

**The Mystery of Christosophia
and the
Development of the Human Heart**

Lecture by Adriana Koulias (2nd Edition)
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This weekend we are exploring the deep mysteries of the human heart. My contribution will be to guide us on a journey towards understanding how the Being of Anthroposophia has mediated and continues to mediate the Divine Cosmic Wisdom into human souls in order that this wisdom might fashion a new Etheric Organ of Imaginative and Inspirative Cognition.

This journey will be undertaken in two parts.

Part 1

Will recap on what we know concerning the being of Anthroposophia and her relationship to Christ. We will explore the two mystery streams in human evolution that have been responsible for disseminating the Divine Cosmic wisdom.

Part 2

The second will explore how the two great initiates; Christian Rosenkreutz and Rudolf Steiner, have come together in Spiritual Science in order to help to unite both streams in human beings. We will see how it is only through this unification that the human being can fashion the human soul and, as a result, a new soul organ, the Etheric Heart, an Organ of cognition that will enable a communion with the Christ Being. This transformation of the human soul, facilitated by the being of Anthroposophia through modern Spiritual Science (Anthroposophy), also transforms her into a new being; we will see that what is achieved by human beings in uniting the two streams in the individual soul will be separated out and seen objectively as a rebirth of the being of Anthroposophia – as ‘Christo-Sophia’ i.e. the wisdom of Christ in the soul.

Once more I must remind us of the words of our great teacher Rudolf Steiner concerning the study of Anthroposophy. He told us that we must approach Anthroposophia as a living being with whom we unite our minds and our hearts. She possesses truths that she offers us from two directions. We must unite these truths by taking them into our thoughts, as they are presented to us by Spiritual Science, and we must allow these truths to kindle a fire of enthusiasm in our hearts and wills. For it is only when we have turned these thoughts into living pictures that warm us with pulsations of life that we bring about the conditions necessary for the birth of an understanding of what she so freely gives us.

Before we start I would like to quote from the Foundation Stone Meditation, hopefully at the end of these lectures we will have understood these words better:

At the Turning point of Time
The Spirit-Light of the World
Entered the Stream of Earthly Being.
Darkness of Night
Had held sway;
Day-radiant Light
Poured in the souls of men;
Light that gives Warmth
To simple Shepherds Hearts
Light that enlightens
The Wise Head of Kings (Magi)

O Light Divine
O Sun of Christ
Warm thou
Our Hearts
Enlighten Thou
Our Heads,
That good may become
What from our Hearts would found
And from our Heads direct
In Conscious Light-filled
Willing

So let us begin our work together with Anthroposophia, who is with us insofar as we try to understand what she gives us, in the right frame of mind, and the right mood of heart.

So we shall start as always with a question:

What is the Nature of the Being of Anthroposophia?

Rudolf Steiner first spoke about the being of 'Anthroposophia' in his inaugural lecture at the First General Meeting of the Anthroposophical Society in 1913.¹ Anthroposophists had to learn to see Anthroposophia as a living being in the same way that the Greeks saw her as Sophia, and the poet Dante saw her as Lady Philosophy. In a different lecture² he told us that Anthroposophia is a human being that has a destiny.

This morning we will recap on what we know concerning the being of Anthroposophia in order to form a firm foundation for this study.

Various indications by Rudolf Steiner, Sergei Prokofieff and Emil Bock can give us a good *living and breathing* picture of the nature of this being. For the benefit of those not familiar with this mystery we will commence our exploration at the beginning.

We can come to an understanding of the being of Anthroposophia by taking what Rudolf Steiner tells us of the Nathan Soul as a starting point: Rudolf Steiner tells us that the Nathan Soul was comprised of paradisal, Etheric forces (Chemical Ether and Life Ether) and that like the human being the Nathan Soul had passed through the four planetary stages of Saturn, Sun, Moon and our present stage, Earth. It was on Earth during Lemurian times that these forces, which made up the Nathan Soul, were separated out from Adam:

Nathan Soul – Earthly Adam

These forces were kept back before the effects of the 'Fall' and protected in the Mother Lodge of Humanity – in the Sun lodge, or the sphere of the Sun.³ I have discussed in previous lectures the relationship between the being of Anthroposophia and the Nathan Soul – that the being of Anthroposophia is *one and the same* as the Heavenly Eve, or that aspect separated out from the Earthly Eve, the heavenly twin of the Nathan Soul.⁴

Heavenly Eve (Anthroposophia) – Earthly Eve

We will now explore the nature of the Nathan Soul and the Heavenly Eve.

