

THE NEW ISIS MYTH

**THINKING AND IMAGINATION AND
THE HOLY SPIRIT OF COMMUNITY.**

**2 LECTURES AND 2 WORKSHOPS
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Part I

From THINKING to IMAGINATION From THE SOUL to the SPIRIT

The human being, living in the material world generally feels that what lives inside him, his concepts, thoughts and ideas are the foundation not only for his or her life, but they are what will create the future of the world in worldly deeds. According to Rudolf Steiner 'an Anthroposophical attitude posits the conviction that our thoughts and ideas must find other ways of taking effect besides the way through our deeds in the physical world.'¹ He goes on to say that recognition of this essential principle means that those who are committed to the Anthroposophical world view should watch for the signs of the times, in other words what the evolution of the world requires of human beings.

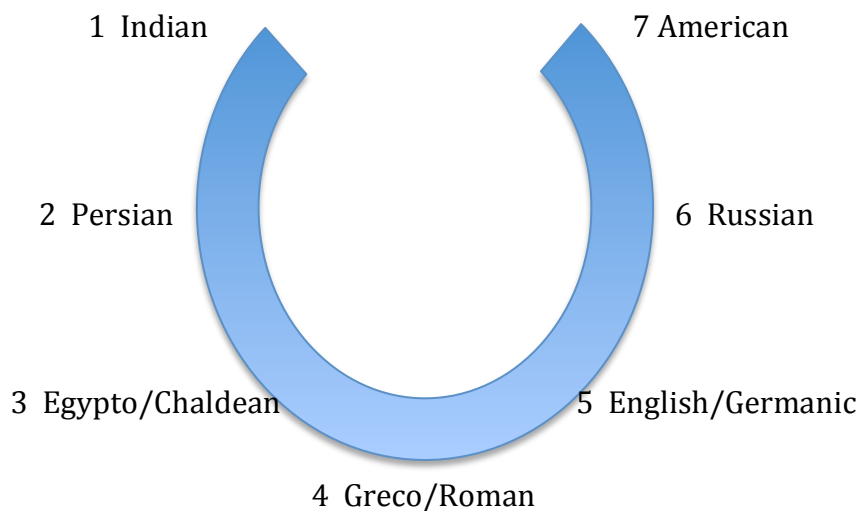
In Rudolf Steiner's lecture on *The Work of the Angels in Man's Astral body*, he tells us that there are 3 very important ideals that are vouchsafed for us by the angels for our social future and that their task in our times is to fashion in our souls, in our astral bodies, pictures of these ideals so that we can consciously work with them in a creative way. However in order to work with these pictures consciously we have to develop a higher consciousness in our souls, we have to transform our thinking faculty into the power of spiritual vision or the faculty of imagination.

For this reason it is important for us to develop our souls, our selves, first, before we can work with the angels in a consciously creative way. Then the fruits of our work become a sacrificial service to the community and to higher beings. The important point is, we must have something to sacrifice that is worthy, if it is to be seen as a sacrifice by higher beings.

So what are these pictures the angels are creating and why are they necessary?

According to Rudolf Steiner we are in the 5th Post Atlantean Epoch and in this epoch there are seven cultural epochs as you see below:

Fifth Post Atlantean Epoch:



¹ The work of the angels in Man's Astral body Lecture Zurich 9th October 1918

² Knowledge and its significance for man and for the cosmos, Rudolf Steiner – Lecture 7th of August 1916

In our Fifth Cultural Epoch, the English/Germanic Epoch, the angels are fashioning pictures in our astral body of the future, of what they hope will become a reality in the 6th Cultural Epoch, the Russian Epoch. Laying the seeds, so to speak, for the future harvest.

The three aims for the future are:

Brotherhood.

Religious Freedom

Pneumatology or a Science of the Spirit.

Brotherhood.

As beings who possess a physical body we all have similar basic physical needs no matter where we were born: the need for water, food warmth, shelter and love. However, Karma dictates that we have been born in a particular country, and into a particular physical condition, in order to learn something from our physical experience, to see the world from a particular standpoint so as to redeem some aspect of our karma from the past. For this reason we may need to suffer physically and emotionally.

In its highest and most exalted sense, brotherhood is a universal bond that does not care for race, colour, religion or nationality. It is a love and empathy that occurs at a higher level and would seek to satisfy the physical needs of our fellow human beings regardless of Karmic necessity. Why? Because the suffering of the 'one' will be felt by 'all' as if it were their own. This higher bond is so strong because it works right down into the realm of the individual human will, into the realm of the Father forces where lives the deed as a creative principle. Good Will or active love will one day govern all social conditions related to human physical existence.

How does one develop such a Good Will?

The imaginative capacity to see the pictures that our angels are creating in us will enable us to see very clearly what connects us with our fellow human beings. We will see pictures of our karmic ties with our 'brothers and sisters'; ties that exist beyond this life to other lives. Those ties will be higher than mere blood ties are today because they will connect not blood to blood but spirit to spirit. The connection will be felt in the realm of the metabolic/limb system because it is that part of us that actively moves to do a deed, that impels us to help another - to relieve their hunger, thirst, need for warmth and shelter, their need for dignity and loving kindness.

Today a mother feels the pain that her child is experiencing in her soul as an emotion, empathy is a form of inner kinship soul to soul, blood to blood. In the future empathy will be a physical experience: we will feel the hunger of another in our own digestive system as if it were ours. We will feel that pain another feels as if it were our own physical pain. This is an inner experience an earthly counterpart of what we will experience outwardly after death in the region called Kamaloca.

According to Rudolf Steiner, in Kamaloca or the region of burning desires, we experience our physical life again, but this time in pictures that surround us, like the outer worlds surrounds us on earth. During that time we pay particular attention to our relationship with others - our brotherliness or unbrotherliness. We feel every hurt we have done to another as if we are the victims of that hurt. The pictures that surround us provoke in us feelings of hunger, thirst, pain, disgust etc according to what we have done or have left undone in our relationship with the world and with others.

Freedom

But we are not only physical beings but also beings of soul and although we may be undergoing a human existence, our souls are not all at the same stage of development. Some have been left behind while others have forged ahead. It is for this reason that we are karmically drawn to a particular religion which suits our stage of development and the karmic standpoint of this particularly life. The ideal of religious Freedom will be observed if the imaginative pictures created in us by our angels can be perceived, for they will show us that what lives in every individual no matter what religion he or she belongs to, is a hidden divinity - Christ. Christ lives in every human being no matter what religion karma has dictated for them. For this reason the principle of religious freedom will not need to be enforced in future times. Every person who is willing will be capable of finding Christ from their own particular standpoint.

Pneumatology

We are not only physical and soul beings, we are also spiritual beings. The fact that we are born in different countries and are at different stages of soul development means that some of us will have a greater opportunity than others to develop spiritually. Having said that Pneumatology is the third ideal vouchsafed by our angels. Pneumatology is the science that will enable every human being who is willing to experience *the Spirit through thinking*, to cross the abyss through thinking to a reality of the Spirit. This is what it means to see the world from an Anthroposophical Spiritual standpoint.

The spirit is one with our Guardian Angels who have incorporated this spirit into their sheaths before us. So although we may be at varying degrees of enabling this spirit to enter us individually on earth, in higher realms this spirit belongs to us all. Those who are capable of reaching an understanding of the spirit more readily, are in the position to help others to come to the spirit sooner than karma would allow. In a spiritual sense those who have forged ahead can create the future destiny of others in the service of the divine.

Destiny for the future is related to the Holy Spirit and it is only through a conscious knowledge of Him - Pneumatology, that we can transform our souls into a chalice that is acceptable of accepting this Spirit into ourselves.

Just looking at these three ideals or aims, we can already see the connections of:

- The Father/God to our body
- The Christ/Son to our soul
- The Holy Spirit to our spirit

If we do not transform our souls so that we can work consciously with the knowledge the angels are wishing to impart to us, this knowledge will be lost to earth evolution. Rudolf Steiner tells us:

In the ancient Mysteries and Mystery Schools, knowledge was kept holy as a matter of course. One of the main reasons why everyone was not admitted to the Mysteries was that whoever sought admittance must prove that to him knowledge was really a holy thing, conceived as an offering to the Gods. Moreover this feeling was actually present. It was born from

an atavistic instinct in man.

In our own day this feeling is something that we must acquire once again. For good reason, human beings have been living through an age during which they have grown into materialism. But they must heal themselves of this materialism by associating their knowledge once again with the feelings that it must be offered up to the Gods.

In the future ahead of us, however, this attitude will have to be acquired consciously and the only possibility of fulfillment will be if Spiritual Science grows and spreads among humanity. Knowledge must not be like a grain of wheat, which falls into the Earth and decays. Knowledge that is placed only in the service of outer utility, in the service of mechanical, utilitarian purposes in the outer world—such knowledge is like the seeds, which decay.

Knowledge that is not placed in the service of the Divine, disappears and is lost. It can be used neither for the purpose of helping us in our next incarnation, nor for the nourishment of higher Spiritual Beings. The decay of a grain of wheat is a very real process. The dissipation of knowledge that is not made into an offering to the Gods is also a real process. It would lead too far afield to-day if I were to tell you what is really signified by the decay of the numberless grains of wheat that are sown in the soil. But Knowledge that is not placed in the service of the Divine is seized by Abriman. It passes into his service and constitutes his power. Through the Spiritual Beings who are his servants, Abriman then incorporates it into the world-process and sets up more hindrances to this world process than are justifiably and of necessity there. For Abriman is the God of hindrances.²

So how is the transformation of the soul achieved?

