

## Encountering Anthroposophia

On the Alchemical Path to Founding the Stone of Love

In the ground of the Human Soul

Part I

&

Part II

Two Lectures presented at Threefold Farm Spring Valley New York  
and Rudolf Steiner College Sacramento

By

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(These lectures presuppose some basic knowledge of Anthroposophy and Anthroposophical terms which are to be found in *Knowledge of Higher Worlds* and *Occult Science* by Rudolf Steiner. For a more detailed analysis of the Mystery of Anthroposophia, a study of my earlier lectures on this subject and of the Book *The Heavenly Sophia and the Being of Anthroposophia* by Sergei O Prokofieff would be of benefit)

## Introduction

Rudolf Steiner tells us that the ancient Greeks were speaking of the total human being, spirit, soul and body, when they let resound the ancient word of the Sun, the word of Apollo: 'Know thou thyself!' To say these words was to mean: 'Soul of Man, know thou thyself in the weaving existence of spirit and soul and body, in all that streams down from the heights and works in the encircling round and rises up through the forces in the limbs, know that this is the foundation of your being!'<sup>1</sup>

Rudolf Steiner tells us that this call rang out from a being responsible for guiding a heavenly wisdom to the earth to quicken a spiritual alchemy in the human soul that would lead to this self-knowledge. This being that was intimately seen by the Greeks as Sophia, and by Dante as Lady Philosophy was unveiled by Rudolf Steiner in our times as Anthroposophia.

But how can we have a true spiritual meeting with this being? How do we in this age of materialism find Anthroposophia so that we can know ourselves?

In the physical everyday world, our meetings with others are usually precursors to our acquaintanceship with those people. That is, we see what they look like, we hear their voice, we note the warmth or coldness, we either feel a certain kinship, a sympathy or as the case may be, an antipathy in our hearts and this usually leads us to a desire to know this person more deeply, more fully, to delve into their very being, into their thoughts, feelings and will, to know what makes them 'tick', or to pass them by in a superficial and though hopefully, friendly way.

We can describe it like this:

**We meet/see, the human being; we speak with/hear the human being; we have a feeling towards him or her; we decide to get to know the human being better.**

For many of us, though we may not be aware of it at the time, our first meeting with the Being of Anthroposophia occurs the moment we read even one word that was once spoken or that was written by Rudolf Steiner, but because we are living in an age of materialism when our consciousness of the spiritual world is dimmed, it is often easy to overlook this first meeting and to think that a book can only ever contain so many pages of information.

**But what do we meet in a book?**

As an author and reader of books, I have come to realise that a book is a window into the soul of the writer. In the writer's soul one finds the content of the ego's relationship to the Word and to the World, that is, a memory of those inspirations and imaginations and intuitions of human beings and higher beings that have worked into the author and have enabled him/her to write the book; whether the relationship is a conscious one or not, this relationship is still there. Once a book is read and the content of this relationship has entered the soul of the reader, it begins to magically connect the reader to the source of those inspirations, imaginations and intuitions, be they good sources or bad.

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<sup>1</sup> Rudolf Steiner, *The Christmas Conference – Part II The Proceedings of the conference 25 December 1923*

It is like an introduction of sorts. That is why it is important that we develop consciousness and discernment of whom and what an author is introducing us to!

The difference between our meeting with human beings in the world and our meeting with higher beings and the dead is that in once sense the order is reversed.<sup>2</sup>

In the supersensible world we have to get to know a higher being or a dead human being before we meet them; we have to prepare our souls and train our thinking feeling and willing and then we have to wait. The rest is the affair of the spiritual world and a meeting can only come about through grace. The spiritual world and the higher being must then come to us.

In light of this how do we prepare for a meeting with Anthroposophia?

A true conscious meeting with Anthroposophia occurs only gradually. At first we may pick up a book by Rudolf Steiner and we may feel a familiarity with the content of this book. It seems as though a memory is rising up of words that we have heard before.

**This is a spirit Recollection that occurs in the Will.**

A desire may rise up at this stage to know more and to read more. It moves us (our limbs) towards acquiring new books, going to lectures etc. Gradually Rudolf Steiner's thoughts and words lead us to create our own imaginations of the content of spiritual science and we begin to sense the higher being that infused Rudolf Steiner's soul with wisdom in order that he could fashion the Michaelic Cosmic Intelligence of Christ into a word-form that could be understood by human beings in our times. We hear this being's through Rudolf Steiner's words and this voice becomes our own as we read. This now begins to kindle in us a great love that moves up through our feelings and drives us towards further conscious knowledge of this being.

**We become ever Mindful of a spiritual enthusiasm that is felt in our life of Feelings.**

Now we come to the point when we realise that it is only through knowledge have we been woken up to what really lives behind this knowledge, because the being that inspires it is one with the knowledge itself! The knowledge is the body, soul, and spirit of the being! Only then are we ready for the moment of grace when we meet the being supersensibly. This links our thoughts with our memory - that is:

**We have a thought perception or vision that is accompanied by understanding and a feeling of oneness of knowing the being.**

To condense the above:

We have to get to know the higher being through study and loving interest first before we begin to have a memory of the higher being. As we wake up and become more conscious and our love grows for the higher being, when we become so one with the being, so in tune with this being that we 'think as one', then we are ready to meet the being supersensibly! This meeting signifies that we are no longer who we were before the meeting. We have had to change in order to have the meeting, we have had to become one with this being and this relationship we have fostered and developed has made us different. In seeing the being, we therefore, see also, what we have made of ourselves. How we have changed and what we have become through this meeting.

This is what Anthroposophia wishes us to do. She tells us:

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<sup>2</sup> Rudolf Steiner *Berlin 5 February 1918*

## **Man Know thou thyself through knowing me!**

In the coming two days I will describe how such a supersensible meeting is facilitated by the Alchemical process one undergoes when one works with the Foundation Stone Meditation; a Meditation which can be said to be the voice of Anthroposophia herself, speaking to us.

Because study is the first step towards our meeting with the being our first lecture will ask these questions: Who is the being of Anthroposophia? What is her nature and what are her tasks? We will look at Magi and Shepherd and how they are united by the Foundation Stone Meditation through an Alchemical process which elaborates thinking feeling and will.

Our second lecture will then look at this Alchemical process as it rises up again from the will to the life of feeling and will creating new forces of cognition. We will explore how this relates to our relationship to the being of Anthroposophia and how she moves us through the Foundation Stone Meditation towards a meeting with her and through her to a meeting with the being of Christ.

In our esoteric striving there is an important caveat that we must take into consideration. This caveat is two fold: The first aspect of this caveat is that if we are to work appropriately with the Foundation Stone Meditation we can only do so in a state of complete consciousness - that is it must not become something we do by rote; the second aspect to this caveat is that when we embark in the search for knowledge that we do so by creating true pictures of the knowledge we are receiving. We should take the knowledge into our heart's blood and enable it to beat with the fire of enthusiasm for the sake of the truth. Rudolf Steiner tells us it is the profoundest call of Anthroposophy to shine into our souls, the fullness of truth, if we are only open to it. So let us open ourselves to Anthroposophy and the being that guides it, remembering always that there spiritual experiences are individual and that I will be offering one experience in the coming lectures.

Only after taking the above into consideration can we begin to broach the subject of this mystery with the appropriate reverence...even so we will do so with faltering words.

## Part I

### Who is the being of Anthroposophia and what is her relationship to The Foundation Stone Meditation?

#### The Foundation Stone Meditation

Soul of man,  
Thou livest in the limbs  
That bear thee through the world of space  
Into the ocean being of the Spirit  
Practice *Spirit-recollection*  
In depths of soul  
Wherein the wielding  
World creator life  
Thine own I comes to being  
Within the I of God  
Then, in the all-world -being of man thou wilt truly *live*.

For the Father-Spirit of the Heights holds sway  
In the Depths of Worlds begetting life  
Seraphim, Cherubim, Thrones!  
Let there ring out in the heights  
What in the depths is echoed,  
Speaking:  
Ex Deo Nascimur.  
The elementals hear it  
In the East and West and North and South  
May human beings hear it!

Soul of Man!  
Thou livest in the beat of Heart and Lung  
Which leads thee through the rhythmic tides of time  
Into the feeling of thine own Soul being,  
Practice *Spirit-mindfulness*  
In depths of soul,  
Wherein the surging  
Deeds of the Worlds Becoming  
Thine own I unites unto the I of the world  
Then 'mid the weaving of the soul in man  
Thou wilt truly feel

For the Christ will in the encircling round holds sway  
In the rhythms of worlds blessing the soul  
Kyriotetes, Dynamis, Exusiai,  
Let there be fired in the East,  
What in the West is formed  
Speaking:  
In Christo Morimur  
The Elementals hear it, in the East and West and North and South  
May human beings hear it.

Soul of Man!  
Thou livest in the resting head  
Which from the ground of the Eternal  
Opens to thee the thoughts of worlds  
Practice *Spirit-vision*  
In quietness of Thought,  
Where the eternal aims of Gods  
World-being's light  
Upon thine own I unite

For thy free willing.  
Then from the ground of the Spirit in Man  
Thou wilt truly *think*

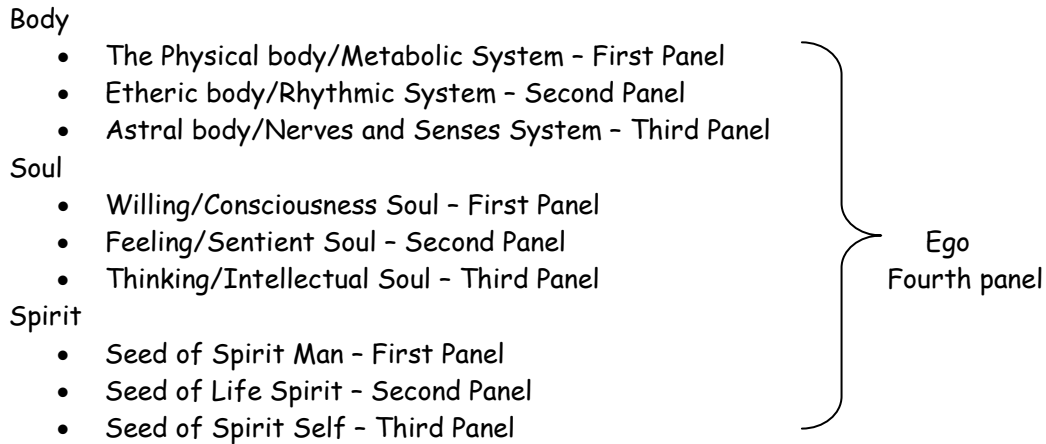
For the Spirits Universal Thoughts hold sway  
In the beings of all worlds craving for light.  
Archai, Archangeloi, Angeloi!  
Let there be prayed in the depths,  
What in the height is answered,  
Speaking:  
Per Spiritum, Sanctum, Reviviscimus  
The Elemental Spirits hear it,  
In the East and West and North and South,  
May human beings hear it!

At the turning point in Time  
The Spirit Light of the World  
Entered into the sphere of Earthly being  
Darkness of night had held sway;  
Day-radiant Light  
Poured into the souls of men:  
Light that warms simple Shepherd's Hearts  
Light that enlightens the Wise Heads of kings

Oh light divine,  
Oh sun of Christ!  
Warm thou our Hearts,  
Enlighten Thou our Heads,  
That good may become,  
What from our hearts we would found,  
And from our heads direct  
In conscious, light filled, willing

Rudolf Steiner tells us that in the history of world evolution the world human beings have passed through various conditions during different planetary stages. These planetary stages he called Saturn, Sun, Moon and Earth. He tells us that our evolution was made possible by the deeds and sacrifices of higher spiritual beings which make up nine hierarchies in the spiritual world: Angels, Archangels, Archai, Spirits of Form/Exusiai, Spirits of Movement/Dynamis, Spirits of Wisdom/Kyriotetes, Spirits of Will/Thrones, Spirits of Harmony/Cherubim and Spirits of Love/Seraphim. He tells us that all nine hierarchies work on behalf of the trinity: Father Son and Holy Spirit.

When we read the Foundation Stone Meditation from first panel to the last we can see that it is a call for the human being to understand the descent from Saturn into the realm of matter, the Earth, and the beings that cooperated in building up not only of the earth but also of the human being himself/herself:



In the fourth and last panel we hear of the darkness of night and how through evil man fell lower than intended, but we also hear how Christ himself has descended towards earth by way of the light Divine of the Nathan Soul to bring to human beings the power to redeem this fall into matter: firstly to redeem the physical body and the twelve senses to enable the human being to stand upright in his limbs; secondly to redeem the Etheric body and the seven organs to allow for the development of speech; and thirdly to redeem the three soul aspects thinking, feeling and willing making it possible for human beings to think. These three ennoblements enabled humanity to freely develop the soul, but in order for humanity to do so wisdom was necessary.

