving to transform the Intelligence through the Christ Impulse, is Aristotle himself. He incarnates now in the family of the Aquinos near Naples. His mother had cherished lofty plans for him but he enters the Mendicant Order of the Dominicans which had existed since 1216. From the quiet "cloister cell" he exercises a world-wide influence as the most illustrious scholar of the ecclesiastical system of thought known as Scholasticism. He is Thomas Aquinas. His teacher was Albertus Magnus. The Universities where Thomas taught were those of Cologne, Paris, Rome, Naples.**

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"Who were the Scholastics? Were they the dingbat philosophers and clerics who argued about such ridiculous subjects as, 'How many angels can dance on the tip of a pin?' If so, they set science back hundreds of years by such folly!" That is how a typical scientist of today, taught in the highest halls of Academe, respected by all colleagues, might react to the mention of the Scholastics. They would be right about arguments about "angels on a pin" but they would completely miss the boat on the impact such arguments had upon the progress of science as we know it today! It was precisely that kind of abstract thinking in its *process* not its content (angels etal) that led to our ability as humans to handle the abstract concepts of Francis Bacon who used Aristotle's Logic and applied it to the material world in a way which opened the doors for Galileo and Newton to create a basis for the understanding the physical world which powers our technological achievements yet today. Rather than such abstract thinking delaying our science, it actually *made it possible!*

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**[page 84] To grasp spiritual reality in pure thinking, to lead *pure* thinking with mathematical precision from idea to idea, from judgment to judgment — this was the faculty developed by Scholasticism and bequeathed to the spiritual history of mankind, above all through its great teachers: Albertus Magnus and Thomas Aquinas.**

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With all the push coming from the Arabian peoples in our current time, it is good for Americans and other Westerners to understand the roots of Arabic thinking at the time of Thomas Aquinas and how he confronted it with Christianized thinking.

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**[page 90] The Arabians adhered firmly to the idea of cosmic, universal Intelligence, whereas Thomas taught of the personal, human Intelligence, of personal, human thinking and personal immortality. The Arabians persisted in their contention that every human being can be fructified by the universal Intelligence but that there is no personal thinking, no personal immortality. After death a man passes into the ocean of Cosmic Intelligence, hence — so said the Arabians — there is no personal immortality. For Thomas, whose thinking was combined with fervent piety, the world of Ideas was connected with spiritual reality which comes to expression in the world of the senses around us, behind which there are Beings whom he calls "Intelligences".**

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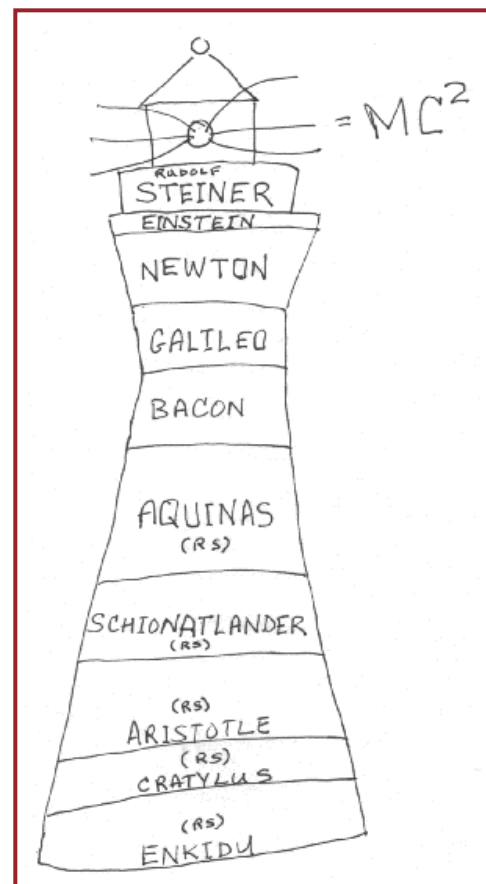
Along the way our thinking evolved from the cosmic realms of "Intelligences" to realms of human intelligence such as exists today. We progressed from the Grail Castle to King Arthur's Castle. This was the message carried by Reginald of Piperno, the young Dominican (IW), to Aquinas, the older Dominican (RS).

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[page 91, 92] In the same series of lectures, reference is also made to the fact that in the "Arthurian stream" it was not yet realized that the Cosmic Intelligence had fallen away from Michael and had now come to human beings. The Teachers of Chartres too, as long as they were on Earth, still adhered to the principle of Cosmic Intelligence. And the Grail Castle, as representative of the Intelligence that had now become Christian and human, was set up as a "polaric contrast" to the Castle of King Arthur. The message brought from Alanus ab Insulis by the young Dominican was surely to the effect that the Teachers of Chartres now in the spiritual world had realized the significance of personal immortality, realized that the Intelligence had become human, were aware of the Christian thinking in the Grail stream and its connection with the world of stars.