Rudolf Steiner connects the Nathan Soul with the Archangels.⁵ This is because the Nathan Soul's pre-fall Etheric body is of like-substance to the Life Spirit (spiritualised Etheric body), which is only acquired in its cosmic fullness by the Archangels.⁶ The Nathan Soul has therefore a kinship to the sphere of Archangels through the embodiment of Sun Laws. We are told by Rudolf Steiner that these 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 Michael that enabled the Nathan Soul to become the bearer of the Christ being in the cosmos, to be His Astral garment accompanying His descent from the Sphere of the Stars to that of the Planets and to the Moon Sphere. In order to do this the Nathan Soul had to sacrifice his

¹ Rudolf Steiner The Being of Anthroposophia Berlin, February 3 1913

² Rudolf Steiner The Anthroposophic Movement Lecture Seven Dornach 16 June 1923

³ 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

⁴ See present author's lecture Earthly Eve and Heavenly Eve and their connection to the Mystery of Isis, Mary, Sophia

⁵ Rudolf Steiner – The Four Sacrifices of Christ

⁶ Sergei O Prokofieff – The Cycle of the Year as a Path of Initiation page 46

Archangelic nature and also his Angelic nature,⁷ finally incarnating into the physical body of a human being on earth as Jesus of the Luke Gospel in order that he might participate, when the time came, in the fourth sacrifice of Christ - the Mystery of Golgotha.

The Heavenly Eve, like her twin the Nathan Soul, had a similar nature - the nature of an Archangel due to the embodiment of similar laws⁸ - and also a similar destiny.

What then could have been the Destiny and Task of the Heavenly Eve?

The Heavenly Eve was also preserved for a lofty task. This being, composed of the pre-fall forces of the Earthly Eve, had a nature particularly suited to the task of bearing the forces of another sublime being of the cosmos – the unifying forces of the Divine Sophia.

In the same way that the Nathan soul was destined to become the bearer of the Masculine individualising force of the universe - the great and mighty Macrocosmic Christ being – the Heavenly Eve would have the task of becoming the bearer of the Feminine unifying wisdom of the universe.

Nathan Soul – Masculine – Christ Bearer
Heavenly Eve – Feminine – Sophia Bearer

How did the Heavenly Eve accomplish this task?

The Heavenly Eve, like the Nathan Soul would have to make her descent to earth by performing sacrifices in order to incarnate briefly into a human physical body at the turning point in time alongside her heavenly twin. She too, would have had to make a descent 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 being of the Divine Sophia), and also sacrificing her Angelic nature in order to become a human being.

And in the same way that the Archangel Michael participated in the macrocosmic sacrifices of the Nathan soul, in bearing the Sun Being of Christ, Michael, as the mightiest son of the Sophia, would also participate in the sacrifices of the Heavenly Eve as she made her descent to Earth. The difference being that the Heavenly Eve’s descent did not so much occur in the macrocosm, it was a descent into the microcosmic aspect of the 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.⁹ This substance of the Heavenly Sophia is the composite Wisdom, or creative world thoughts 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

⁷ Rudolf Steiner Lecture December 30th 1913

⁸ ‘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.’

⁹ Sergei O Prokofieff - Heavenly Sophia and the Being of Anthroposophia page 77

Cosmic Intelligence of Christ. It was Michael's task to administer this Intelligence until the time came to sacrifice his dominion of it to humanity.¹⁰

Two preparatory steps were needed before this could be achieved in its fullness.

1. Casting out of Lucifer from Old Moon:

We must remember that it was Michael who, working with the Jehova-Elohim (whose task was to implant the ego in the human being), cast Lucifer down to Earth from Old Moon. This began a process which ended in Lucifer tempting the human ego into the Astral body – known in Biblical terms as 'The Fall'. This casting out of Lucifer was important, since it was to be through this Luciferic temptation that human beings were able to acquire freedom, through a differentiation into sexes and the creation of the human brain and spinal cord. The mighty being of Michael knew this was important since the brain was needed if human beings were to develop that independent faculty of logical thinking necessary for understanding the 'Cosmic Intelligence' since it could only become the possession of human beings when it was taken up in full consciousness and in complete freedom.

2. The descent of Heavenly Eve:

The second step towards Michael's sacrifice of the Cosmic Intelligence entailed the descent of the Heavenly Eve to Earth. Her task was to carry the Wisdom into the human soul that would enable the human being to transform the Astral body (thinking feeling and will) and so develop the human faculties capable of *receiving* and also *understanding* the Cosmic Intelligence sacrificed to humanity by Michael. In other words, the Heavenly Eve had the task of carrying the necessary forces into the human being that could create a soul chalice (Grail) into which the Archangel Michael could pour the Cosmic substance of Christ. It was therefore necessary for the Heavenly Eve, the bearer of the Wisdom of the Divine Sophia, to descend from the Sun accompanying the cosmic descent of her twin soul, the Nathan Soul, bearing the being of Christ.