In the Foundation Stone Meditation we are told that along with this descent of Christ, the spirit Light of the World that the wisdom of the cosmic Sophia was also descending to the earth. This wisdom would prepare humanity for the Incarnation of Christ and it would descend into two streams: The stream of the upper/outer and the stream of the inner/lower. These two streams represented the different ways of achieving knowledge. Wisdom then, through these two streams sought to create the right conditions for a development of soul forces capable of understanding the Day Radiant knowledge of Michael, the Cosmic Intelligence concerning Christ. When Christ incarnated on earth, the human being who was his vessel, Jesus of Nazareth was a representative of these two streams signifying that from now on, human beings must unite these two streams of wisdom, which hitherto had existed in the world into one stream in order to freely and wholly understand Christ. These became known as the Magi and Shepherd stream.

Lets have a look at how this happens.

The loftiness of the Cosmic Sophia, precluded her direct descent into the soul of humanity, this meant that another being had to take up the task of being the mediator of this wisdom to man. Who was this being?

Rudolf Steiner first spoke about this being's place in our times, some months before the laying of the foundation stone for the first Goetheanum. In his inaugural lecture at the First General Meeting of the Anthroposophical Society in 1913<sup>3</sup> he told Anthroposophists that they were to think of 'Anthroposophia' as a living being, a being with an evolution and a biography.<sup>4</sup> In a different lecture<sup>5</sup> he indicated that Anthroposophia was an invisible human being, whose destiny and path had followed that of humanity, only in an accelerated way. We

<sup>3</sup> Rudolf Steiner *The Being of Anthroposophia Berlin, February 3 1913*

<sup>4</sup> Rudolf Steiner, *Lecture 25. 12. 23*

<sup>5</sup> Rudolf Steiner *The Anthroposophic Movement Lecture Seven Dornach 16 June 1923*

were asked to come to a relationship with this being, to go to her with all our questions, our hopes and our fears, that we, as Anthroposophists were to do nothing before consulting with this being.

But who was this illusive being, what was her nature and what have been and continue to be her tasks?

Rudolf Steiner gave us indications that in the beginning, Anthroposophia had the nature of an Archangelic being; that she was of the same substance as Michael and 'developed in accordance not with earthly laws but with the laws of the Sun<sup>6</sup>. This suggests that Anthroposophia was possessed of the nature of an archangel and in this case from what we gather in Rudolf Steiner's lectures on the Four Sacrifices of Christ this was also the nature of the Nathan Soul.

What does this mean?

Let us look at the Nathan Soul. The Nathan Soul was that being comprised of the unspoiled or unfallen ethers: Chemical Ether and Life Ether of Adam. In Adam, the Nathan Soul had passed through the four planetary stages of Saturn, Sun, Moon and a part of our present stage, Earth, but it was on Earth during Lemurian times, before Jehova breathed the spirit or the rudimentary Ego into man, that these forces were separated out from Adam.

#### **Nathan Soul = Chemical Ether and Life Ether of Earthly Adam**

Because these forces were separated out before the ego was bestowed on Adam these forces were kept back before the effects of the 'Fall' and the descent into matter. This being was taken up and we are told it was then protected in the Mother Lodge of Humanity - in the Sun lodge, or the sphere of the Sun.<sup>7</sup> The Nathan Soul is therefore related to the Archangels<sup>8</sup> because the pre-fall Ether body is of like-substance to the Life Spirit (spiritualised Ether body/Buddhi), which is only obtained fully by the Archangels.<sup>9</sup> The Nathan Soul did have, therefore, a kinship to the sphere of Archangels through the embodiment of Sun Laws, just like Anthroposophia.

The kinship exists because Anthroposophia was a mirror image of the Nathan Soul, that aspect which was separated out from Eve.<sup>10</sup> The Alchemists called her the Heavenly Eve, or the heavenly twin.<sup>11</sup>

#### **Heavenly Eve (Anthroposophia) = Chemical Ether and Life Ether of Earthly Eve**

Now Rudolf Steiner tells us with regard to the Nathan Soul that his pre- fall forces came into the guardianship of the Sun Archangel Michael - the highest of all Archangels on the Sun. It was this spiritual relationship between the Nathan Soul and the Archangel

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<sup>6</sup> 'Then we consider how this has evolved from philosopher to philosopher we say to ourselves: there are active within not earthly laws, but Sun laws! The laws which at that time held sway between the Spirits of Wisdom and the Archangels come to light again on earth in the philosophical search for wisdom.' *Rudolf Steiner, Perception of the Nature of Thought, Sun Activity in Earthly Evolution GA 161.*

<sup>7</sup> Rudolf Steiner *Lecture 30 December 1913* in relation to the Paradisal soul of Eve or the heavenly Eve see Sergei O Prokofieff *Heavenly Sophia and the Being of Anthroposophia* page 246

<sup>8</sup> Rudolf Steiner – *The Four Sacrifices of Christ*

<sup>9</sup> Sergei O Prokofieff – *The Cycle of the Year as a Path of Initiation* page 46

<sup>10</sup> *More detail on this can be found in the author's lectures given in Los Angeles August 2006 entitled: Heavenly Eve and Earthly Eve and the Mystery of Isis, Mary, Sophia and the Being of Anthroposophia.*

<sup>11</sup> *ibid*



Michael that enabled the Nathan Soul to become the bearer of the Christ being in the cosmos, to be His garment during Christ's sacrificial descent towards earth, firstly into the sphere of the Sun as a star, from the sphere of the stars to the sphere of the Sun as a planet and then to the sphere of the Moon. Now it stands to reason that in order to follow Christ in his sacrificial descent the Nathan Soul had not only to sacrifice his Archangelic nature but also his Angelic nature<sup>12</sup> when he incarnated into a physical body as a human being on earth - Jesus of the Luke Gospel. He then participated in the fourth sacrifice of Christ - the Mystery of Golgotha where he sacrificed his human body.

The Heavenly Eve had a similar destiny. She had the task of becoming the vessel or bearer of the forces of another sublime being of the cosmos towards the earth - the unifying forces of the Divine Sophia. In the same way that the Nathan soul was the bearer of the masculine individualising force of the universe - The Word - the great and mighty macrocosmic Christ being, the Heavenly Eve had the task of bearing the feminine unifying Intelligence of the universe - The Wisdom of the mighty Macrocosmic being of Sophia.

**Nathan Soul - Masculine - Christ Bearer**  
**Heavenly Eve - Feminine - Sophia Bearer**

In order to accomplish this task she had to make her descent to earth like the Nathan soul, performing sacrifices. She too, descended from the lofty Sun sphere where she had her 'home', sacrificing her Archangelic nature to enter into the sphere of the Angels (where she became the lowest member of the sobornal<sup>13</sup> being of the Divine Sophia). Finally she sacrificed her Angelic nature, to become a human being. For Rudolf Steiner tells us that in his time she was a supersensible human being, and in earthly evolution the stage of human being can only be reached by incarnating in a physical body. So it is that at the turning point in time the Heavenly Eve had a brief incarnation alongside the Nathan Soul. She was the Mary of the Luke Gospel who gave birth to her heavenly twin, Jesus of the Luke Gospel.

Is this picture not beautiful, the two heavenly twins coming together in this way?

Michael, as the mightiest son of the Sophia, who had participated in the sacrifices of the Nathan Soul, also participated in the sacrifices of the Heavenly Eve as she made her descent to Earth. The difference here is that the Heavenly Eve's descent did not occur in the macrocosm, it was, instead, a descent that occurred by way of the microcosmic human soul.

**Nathan soul's descent - Macrocosmic**  
**Heavenly Eve's descent - Microcosmic**

**Why was it necessary for Michael to follow this descent?**

Rudolf Steiner tells us that the Archangel Michael was the guardian of the substance that the Heavenly Sophia had created in our cosmos from above, from the sphere of the Spirit of Wisdom, downwards.<sup>14</sup>

What is this substance?

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<sup>12</sup> Rudolf Steiner *Lecture December 30<sup>th</sup> 1913*

<sup>13</sup> meaning – that being who is made up of subordinate beings.

<sup>14</sup> Sergei O Prokofieff - *Heavenly Sophia and the Being of Anthroposophia* page 77

This substance created by the Heavenly Sophia comprises all the knowledge, all the conversations and communications, the creative world thoughts exchanged between higher beings pertaining to the entire significance of the Being of Christ and His deeds for the whole of earthly evolution - past, present and future. This is what is referred to in Spiritual Science as the Cosmic Intelligence of Christ and in the Foundation Stone Meditation as the Day Radiant Light of Michael. It was Michael's task to administer this Intelligence until the time came to sacrifice his dominion of it to humanity, which occurred onwards from the time of the Mystery of Golgotha.

In order to prepare human beings for Michael's sacrifice of the Cosmic Intelligence the Heavenly Eve descended to Earth carrying the Heavenly Wisdom, The Spirit Light of the World into human souls belonging to both streams of Magi and Shepherd, in order to prepare the faculty of logical thought necessary for *receiving* and also *understanding* the Cosmic Intelligence of Christ, but also in order to facilitate, as Mary of the Luke Gospel, the birth of the human vessel for the spirit of Christ - Jesus.

We can mark her preparation for the descent of Christ through her own descent into the human soul - into the various soul sheaths elaborated in the Egypto-Chaldean Greco-Roman and in our own Anglo-Germanic times: the Sentient Soul, Intellectual Soul and Consciousness Soul respectively. The abovementioned being inspires 'Creative thinking' in the development of the Consciousness Soul. This is a consciousness of the creative will impulses, a conscious wisdom or moral force which brings to fulfillment the perfection of the entire soul through the unification of the two wisdom streams of Magi and Shepherd in the one human being.

Lets have a closer look at these Streams.

The Magi Stream was the stream of the North. The initiates of this stream gazed out into the expanses of the Astral world and experienced there an expanded memory of what they had experienced in the time before birth, that is, during the time after the midnight hour in the time between death and rebirth. For this reason the mysteries pertaining to this stream are called the Mysteries of Birth. These were the ecstatic mysteries of the Sun worshippers.

The Shepherd stream was the stream of the South. The initiates of this stream contracted into the soul below the level of thought to observe through the medium of the etheric body the Karmic stream of events that occurred in the time after death, that is, before the midnight hour. For this reason the mysteries pertaining to this stream are called Death Mysteries. These were the Temple Sleep mysteries of the Moon worshippers.

Birth Mysteries - Magi

Death Mysteries - Shepherds

The unification of these two mystery streams occurred at the turning point in time when the Solomon Jesus (Zarathustra) the greatest representative of the Northern Stream became one with the Luke Jesus, (Nathan Soul) the representative of the Southern Buddha stream. Together they were known as Jesus of Nazareth.

**What has become of the tasks of the two streams since the Mystery of Golgotha?**

Since the Mystery of Golgotha the Magi stream, the stream of outer spirit perception connected to the old Birth Mysteries drew inward, contracted, and in time

became 'the dry, geometrical-mathematical world' of thought which the modern man draws out of his soul.

**Geometry and Mathematics = Inwardly Contracted Imagination of the thoughts of Gods, Old Magi**

After the mystery of Golgotha the inward gazing meditative thought path of the Shepherd moved outward to become the dry way of looking at nature: Natural Science.

**Natural Science = Outwardly Expanded Inspirations of the feeling and will of the Gods, Old Shepherd**

The forces of the old Magi, the mysteries of Birth, which became dry Mathematics and the forces of the old Shepherd, the mysteries of Death, which became Natural Science<sup>15</sup> could be redeemed only after Kali Yuga and the revelation of Anthroposophy on earth, which enabled a conscious and free transformation of the soul.

Rudolf Steiner not only gave us the renewal of the old mysteries, the old initiatic paths of Birth and Death in Spiritual Science, a body of work which encompassed numerous lectures and books, but he also performed two Mystery acts which sealed the revelation of the new mysteries in the physical world:

- The Laying down of the double twelve-membered form of the Foundation Stone of Wisdom into the soil of the First Goetheanum, the Temple of the Word, the Temple of Truth - the building of Anthroposophia, Sep 1913.
- The Laying down of the Supersensible Foundation Stone of Love, for the building of the supersensible Temple of Anthroposophia - the etheric heart in the human soul at the Christmas Conference of 1923-24.