We are told by Rudolf Steiner that our Lower ego was given to us by the Elohim Jehova in Lemurian times. The breath of the lower ego, the folk soul ego, was breathed into us. This lower ego had to work in the body to give us an experience of life by way of the three bodily sheaths:

- Physical body - metabolic limb system
- Etheric Body - Heart and lungs
- Astral body - nerves and senses

True consciousness only developed when our ego began to work in the Astral body, to create a Sentience, or an inner feeling about the outer world. The sheath elaborated by this Sentience is called the Sentient Soul. In time the Astral body came to have 3 soul sheaths as a result of the ego working in the soul:

- Sentient Soul is related to the Astral body - Sensing
- The Intellectual Soul is related to the Etheric body - Thinking
- The Consciousness Soul is related to the physical body - Willing

We can see that the ego is really the catalyst for this development of the human being, but do we know what the ego is really?

The lower ego, which was instilled into us by the Spirits of Form (Elohim Jehova) in Lemuria is the counterpart or complement or shadow of a higher spirit that lives in the spiritual world - the Holy Spirit. When this lower ego entered into us it was, as I mentioned above, really only a 'folk soul' ego, or a spirit that we held in common with others in an unconscious way. It had rise up from the blood,

² Knowledge and its significance for man and for the cosmos, Rudolf Steiner – Lecture 7th of August 1916

or Etheric body into the Astral body before human beings could begin to feel they had an independent individual consciousness.

Let us look at this more closely.

We bring this lower ego with us into every earth life.

*It is the ego of the former life on earth, working in subconscious depths, that is the ego proper.*³

In the time between death and rebirth this ego is always united with the Holy Spirit or Manas. When we descend to our next incarnation we leave this spirit behind us and we bring only its 'memory'. This estrangement from the Spirit first began when our ego or memory entered into the Astral body and started to develop sentience. Our nerves and senses created in us the possibility for experiencing inward feelings and sensations about the world around us. This was a germinal experience of an inner 'self', that is the Ego began to feel something not only outwardly by way of nerves and senses, but also inwardly inside the soul. We entered into ourselves to experience ourselves as different from the world.

This led to a further development. In order to 'remember' these inner experiences the ego had to work through the soul's connection to the Etheric body to create an Intellectual Soul. In the Intellectual Soul the lower ego could now experience by way of memory in the shadow of abstract thought: an ability to think independent thoughts about the feelings it feels. We moved one step further from the spirit.

For this reason Thinking was the pivotal point in our evolution for it was through thinking that we began to really forget the spiritual counterpart of nature and the cosmos. In a sense we became so estranged from the spirit and so connected to the physical world due to thinking that the danger arose that our ego would never be capable of developing the strength to elaborate a Consciousness Soul that could bring us to the spirit again.

Here it was necessary for Christ to enter into earth existence carrying with Him the strength of the Cosmic Ego. This sacrificial Cosmic Ego underwent an experience of Death during the Mystery of Golgotha and thereby entered into the etheric body of the earth and into the etheric body of human beings, to seed the potential there, for the development of the human ego by way of its strength.

It could do this because the etheric body, unlike the soul, which has an inner life, is always united with the outer etheric world.

We will see what this means a little later.

In our times we need to develop the Consciousness Soul if we are to reconnect to the spirit. When the lower ego can work in the realm connected to the physical body, that is, in the will realm, it can create a consciousness capable of uniting the soul with the higher ego. Then the lower ego will experience itself through this Spirit - it will become one with the spirit, for the higher ego and lower ego will meet in the Spiritualised Soul.

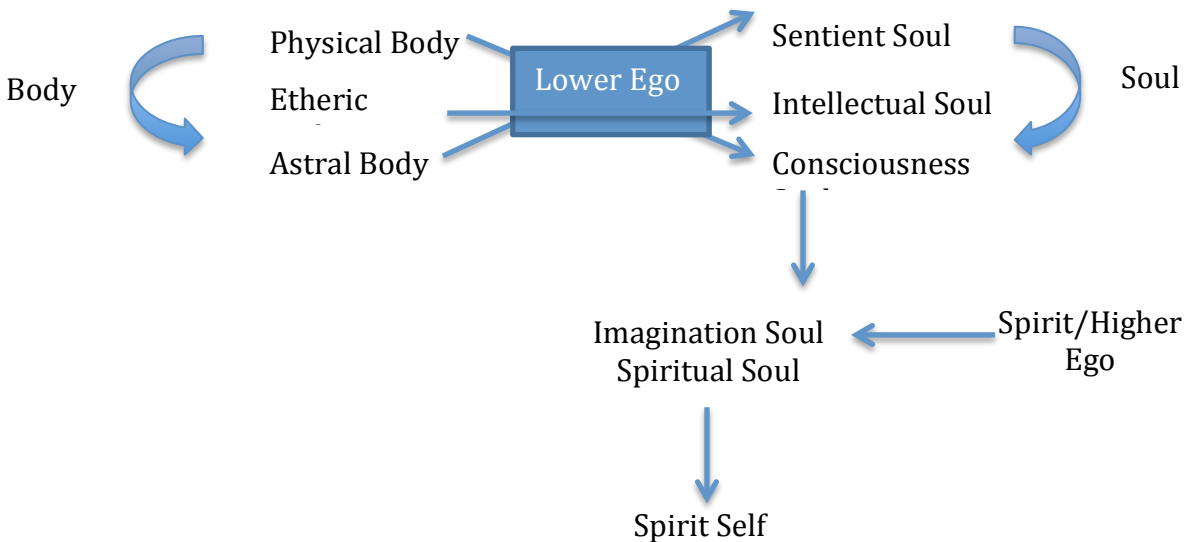
What does this mean?

³ Love Intuition and the Human Ego Rudolf Steiner lecture, 2nd of February 1924

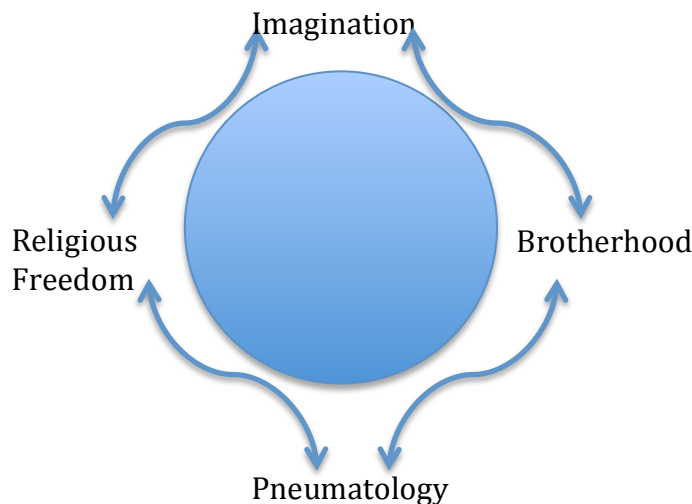
The Holy Spirit works through the highest member of the Angels, because this spirit has entered the self of the angels - that is they have developed a spirit in the self. In the same way, when the spirit enters into the self of human beings it will become a Spirit in the Self or a Higher Ego. Human beings will then be angels. Once the calyx of the human soul, the consciousness soul, opens itself up to the spirit, the spirit enters like a sword of light and the lower ego living within it, sacrifices itself, to unite with it. It is consumed lovingly by the higher ego. This process occurs over long periods of time, but it must begin with the elaboration of the Consciousness Soul through thinking.

How do we do this in practical terms?

The consciousness soul is elaborated when we can develop our thinking life in such a way that we become conscious of our will. When this happens the entire soul awakens. This Consciousness of the will connects us consciously to the physical body, thus bringing body, soul, and spirit into conscious harmony.



It is this freely-willed consciousness that becomes a faculty of imagination, which can perceive the work of the angels in Astral body. At least a number of human beings must begin to do so on behalf of the rest of humanity who may not be in a position to do so karmically.



How can we achieve this imaginative consciousness? How do we convert thought into a will power for spiritual perception?

Firstly we have to understand the mechanics of 'thinking'.

All ordinary thinking is the result of 'sense' impressions. As we saw above our Sentient Soul is the organ that impresses sensations into our souls. By way of sensations we make inner impressions and these impressions are born again in us as 'concepts' of the world. But we also said we need a memory if we are to remember what we see and feel. Memory lives in the etheric body and it stores a concept for everything we see with the Astral body.

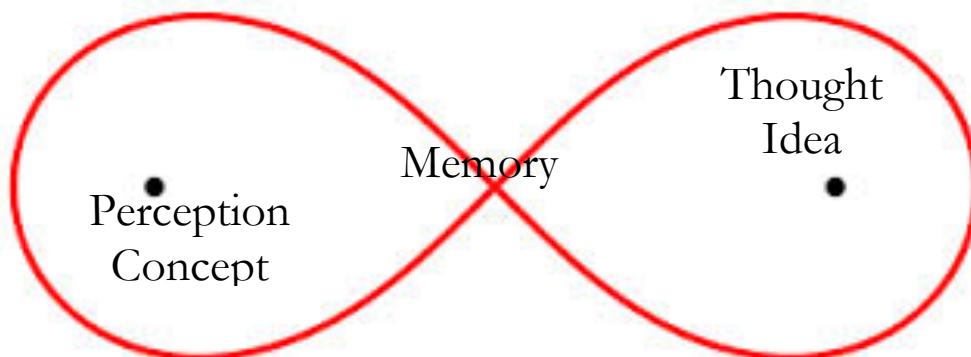
When we are children we see the world, we taste, smell, touch, hear it, long before we can speak and think.

For instance the concept of a tree we saw yesterday, is stored away inside us in our memory, so that when we meet a new tree today we know what it is. We can compare what we see today with the store of concepts so as to make a judgment - whether it is the same or different.

Later the concepts of same and different unite with words to make greater distinctions, similar, dissimilar, taller, thinner, different in colour, taste, texture etc. This is the sense of language, the ability to put words to the things we see and remember, naming them so that we can, after gaining an understanding through this naming, communicate our understanding to others so that when we say 'Tree!' others also understand what we mean.