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The authors ask a pertinent question whose answer should be clear to all who have followed the progression from ancient times to the present time in the course of this book, "Is it not significant that Thomas should have incarnated a few centuries before Bacon of Verulam, who then came down to the Earth to inaugurate the materialistic Natural Science by which the world is dominated today?" (Page 92) The drawing I made of the lighthouse shows the incarnations of Rudolf Steiner since 3,000 B.C. to the present and how he contributed to the founding of modern science culminating with Einstein famous statement about Light,  $E=MC^2$  which indicates that Energy is in effect Mass traveling at the speed of Light or conversely, Light when it slows down turns into Mass, i. e., the spiritual world is not perceptible to us because it



exists in a realm where Light is not moving at all and where Mass does not exist. Energy is frozen spirit (Mass) which can be

Drawing of Lighthouse by and  
Copyright by Bobby Matherne

released into Light. This Logic, if followed, will convince you that it is folly to try to perceive spiritual realities with our materialized senses. It is a double folly to believe in the existence of the spiritual when by study one can become convinced of its existence without need for belief. Only through the development of spiritual sight, super-sensory perception — which Steiner possessed at birth and later proved such perception to be a human capability — can humans achieve spiritual sight. To do so requires a new organ to be developed consciously, which organ will in future centuries become a common human capability from birth onwards as it was for Rudolf Steiner.

Why did I place Steiner above Einstein in the Lighthouse diagram? Because Einstein focused only upon what we can know about the physical world and by stretching what was formerly known about the physical world brought to the edge of the physical world, the phenomena known as the [quantum enigma](#). Only by studying the world of Rudolf Steiner in addition to the world of Albert Einstein can one begin to understand the enigmatic effects of quantum paradoxes. While Einstein was shining Light onto the effects of the physical Sciences, Steiner was also shining Light onto the world of Art in the structure he designed to foster thinking in both the arts and the sciences in the etheric plane, the Goetheanum in Dornach, Switzerland.

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**[page 99] In every domain of art, knowledge of man's being and natural science, lifeless thinking is overcome. The cosmic forces by which Nature and Earth were formed have come to a standstill and paralysis has set in. The resolve to vitalize these forces again by activating our own will — this leads us ultimately to make contact again with the etheric world, with the cosmic thoughts. "This is what may be called Michael culture. If we move through the world with the consciousness that with every look we direct outwards, with every tone we hear, something spiritual, something at least of the nature of soul streams into us, and that at the same time our soul-**

**element streams out into the world, then we have acquired the consciousness which mankind needs for the future."**

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What exactly is Rudolf Steiner's Mission? The authors devote all of Chapter XII to discussing this theme. Here are a few snippets to mull over. Long time readers of Steiner's work will nod *Amen!* at each of the sentences of these next two paragraphs which appear at the head of the Chapter:

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**[page 104] Everyone whose attention is directed to the Spiritual Science enunciated by Rudolf Steiner is amazed at the abundance of the literature which embraces every domain of science. In addition there is the renewal of the Arts, the birth of Eurythmy, the redemption of Speech and much else besides. This represents only part of his work. Many impulses were given in conversations with individuals and with small groups which then led to practical results in the different domains.**

**A single life is not long enough to study Rudolf Steiner's work and genuinely understand it. The content of the books and lectures steadily increases in importance for anyone who occupies himself with it, and the data of knowledge expounded from the most varied points of view gradually converge into an all inclusive picture. The thought may often occur that there is something one has not yet read. But it has been received into the subconsciousness and goes on working there. As one reads, it seems altogether new. The germinating power of the truths not only increases the knowledge of the student but helps the reader too to grow and at new stages of life different and deeper insight is acquired.**

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After reading over 165 books by Rudolf Steiner, I feel more as if he and I are working together side-by-side as I study his works. He and I are Teachers and Learners . Thus a Teacher so Also a Learner.

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**[page 119] In the evening lecture at Torquay, 21 .VIII.24, † Rudolf Steiner referred to what had been said in the morning lecture about this collaborative work: "In the example I gave this morning to illustrate how the knowledge of material phenomena must be furthered and extended, I spoke of the interweaving, self-harmonizing Karma of two human beings." Involuntarily one is reminded by these words of the descriptions of the cooperation between teacher and pupil in Ephesus.**

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What we have learned from our collaboration, Steiner and I, is that Karma is the only Judge. The Bible says it clearly, "Vengeance is mine, saith the Lord" — if one understands vengeance and Lord rightly. To someone who knows this as a deep reality, there can be no bitterness over any slight, insult, or deed, no matter how great, for every path that destiny forces us to take is exactly the right path for us to take.