At the laying of the Foundation Stone of the First Goetheanum Rudolf Steiner gave Anthroposophists the Macrocosmic Lord's Prayer which was a plea by human kind to all the hierarchies for the redemption of the Physical, Etheric, Astral bodies and Ego which was answered as we saw above, four times by the being of the Nathan Soul: once when he offered himself as a vessel for Christ on his descent toward earth to redeem the twelve senses in the Physical Body; a second time when he offered himself to Christ for the redemption of the seven organs in the Etheric Body; a third time when he offered himself to Christ for the redemption of the Astral body - thinking feeling and willing; and finally when he offered himself a fourth time for the redemption of the human Ego at the Mystery of Golgotha.<sup>16</sup> These sacrifices occurred in the first instance in the sphere of the Seraphim, Cherubim, Thrones, the sphere of the stars - in the second instance in the Sphere of the Kyriotetes, Dynamis, Exusiai, the sphere of the planets - in the third instance in the sphere of the Archai, Archangeloi and Angeloi, the sphere of the Moon; finally uniting with mankind on Earth in the fourth instance at the Turning Point in Time.

Rudolf Steiner also incorporated into the architecture of the First Goetheanum a complete artistic renewal of the old mysteries of Birth and Death belonging to the old Magi and the old Shepherds, achieved through a synthesis and an interweaving of musical forms,

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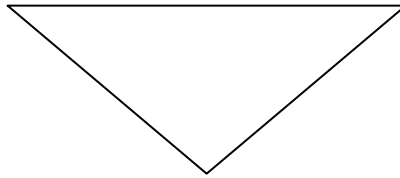
<sup>15</sup> Rudolf Steiner *The Search for the New Isis*

<sup>16</sup> Rudolf Steiner *Lecture Basle on 2.6.1914, GA 152 and 24.6.1909 GA 112*

of colour and light, which could only have been made possible through the agency of the Holy Spirit.<sup>17</sup>

Birth - Magi - Ex Deo Nascimur

Death - Shepherds - In Christo Morimur



Per Spiritum Sanctum Reviviscimus  
Rebirth of the Old Mysteries as Anthroposophy

When this Building of Wisdom on earth was destroyed by an arsonist, Rudolf Steiner was able to recover from the flames the Sophianic content of the wisdom, which had been embodied in the forms and colours of the Goetheanum. This spirit of the Goetheanum, having passed through the sacrificial flames, now rarefied the wisdom, which had been its essence, into love, and out of this loving sacrifice, Rudolf Steiner was able to rescue the Foundation Stone Meditation for all of mankind.

Rudolf Steiner described the Christmas Conference, in which he gave the Foundation Stone Meditation, as a Cosmic Turning Point in Time<sup>18</sup> because it signified the moment when this ascent to the spiritual worlds could now begin in earnest with the unification of the Anthroposophical movement and the Anthroposophical Society. This brought about a renewal of the relationship of human beings with the spiritual world.

The Macrocosmic Lord's prayer had been given in the form of cultus which was brought from heaven to the earth; now the Foundation Stone Meditation was a reverse cultus that worked upwards from earth to heaven. But first it had to be implanted in the hearts of Anthroposophists who would build a new temple on earth, in human hearts and in the heart of the Anthroposophical Society. One can say that the Foundation Stone Meditation is a call from Anthroposophia to the human being for a consciousness of our spirit-reconnection, which Christ that was made possible through his suffering on the cross. In the Foundation Stone Meditation one finds the very Quintessence of Anthroposophy as one once found it in the first Goetheanum. One finds not only the renewal of all the mystery traditions of the past, that is of north and south of Birth and Death, of Magi and Shepherd, making it a guide for practical and meditative work; but its rhythms, like the rhythms of the architecture and the colours of the paintings and windows of the first Goetheanum, work directly into the human soul in the present, and both of these aspects, past and present, are a new alchemical process which can lead human beings to unite once more with Christ and through him with the Cosmos, this being a future condition.

Past, Present, Future.

### **What is this New Alchemy inspired by the Foundation Stone Meditation?**

In the past when a human being wished to understand himself/herself he or she looked to nature and applied the knowledge acquired there, towards a transformation of

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<sup>17</sup> See Sergei O Prokofieff, *Rudolf Steiner and the Founding of the New Mysteries Chapter 4 page 238 onwards.*

<sup>18</sup> *Rudolf Steiner Lecture 1 Jan 1924*

the soul. By observing salt formation an Alchemist could say 'all through the universe the Cosmic thoughts weave, the crystal formations of the earth are like the 'frozen word' of the Gods. What man receives through his senses and becomes his thoughts is also found in salt which reforms in his etheric body.' The Alchemist understood that cosmic thoughts repeat themselves in the thoughts of men, so his task was to purify his lower passions so that he could unite his thoughts with Cosmic Thoughts.<sup>19</sup>

By observing Mercury or quicksilver, the alchemist noted not only that it can be divided into many small equal parts but that it can also be united again into a whole, always retaining the same spherical shape no matter how small or large it is. Through this observation the Alchemist gained an understanding of the fluid element within him, the blood that swings to and fro and has no form and yet it can shape and reshape itself according to its vessel. The Alchemist saw that the love of the Gods surged through the world creating it in this way, and in the same way this love of the Gods surged through the human being and entered into every organ even the bones blessing them with life. A contemplation of the deeds of the blood was like a contemplation of the deeds of the Gods. Now the Alchemist could understand true love, which weaved from the self to the community from the whole to the many from centre to periphery and back again without losing anything in the process.

The Alchemist also knew that when all the effects of the world were lovingly broken up in the blood and dissolved, now came a third stage from which Will was born. The Alchemist observed how the sulphur process was similar to what inwardly could be understood as Self Sacrifice, the burning up of all the lower impulses and their rarefication into incense, which was offered to the gods. This purification now could extend into the physical body itself.

But the Alchemist also understood that in all three stages the ego of the Alchemist was responsible for creating these changes.

The Magi lived more in the Salt forming process, in the Thoughts of the Gods, which they dissolved through the Mercurial process by way of the breath. While the Shepherds lived more in what rose up from the sulphur process through the blood to the mercurial.

Magi - Breath

Shepherd - Blood

The Alchemist sought to understand how a synthesis of both outer and inner mysteries, Breath and blood, could come about in the human being through a path of spiritual/moral training - controlling the life of thought, balancing the life of feelings, directing the physical impulses towards goodness, and harmonising all three together to transform Spirit, Soul and Body in the same way that Air, Water, Fire and Earth, could create and form and transform Salt, Mercury, and Sulphur. The ultimate goal was to purify the thinking, or create subjective copper, to purify the feelings or create subjective silver and to purify the will or create Subjective gold. This the Alchemist sought to do, to such an extent, that the spirit in the soul would prevail over the body in order to spiritualise it into subjective diamond.<sup>20</sup> This was called 'The Great Work', or 'Working on the Stone of the Wise' - the Philosopher'.

For the above reasons the Alchemists believed that the stone was three cornered in essence and four cornered in quality:

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<sup>19</sup> Rudolf Steiner, *Salt, Mercury Sulphur, lecture 13<sup>th</sup> Jan 1923, GA 220*

<sup>20</sup> Sergei O Prokofieff, *The Foundation Stone Meditation – a Key to the Christian Mysteries page 173*

Three cornered in essence:

- Salt - Forming/Spirit/Air - Thinking
- Mercurial - Etherising/Soul/Water - Feeling
- Sulphur- Combustion-Creating/Physical/Fire - Willing

Four cornered in quality:

- Air/Astral
- Water/Etheric
- Fire/Physical
- Earth/Ego

Rudolf Steiner included these metamorphosed correspondences in the Foundation Stone Meditation as a new alchemical path:

Three Cornered:

- **Resting Head** Salt - Nerves Senses - Thought and Perception - Death - Per Spiritum Sanctum Reviviscimus
- **Beat of Heart and Lung** - Rhythmic - Mercury/Feeling - Rebirth - In Christo Morimur
- **Limbs** - Metabolic - Sulphur/Will/Desire - Birth - Ex Deo Nascimur

Four Qualities:

- Fourth Panel - Earth - Ego
- Third Panel - Air - Astral - Spirit's Universal Thoughts - Astral - Holy Spirit
- Second Panel - Water - Etheric - Christ Will - Christ/Son
- First Panel - Physical - Fire - Father Spirit - Father.<sup>21</sup>

But in the new mysteries the Stone of Wise has to be transformed into a Stone of love. For this to happen the Seven, that is, what could be achieved through an outward union of the soul with the etheric sphere of the planets, had to become transformed into Twelve, that is, into what is achieved through a unification of the heart of man (12 petalled heart Chakra), with the Astral sphere of the Twelve Zodiacs.

This now brings us to our task with Anthroposophia which we will explain firstly from a more physiological point of view, that is, how matter becomes spirit - how she helps us to fashion our spiritual organs through the Foundation Stone Meditation. And then secondly from the point of view of the spiritual experiences that we have because of our work, how we see hear and know the spiritual world so that we can have a meeting with Anthroposophia.

#### **How do we turn Matter into spirit through the Foundation Stone Meditation?**

If we take into account that our descent from the spirit is depicted in the Foundation Stone Meditation when we view it from First Panel to the Fourth then if we are to ascend from the physical world to the world of spirit we must work differently, we must

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<sup>21</sup> One could also look at the First Panel and Fourth Panel from a different point of view: Ego relating to Fire, and the Physical body to the Earth. However, I have chosen in this group to see it from the aspect of the qualities that came into existence during the different Planetary conditions: in this case Saturn or Father is related to the substance of the Physical body of warmth – fire, and the Earth condition is primarily concerned with the gifting of the Ego to the human being by Jehovah-Elohim.

work with the Foundation Stone Meditation from the Fourth part to the First. When we reverse the way we work with the meditation we realise it takes us through the steps we must undergo in order to develop Imagination, Inspiration and Intuition.

In the fourth panel Anthroposophia tells us that it is only through the power of our own egos which have been redeemed by the Sun of Christ, that we can unite the two paths of Birth/Magi and Death/Shepherd light and warmth to create a new organ, the thinking heart. This unification must come about if we are to reconnect with the spiritual world because it is by virtue of these two paths coming together in the one human being that we are led to the transformation of thinking, feeling, and willing, through which we can understand the Cosmic Intelligence of the Gods, the day radiant light of Michael. Having passed through man the Cosmic Intelligence which is understood in such a united soul then becomes a 'moral substance' a free moral force in the human heart which can be directed by the human head back to the cosmos in conscious reversal of the Macrocosmic Lord's Prayer - this is that reversed cultus we have already spoken about.

**At the Turning Point in Time**

**The Spirit Light of the World**

**Entered into the sphere of Earthly Being**

**Darkness of Night had held its sway;**

**Day-radiant light poured into the souls of men:**

**Light**

**That warms simple Shepherd's hearts**

**Light**

**That enlightens the wise Heads of Kings**

**O light divine,**

**O Sun of Christ!**

**Warm thou**

**Our hearts**

**Enlighten thou**

**Our heads**

**That good may become**

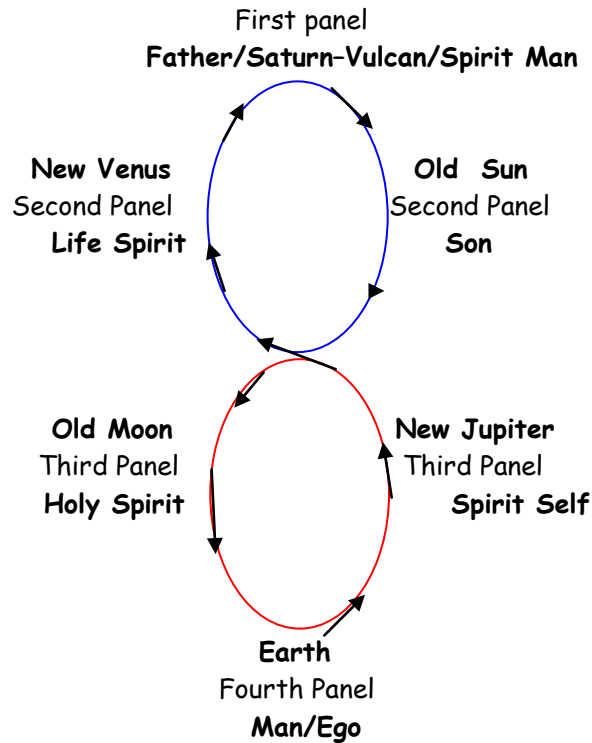
**What from our Hearts we would found**

**And from our Heads direct**

**In conscious willing**

So to summarise it we can say that when we read the Foundation Stone Meditation forwards, we hear the call of Anthroposophia directing us to our descent from Old Saturn through Sun and Moon to earth; and when we read it backwards, she is calling for us to answer by rising up to the stages of New Jupiter, New Venus and New Vulcan.