Later our concepts become thoughts. Thinking is our ability, not only to compare and to judge concepts, but also to categorise (name) and collate them, thus bringing order to chaos. The ordering of concepts and judgments, leads to something new. We become creative. An idea arises when all that we know about something gives us an impulse to act. For instance an idea about the tree might be: I will plant a tree!

So in thinking we have:



As we said earlier it was Elohim Jehova who gave us our lower ego but according to Rudolf Steiner our ability to see the world by way of the ego in the Astral body was a gift from Lucifer, the

backward angel who entered into our Astral bodies at the time of the fall and made it 'heavy' occasioning a fall. We know Lucifer as the Serpent in the bible. The Sentient Soul and its connection to the spinal cord and nerves (serpent) is his abode. Perceptions and concepts are his gifts and insofar as these are remembered by the faculty of memory, we find him in the etheric body. Lucifer is connected with all that bestows upon human beings Wisdom of the World.

Lucifer = Wisdom

On the other hand our ability to think and to create ideas, even those ideas that do not accord with what we know to be true, is the gift of Ahriman who has his abode in the Intellectual Soul since Atlantean times. In the Intellectual soul he creates abstract thoughts and ideas out of Lucifer's sense perceptions and concepts. Ahriman is connected with Human Intelligence of the world.

Ahriman = Intelligence

But our individualization has caused us to grow more and more estranged from the spirit, the cosmic wisdom and intelligence of higher worlds and Rudolf Steiner tells us that the being known as Isis in the Egyptian mysteries, emissary of the Cosmic Wisdom and harmonizer of the Cosmic intelligence, the Divine Sophia, entered into the Sentient Soul to help human beings to develop not only a feeling about the world but a feeling about God - Theosophy.

However, it was in the Sentient Soul, in Egyptian times, that Isis met Lucifer. Lucifer, who had taken up his abode there.

This means that the Sentient Soul came to have two opposing functions:

On the one hand Lucifer connected our soul inwardly with the physical light in the world, he brought the physical world illuminated by physical light into the soul; while Isis on the other hand sought to prepare our souls for an inner life of feelings that could connect with the spiritual light in the world, whose manifold colours live behind all of nature.

Lucifer could not allow this and it is in the Sentient Soul that Lucifer is said to have slayed Isis - that is, slayed the colour of the spirit behind and above nature, the spiritual counterpart of everything we see in the natural world, uniting us only with the light of the physical world reflected from physical objects. At this time we were however still partly conscious of the spirit inwardly and compelled to feel this way or that depending on our connection to 'God'.

In Atlantean times Ahriman entered into the soul via sense impressions, via Lucifer, and he began to develop a home there. He is responsible for our intellect, as we have said. Our intellect strips the spirit from the Luciferic sense perceptions and concepts. It is because of Ahriman that we developed the intellectual soul in a materialistic way. Through him our inner life lost both its light and colour and grew shadowy, phantom-like. This meant that the capacity for error and untruth entered into the human soul for the first time. We could compare this inner world to the outer world and we could choose to see it how we wanted to see it depending on our point of view and we lost our connection to the spirit in nature and to the spirit in the cosmos. Both nature and the cosmos became more and more abstract.

In the Egyptian Mysteries the clairvoyance of the gods was known as Osiris. Ahriman is the Typhon/Seth who kills Osiris, kills our spiritual perception leaving Isis widowed. But Isis enters into our Intellectual soul in Greco Roman times to counteract this by giving birth to Horus: Horus or

Christ comes into the body of a human being during this epoch through the agency of Isis, Sophia, Mary, to seed in us, in our etheric body, as we stated above, the potential, the ego potential, to fashion the Intellectual soul into a body that is capable of using thinking to develop a philosophical view of nature and of the stars again in preparation for consciousness of the entire soul.

Now we could choose to cut ourselves off from the outer world of nature and the spiritual world and to live purely in our life of thought. This ability gave us freedom from the gods of nature, the lower gods and from the higher gods of the spiritual world but seeded the possibility for our uniting with the spirit once more in freedom because we could no longer be compelled by the spirit.

This inward gazing, however, not only gave rise to the ability to lie but also gave rise to egoism, or self-love. We developed the ability to lie through Ahriman and grew a self love through Lucifer who were both working below the level of our consciousness.

What lies between sensory perception - concept and thought - and the idea, is, as we have seen above, Ordinary Memory. Without it there can be no lasting impression and no thoughts about it. It is the faculty of memory that fluctuates between sense perception and thought. And it is in the realm of the etheric body or memory that we find Christ. Memory is in this sense, the other side of love. It is also where we find our ego proper or our lower ego.

If we are to find the spirit in the world in our time we must work our way to the spirit through a spiritualisation of thinking through the science of Pneumatology. Thinking must become an organ of higher sense that is selflessness, and memory must develop into an organ of love.

Thinking - Selflessness
Memory - Love

Selflessness and Love here have higher meanings.

If we are to achieve this transformation of thinking and memory we have to begin by working in such a way that we stimulate the will or the heart forces, by building up our store of spiritual concepts and creating thoughts that are pictures inside us. To begin with we can think about something that does not have a counterpart in ordinary sense perception, we can read the work of Rudolf Steiner regarding the cosmos and spiritual beings, this builds our concepts. Then, meditations such as the Rose Cross for instance help us to build pictures that are independent of the outer world, that are essentially a 'lie' because they don't accord with sensory facts. Having said that, this is how we use Ahriman against himself - this is how we transform the Intellect into Consciousness.

Why does this form of meditation transform the intellect?

Because in order to create such pictures as the Rose Cross or the Mercury Staff the will must become fully engaged in the thinking life. We must concentrate our efforts on creating something that does not exist in the natural world and this builds in us a strong conscious will. This will in the etheric body loosens thinking from the brain. The ego is carried, by way of the loosened thinking in the etheric body from its abode in the subconscious so that it becomes selfless - that is, it moves out of the physical body, primarily the brain. The ego in the free etheric body now forms a selfless organ of perception.

This is how we convert thinking to selflessness.

In the realm of the will or the Etheric Body in which lives our ego, we also find our karma, our memory of past lives, because it is the lower ego that brings the memory of all we have been with it from life to life. Here it is also where we find Christ the Lord of Karma. Christ Will lives in our hearts in our etheric bodies and it is through Christ that we can convert the wisdom of our thinking into love, in our hearts.

Converting Memory to Love.

How do we do this?

When we loosen our etheric body in meditation, and our thinking becomes a selfless organ of spiritual perception, because this thinking body (etheric body) is not using the astral body by way of the intellect, it is not only free of the brain but also, because it is not sensing by way of the sentient soul, it is desire-less and pure. That is why such a thinking/perceiving is called pure thinking.

After honing our will in this way through meditation we can rise up further, out of ourselves to consciously 'Love' or contemplate or create memory in a new way. We can unite our impressions of the spirit with our etheric bodies consciously and in doing so we can begin to perceive a higher light than Lucifer's dazzling light, we can see the wisdom of the world but not the egoistic wisdom of Lucifer, the wisdom of the Holy Spirit.

This Alchemical symbol shows the crucifixion of the wisdom of Lucifer/Intelligence of Ahriman (horned serpent) on the Tau symbol for life and spiritual resurrection - Holy Spirit.⁴



This higher Holy Spiritual wisdom then illuminates our souls so that we can connect consciously with the source of all religions with the archetype of selfless love - the Christ - who lives in all of us and who also inspires in us the true spirit of Brotherhood.

Thus do we prepare ourselves for seeing the pictures that the angels are trying to instill in us:

- The ideal of Pneumatology - seeing the spirit
- The ideal of Religious Freedom - seeing/feeling Christ
- The ideal of Brotherhood - seeing/loving/knowing the other

⁴ The Tau Symbol made by Hiram Abiff to bring all his apprentices together is a remnant of the knowledge, that in ancient times Tau was the symbol for life/resurrection of the spirit that unites us: Per Spiritum Sanctum Reviviscimus. The spirit, which we all have in common.

Tat Tvam Asi in Sanskrit is also connected to the lifting up of the etheric body as it means "That art thou," "That thou art," "Thou art that," "You are that," or "That you are," one of the Mahāvākyas (Grand Pronouncements) in Vedantic Sanatana Dharma. When one pulls the etheric body out of the physical body for spiritual perception what one experiences is 'I am that'. This is true self knowledge – to see all the memory stored up in the etheric body of all we have done and been outside us so that we say 'I am that!'. Only by first coming to terms with this threshold experience, which our Guardian angel shows us, can we work at purifying ourselves to the extent that we can use the purified Etheric body to unite lovingly with the universal spirit. This pure etheric body can breathe in a part of the whole, which is 'tat' or Holy Spirit/Brahman into the soul - the Astral body - so that it becomes Manas or Spirit Self.

Natural Science is the product of all our sense perceptions of the world; the concepts or pictures that are merely mirror images of the world that we create inside us.

But what happens to the spiritual counterparts of everything we see in ordinary perception? These die away in us, through the agency of Michael, who prevents us from seeing the spirit prematurely in a Luciferic way, which would leave us unfree. Michael destroys the complement, the after image, so that we are not compelled until we can freely work our way to spirit in full consciousness. Our thoughts are stripped of spirit, so they do not compel. That is why it is so difficult to get 'thinkers' to actually 'do' something.

If we are to discern the pictures of the future that are being created even now by our angels we have to use our thinking as a bridge to the spiritual world. We have to loosen our etheric bodies consciously. When we freely and consciously unite ourselves with the spirit filled ideals living behind everything in nature and behind the stars, we are already 'loving' them in spiritual terms, and our love for them, our uniting with them, inspires in us a desire to act on their behalf - to become co-creators.