A friend of mine when asked about the function of the pull-away panel on the roof of his car, usually called a Sun Roof, said, "It blocks the shade." Our job as human beings is to block the shade, to make the dark vanish, as Steiner wrote to Ita Wegman in this poem:

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**[page 131]  
There, where the light  
In face of green demons  
Is tremulous,  
And the primordial Powers  
Born of the light  
To wrestling men  
Proclaim the riddle,  
Which from the demons  
Only by men can be enticed forth  
And brought to the Gods  
There soul found soul  
In order to offer someday to waiting Gods  
The secrets of demons  
In a darkened place**

**That light may be born,  
Where for want of this deed  
Eternal darkness held sway.  
Such a place there is  
It must vanish  
Make it someday vanish,  
So speaks the admonishing  
Gaze of Michael.**

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Or, as the authors summarize the poem:

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**[page 132] The Age of freedom is also characterized by the fact that human beings must learn to see through the attacks made by the demons, to entice their secrets from them and pass on to the Hierarchies the knowledge thus gained.**

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We are progressing from head man to heart man with the advent of the Consciousness Soul age. We have learned the Secret that the Fox told the [Little Prince](#), "It is only with the heart that one can rightly what is essential is invisible to the eyes." We can step outside at night under the canopy of myriads of stars and hear them gently laughing, if we will only open our heart.

## Footnotes

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**Footnote 1.** *These are compiled into eight volumes and one can read my reviews of them by starting with [Karmic Relationships](#), Volume 1.*

[Return to text directly before Footnote 1.](#)

**Footnote 2.** *Published in their current form as From-To books, such as [From Crystals to Crocodiles](#). Theses sessions began in 1922 and lasted into 1924.*

[Return to text directly before Footnote 2.](#)



**Footnote 3.** *And where a permanent concrete Goetheanum exists today, having been rebuilt within a decade of the wooden structure's burning to the ground.*

[Return to text directly before Footnote 3.](#)

**Footnote 4.** *Quoted material in this passage comes from "World History in the Light of Anthroposophy.*

[Return to text directly before Footnote 4.](#)

**Footnote 5.** *From page 26, more details on this trip: "It is death and the problem of immortality which now induce Gilgamesh to seek for the successors of the Hibernian Mysteries where Atlantean wisdom still survived. He journeys to the Burgenland but is unable to retain the fruits of the Initiation he there receives."*

[Return to text directly before Footnote 5.](#)

**Footnote 6.** *Material in this passage comes from [Occult History](#), Lectures II and IV, October 28 and 30, 1910.*

[Return to text directly before Footnote 6.](#)

**Footnote 7.** *See my [Matherne's Rule #29](#).*

[Return to text directly before Footnote 7.](#)

**Footnote 8.** *Quoted from Lecture IV by Rudolf Steiner given on August 14, 1924. See Page 93 of the book. Review is here: [True and False Paths in Spiritual Investigation](#).*

[Return to text directly before Footnote 8.](#)

**Footnote 9.** *Osiander-Schwab, Aristoteles Werke, XXIX.*

[Return to text directly before Footnote 9.](#)

**Footnote 10.** *Explained fully on page 68 of [World History](#) in Lecture 4, Dec. 27, 1923. ". . . only the smallest part of the writings of Aristotle have come into Western Europe, and there been further studied and preserved by the Church. In point of fact it is only the writings that deal with logic or are clothed in logical form."*

[Return to text directly before Footnote 10.](#)

**Footnote 11.** *In addition, I note that my mother's grandmother was Odile Babin.*  
[Return to text directly before Footnote 11.](#)

**Footnote 12.** *From page 23 of [Karmic Relationships, Volume 8](#), Lecture 2 in Torquay on August 14, 1924.*  
[Return to text directly before Footnote 12.](#)

**Footnote 13.** *See Korzybski's classic founding document of General Semantics, [Science and Sanity](#).*  
[Return to text directly before Footnote 13.](#)

**Footnote 14.** *In my review of [Images of Christ](#), I portray the research I did on this subject. It is not the view of academic scholars that the images of Christ changed after 869 A.D., but the evidence is there if they would but look with unbiased eyes.*  
[Return to text directly before Footnote 14.](#)

**Footnote 15.** *Quoted material from "Impulses of the Past and Future in Social, GA#190a".*  
[Return to text directly before Footnote 15.](#)



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