## Our descent from the Gods



## Our ascent to the Gods

### But how do we ascend to the Gods through the Foundation Stone Meditation?

Firstly we have to remember that the Foundation Stone Meditation has embedded in it the secret of the unification of the Magi and Shepherd in us, but in order to understand how they can be unified we have to understand what the task of the Magi and Shepherd are in our times:

- In the past the old Magi experienced the spiritual world through the gate of Perception - by rising up into worlds of spirit, now the old Magi in us must become a New Shepherd and descend down through thought to experience the inner spiritual world.
- The old Shepherd experienced the spiritual world by descending down below the gate of thoughts into the feelings and will, now the old Shepherd must become a new Magi and rise up again from the feelings and will upwards with warmth of heart to experience the outer spiritual world.

It is important to bear in mind that both experiences lead to the same spiritual world.

Our first task then on our Alchemical path towards our ascent to the gods is to transform the inwardly contracted imaginations of the gods, which are now our abstract thinking (Mathematics and Geometry) into true thinking.

**How do we do this?**

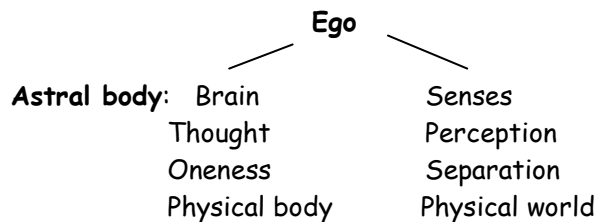


## Anthroposophia tells us:

### Soul of Man! Thou livest in the resting Head

Our soul lives in our resting head in our Senses (Impressions) and Perceptions (Organs of sight, taste, smell...) and in our Thoughts (Concepts) and our Brain (Organ of Thought). Ordinary thought and perception enable the ego to know itself, to experience itself as an independent being in the world: In the thinking or conceptual life the human ego can experience a oneness with its physical aspect, with its own inner nature by way of the organ of the brain, and through this it knows itself. In perception the ego experiences its separation from the outside world through the organs of the senses and through this sense of separation the ego also has a sense of self.

Each time there is an experience of selfhood.



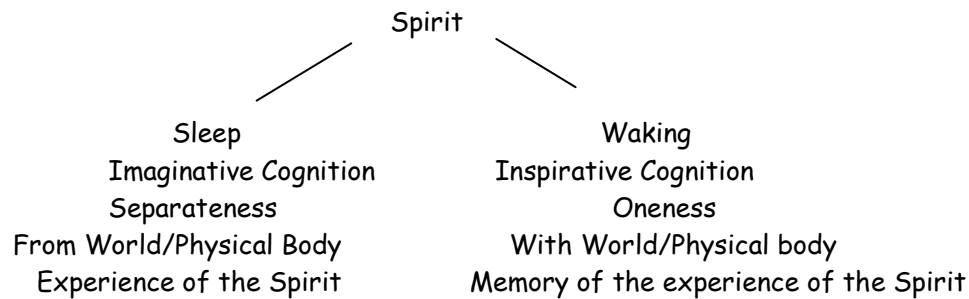
When we experience the world with our senses we are doing something similar to what we do when, on falling asleep: we lift up out of our Physical and Etheric bodies and we unite our Astral body and Ego with perceptions of the spiritual world. Conversely when we think ordinary thoughts we separate ourselves from the world of senses and we are doing something similar to what we do when we return from sleep in the morning: We separate ourselves from the spiritual world by diving down with our Astral body and Ego back into the Etheric and Physical bodies.

If we become conscious at the moment of falling asleep, this is what Rudolf Steiner calls *Imaginative Cognition*, that is, we awaken and can rightly interpret the moment when our Astral body and Ego are expanding out to unite with the Astral/Imaginative world, this is also called occult seeing or reading the occult script.<sup>22</sup> On the other hand if we become conscious on waking, this is called *Inspirative Cognition*, because we become aware of breathing in those Imaginations/Visions of the night into the Etheric body in the morning before we go down all the way into the Physical body,<sup>23</sup> this is also called occult hearing. In the case of falling asleep it is an exhalation, in the case of waking up an inhalation.

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<sup>22</sup> Rudolf Steiner, *lecture, 3<sup>rd</sup> October 1913*

<sup>23</sup> Rudolf Steiner, *Man and the World of Stars VII, Dornach December 22 1922*



The first stage of this process can be found in the third panel of the Foundation Stone Meditation

**Anthroposophia calls to:  
Practice *Spirit-Vision***

### **What is Spirit Vision?**

When we take the Foundation Stone Meditation into our thinking life, we are taking the Cosmic Intelligence of the Gods into our thoughts, when we do this we take down into our souls, into our thoughts what was experienced by the old Magi primarily as a Perception. Now if we quieten our intellect and we let the thoughts work in us freely, by dampening down the outside world in meditation, because we are not relying on ordinary sense perceptions, nor on symbols borrowed from ordinary life we lift our thoughts away from the dying process usually engendered by ordinary thought and perception, we lift ourselves away from the process of taking up oxygen and creating the bi-product Carbon Dioxide, which we breathe out and which is a poison.

It is the case that usually we have a perception of the world and then we think about it. This ordinary perception and thought, was what the Alchemists saw as a Salt Forming process. The new process is a reversal of the old: now we think higher thoughts and this leads us to perceive the thoughts of the Gods.

Our life of thought now is like a reflection of what we experience when we fall asleep,<sup>24</sup> we connect to the weaving thoughts of the worlds that live in the spiritual world.

But what do I mean by this?

We perceive or behold the thoughts of the gods with our astral bodies and this is then mirrored by our etheric body. We experience these as Visions or Imaginations. This is like a form of Exhalation of our Astral body and Ego and now we behold with our Astral body and we remember this beholding with our Etheric body. Our Etheric body reflects the spiritual world to us like an open book.

We are now on the way to True Thought that is when we begin to think in visions or to put it more accurately, visions begin to think themselves in us - This is a picture consciousness.

We have to remember that for now we are only speaking of the building up of our organs. So with this in mind what do we do with the perceptions of these thoughts of worlds, which we are capable of seeing through the study of the Foundation Stone Meditation, the thoughts that are lifted up from our physical senses and our brain?

<sup>24</sup> Rudolf Steiner, *Lecture February 2 1924*

**Anthroposophia tells us:  
Soul of man!  
Thou livest in the beat of Heart and Lung**

Anthroposophia is directing us to our Rhythmic System. She calls us to unite these World thoughts with the warmth of our blood. In order to do this we must inspire these thoughts and in so doing we let go of the Imaginations so that they die away in us.

What do I mean by this?

In a way we do something similar to this every morning when we wake up, we inspire our Astral body and Ego into our Etheric and physical bodies, but now we are entering into our blood with the Thoughts of Worlds. We enter with what the Spirits have bestowed upon our Astral body and Ego - with what we have fashioned of the Holy Spirits thoughts and these Visions now fill our entire being by way of the breath and the rhythm of our blood. This is the path towards Inspirative cognition - The conscious perception of the moment of breathing in the Holy Spirit, the **Light of Universal Thoughts** of the *Archai, Archangeloi, and Angeloi*.

**How does this work?**

The thoughts that live in the Foundation Stone Meditation, the substance of the Holy Spirit thoughts mediated to man by Anthroposophia have fashioned our Astral bodies and now when our Astral body merges with the etheric body by way of the breath, it becomes one with the blood and the Holy Spirit Thoughts that are contained in it enter right down into our very fingertips.

*Thus thought was not only in the brain, not only in the lungs, not only in the heart, thought was in the very fingertips. From real experience of the breath pulsing through him he learned how Spirit creates in man through the medium of the breath: "And God breathed the living breath into Man and he became a Soul." Not only did He breathe the breath in "in the Beginning" but continuously He breathes where breathing takes place. And it is in the breath process, not in thinking, not in the intellectual process, that we become soul. We feel our own being when we feel our thought pulsing throughout the body on the tide of breathing.<sup>25</sup>*

Therefore we can say that in receiving the light of Spirit Vision, the thoughts of the Foundation Stone Meditation into ourselves into our breath and blood consciously we are doing what Anthroposophia asks us to do:

**Anthroposophia calls on us to:  
Practice Spirit-Mindfulness**

We must become mindful of the warmth and life of wisdom that we are inspiring, which we sense moving in us by way of the breath!

**How do we sense it?**

The eye Perceives ordinary light through the medium of air. The ear also hears ordinary sound through the medium of air only this air enters deeper into the human being so that it can bring into activity the fluid element in the ear.

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<sup>25</sup> ibid

*Consider how much everything to do with music is connected with the rhythmic system. Music is nothing else but rhythm carried over into the rhythmic system of the human being himself. The inner man himself becomes a lyre, the inner man becomes a violin. His whole rhythmic system reproduces what the violin has played, what has sounded from the piano. And as in the case of music, so it is also, in a finer, more delicate way, in the case of plastic art, and of painting.<sup>26</sup>*

But the ordinary perception of light and sound, in fact all sense perception was the result of Luciferic temptation. Lucifer needed to sense the world through us and in our Astral body he created the right conditions for our experience through the senses. This led to the fall of human beings, that is, the loss of spirit vision and spirit hearing in favour of thought and perception of the world of matter. Human beings overcome this Luciferic temptation by uniting their thoughts with the Holy Spirit Light, and enabling that Light to enter into the **Rhythmic Tides of Time**, that is, into the blood and by way of the blood into the Etheric Body, which is the body of Time. Now the Spirit can be said to be coming in and out of the Self of the human being like a sword in a scabbard through the breath and the whole human being is on the way to becoming a sense organ.

### **Holy Spirit in the Soul = Spirit Self**

*Only when we begin to conceive of our rhythmic system, when we make concepts of our feelings, we then perceive our feelings as ideas by means of the nerves, just as we perceive light or colour outwardly. Thus the connection of feeling with the nerve life is an indirect one. Its direct connection is with the rhythmic life. And one simply cannot understand man unless one knows how man breathes, how breathing is related to blood-circulation, how this whole rhythm is apparent, for instance, in a child's quick flushing or paling; one must know all that is connected with the rhythmic life.<sup>27</sup>*

Of course the full attainment of the Spirit Self is a future condition, but we prepare for this ahead of the future as vanguards. To experience shame is a past condition, but when we experience the future in the Spirit Self approaches us we may feel pale; fear is a product of the new condition. If we work with Rudolf Steiner's Basic Exercises in conjunction with this meditation we soon find the right relationship to our new experience because now we have entered into the blood with these higher thoughts, Imaginations, Visions, and they begin to change us.

*— you notice, after reaching a certain stage in your exercises, that your breath has become something palpably musical. You experience it as inner music; you feel as if inner music were weaving and surging through you. The third man — who is physically the airy man, spiritually the astral man — is experienced as an inner musical element. In this way you take hold of your breathing.<sup>28</sup>*

When we have inspired these thoughts and they unite with our blood these thoughts are reproduced in the inner rhythmic processes, and this moves the liquid/fluid element - the blood musically, harmoniously in such a way that it becomes altered. The blood/etheric body is now not full of the product of dead thoughts (carbon dioxide) engendered by ordinary perceptions but living thoughts (light). The light of spirit thoughts

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<sup>26</sup> Rudolf Steiner, *Lecture 21<sup>st</sup> August, 1922*

<sup>27</sup> Rudolf Steiner, *Lecture 18<sup>th</sup> August 1922*

<sup>28</sup> Rudolf Steiner, *Lecture, Vienna 30<sup>th</sup> March 1910*

move in the human being like a spiritual music and this has the effect of changing the rhythm of the pulse and the breath.

*Whenever man regards a thing as being true, beautiful, good, not through dispassionate, intellectual reflection but by a direct approach, a quickened pulse makes him conscious of the heart's assent. The heart actually beats differently in response to the beautiful than in response to the ugly or pernicious.<sup>29</sup>*

Medieval doctors knew of this mystery and they had many ways of discerning the condition of the soul through the quality, volume, rhythm, tempo and movement of the blood in the veins. The Templars also understood the secret and it was once a part of their handshake, in which each person on meeting would feel the pulse of the other and instantly know whether or not Christ lived in that man. This change in the rhythm and pulse (Mercurial Process) begins to rarefy the blood. This movement of the blood into Etherised (light-filled) blood creates a perfect -

### **Balance of Soul**

Now we lose our fear as the Spirit resounds in our souls and we begin to 'sense' in this harmony the voice of the spirit - the soul begins to think feelings and feel thoughts. We are on the way to True Feeling. Now we must listen, we must be mindful of the higher thoughts that speak to us as if we were speaking to ourselves. We must, in our work with the meditation, practice **Spirit Mindfulness** is in this case, listening.