In a sense one can imagine it this way - though it is an imperfect imagination:

The spirits of form (Elohim) are the architects whose task it is to create the ideal form for a great future temple. The grand design is the work of the spirits of form. To this end Elohim Jehova breathed the 'folk soul' ego into the human soul.

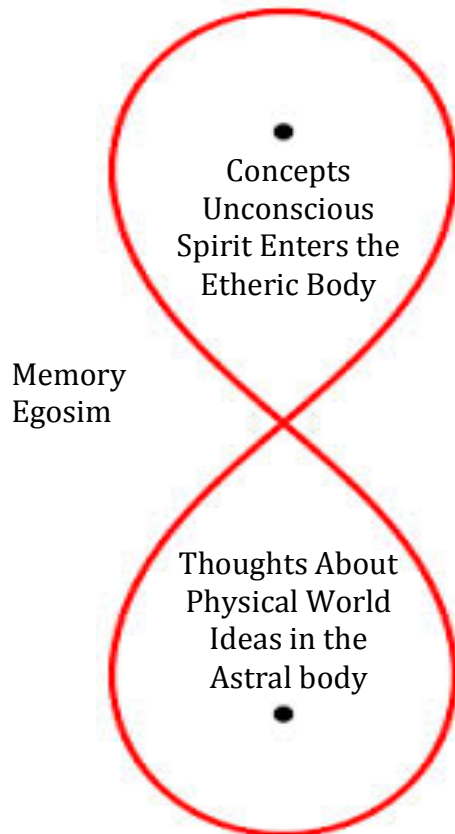
The individual angel is the draughtsman who draws up a plan painstakingly, including all the details necessary so that it can followed by the builder; all the small practical details, the measurements and weights etc. These are the imaginations that the angels create in our souls.

Human beings are the builders, the skilled workmen who, having seen the wonderful plans created by the angels from the grand designs of the spirits of form are inspired to transform these into reality. We are the artisans who accomplish the task of building the great temple, at the same time giving our own input and changing things as we go along because some things just are not practical in the real world, or because our skills mean that something more can be accomplished than had previously been envisaged. In a sense the first task of our angels is to help us make the leap from natural science to spiritual science - Pneumatology.

This diagram illustrates the difference:

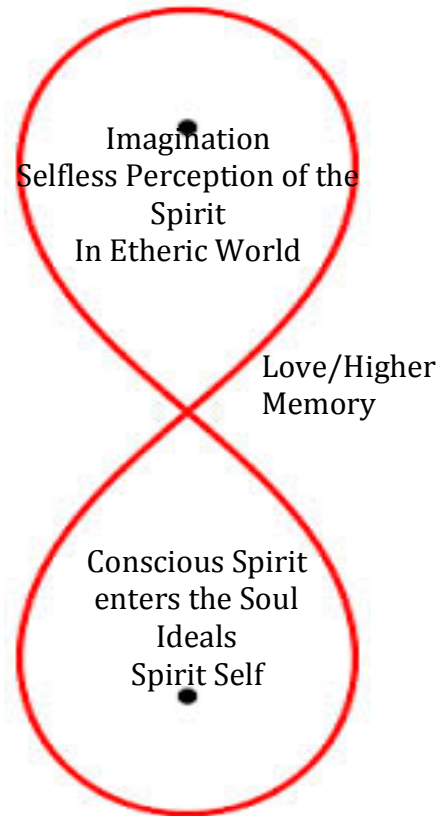
Natural Science

Senses/Feelings observe the
Physical World:
Observation/Thinking



Spiritual Science

Thinking transformed into an
organ of Perception
Contemplation



Spiritual Science is the foundation for Pneumatology. It helps us to find our way to the spirit behind the world through thinking so that we can cross the threshold into the spiritual world consciously and freely. In our time, in fact since the middle 19th century, we have been crossing the threshold unconsciously and this is associated with grave dangers.

The fact is, that we are already perceiving the spirit without knowing it with every sense perception, because we have risen with our egos just far enough. We are living in the world of imaginations but we are not in this world consciously and so we can't perceive the imaginations that our angels are creating for us in our souls.

One can liken it to lifting one's head above the clouds only enough to allow the forehead to be enlightened by the sun but not enough to see it.

The result is twofold: those ideals for the future social life of humanity may not become a reality at all because we are asleep to them and we pass them by, or if there are attempts born out of a half

conscious experience such as that which may come by way of the etheric body during sleep⁵ then they may be fraught with error because there is the danger that, through a lack of clarity we can fall prey to the temptations lying in our subconscious, the egoistic, selfish and materialistic inspirations of Lucifer and Ahriman in our etheric bodies.

The greatest temptation we face in the world today is the materialization of all that occurs in our head - pictures and thoughts - because these materialised thoughts and pictures, materialise our etheric body and prevent it from loosening so that we can rise up to consciousness. If this occurs we will not create the new social future of our earth evolution, the fourth sphere, but our thoughts, or parts of our souls those parts connected to the etheric body are instead seized by Ahriman and Lucifer to populate another sphere that is regressive, a sphere Rudolf Steiner called the Eighth Sphere, where the highest egoism will be cultivated. This is not the place to discuss this mystery though I have alluded to it in another lecture (The Michael Mysteries), except to say that it is in a sense a possibility that instead of creating a rise up to healthy social future, the imaginations of the angels will be turned into their very opposite - a future downfall of human social life into the 8th sphere.

*Here lies the great danger for the age of the Spiritual Soul. This is what might still happen if, before the beginning of the third millennium, men were to refuse to turn to the spiritual life. The third millennium begins with the year 2000, so it is only a short time ahead of us. It might still happen that the aim of the Angels in their work would have to be achieved by means of the sleeping bodies of men — instead of through men wideawake. The Angels might still be compelled to withdraw their whole work from the astral body and to submerge it in the etheric body in order to bring it to fulfillment. But then, in his real being, man would have no part in it. It would have to be performed in the etheric body while man himself was not there, just because if he were there in the waking state, he would obstruct it.*⁶

Today in our workshop we will explore what I mean when I say we are always living in the realm of imaginations and we will explore how we can become more conscious, how we can orient ourselves in the spiritual world so as to work towards a conscious experience of the pictures the angels are creating in us. Later, in the second part of this lecture we will explore what this has to do with the New Isis Myth given to the world by Rudolf Steiner and how we move from Self to community.

⁵ The Work of the Angels in Man's Astral body, Rudolf Steiner lecture Zurich 9th of October 1918

⁶ The Work of the Angels in Man's Astral Body Lecture by Rudolf Steiner 9th October 1918

PART II

THE NEW ISIS MYTH & THE SPIRIT OF COMMUNITY

Yesterday in our workshop we experienced spiritual perception, we tried to understand how we are always experiencing pictures, counter pictures of the world/sounds/feelings and how these move into us. I wanted us to have a sense for how we find the Etheric body, the Astral Body and the Ego and how we can orient ourselves in these before we applied them to truly perceiving the work of the angels.

In our workshop yesterday we saw how:

The Etheric body is experienced by becoming conscious of where we create concepts or mental images - seeing - Blue dot exercise for instance or the 'seed' exercise.

The Astral body is experienced by becoming conscious of where we hear sound inwardly: the inner narrator; sense/feeling - Geometry.

The Ego is experienced by becoming conscious of our warmth - feeling our own warmth differentiation.

In our workshop today we will work more outwardly to understand how:

- **The Sentient Soul can be transformed into an Intuition Soul through higher Thinking.**
- **The Intellectual soul can become transformed into an Inspiration Soul through higher feeling.**
- **The Consciousness soul can be transformed into an imagination Soul through higher willing.**

Rudolf Steiner tells us when we are born into physical existence we must develop three capacities in succession: First we must learn to walk, then we learn to speak, and only then do we develop our thinking. If we are to be reborn into the spiritual world we must work backwards to transform these capacities into spiritual powers. We learn to release the power of thinking in the etheric body from the physical brain, so that we can use it as an organ of spirit Vision as we saw yesterday. But we also can learn to release the power of speaking in the Astral body from the physical larynx in order to use it as an organ of Spiritual Hearing, and finally we can learn to release the power our ego itself from physical limbs/digestion, so that we can use it to develop a Spiritual memory, an intuitive power of understanding through remembering.

This leads us to what we are going to discuss today:

- The lower ego uniting with the spirit by way of the etheric body = Imagination. This also allow us to connect with the higher self - the spirit of another, and his/her present earthly life. So that we can see their potential for the future: Pneumatology/Spiritual Science.
- The lower ego uniting with the spirit in the astral body = Inspirations. This allows us to connect to the soul of another and his/her time before birth when they were in the spiritual world. This way we can understand their particular soul inclination: Religious Freedom.
- The ego uniting with the spirit in the realm of the ego itself = Intuitions. This allow us to connect to the present earthly ego of another and this ego's former incarnations so that we can understand our karmic ties: Brotherhood.

When we loosen the power of thought through our deep interest in what we don't see in nature and what we don't see in another human being, this power of thought becomes a selfless organ of imaginative perception as we saw yesterday. This organ perceives images that do not exist in the physical world but complement the physical world - the spirit. We see what lives behind nature as spirit and what lives behind and above the human being, his higher self - which in the spiritual world is one with a person's ego, but in the physical world is separated from it.

The power of sight and speech and the power of the ego can all become loosened through Devotion or love.

Let's take a closer look at this and recap a little.

The Holy Spirit that lives in nature and in the starry worlds above us is always one with our angels. Our angels direct and give charge to the elemental beings of nature (the thoughts of the gods) which enter into us with every perception. Similarly, every time we speak soul spiritual forces, Holy Spirit forces also flow into our nerves, and our spiritual organs uses these forces to make an imprint in us that is more inward than the imprints of perception.