This brings us to what happens in the Metabolic System:

**Anthroposophia tells us:  
Soul of Man!  
Thou livest in the limbs**

Anthroposophia now wishes to direct us deeper to what lives in the ground of the human soul. In order for the Magi in us to truly become a Shepherd we must enter deeper, the blood must enter the human heart, which connects our soul with the life of our Will and the Metabolic System.

*All rhythmic experiences bases itself on the mysterious relationship between breathing and the heartbeat, the circulation of the blood. One thus can say that while the melody is carried from the heart to the head on the stream of breath — and therefore in an outer slackening and inner creation of quality — the rhythm is carried on the waves of the blood circulation from the heart to the limbs, and in the limbs it is arrested as willing.<sup>30</sup>*

**What happens once this spirit light/harmony enters the heart and the Metabolic System?**

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<sup>29</sup> Rudolf Steiner, *ibid.*

<sup>30</sup> Rudolf Steiner, *Lecture 8<sup>th</sup> March 1923*

In Rudolf Steiner's lecture on the human heart he tells us that when the human being is born he has a provisional etheric counterpart of the heart, which is built up from the etheric body. This etheric heart fades away and the human being must then begin to fashion a new etheric heart at the onset of puberty. This is a similar process to the change of teeth - when the old teeth fall out and new ones replace it. This heart is fashioned through an imprinting of the astral forces.

*Thus we can truly say (and in so saying we mark a real event in the human inner being): from puberty onwards man's whole activity becomes inserted, via the astral body, in his etheric heart — and in that which has grown out of the pictures of the stars, out of the images of the cosmos.<sup>31</sup>*

*These images are inhaled from life outside us. This then is our creative life. The images we inhale are spread through the whole organism by the life of circulation. This and the life of breathing take human beings to the point where they are inwardly an image of the world.<sup>32</sup>*

Now comes the time when we must digest the Holy Spirit Self in us. And it begins to create in us, to build up, to etherise the blood. This is the redemption of the Sulphur process of digestion, we have to digest the spirit and by doing so we spiritualise the blood and this blood fashions a new chamber in the heart, and eye of the soul, from which will grow a new Etheric heart, a new organ of Thinking and Perception. This is how the Etheric Heart is created by spirit light, in the same way that the eye was created by sunlight.

Rudolf Steiner tells us that in the life between death and rebirth our communal life with the Gods, that is, when they are 'in us' leads to our experience of love on earth. Similarly he points out that during the time between death and rebirth when we withdraw from the Gods into ourselves, that is, when they are outside us, we implement the plans of the gods for the building up of our physical bodies, and this inner power enables us on earth to develop memory on earth. Love and Memory in the physical world, are related to our communal life and our independent life in the worlds of spirit.

- **Love in the Physical World is made possible by a Communion with the Gods in the Spiritual World - Communal life passive life**
- **Memory in the Physical World is made possible by a Withdrawal into ourselves in the Spiritual Worlds - Independent creative life**

Now we come to the moment in the Foundation Meditation when the old Magi in us, which is becoming a new Shepherd goes further.

**Anthroposophia calls on us to:  
Practice *Spirit-Recollection***

**What is Spirit Recollection?**

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<sup>31</sup> ibid

<sup>32</sup> Rudolf Steiner, *Lecture Dornach 29 October 1921*

At this point our Shepherd dives into the **Depths** of our soul with the spiritualization of our blood, we begin to change our selves, to sense in ourselves a memory of what lives in the **Wielding World Creator Life** within us, what has been implanted in the **All-World-Being of Man** by the **Seraphim, Cherubim and Thrones**, the power of **Universal Love, Light and Life** and this begins to work creatively in us to fashion a new organ of the heart, which corresponds to the task of the Thrones on old Saturn. Now does the Old Magi become a true shepherd by working in the Sulphur Process of the metabolic system, that is by taking the spirit light and allowing it to ignite the Fire of will in us that can work on the physical body to transform a part of it into a spiritual organ from which a substance will come that is worthy of being offered as a sacrifice to the gods.

*When we have a high ideal our soul glows with warmth; but this works right into the physical and we become physically warm as well. The blood is warmed and circulates differently. To a sensitive observer it is quite evident that warmth experienced in the life of soul works right into the physical constitution. We must think of this warmth that pervades man's constitution as the result of some spiritual activity, in connection with the first planetary incarnation of our Earth, when spirit and warmth worked together out of the Macrocosm.<sup>33</sup>*

The physical organ of the heart, whose foundation was already to be found on old Saturn, develops firstly a fifth chamber in which the blood is etherised from within. This is a Fount of Eternal life, which continues etherising the Eternal Light in the blood through which matter can be transformed into spirit to create the Etheric heart the Fount of eternal Love. This signifies that we are developing the seed implanted in us in Saturn for Spirit Man so that we commence to **Truly Live - The spirit in us now begins to come to Life, that is, it meets the Life Ether and is on its way towards becoming Life Spirit.**

**Ex Deo Nascimur - In God we are begotten -Born**

**We can see in this just one small aspect of the endless secrets that are locked into Rudolf Steiner's Saturn Seal for the First Goetheanum and its relationship to the Etheric heart.**

But we don't remain at this stage of having redeemed the inwardly contracted thoughts of the Magi - Mathematics and Geometry. Now that we have warmed these thoughts we have to rise up with them again. Our old Shepherd must now become a new Magi, in order to redeem what has become the outwardly expanded perception of natural Science. We rise up with our love filled etherised blood by way of the rhythmic system once more, to unite what has come to being in us, the Spirit in the Self (which we have united with our I in the I of God) with the I AM, the True Ego, the Christ.

**Our next lecture will look at how this is done and what this means for our relationship with Anthroposophia.**

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<sup>33</sup> Rudolf Steiner, *Lecture 31 March 1910*

## Part II

In our last lecture we paused at the point where the New Shepherd redeemed the Old Magi in us. Today we will discuss how the Old Shepherd is redeemed by the new Magi when we continue our work with the Foundation Stone Meditation and how this will lead us to a meeting with Anthroposophia and with Christ.

Rudolf Steiner tells us that the Etheric blood of Christ, which carries his Ego substance, His Word, has lived in every human being since the Mystery of Golgotha. But the blood of Christ does not meet the selfish blood of the human being but runs parallel with it until it becomes selfless, that is, until the blood has united with the **Eternal Aims of Gods, with the Deeds of World's Becoming and the World Creator Life**. Now the Shepherd in us must not merely contemplate and meditate on the Foundation Stone Meditation, but must also speak it forth, into the world, to become a new Magi. When we speak the Foundations Stone Meditation we begin to feel the warmth of spirit flowing in and out of our breath and into our blood and heart.

*And that is, in an activity which is only half conscious, an activity in which the Ego only half participates — namely, the act of Speech. Our speaking is not so conscious as our thinking. It is not the case that speaking is something which belongs to us and which we have in our power. In speech live etheric Powers, and a good part of our speaking is unconscious. The Ego does not reach fully down into speech. When we speak we are in communication through our etheric body with the surrounding etheric world. We learn to think as individuals, but not to speak.*<sup>34</sup>

Rudolf Steiner tells us that the realm of sleep is Lucifer's domain and that the realm of waking is Ahriman's domain. Only in the dream life are the two held in balance.

When we speak we are in a kind of dream state. By speaking the Foundation Stone Meditation we are inducing a conscious dream condition, and in this dream condition Lucifer and Ahriman are balanced.<sup>35</sup> This is how we achieve complete Balance of Soul in the present moment, through the Foundation Stone Meditation - by speaking it out loud. We feel in this speech, a harmony that moves through us with each word, this is the chemical ether - the Harmony of the Spheres and in this harmony we begin to sense the voice of the world. That is we become more and more mindful of it. Within our individual voice now resounds the thoughts feelings and will of the World and this rises up to our inner listening as we are speaking.

*In that man not only breathes but can also transmute his breathing processes into song and speech produced by the larynx, he has in his breathing a faculty capable of the highest possible development. Hence there are good grounds for saying that man is always developing, that he will rise to higher and higher stages of spirituality. In Oriental philosophy the highest member that man, as Spirit-Man, will develop in the future is called "Atma" — a word derived from "Atmen" (breath). But man must himself participate in the development of this Spirit-Man from the present rudimentary beginnings. He must work at the development of speech and song in which, as a transformed breathing process, there are infinite possibilities.*<sup>36</sup>

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<sup>34</sup> Rudolf Steiner, *Lecture 22 November 1914*

<sup>35</sup> *ibid*

<sup>36</sup> Rudolf Steiner, *Lecture 21<sup>st</sup> March 1910*. We must remember what Rudolf Steiner tells us, 'to intervene consciously in the breathing process is to invoke the Divine in man. Because that is so, the laws of the process can be derived only from the very highest attainable knowledge and the utmost caution must be used in this domain.' However when we practice mindfulness of speech with the Foundation Stone Meditation, this process is safeguarded from error as long as it is conducted in the mood of prayer.



And,

*The new experience of the Christ will arise out of the harmony of men's souls, and out of their need.*<sup>37</sup>

Before we had inspired our thoughts into our blood, but now we sense this as a living enthusiasm<sup>38</sup> and it means we are truly feeling the thoughts that have died away in us. At this moment the Etheric body can become a true reflector of the experiences of our Astral body. Seen from another point of view the Spirit in the Astral body creates organs through which the etheric currents can unite us with the world of the true Universal Imaginations, the astral world, which are an intensification of the world thoughts, the Etheric world. We begin to discern not only the light of spirit thoughts, but the living content of the colours are added to the light of imaginative Vision, we now understand that they speak, they harmonise, we follow these colours to the true beings behind the colours and we connect with them - This is Inspirative Cognition.

This can be compared with closing the eyes to the physical world in the same way we close our eyes to the spiritual world when we wake up. Now we look away from the physical world and we wake up to the spiritual world that is everywhere around us; to the higher perceptions of the spiritual tones and colours in which we live, in which we dive down. This is a revelation of the astral world - the imaginative world. This Inspirative Cognition can only be grasped with Mindful-attentiveness for it is fleeting. This signifies that we are on our way to developing Life Spirit which connects us with the Buddhi Sphere, or the sphere of the Archetypes from which the Christ Will, works to bless the inner life of our soul with the outer life of the cosmos.

Through Inspirative cognition, through speaking the Foundation Stone Meditation, we become conscious of the beings of the second hierarchy, *Kyriotetes, Dynamis, Exusiai and their Surging Deeds or Universal Imaginations* which are fired from 'The East', from the spiritual world and which move into us through our breath through their offspring the Archangels<sup>39</sup> to form in us the ability to speak, the 'word' in the 'West' on earth. Through our ability to speak forth the Meditation, what had died away into our wills now rise up with warmth and life through our larynx.

The above enables us to understand:

### **In Christo Morimur - In Christ Death Becomes Life**

Now a higher inspiration is experienced. A true feeling, a true mood of soul has developed and this is what enables the Cosmic word to resound in us as an echo.

*When a man is inwardly schooled in such feelings as I have described them in these five cosmic vowels, when he can experience what can be experienced in the life of the soul as an echo of these feelings, then the soul can listen to what is going on in the spiritual world and is there in the spiritual world. And then the spiritual world can speak to the soul.*<sup>40</sup>

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<sup>37</sup> Rudolf Steiner *Lecture Dornach October 31 1920*

<sup>38</sup> The word Enthusiasm comes from the root word Exusia, that is 'The God is within me!' and we see here a connection with the Exusiai.

<sup>39</sup> Rudolf Steiner *lecture Dornach November 22 1914*

<sup>40</sup> Rudolf Steiner *lecture 6<sup>th</sup> October 1914*

As we speak what we speak now rises up again into our thoughts and our thoughts become free, a magical force of thinking a Free Willing arises. This true thinking that arises is also a free perception that is melodious and creative and full of understanding. Now has the Old Shepherd in us fulfilled his/her duty of becoming a new Magi.

**Spiritual Light is thus reborn again and again in the human being in the etheric heart, in the heart that thinks pure thoughts, when the Magi becomes a Shepherd and when the shepherd becomes a Magi again within us.**

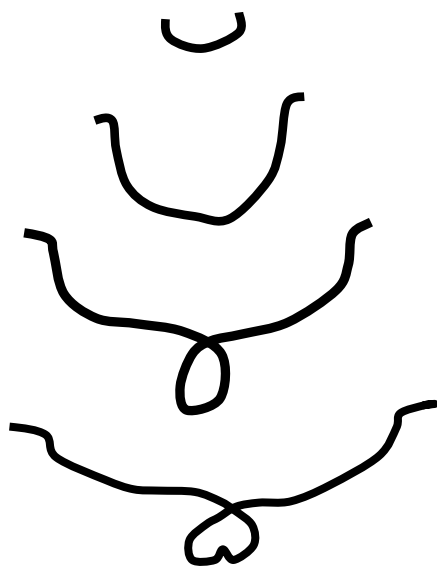
Knowledge is in this way reborn in us as Prayer. The Foundation Stone Meditation is born again in us as a prayer.

**Per Spiritum Sanctum Reviviscimus**

At this point we become one with the Eternal Aims of the spiritual world, that is, we become the bearers of the thoughts of worlds, the Universal Imaginations and the Universal love of the gods and this leads us to free, loving, conscious deeds of goodness. We walk the Foundation Stone Meditation into our lives, that is it begins to live in us as an impulse of light in our limbs, love in our hearts and life in our thoughts that guides us towards deeds, which we see as visions, which we hear as directives and which we speak forth in the world for the good of others:

**That good may become  
What from our hearts we would found  
And from our heads direct  
In conscious willing**

Rudolf Steiner gave these forms to express the descent of harmony through rhythm into willing<sup>41</sup>:



Fourth: Perception  
Threshold of physical and spiritual world

Fifth Imagination Light  
Grail chalice - Etheric Head

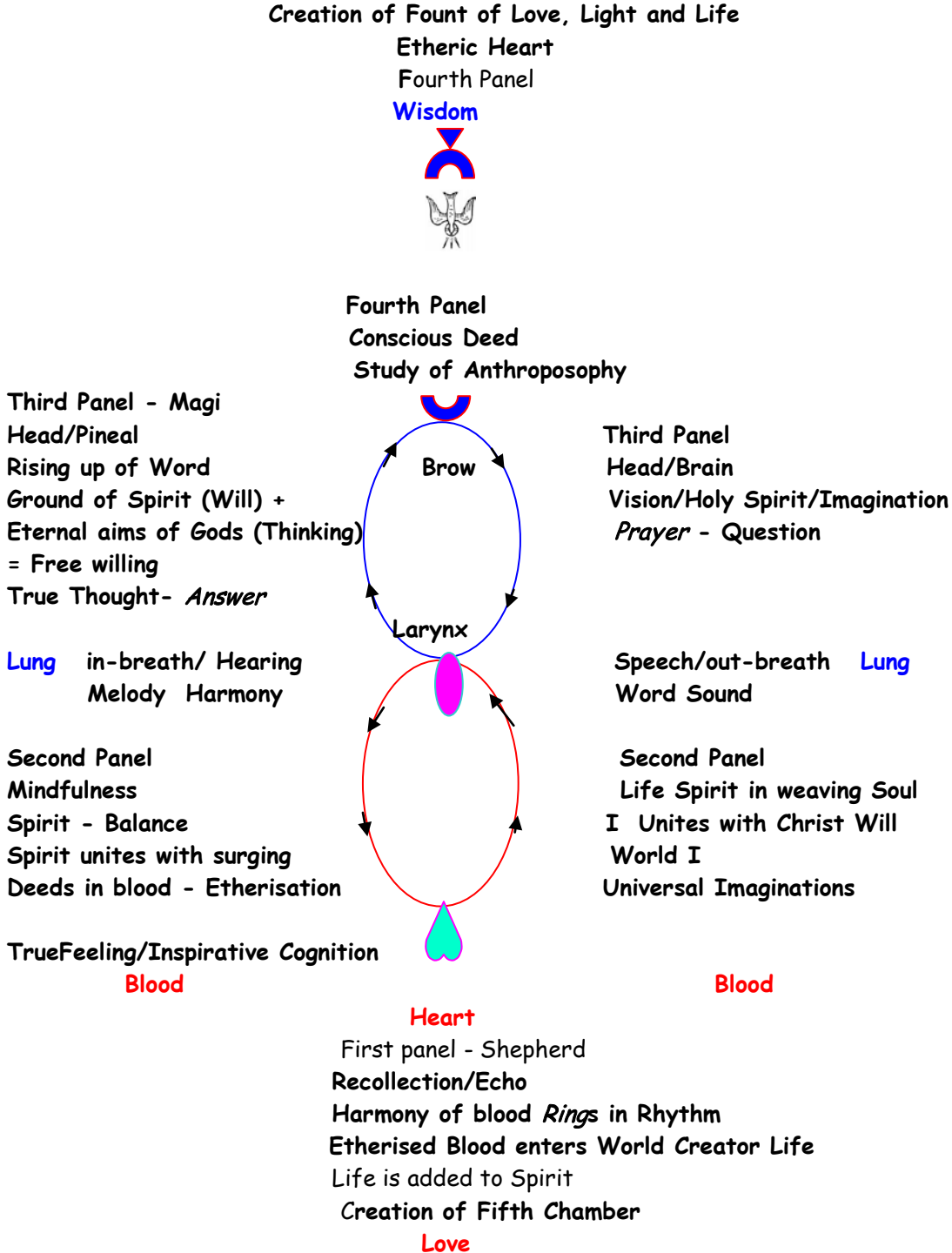
Sixth: Inspiration love  
Grail Sword - Etheric Larynx

Seventh: Intuition life  
Stone of love - Etheric Heart

<sup>41</sup> Rudolf Steiner, *lecture 8<sup>th</sup> March 1923*

Thus, deeply moving the heart of his pupil, the teacher said: In your physical body, by taking in and transforming the mineral kingdom, by taking in the human realm and working on it, you belong to **Seraphim, Cherubim, Thrones**. In so far as you are an etheric body, you are animal-like in the etheric realm, but you belong to the spirits called the spirits of the second hierarchy, **Kyriotetes, Dynamis, Exusiai**; in so far as you weave in the fluid element you do not belong to the earth but to this hierarchy. And by weaving in the aeriform element you do not belong to the earth but to the hierarchy of **Angeloi, Archangeloi, Archai**.<sup>42</sup>

If we could see all of the above as a creative lemniscate this is how it would look:



<sup>42</sup> Christmas Conference Part II – The Envy of the Gods – The Envy of Men.

This is the culmination of the creation of the Fount of Universal Life Love and Light, incorporating heart, larynx and brow.

*...we must picture a man of the future who will have a quite different external appearance; his brain and heart will have been completely transformed and he will have developed a new organ. Just as the brain now lies above the heart, the transformed heart of the future will have a new position in relation to the brain.*<sup>43</sup>

Therefore we can see that when the spiritualised blood and breath moves through our entire body, the gaseous, liquid are capable of working into the solid aspect of the physical (mineral) body, to spiritualise it into a new organ of thinking and feeling, of perception and thought - the Foundation Stone of love, the Etheric Heart, which leads us to an understanding of Christ and signifies the beginning of the spiritualization of the entire human physical body right down to the very bones (diamond) by way of the bone marrow - This is the transformation of Wisdom - the Alchemist Stone, Thought and Perception, Magi and Shepherd - the Birth and Death mysteries, to the mysteries of Love or the Foundation Stone, the microcosmic dodecahedron.

*When now, at this moment, we unite these three forces, the forces of the heights, the forces of the circumference, the forces of the depths, in a substance that gives form, then in the understanding of our soul we can bring face to face the universal dodecahedron with the human dodecahedron. Out of these three forces: out of the spirit of the heights, out of the force of Christ in the circumference, out of the working of the Father, the creative activity of the Father that streams out of the depths, let us at this moment give form in our souls to the dodecahedral Foundation Stone which we lower into the soil of our souls so that it may remain there a powerful sign in the strong foundations of our soul existence and so that in the future working of the Anthroposophical Society we may stand on this firm Foundation Stone.*<sup>44</sup>

The process above continues in a lemniscate of descending and ascending, uniting the Spirit in our thoughts with warmth of heart and the Life in our wills and finally when the spirit-filled breath enters all the way into every part of the physical body it becomes Spirit in Man - Atma - now the human being has filled himself with the world and he is no longer 'selfish' but turned inside out, completely selfless.

*When man has learned to go out of himself and into the world, becoming in this way not empty but filled with world content, then it is that he finds his true manhood.*<sup>45</sup>

*At a still higher stage man comes to acquire forces whereby he is able to work upon his physical body and transform it (transforming, for example, the circulation of the blood, the pulse). As much of the physical body as is thus transformed is 'Spirit-Man' (or, in the Eastern term, 'Atma').*<sup>46</sup>

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<sup>43</sup> Rudolf Steiner, *Lecture 30 March 1910*

<sup>44</sup> Rudolf Steiner, *The Christmas Conference – Part II The Proceedings of the conference 25 December 1923*

<sup>45</sup> Rudolf Steiner, *Lecture The Hague 16 November 1923*

<sup>46</sup> Rudolf Steiner – *Essay, The Education of the Child in the Light of Anthroposophy.*

All of the above is made possible by the being of Anthroposophia, who has entered into the human soul since Egypto-Chaldean times to prepare it for the down pouring of Cosmic Intelligence in Spiritual Science.

Now we come to the effects of this creation of the Etheric Heart. We come to how we can truly meet Anthroposophia through the Foundation Stone Meditation and how she leads us to the Etheric Christ.

In order to understand how we can come to a meeting with Anthroposophia and by way of Anthroposophia with Christ we must remember what we said with regards to a meeting with a spiritual being, that it occurs in the reverse order to a physical one:

**We get to know of the higher being through study.  
A memory rises up of our encounter with the higher being.  
We love the memory of the higher being.  
We enter into a relationship, we understand the higher being.  
We meet the higher being with understanding.**

*We cannot approach a spiritual happening or a spiritual being until we have given up our whole soul to understanding the happening or being concerned.<sup>47</sup>*

Now we turn our focus again to the First Panel of the Foundation Stone Meditation and become conscious of what lives in the depths of our souls.

In order to understand this we have to look again at what happens in our day and in our night. Whenever we work with Spiritual Science, and most intensely, whenever we work with the Foundation Stone Meditation, we take this work into the night with us. Above we have already mentioned that during the time between death and rebirth we commune with higher beings when we are conscious of their work in us and that this is our 'awake' time when we look upon them. We have also spoken about how when we enter into ourselves into the centre of our being our consciousness of this communion dims and this is our inner time our sleep time, when we begin to work on the forming our physical bodies.

On earth we do something similar, when we are outside ourselves in sleep our will is awake and we commune with the gods, (in this case we are speaking specifically of the Being of Anthroposophia) and she inoculates us with impulses to actions that are necessary for the fulfilment of our karma as Anthroposophists. The difference on earth is that we do not have the ability to remember this communion that occurs at night with higher worlds when we wake up and return back into ourselves because our thinking and perception are asleep in the night since our Astral body and Ego which enable our consciousness, are out of our Physical and Etheric Bodies our organs - or the reflectors. These workings with the spirit however lie hidden in our will, which is asleep in the day, and we go here and there, do this and that and we do not know what drives us from day to day.

Now we come to the spiritual results of our work:

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<sup>47</sup> Rudolf Steiner lecture 4<sup>th</sup> October 1914

**How does this relate to our ability to meet Anthroposophia and now does she guide us to an experience of Christ?**

Our first true conscious meeting can occur when we begin to wake up in our life of will, that is we begin to remember our experiences of those impulses implanted in the night because of our study in the day.

In my case I had worked for a long time with Spiritual Science, feeling a fire of enthusiasm for the thoughts of Anthroposophy long before I was awakened to the idea of Anthroposophia. On my forty-first birthday my mother gave me Sergei O Prokofieff's book on the Heavenly Sophia and the being of Anthroposophia. But it was only a year later that I felt the impulse to pick it up to read it. Where did this impulse come from? It is the same impulse that led me to discover Rudolf Steiner and Anthroposophy only now it starts to become more conscious.

How so?

We take our work, our thoughts, meditations, the pictures that we create in our thoughts and the inspirations, the feelings of warmth we feel for Spiritual Science into our sleep in the night. Here, when our will is awake we meet Anthroposophia and she implants in our Astral bodies and Egos answers to questions and impulses to actions, which when we dive down again into the physical and Etheric bodies, rise up through our limbs and our feelings to stimulate our thoughts when we wake up. As I have mentioned in the beginning this recollection provides **Guidance**. For instance, we reach out for a book and it illuminates for us a problem or question we are having. We go here or there, speak to this person or that. We must become acutely attuned to these things. We are led to those who can help us and those whom we can help. We must pass nothing by, but we must pay careful attention to everything because in everything we do and in all circumstances of life in which we find ourselves there is always an element of learning for us, an element of communion with the spirit - this signifies that we are developing a Consciousness Soul - a consciousness of our impulses, of what drives us and moves us.

This works like an Alchemical Dew.