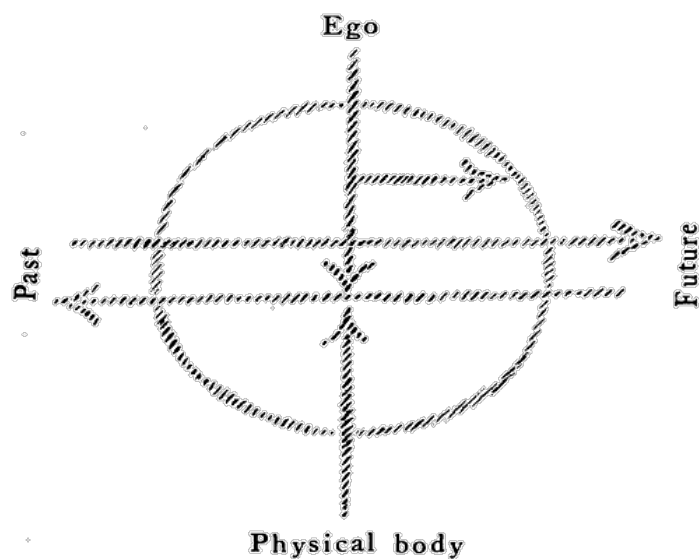
Another person's speech really enters into us, into our very souls but we are rarely conscious of it.

In the same way we have to quieten physical thought to perceive the 'unseen' through the organ of thought, the etheric body; we have to make the physical organs of speech inactive, if we are to hear the 'unheard' in the voice of another human being; we have to silence the organ of sound - the Astral body.

'Similarly, through devotion we can gradually separate out that power of the soul we use in language, in speaking. As I am speaking to you now, I am using a soul-spiritual force that flows into my nerves and speech organs and uses them. Through the exercises described above, we can unfold this same power when the entire speech and nervous system are completely inactive. In this way, we discover in the depths of our soul a faculty we know nothing of in our everyday life, because it is employed in speech and the use of our speech organs. When we are not using this faculty, it lies dormant deep within our soul, but in spiritual research, it is drawn up and separated by spiritual chemistry, so to speak, from our physical speaking. If we learn to live in this weaving, hidden activity of language creation, we can recognize what we may call, perhaps inaccurately, the perception of the inner word, the spiritual word. As soon as we can control this hidden power, we can also detach our thinking and feeling from our personality, leave ourselves behind, and enter the spiritual

*world. Then we can perceive feeling and willing outside ourselves just as we did within us. We begin to know beings of will and feeling in the spiritual world, and we can perceive our own willing and feeling only when they are immersed in these beings.'*⁷

Immersion and devotion in spiritual terms is love, it is the ability to unite our being with another being, to devote our entire soul to that being for a time. When we allow ourselves to unite with colour blue for instance we become imprinted by it, one with it, but what arises in our soul as a complement is the 'will' nature of the blue which we unite with our thinking body, This now enters into us more deeply to resonate in us like a feeling - it is the orange gold. We can then observe how our ordinary consciousness arises at this threshold, where we discard this complement and disabuse it of spirit. Ego consciousness occurs when two streams come together, the astral stream from the future (outside us), and the etheric stream from the past (inside us).



But higher consciousness occurs when we follow this complement, when we see it consciously and observe as it dies away into nothingness, because out of that nothingness something else arises - a consciousness of the spirit that has entered into us, a little portion of our higher ego has been carried into us by the elemental beings. We realize that by becoming conscious in this way we are uniting our soul with our higher selves and it is here that true speech is born.⁸

In **imaginings** we observe beings of will with our thought body

In **Inspirations** we observe and feel will beings and feeling beings with our Astral body

In **Intuitions** our I/ego is one with will beings, feeling beings and thinking/ego beings

- In **Imaginings** we observe the spirit, the higher self, Manas, (also the guardian angel) that hovers over another human being and that will enter them more and more in the future.
- In **Inspirations** we hear the living word in the soul of another human being in the present and we connect to the Christ in the other.
- In **Intuitions** we know our true karmic connection with another human Ego in the past, our karmic relationship through the Father.

⁷ Rudolf Steiner May 26 1914

⁸ Rudolf Steiner, 4th November 1910

How does all this connect to the New Isis Myth?

The Myth begins, Rudolf Steiner tells us, in the land of Philisterium, the land of those who are guided by materialism or the Intellect. On a lonely hill there stands a building, which is an open secret, meaning that it reveals the secrets of the mysteries openly for those who have eyes to see them. The centrepiece of the building is a statue that represents a group of beings: the ideal Christened human being, Lucifer and Ahriman. When people come to this temple to look at this statue, this being the age of natural science, which relies only on the senses and intellectual thought, they see only what is perceived through their physical senses and do not realise that this statue is only a veil for another statue, an invisible statue that stands behind it. This is the statue of the new Isis. The Isis of our age.

Some have heard about this invisible Isis and think that she must be 'signified' in the combination of the three beings. We could say that these people, fond of abstractions, say to themselves:

'These three beings together are like thinking feeling and willing which live inside the human soul and Isis being the human soul itself is invisible, in the same way that the brain must remain invisible if there is to be thought and reflection, or in the same way that the eye must be invisible if it is to see.'

In truth they have missed the point entirely! Why? Because the statue does not signify anything at all! It is something real in itself! The etheric Statue of Isis exists 'behind' the Representative of Man. This is a riddle that needs an answer. An answer, which only the human soul can provide, for it is a riddle, whose answer is evidence of the capacity for 'seeing' its solution, seeing as this capacity lies in the human soul itself. Those who have developed the ability to will their thoughts into this statue and to see this new Isis, realise that she is indeed asleep. She is a sleeping new Isis. Some are even able to read the inscription, which is found where the statue stands 'in readiness'. The inscription reads:

I am the Human being, I am the Past, the Present. Every mortal (who becomes conscious of his/her immortality- A.K.) should lift my veil!

One day a particular day a visitor comes to see the statue. He returns time and again to see it and he realises that he can have power in the world if he possesses it. For her part the sleepy Isis thinks that this visitor is a benefactor. In other words, she senses that he can see her and that he might disenchant her from her sleepiness. One day she even forms an illusion, which is shared by the visitor. They both believe that he is the father of a spiritual offspring she has. (This offspring is colour). But this fatherhood is not an actual truth. Actually the sleeping Isis knows nothing of the nature of her offspring and so she drags it throughout the world, in all its manifold colours, going into foreign lands with it, here and there, until she had drags it about so much it falls to pieces - fourteen parts to be precise.⁹ When the new Typhon/Seth (Lucifer), the visitor, notices this state of affairs he gathers the pieces together and with all his profound knowledge of natural science creates a whole being again out of the fourteen pieces. (Light) That is, he creates a being of luciferic light. He condenses the spiritual colours into light, light that obeys mechanical laws, the law of the machine, and creates an illusion of 'wholeness'. This light when it enters the soul looks like it has life

⁹ This is a complement of the earlier 14 in the Osiris legend which now makes 28 and it also points to twice the 7 colours of the rainbow taking in their complementary colours.

but it is dead. It enables the perception of a dead spiritual cosmos and a soulless nature through the nerves and senses. Since this dead mechanistic being of worlds has been created out of 14 pieces¹⁰, it can now reproduce itself in the human being fourteen-fold, in that part of the human being that Lucifer has created in the etheric body - the memory. That is, the human being can take nature, the world into itself and make many pictures of the material world, each stamped with a reflection of Lucifer, his light.¹¹

Isis for her part watches this process in a dreamy way. She knows that she is responsible for what has happened to her offspring because she has not realised its true nature. One day, however, she receives her original offspring again, in its true form, its genuine form - the Holy Spirit, which she receives from a group of elemental spirits, spirits of nature. But we are told she receives the Holy Spirit through an illusion - she sees only the original 'child' from which the numerous offspring of Typhon have been created, the physical light falling on objects. She has received the Holy Spirit when the elemental beings have entered into the soul but this is together with the Luciferic light perception. Isis however, becomes conscious of the spirit through them and this sudden clairvoyant vision (after image/Complementary colour) brings a realisation that she is still wearing the cow horns despite having become a new Isis. Part of her is still connected to the Luciferic spirit that has separated itself from the Cosmic Holy Spirit that strives to enlighten the Sun-being of Christ.

This clairvoyant understanding in the etheric body summons Typhon himself, Lucifer - some say Mercury, to her consciousness. Lucifer is summoned because he is found in the etheric body and when consciousness enters there we experience him.

Rudolf Steiner tells us this:

*'You see, for the pupil in occultism it is a question of experiencing himself in the ether body. And when the pupil has come to the point of experiencing himself in this way in the ether body, then this experience is indeed a profound one! It falls at once into two distinct experiences. It does not remain whole and single. And these two experiences have to be expressed by two words. We have to say that the pupil experiences first, death and second, Lucifer.'*¹²

Why does R.S call Typhon/Seth/Lucifer Mercury? Because Mercury is the occult Venus. This points us to the fact that in his task Lucifer/Typhon/Seth becomes ennobled as a healing spirit.

Now, because of the power of her clairvoyance Lucifer/Typhon is obliged to place a crown on her head, in place where the old gold crown had once sat, before it was torn from her by Horus in old Egyptian times. This crown is made of paper which has been embellished with all the wisdom of

¹⁰ This is related to the 28 human nerves - 14 come from Isis 14 from Osiris - corresponding to the 14 phases from new moon to full moon. 'Up to the moment when the moon began to work from outside, there had been no duality of sex. There had been only a human being who was both male and female. The division occurred first through the alternating influences of Isis and Osiris from the moon. Whether a person became male or female depended upon whether the Osiris nerves or the Isis nerves exercised a certain influence on the organism. An organism in which the Isis influence predominated was male, whereas a body in which the Osiris influence prevailed became female. Naturally, both forces, Isis and Osiris, work in every man and in every woman, but in such a way that in men the etheric body is female, while in women it is male. Here we have something of the wonderful Connection between the single being and the situation in the cosmos.'