**Anthroposophia tells us:  
Practice *Spirit-Recollection*  
In depths of Soul**

The more we unite with what Anthroposophia has implanted in the depths of our souls in the day, the more we feel a rising up of enthusiasm, the more our blood moves with the imaginations engendered through our work, the more questions we take with us into our sleep, the more Anthroposophia begins to surface into our consciousness to direct us more and more lucidly in our work. It may be that through her we find our way to the Foundation Stone Meditation and perhaps simultaneously to the Impulse for the Christmas Conference and we then have a deeply felt desire to unite our souls with both in the most intimate way. This can happen sooner or later depending on the biography of the individual. This impulse now works even more deeply in us and we may begin to experience not only a recollection of our dream-visions which are now ordered and meaningful<sup>48</sup> but also on entering our body in the morning we may have it that our thoughts speak to us of this or that which we must do in our day. Finally we may start to have a conscious experience of the rhythm of waking and sleeping and also of the rhythm of birth and death. We may have a consciousness that expands beyond our sleep and beyond our life. We may have understandings of our karmic

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<sup>48</sup> Rudolf Steiner *Lecture Dornach, December 22 1922*

past. We may begin to remember the great Cosmic Thunderstorms in the spiritual world when Anthroposophy was being prepared. In our ordinary daily life we now have two streams of consciousness - we experience the everyday event in the present, in the forward marching stream of Time and we also experience, side by side with it, simultaneously, a rising up of a recollection of our work with Anthroposophia in the previous night, which is a product of our karma and has now led to this or that event. We begin to listen closely and we can hear in our every action how she guides us, admonishes us etc.

Rudolf Steiner tells us this is related to something we do every time we wake up. We have been reviewing (and this is assisted by our review before we go to bed) our karma in the night until we return again to yesterday morning. Now on waking we have a memory of yesterday morning and we have to jump from yesterday morning to this morning in order to be oriented - this concentration of time (24hrs) enables us to develop ordinary memory because the Astral body has to embed itself deeply into the Etheric body thereby imprinting the content of the day before on it. If we did not have this we would not be able to function in the world. This concentration of past and present that we experience as a continuation of consciousness enables us to live simultaneously in the past and present in the day, and we experience a kind of a Ruckshau in the soul. We do this now in a paradoxical way, by rising up with our purified Etheric light out into the Astral world to enlighten the past while remaining fully conscious of the present, that is remaining in our physical body. Inspirative Cognition or spiritual perception seen from this standpoint is like a heightened memory; it is the Magi becoming a Shepherd.

The more we do this the more we feel a quickening of our feelings, we may feel a desire to read more, learn more, meditate more, what Anthroposophia brings becomes for us more important even than food and drink. At this point because our ideals are living more consciously in our souls we become acutely aware of our failures of our inconsistencies and our deficiencies and these causes us to seek to do better this is -

**Conscience.  
Self Knowledge**

This memory also means that our thoughts have become more awake at night to the creative work of the will. Now when we speak the Foundation Stone Meditation out loud we feel how the rhythm of the words moves through us as if we were an instrument played by the breath/spirit of the gods. When this has become a regular and rhythmic part of our lives we begin to realise that we are not alone in this speaking/rhythmic/music when we let the Foundation Stone Meditation resound in us, for it is, after all, spoken to us:

**Soul of Man!**

We realise that we are hearing another voice that unites itself with our own voice and rings differently from our own, it is in our hearts but also in the world. We hear the harmony of our voice as it weaves together with the voice of the being of Anthroposophia who is speaking to us. We hear a different harmonic, it rings differently as it is echoed in our being and comes from out of our own larynx, and we discern this when we are attentive, present, in the moment, meditatively. We must be balanced in our feeling thinking and willing:

**Anthroposophia calls us to:  
Practice *Spirit-Mindfulness*  
In Balance of Soul**

We sense in our speaking, in the movement of our breathing, in the movement of our thoughts as they enter in and out of us, a rhythm and harmony, we are having a loving conversation of sorts with Anthroposophia an inbreathing and an out-breathing all day long of our questions and her answers. We begin now, not merely to remember our communing at night in the morning, but we begin to commune all day long consciously, in the present. Now we realise Self Knowledge by observing the perfection or the imperfection of our understanding, how well we carry out the instructions of the being of Anthroposophia. We realise when we grow deaf to her voice we are being selfish and when we are attuned to her voice we are being self-less. When she is close we feel warm and when she feels very far away we feel cold. We either feel fulfilled or are left abandoned, empty because of our imperfections. This grows in us a deep shame, but also a respect and an abundant love and a gratitude that she is forgiving, that she remains with us even though we are not perfect. Our heart grows a deep fondness for this friend that lives in our hearts, a love and friendship, which is reciprocated.

It is a shared passion. It is Compassion - a true selfless love.

We feel this because we realise that without this supersensible being we would not have been **Shaped** into a more perfect human being and we also feel her warmth and love because without us she would not have progressed to a higher stage. We feel changed and yet still ourselves. Now do we feel a true and conscious connection to Wisdom, that is, we feel a resurrection in us of the Cosmic Sophia, a resurrection of the Sun in our hearts, she enlightens our soul. Now we realise that we are comprised of two beings, that we are a possessed of a lower ego, full of passions and faults and a higher one, which is enlightened by the Spirit Light of wisdom. This higher ego or Spirit Self is also Anthroposophia herself for she has passed through us and now she shows us in Imaginations what we have made of her. She shows us the colour of her being as she truly was before Lucifer killed her with his Luciferic Light. Through this colour what has resounded in us is now made visible in the day and at night. A true Vision-meeting! Rudolf Steiner saw the rarefied colours of Anthroposophia when he stood before the flames when the First Goetheanum was burning. The colours in the flames were occasioned in particular by the burning of the musical instruments, which had been kept in the Goetheanum:

*The red blaze shot skywards. Dark bluish, reddish-yellow lines of flame curled through the seething sea of fire, generated by the metal instruments contained in the Goetheanum, a gigantic sea of flame containing the most varied shades and colours. And gazing into this sea of flame with the coloured lines darting hither and thither one could not but read words which spoke to the pain in one's soul: the envy of human beings.<sup>49</sup>*

She, whose substance lived in the Temple of the Word that was burnt down through human envy, now leads us to the Word in the inner Temple of the human being, in the foundation of our souls. She leads us to Christ, the True Self. We hear him in our hearts and we see him in the Etheric World. We experience Him as we experience an octave. His voice resounds as an octave to ours. His true Ego unites with our higher ego enlightened by the resurrected Sophia.

*This link to the world will be discovered one day when the experience of the octave comes into being in the manner previously outlined. Then, the musical experience will become for man proof*

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<sup>49</sup> Christmas Conference Part II The Envy of the Gods – the Envy of Human Beings



*of the existence of god, because he will experience the "I" twice: once as physical, inner "I," the second time as spiritual, outer "I."<sup>50</sup>*

Now it is as if we are lifting out of ourselves with our breath, and we unite this I with the Universal Imaginations that we spoke of previously. This is akin to what we do when we fall asleep. We surrender to the World Imaginations. Now we don't only hear Christ in ourselves in our gestures and actions, our bearing, but we now perceive Him in the spiritual world.

**Anthroposophia calls us to:  
Practice *Spirit-Vision*  
In quietness of Soul**

Two things now occur: In our sleep we find ourselves standing before the Mystery of Golgotha and in the day the colour of Anthroposophia gives birth to His image in the Etheric forms that are seen in the light gleaming moisture laden air, the Nathanic light in the Astral World. Now as our souls breathe this in we hear the speech of Christ and we see his image with understanding.

The Alchemists saw this relationship between earthly Wisdom and God as a marriage of Queen and King, which gives birth to a new man and such a theme can be found in the Chymical wedding of Christian Rozenkreutz. Also in St John's apocalypse we see this image again as the woman standing on the Moon carrying the Sun in her belly with twelve stars crowning her head. This is the precursor of the experience of general humanity in the Venus incarnation of the earth, when the earth overcomes the Moon and unites with the Sun, that is, when the Cosmic Wisdom of the Sophia will have united completely with the Christ in the human soul. That is how the Christ Will working in us tears Isis/Sophia away from Lucifer, by calling new life to human souls.

This marriage of Christ and Sophia, prefigured in the Wedding at Cana, will in future times be known as?

**Christosophia.**

In general, years can go by, even lives can pass, before such an experience happens, but when, through grace, we come to stand before Christ through Anthroposophia and it occurs after a long time of study and practice and preparation we are prepared for discerning truth from untruth, illusion from reality. For we must also remember that at the threshold we meet the Guardian of the Threshold and Lucifer and Ahriman<sup>51</sup>.

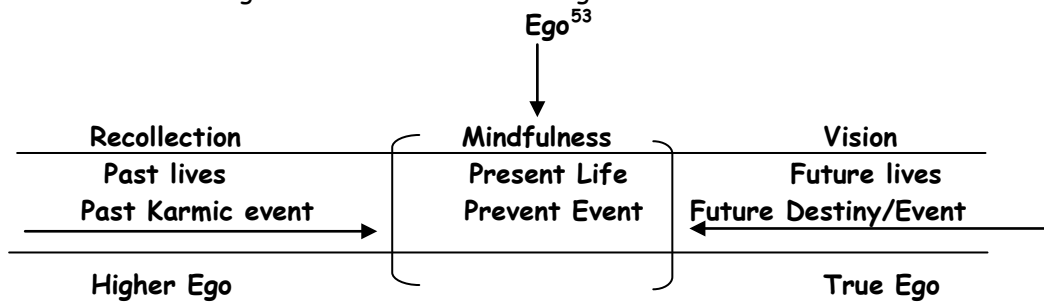
This majestic and yet intimate experience can last a moment or weeks. The order of our meeting can be different depending on our biography and exceptions are always possible as we may have a gift of grace ahead of time. Such a meeting can come and go and not return for some time but as we progress it becomes something we live with from day to day. These experiences are very individual and I have given you only one point of view. But when we have come to such a meeting we know that we have reached a certain stage in our development and in our relationship to Anthroposophia and through her to the Sophia of Christ. After that, we may reach a stage where we don't only have two streams of Consciousness occurring in our daily life, but three. This is a gradual process, when we begin to see in every deed and event as it is happening (Ego working through our Intellect) the karmic impulse (Higher Ego through Consciousness Soul) that led to the deed, and also what

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<sup>50</sup> Rudolf Steiner *Lecture 8<sup>th</sup> March 1923*

<sup>51</sup> See Author's lecture entitled, *The Greater and Lesser Guardians at the Mysterious Threshold of the Spiritual World*

will occur in the future as a karmic result of our deed (True Ego working through Spirit Self). This is our meeting with Christ as the True ego the Lord of Karma.<sup>52</sup>



Now everything occurs at the same time, the past and the future and the present have become spatial and we understand what Rudolf Steiner means when he says:

*For the soul-faculty of memory, Time changes into Space as soon as we enter the spiritual world.*<sup>54</sup>

*If you wanted to have before you what you experienced yesterday, one moment of yesterday would have to be as if fixed; and the immediately present moment — which has even now already passed — would have to be held as if in a snapshot, and then all these snapshots would have to be placed side by side. That will give you an inkling of what the spiritual investigator sees livingly before him. He has before him not ordinary space but Space of an altogether different character from physical space, as if the world were perpetually being photographed and the photographs placed side by side.*<sup>55</sup>

This is a fourth dimension. Four-dimensional space is what is seen by a higher memory, or a higher form of ***Spirit-Recollection***.

*Thus the present is redeemed from fleeting insignificance and despair. The Self may be experienced as a participant in eternal world-being and becoming.*<sup>56</sup>

At this stage day and night lose their distinctions and we develop what Rudolf Steiner called a Continuity of Consciousness. We become co-creators with the hierarchies for the future. We see our deeds as visions. They come out of us from the warmth of our heads and hearts as a conscious willing to do good, and the affect these good deeds will have on the world is also shown to us.

**That good may become  
What from our Hearts we would found  
What from our Heads we direct  
In conscious willing**

<sup>52</sup> One should keep in mind that for a balanced life these experiences should come to be under the sway of the Ego so that the Ego itself applies these faculties and puts them into operation only when the Ego wishes to do so.