Through Sun in the female we have the larynx, the male aspect, through the moon influence in the male we have the lungs, the female aspect.

8th September 1908.

It is interesting to note that the Hebrews developed the etheric body twice seven or fourteen generations.

¹¹ Do we see a connection here with computers in their picture making quality and their (Ram - Antichrist) memory? Instagram, Facebook etc. In the Apocalypse of John we read about the 'Image of the Beast', that is, the image of the human being as a 'beast' an animal, a being of matter only.

¹² Rudolf Steiner Lecture, 10 June 1912. <http://wn.rsarchive.org/Lectures/ManOccult/19120610p01.html>

natural science. In the mind's eye one sees this as the symbols of mathematics and geometry and also of writing - all symbols stripped of spirit. Isis may see the light of the Holy Spirit, the cosmic intelligence of Christ, but she is still cut off from the language that would connect her with the cosmos and the Divine Sophia who regulates and harmonises the cosmic intelligence from the Sun because external Natural Science and Theology are Luciferic.

The strength of her clairvoyance however enters deeper into her and enables her to gain an understanding of what is described in St John's Gospel as the Logos - the living Word - the spiritual language of Christ, the Cosmic Intelligence. At this point she understands the significance of the Mystery of Golgotha: that it has rescued the human soul from materialism and this understanding arises in her through the Johanne Gospel concerning the power of the Macrocosmic Ego who is the true Word in the soul. The power of the Mystery, the power of the Ego, now takes hold of the paper crown and changes it to a gold crown of genuine wisdom.

What the Word, the Logos, has come to be in the course of evolution can be understood only when the Logos is again related to the Christ and we become conscious of the fact that our body, being the instrument for utterance, forces the truth downwards to the point where, on our lips, it undergoes a partial death; we bring truth to life again in Christ when we are conscious that we must spiritualise the words, imbue them with spirit-reality. This means that we must be mindful of the spirit-reality — not take language merely as language, but at the same time 'think' the spirit-reality expressed in it. That is what we must learn to do!

What does it mean when he says we must think the spirit reality expressed in language?

As we noted before we are always making luciferic pictures of the world and the cosmos which become concepts, these concepts are judged and combined to create a thought - but we don't think in pictures generally, we think in words, but words that express our experience of concepts stripped of their spiritual nature. In our speech, though we are more connected with the physical body, we are sleepy. Speech is sleepy and dream-like. The cosmic Intelligence of the Gods, the death of the Holy Spirit in Geometry and the death of the Holy Spirit in Natural Science, were communicated through a language that was also dead.

"The evolution of the Consciousness Soul exposes the "Word" to danger from two directions. On the one hand it is made the vehicle of social understanding, and on the other it serves to communicate logical, intellectual knowledge. In both spheres the "Word" loses all value of its own. It has to be adapted to the "sense" of what it expresses. That the tone, the sound and the formation of the sound possess a reality of their own has to be forgotten."¹³

So our task is to be so **selfless** that we can allow the spirit to enter into our souls to find the Christ in us, the living word, so that our words can become infused consciously with the spirit of Christ.

At the same time we have to develop a true devotion and love if we are to unite with the Christ living in the heart of another human being. It is the Christ Spirit living in us that can connect us with the Christ Spirit living in the other.

If we are to hear the Word of the spirit living in another we have to quieten our speaking.

¹³ Rudolf Steiner, *The Course of My Life*, Chapter XXXIV

*If man can develop the forces that have an intimate relationship to his thorax, if, as regards the forces of his thorax he is sensitive to all that goes on in nature and in human life, then it is as if he came into direct touch with the outer world, with all that approaches him as elemental world.*¹⁴

If we hold back the air from our larynx, like we, in a sense, hold back the physical light from the eye to experience the spiritual light we will notice as we may have done today how we are always making gestures with our larynx in response to everything we see and every sound we hear coming from outside us, coming from the larynx of another. Just like we create afterimages in our etheric body, we create echoes, after effects of what we see and hear in our astral body and we feel this in the larynx in particular. But we don't notice it. We must become conscious of these 'feelings'.

Similarly if we are to experience not only the spirit and the soul but also the ego of another being we have to become conscious of its warmth and cold. We have to allow another being to feel warm or cold in us. Words and images are now accompanied by a sense for their warmth or coldness. Rudolf Steiner tells us that we sense the Holy Spirit as it is conveyed to us by our angels as 'mildness' in the soul, a quickening of the pulse, an enthusiasm - warmth!

It is this 'mildness' that we use now as a barometer for what we experience in another human being. This feeling of mildness, when united with Christ Love becomes an organ of perception.

*'The further stage in cognition is attained by making the power of love a cognitive force. Only, it must not be the shallow love of which alone, as a rule, our materialistic age speaks. It must be the love by which you can identify yourself with another being — a being with whom, in the physical world, you are not identical. You must really be able to feel what is passing in the other being just as you feel what is passing in yourself; you must be able to go out of yourself and live again in another.'*¹⁵

This causes us to feel pain.

*'All pain comes from not being able, from one cause or another, to permeate the physical body. And when something external hurts you, this is also because you are unable to 'unite' yourself with it — to accept it. Now, when one has attained the empty consciousness into which there flows an altogether different world from that to which one is accustomed, then, for such moments of inspired cognition, one is without one's whole physical man; this is then one large wound and hurts all over. One must first undergo this experience; one must endure the leaving of the physical body as actual pain and suffering in order to attain inspired knowledge. Of course, an understanding of such knowledge can be acquired without pain, and people should acquire this understanding apart from suffering the pain of initiation. But to acquire an immediate, spiritual perception — not a mere understanding — of what works into man from his life before birth, that is, of what he leaves behind in the spiritual world, one must cross the abyss of universal suffering and pain.'*¹⁶

This is the highest degree of selfless love we can feel, when we unite with the incarnations of another human being in the right way.

To recap:

We must loosen our etheric bodies if we are to see the Holy Spirit and to allow it entry in to our souls so that we can connect it with what lives in us in our etheric body and our present life. This spirit is what allows us to connect with the potential spirit living above and within another human being in their present life.

¹⁴ Rudolf Steiner 8th January, 1918.

¹⁵ Love, Intuition and the Human Ego 2nd February 1924

¹⁶ *ibid*

We must loosen our astral bodies if we are to connect to the spirit we experienced before birth to the Christ living in our hearts so that we can speak by way of the Spirit of Christ. This Christ Spirit is what enables us to hear the Christ Spirit in the heart of another.

And in the same way:

We must loosen our own egos if we are to experience, by way of The Christ Spirit the memory of our previous lives so that we can understand our karma our impulses and intentions - our Father. We experience our past Ego from a former life, which we carry with us into this present life in the element of warmth and it is also this element of warmth that unites us with the karma, the previous life of another Ego.

*'When, with developed consciousness, we attain the picture stage — 'imagination' — we perceive the etheric as weaving pictures. When we perceive the astral, we hear the music of the spheres which sounds towards us or, we might say, from out of ourselves. (For our own astral body leads us back to our pre-earthly life.) And when we advance farther to the form of cognition that attains the highest degree of love — when the power of love becomes a cognitive force — when, to begin with, we see our own existence flowing from a former life on earth into this present life, we feel this former life in the normal differentiation of the 'warmth-organism' in which we are living. This is real intuition. We live in this. And when some impulse arises in us to do this or that, it does not only work, as in the astral body, out of the spiritual world, but from still farther back — from our former life on earth. Our former life on earth works into the warmth of our organism, and kindles this or that impulse.'*¹⁷

*'Man has his physical body through which he lives at each moment in the present physical earth. He has his etheric body through which he lives continually in a time-process extending back to a little before his birth, when he drew together this etheric body out of the general cosmic ether. He has his astral body through which his life extends over the whole period between his last death and his last descent to earth. And he has his ego through which he reaches back into his previous life on earth.'*¹⁸

Thus does the former ego 'proper' from previous lives (Father) unite with the higher self/Ego (Spirit) of the future, through the auspices of the True/ego (Christ) in the present.

In a sense we could say that it is through us and the Christ in the soul that the Father living in the body of nature, also unites consciously with the Father in the body of the human being, to infuse the physical human body with spirit.

"I am the way and the truth and the life. No one comes to the Father except through me." John 14:16

*'What we can regard as the earthly elements — the solid, liquid, gaseous and warmth elements — is permeated everywhere by what can be designated as the etheric, the astral and the 'ego-like', i.e. what is of like nature with the ego. In this way we see the connection between man's members and the universe, and gain an idea of the extent to which man is a 'portion' of time, not only of space. He is only a portion, or section, of space in regard to his physical, bodily nature. For spiritual perception the past is continually present; the present moment is, at the same time, a real eternity.'*¹⁹

¹⁷ ibid

¹⁸ ibid

¹⁹ ibid

Our karmic bond with another human being comes by way of pain and suffering. We sacrifice our own individual existence, we loosen our egos, our own moral force, our warmth in order to unite with the ego of another human being and to perceive the moral forces working in them.

All of these experiences can only occur in our time by way of consciousness and understanding of the spirit.

When our concepts thoughts and ideas are spirit filled realities, that is, when we perceive the spirit and allow it to be born again as new ideas, a new language must arise to express them. Pneumatology is the science of the spirit, which creates a language to express the spirit so that it can be understood in living imaginations that become words and deeds.

The great teachers of humanity like Rudolf Steiner and Christian Rosencreutz who could perceive the spiritual word not only with the faculty of imagination but also with the faculty of inspiration and intuition, have imparted to us what has become Spiritual Science. We must learn to see/hear/feel within us the ideals living in Spiritual Science.