<sup>53</sup> Rudolf Steiner *Lecture 4 November 1910*

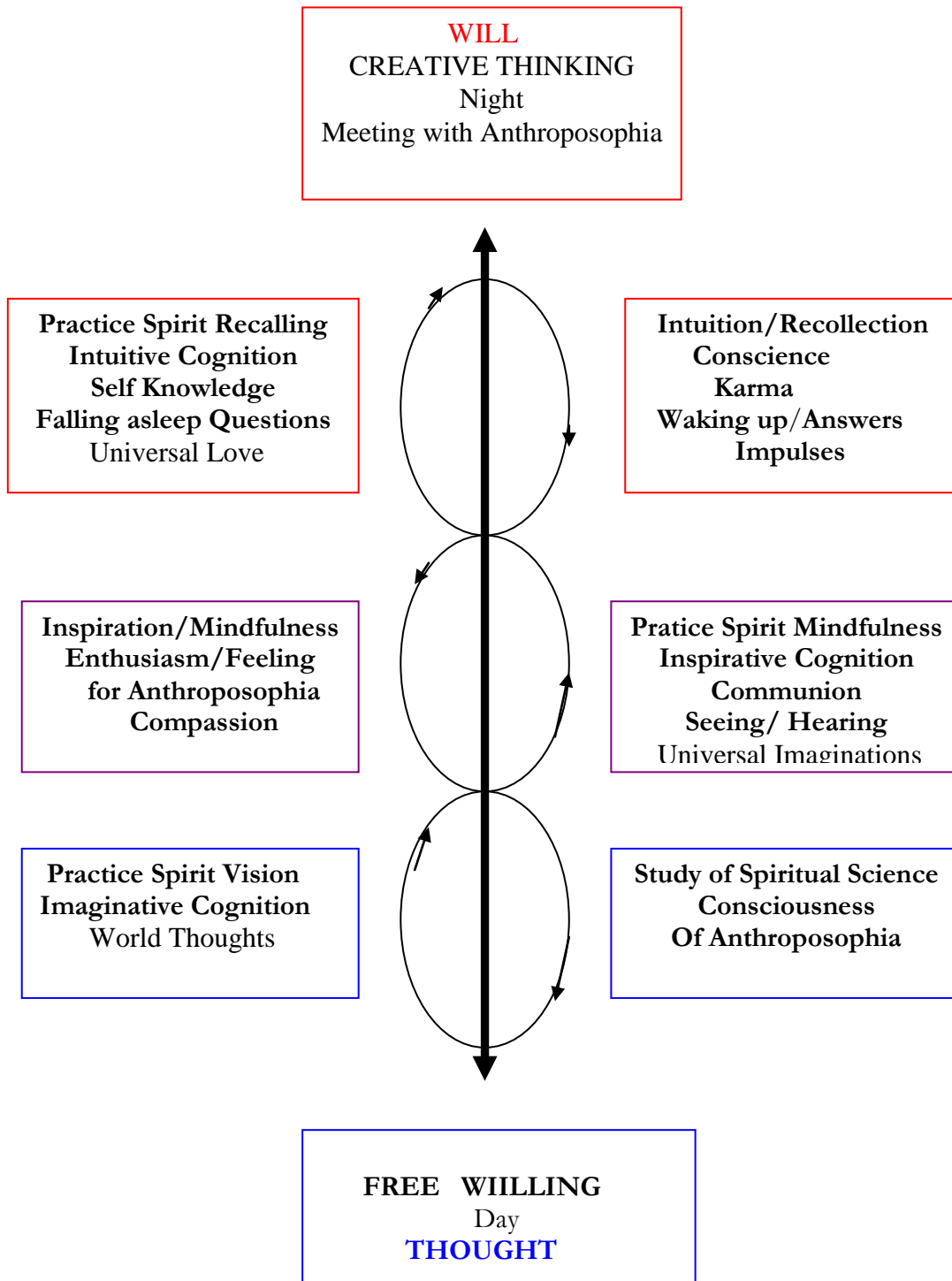
<sup>54</sup> *Rudolf Steiner, Lecture Vienna March 30<sup>th</sup> 1910*

<sup>55</sup> *ibid*

<sup>56</sup> Preface to *The Foundation Stone Meditation* by Daisy Aldan

This is how we can have a supersensible encounter with the being of Anthroposophia by way of the Foundation Stone Meditation and the Alchemical Process it engenders in the human being.

**Column/Pillar of Will Cognition is the healing Etherised blood:  
Mercury Staff**



Anthroposophia can be said, therefore, to be at once the knowledge that quickens human beings and the product of the quickening within ourselves that enables us to direct outwards, deeds, that we fashion in her likeness.

If we are writers others can see this in the content of our books.

If we are artists this may be seen in our paintings.

If we are sculptors and architects in the forms we create.

If we work in social art, among people, if we are politicians, accountants, lawyers, doctors, nurses, etc. this may be seen in what we create through our selfless love, compassion, forbearance, self sacrifice and brotherhood - Free Willing.

If we are scientists it will be seen in our reverence for the spirit that lives behind matter. Our laboratory tables will be altars, and our work, a prayer.

If we are thinkers it will be seen in our Creative Thoughts.

Now what has **Come into Being** in our hearts - the transformed cosmic intelligence, which has been united with Christ, can again be **Bestowed** upon the spiritual world by human beings. The cosmic intelligence warmed by love and freely given back rises upwards from the altars of our hearts to our pineal glands, like a prayer to the angels and through them the blood we etherise from the flesh is received by the higher hierarchies as wine and bread, as food, and this in turn is offered to the trinity itself who in turn answer us.

*The universe gives its cosmic thoughts to our etheric body and receives them back again in a humanised condition. We are not here for ourselves alone; we are here for the sake of the universe...The universe has something to give him, and takes from him something in turn. Man begins to feel his inner kinship with the world.*<sup>57</sup>

This is the reversed cultus where matter is transformed to spirit within the human being. And through the human being is the world also spiritualised in the kingdoms of nature:

**The Elemental Spirits hear it  
In the North, South, East and West.  
May Human beings hear it!**

Finally Anthroposophia leads always to others, for the forces of the Sophia are unifying forces. She leads us into the heart of the Anthroposophical Society where we meet her in the eyes, faces, actions and thoughts of others. And through them she mirrors to us once again who we are. Now we fully understand how she lives in the Heart of the Anthroposophical Society as its guiding and guarding angel. That is also how we meet the Christ in others, through her, for she helps us discern what is mirrored of ourselves so that we know when we are seeing the true humanity of the other.

Basil Valentinus' acrostic for Vitriol - also known as the *Green Lion* or Sulphuric acid - was: *Visita interiora terrae rectificando invenies occultum lapidum*. It means 'visit the interior of the earth (and the heart of man) and through purification thou wilt find the hidden stone': that is, the transformed physical body of the earth and of man.

Purified Astral body = Grail

Purified Etheric = Emerald

Purified Physical = Diamond

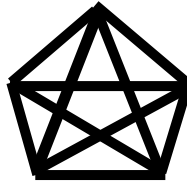
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<sup>57</sup> Rudolf Steiner lecture February 3 1924

F.W. Van Emmihoven tells us in his book on the Foundation Stone Meditation (page 62) that Alchemical Philosophic Stone is completed with a hexagram. This sign is the profound expression of the nature of the soul of man - particularly as it is connected to the Moon, the Astral body.



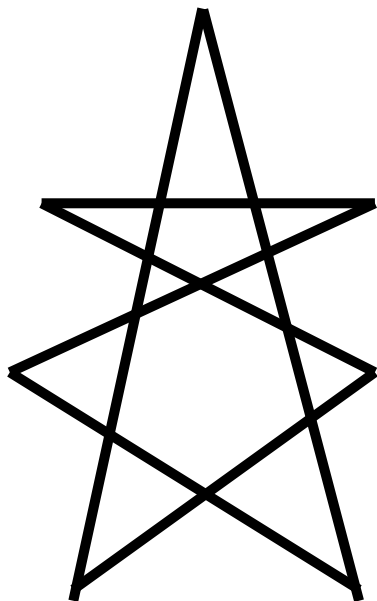
The Foundation Stone Meditation laid in the earth in 1913 was in the form of a Pentagonal double dodecahedron - The pentagram is particularly connected to the Etheric body of man that is in the Macrocosm and Microcosm - and the double dodecahedron with the Zodiac and the Twelve Petal Heart chakra.



Thus the transformation of the Philosopher's stone to the Foundation Stone of Love is the transformation of the cosmos of wisdom to the cosmos of love.

This signifies that the Astral body is imprinted on the etheric body, the wedding of Queen/Moon with King/Sun we have the sign of Christ:

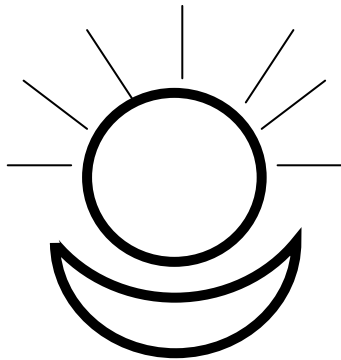
#### **Masculine Sign**



The sign of the Sun Spirit<sup>58</sup> or Christ is the Hexagram becoming a Pentagram. The Astral body or Moon becomes one with the Sun of the etheric body above.

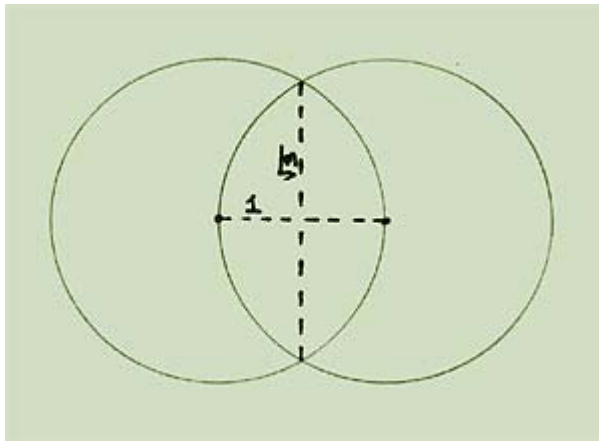
<sup>58</sup> Rudolf Steiner *Lecture Berlin 27 April 1907*

**Feminine Sign**

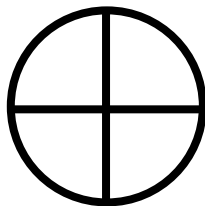


The sign of the Sophia is the Etheric Sun in the cup of the Astral Moon: The Holy Grail.

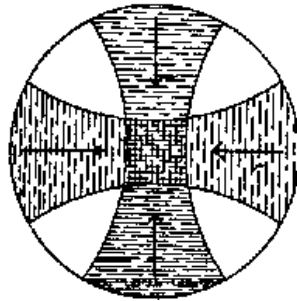
This is the Alchemical Wedding which is also exemplified below in the Vesica Piscis, which will form the first aspect of the Etheric heart, the fifth chamber responsible for Etherising the blood.



When Rudolf Steiner concluded the Christmas conference he drew a sign in the air:



We see a similar sign (see below<sup>59</sup>) in a lecture where Rudolf Steiner discusses how the human heart came into being, that it was created through a damming up in the middle of the forces of the physical, Etheric, Astral bodies and the Ego. We can also see a Templar cross in this sign. The Templars were the caretakers of the Grail and they were aware of the creation of the Temple within, the Etheric Heart and they used this Rosy Cross over their chests, over the rhythmic system as a symbol of their sacred duty.



In a lectured held 1<sup>st</sup> May 1915, Rudolf Steiner makes mention of the Etheric Heart in relation to its new position in the back of the head as below. The fifth chamber in our present heart will etherise the blood necessary for creating it:



To summarise it, we can see how the Foundation Stone Meditation activates the new Alchemical Rosicrucian path of Initiation:

- **Study of Anthroposophy**
- **Practice Spirit Vision - Imagination - Consciousness of Light in Soul - True thought - Awakening of Spirit - Breath**

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<sup>59</sup> Rudolf Steiner, *Lecture 26<sup>th</sup> Jan 1910*



- Practice Spirit mindfulness - Inspiration - consciousness of Surging Deeds in Soul - True Feeling - Awakening of Soul - Blood
- Practice Spirit Recollection - Intuition - consciousness of life in Soul - True Living - Awakening of Body - Heart
- Knowledge of relationship of Macrocosm and Microcosm - I unites with Holy Spirit's Universal Thoughts. Perfected Astral Body - Spirit Self - Grail.
- Becoming one with the Macrocosm, I Unites with Universal Imaginations - Christ - Buddhi - Perfected Etheric Body- Life Spirit - Emerald.
- Blissfulness in God - becoming one with the Father and the entire godhead - Father, Son and Holy Spirit. I unites with Universal Love - Perfected in Physical body - Diamond - Spirit Man.

For me it was a deeply moving experience to realize that everything contained in the Foundation Stone Meditation was coming back to me now as a memory of what I had already been taught in previously lives transformed into a pathway that unites both Magi and Shepherd - the mystery of Birth and Death. This is what the being of Anthroposophia calls us to do. She is the good star that watches over this alchemical process in the human being so that we can find a relationship to Christ through Whom Death becomes Life.

This is what I wanted to share with you these last days, which has come out of my own personal experience.

I thank you from the bottom of my heart!