'Spiritual Science is there to impart, in every domain, the stimulus connected with the deepest spheres of human life. In this sense, Spiritual Science will fulfill the dreams of the greatest men. It will be able to conquer the supersensible worlds through thought, and so to pour out the thoughts into sound pictures so that speech can again become an instrument for communicating the vision of the soul in supersensible worlds. Then Spiritual Science will fulfill, in ever-increasing measure, a saying relating to this important region of man's inner being: 'Immeasurably deep is thought, and its winged instrument is the word.'²⁰

Every idea that does not become an ideal, every word that is not 'winged' in a true perception of the spirit in the world and a true expression of the language of the stars (the true word) kills something in the soul, it either kills the living image of the spirit, or the living word in us.

The new heart language the 'Ur' or as some alchemists have described, the 'bird' language, will express the spirit warmed by the ego, this spirit will unite those of like-mind-heart in a new community, a new Jerusalem.

One can see by the above that it is in a sense through a Christened hearing and speaking - through true Conversation, that we can unite the spirit with our soul and the spirit with the soul of community.

That is how we move From Self to community through Christ - the Word.

We saw how this can work during our Goethean Conversation today!

It is for this reason that in Goethe's fairy tale of the Green Snake and the Beautiful Lily we have the words:

"Whence came you hither?" asked the golden king. (Earthly wisdom)

"Out of the clefts where gold dwells," replied the serpent. (Lucifer)

"What is more glorious than gold?" (what is more precious than earthly wisdom)

"Light!" (the Holy Spirit light)

"What is more quickening than Light?" (What brings us higher understanding)

²⁰ Rudolf Steiner Lecture, January 20, 1910.

"Conversation!" (uniting with the ego of Christ with love)

Isis/Anthroposophia is the higher Wisdom of Sophia on earth. Sophia is the larynx of the Gods. In our time Anthroposophia lives in our soul in the realm of the Word in us, in the human larynx. She is the silent goddess who fashions organs of consciousness that can unite us with the Christ. She wishes therefore to come into our hearts, she knocks on the door to our hearts to loosen us in the same way that in Rudolf Steiner's Fifth Gospel, the Solomon Mary overshadowed by the Luke Mary (Anthroposophia) prepared the soul of Jesus of Nazareth for the birth of the Christ in him. She did this by listening with her larynx. By being silent, by allowing her larynx to resonate with the words spoken by the Zarathustra. It was this 'listening' that loosened his ego.

She is also able to help us to unite the Christ in our souls with the Holy Spirit in the same way that the Solomon Mary united the 12 apostles with the Holy Spirit in the cenacle at Whitsun. This individualised spirit of Christ living in us can then unite with other Christ spirits in a community, which can speak the same language. Now speech is important!

And in the same way that the Holy Spirit (higher breath) of Christ (higher Word) could now be spoken by the apostles with the mediation of Anthroposophia/Solomon Mary working amidst the twelve, so too can we speak in the Spirit of Christ by way of the Anthroposophia working in our souls when we join in communion.

But that sense of being firmly rooted in the spiritual world is experienced when by earnest striving man attains what I have called the "deep silence of the soul." As regards the force which normally serves him as modified breathing-power, man must learn not to spend this power in the breathing-process for forming words of vocal speech but, as indicated in "Knowledge of Higher Worlds and its Attainment," to hold back what wants to pour itself into words. At the same time, however, he must strive inwardly to maintain that activity which otherwise finds its outlet in the spoken word. This is how he must achieve the inner silence. And when the soul does not stop at point 'nought' of this silence, but descends still more deeply into the negative region of silence, to the level below experienced silence, when by the strength of the spirit we hold in check the forces which want to press on into our breathing and our speech, and when at the same time we inwardly foster the impulse to speak but hold back the words before they take possession of the larynx — to put it differently, if we practise silence while developing the inner potentiality of speech — then we not only gain an inner stillness but the deep silence of the soul. In its relationship to speech, to the spoken word, which sounds in the outer, physical world, this deep silence corresponds not merely to the degree of 'nought,' but to the negative potency. Then out of this deep silence there sounds what the spiritual world has to say to us, what — to use an ancient word — the Logos wants to reveal from out [of] the universe. Then we no longer speak, but have become the instrument through which the Logos speaks.²¹

For it is not Christ we lack, according to Rudolf Steiner, it is the Sophia of Christ, the consciousness of Christ the living Word/Logos and the ability to speak in his spirit.

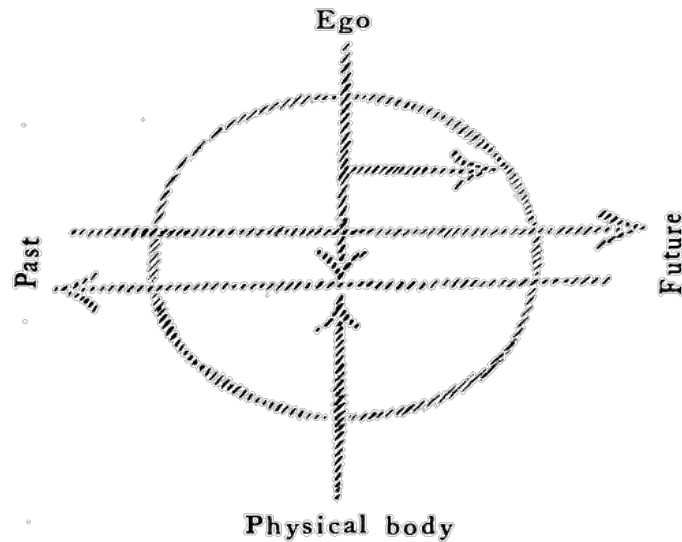
St John at the foot of the cross was asked to take the Sophia into his soul, to breathe the spirit into his soul and through her to voice the 'words' of his gospel which correspond to the true living spirit of the Logos. This was an archetype of what we must all accomplish. We bring together again what had become polarised by Lucifer and Ahriman since Lemurian and Atlantean times - the spirit.

'After both have been laid aside — both Earth-world and Star-world — Man stands before himself as a being of Soul and Spirit. Here he is no longer World; here he is in the truest sense Man. To awaken to what he here experiences is Self-Knowledge, even as it is World-Knowledge to awaken to perception in the Sense and Thought organism.'²²

²¹ Rudolf Steiner Lecture 21 April 1923

²² Michael Mystery Chapter 15 http://wn.rsarchive.org/Books/GA026/English/APC1956/GA026_c25.html

I am the past, the present and the future...



True human Love is a union with the immortal.

Every mortal (who discovers his immortality) should lift my veil.

That is why Rudolf Steiner tells us that our task is to harvest from the mortal world fruits for the immortal.

The Michaelic elemental beings who make this possible - the thoughts of the angels - are represented in the statue of the Representative of man by that funny little being that is carved out of the top left hand corner of the statue, a kind of modern day half serious half humorous creature. He reminds me of Asmodeus without which the Temple of Solomon could not have been built. Asmodeus is the king of the elemental beings. Here he has the task of pointing to the Isis statue and I mean this quite literally. If one could hear this being, Rudolf Steiner tells us, one would hear it say that human beings have strayed far from the true nature of language and the word because of Intellectual thinking and abstraction. This being would go on to say that the a perfect example of what is happening to human beings today is secreted into the image of the owl staring into a mirror which is connected to a being called Till Eulenspiegel, a buffon who enacts all sorts of foolery because he takes things literally. Words, ideas and ideals have been removed from their original source and because people don't know this they behave like Til Eulespiegel. They use language foolishly.

Wisdom, the fundamental essence of the Goddess Isis or Pallas Athene, has been estranged from the human soul, which only knows the symbol of wisdom, the owl. But the owl that sees only itself expressed in the mirror is the wisdom of natural science which only sees the inward mirrored concepts of the physical world - natural science sees nothing but an image that is not real and calls this wisdom, a wisdom that becomes language - a materialised word.

One could say that this being is saying that if we want real knowledge, real wisdom we have to awaken Isis.

*'We must approach Luciferic Natural Science and seek there the coffin of Isis; in other words, in what natural science gives us we must find something which stimulates us inwardly towards imagination inspiration and intuition. In this way we acquire the help of Christ within-Christ, who remains hidden for us in darkness if we do not illuminate him with divine wisdom.'*²³

Christ lives between Lucifer and Ahriman in our souls and in the statue of the Representative of man. Hidden behind all three, somewhat between Lucifer and Ahriman and resting alongside Christ and just below the Elemental being lies the sleeping Isis. She is there invisibly and perhaps a little humourously, the little elemental above looks on wondering if we are going to use our abstract thinking and language to concoct an idea that she is merely symbolic when she is not symbolic at all. He will laugh at us if we do because she is really there and if we do see her this means we are not Lucifer but the prince charming that has come to awaken her from sleep! Because we are at once Isis and one with the awakener the Holy Spirit!

Only by awakening to the spirit through a thorough inner schooling can we work consciously in the day with the three aims that our angels picture into our astral bodies every night in our sleep:

Brotherhood - body - Father
Religious Freedom - soul - Son/Christ
Pneumatology - spirit - Holy Spirit

If we do not allow our angels to come with us into sleep because we have been sleepy in the day then they are obliged to create the pictures in our etheric bodies. They cannot rise with us in sleep.

Those who deny the Father show that they have some form of sickness in the bodily nature. This is like the sickness we see outwardly in the body of society - where survival of the fittest and selfishness reigns because the ideal of brotherhood has not yet begun to work in the world.

Finding Christ in life is a matter of karma but for those who deny Christ it is a calamity. Soul sickness is the result and we see a counterpart of this in the world today where wars of religion, one religion against another, are ongoing. We are living in Calamitous times because the ideal of religious freedom has not yet begun to work in the world.

Those who deny the Holy Spirit have a dullness of spirit, in other words, they do not possess the ability to see the spirit and they don't even have enough spiritual faculties to believe that it exists - they are sleeping. We see this illustrated all around us in the materialistic world view, a world that denies the spirit will not develop Pneumatology - a science of the Spirit.

An inability to connect with the spirit in one life leads to an inability to find Christ in the soul in the next, which in a later life will result in a physical sickness. Spiritual science can work to

²³ Rudolf Steiner, Lecture 24 December 1920

remedy this situation if it is taken up by the intellect but by the whole human being, that is by the will - the consciousness soul.

In Spiritual Science — where the existence of the Divine in the realm of the supersensible cannot be a matter of doubt — the question may be asked : What is it that makes a man deny the existence of the Divine — the Father God in the Trinity? Spiritual Science shows us that in every case where a man denies the Father God — that is to say, a Divine Principle in the world such as is acknowledged, for example, in the Hebrew religion — in every such case there is an actual physical defect, a physical sickness, a physical flaw in the body. To be an atheist means to the spiritual scientist to be sick in some respect. It is not, of course, a sickness which doctors cure — indeed they themselves very often suffer from it — neither is it recognised by modern medicine ... but Spiritual Science finds that there is an actual sickness in a man who denies what he should be able to feel, in this case, not through his soul-nature but through his actual bodily constitution. If he denies that which gives him a healthy bodily feeling, namely that the world is pervaded by Divinity, then, according to Spiritual Science, he is a sick man, sick in body.

There are also many who deny the Christ. Spiritual Science regards the denial of the Christ as something that is essentially a matter of destiny and concerns man's soul-life. To deny God is a sickness; to deny the Christ is a calamity. This must inevitably be the view of Spiritual Science. To be able to find Christ is a matter of destiny, a factor that must inevitably play into the karma of a man. To have no relationship with Christ is a calamity.

To deny the Spirit, the Holy Spirit, signifies dullness, obtuseness, of a man's own spirit. The human being consists of body, soul and spirit; in all three there may be a defect. Atheism — denial of the Divine — denotes an actual pathological defect. Failure to find in life that link with the world which enables us to recognise the Christ, is a calamity for the soul. To be unable to find the Spirit in one's own inmost being denotes obtuseness, a kind of spiritual mental deficiency, though in a subtle and unacknowledged form.²⁴

For it is the individualised spirit in the self that in uniting with Christ can unite us all in spirit. The important aspect of this is that we create true spiritual pictures of others inside us, that are filled with understanding for their potential, for what lives in them now and in the past. We bring these pictures of others into ourselves so that we can mirror these back to the community to strengthen it. This is a sun community. Why do I say that? Because it is the counterpart of what happened during old sun when the central light of the Kyriotetes, the spirits of wisdom, was rayed out to the Archangels at the periphery who rayed this back as light into the centre as a gift for the cosmos.

Let us imagine the Spirits of Wisdom situated at the centre of the Sun absorbed in contemplation of the vision of the sacrificing Thrones; and by reason of this vision, radiating forth their own being; and receiving back their radiating being which they sent forth, receiving it reflected back from the surface, so that they receive it back as light. Everything is illuminated. What then do they receive back? Their own being surrendered by them became a gift to the Macrocosm, it was their inner being. Now it rays back to them; their own being meets them coming back from outside. They see their own inner being outspread in the Cosmos — and reflected back as light, as the reflection of their own being.²⁵

Our task is to take the light of wisdom - the Holy Spirit - that rayed into us we connect with our inner being where lives Christ the being of Love, converting this light of Wisdom into the warm Christ Love which is then rayed back to the community at the centre, enlightening and warming it. Only such a community can then become a new human SOUL (a community of brothers and sisters not in blood but in spirit) from which gifts are rayed out to the cosmos. I leave you with these words by Rudolf Steiner:

In purest outpoured light
Shimmers the Godhead of the World

²⁴ How do I find the Christ – Lecture by Rudolf Steiner October 16th 1918

²⁵ Rudolf Steiner Lecture, 7th November 1911

In purest love for all there is
Outpours the *Godhood* of myself
I rest within the *Godhead* of the world
There shall I find myself
Within the *Godhead* of the world.

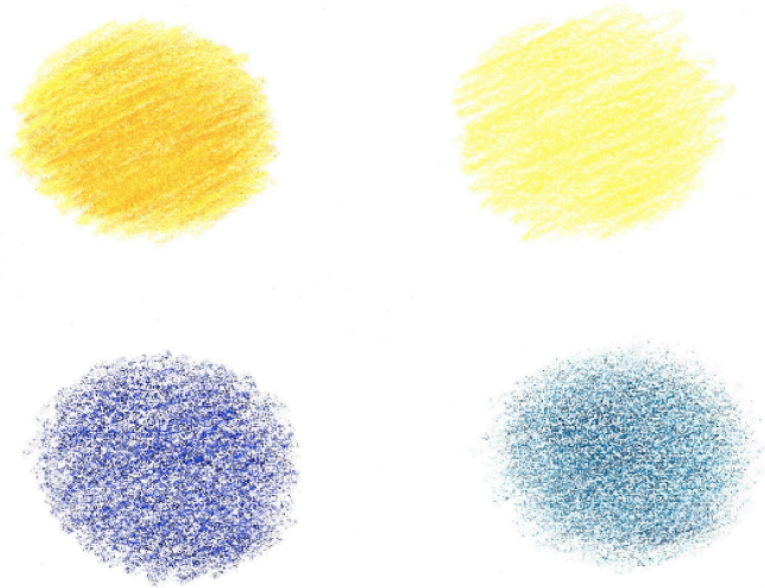
and

The healthy social life is found
When in the mirror of each human soul
The whole community is shaped,
And when in the community
Lives the strength of each human soul.²⁶

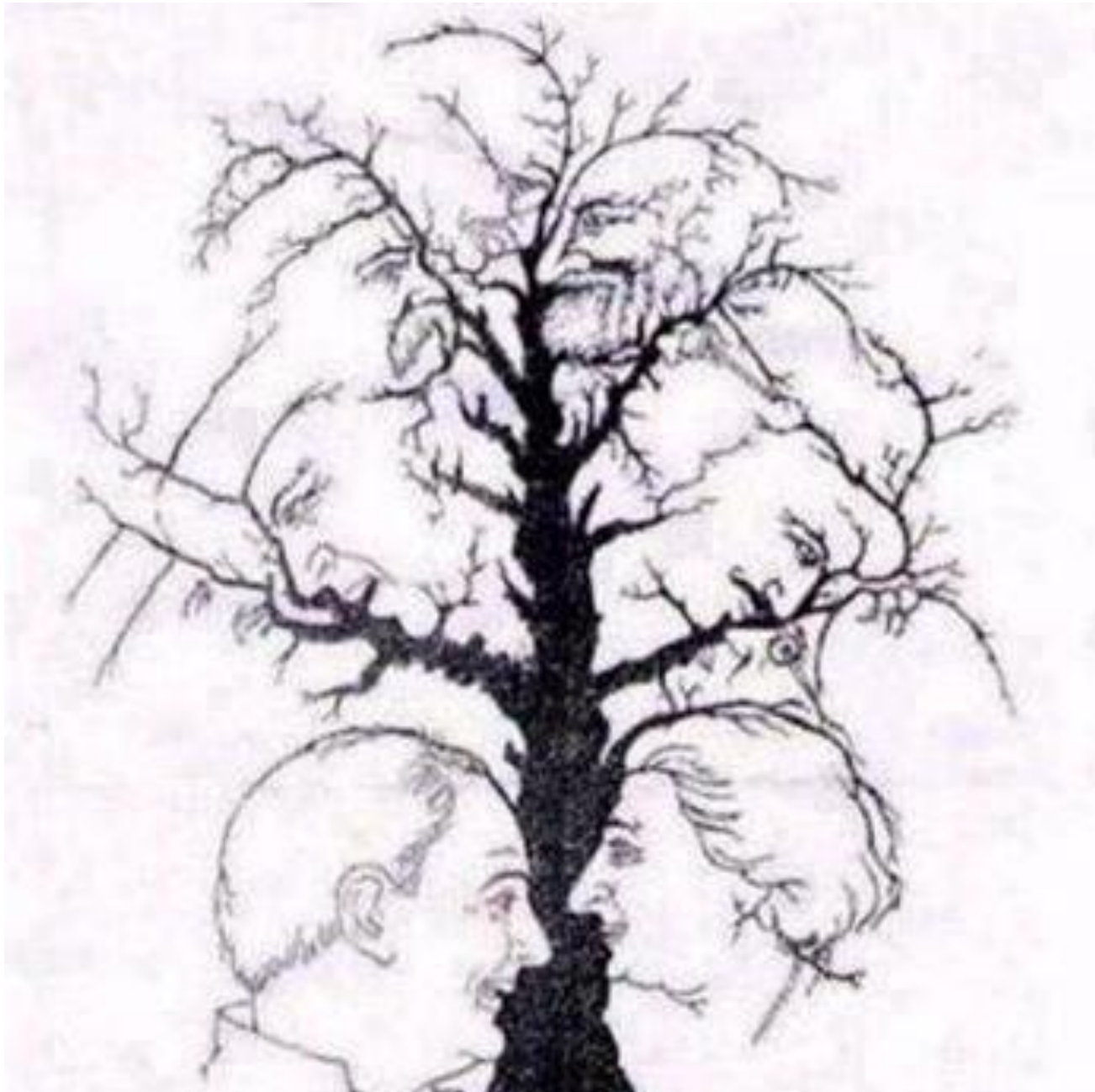
Thank you.

²⁶ Reordering of Society – The Fundamental Social Law an Essay by Rudolf Steiner GA34

Seeing Exercises



Try to observe what weaves between the colours.



How many faces can you see? This is an exercise in perceiving the 'in between' the etheric world.

1- Look at the yellow point
for 10seconds.

2- Look Here
Then 