We can say, therefore, that the Heavenly Eve is like a beacon that lights up in the human soul to enable the descent and understanding of Christ.

She was responsible therefore not only for creating a soul vessel in human beings (Astral body), she was also responsible for creating a physical vessel, through her incarnation as Mary, mother of the Luke Jesus.

How does the Heavenly Eve Create the Soul vessel in human beings?

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 first four cultural Epochs of our Post Atlantean Age thus:

Persian Times

Before the Heavenly Eve made her descent to Earth she was responsible for reflecting the forces of Soph-'Ea' to humanity, so that the Persian initiate in the Zoroastrian mysteries could form an understanding of the Sun '*Life*' forces capable of creating the human brain as an expression of the work of Ahura Mazdao, the great Sun being.¹¹ This was a reflection of the first Sacrifice of

¹⁰ Rudolf Steiner – The Archangel Michael

¹¹ Rudolf Steiner, *The Gift of Isis Berlin February 5 1913*

Christ, when he entered the sphere of the stars that related, microcosmically, to the human Astral body.

Egypto-Chaldean Times

She began her descent from the sphere of the Sun, through the planets, moving towards the sphere of the Moon. Rudolf Steiner tells us that at this time the Initiation of Isis gave candidates the ability to gaze into the world of the Harmony of the Spheres¹² with understanding, that is, to that sphere in which the Christ or the Cosmic 'Word' could (due to the second sacrifice of Christ) now be found – in those regions where the spheres are resounding through space by way of the 'Sound' Ether – the planetary spheres.

Once the Heavenly Eve had reached the threshold of the Moon sphere, the sphere of the angels, she sacrificed her Archangelic nature and as an Angel began to enter directly into the human Astral body, in particular the Sentient Soul¹³ of human beings, carrying with her the forces of the Divine Sophia. This unification of the human Sentient Soul with the forces of the Divine Sophia created the Heavenly Eve's Physical, Etheric and Astral sheaths. At the same time this unification stimulated forces in the soul that were capable of knowing God. This understanding full of feeling/reverence created an independent being whose Physical, Etheric and Astral bodies contained all that the human being had accomplished through having experienced the Sophian Wisdom. This wisdom was reflected back and seen by the priests of ancient Egypt who called her 'Theo-Sophia'.¹⁴

Greco Roman Times

When the Heavenly Eve, the mediator of the being of the Cosmic Sophia, passed through the human Intellect in Greco Roman times, she was born for the first time as an Ego bearing human being (Luke Mary) and was able to fashion her own Sentient, Intellectual and Consciousness Souls, creating a possibility in human beings for the development of the Intellectual Soul and part of the Consciousness Soul. This development enabled the human being to understand the world and this wisdom was made objective and known as 'Philo-Sophia'.

Anglo Germanic Times

Since the year 1413 the Heavenly Eve has had the task of entering further into the developing Consciousness Soul, that is, the consciousness that lights up in the will. Her task in the Consciousness soul has been to inspire human beings to acquire a conscious wisdom through a unification of will with feeling and thinking, thereby bringing to fulfilment the perfection of the entire Astral body, that is, transforming it into the body of a Virgin Sophia, a purified vessel, a Grail for the inoculation of the Holy Spirit individualised - the Spirit Self.

This passing of the Cosmic Sophian Wisdom through the Consciousness Soul created both the possibility for the spiritualisation of the entire Astral body and the creation of a new objective being which was introduced to the world through the work of Christian Rosenkretz and Rudolf Steiner. The Ego of this being incarnated during the Christmas Conference into the physical and soul sheaths of the Anthroposophical Society and is seen by human beings as the being of Anthroposophia, the wisdom capable of showing to the human being what he/she has made of his/her entire soul: self-knowledge.

As before, this has meant a progression for the being of Anthroposophia, she began to make her ascent from Human being to Angel.

¹² ibid

¹³ Sergei O Prokofieff, *Heavenly Sophia and the Being of Anthroposophia* page 94.

¹⁴ Rudolf Steiner, *Perception of the Nature of Thought* 10th January 1915

The above wisdom entered into human souls from two different directions. These have their origins in the ancient Atlantean Sun Oracle, guided by the great Manu, the leading Sun Initiate.¹⁵ When time came for the wisdom of this Oracle to be disseminated, two groups were sent in two directions, one by way of France and north to Russia and another by way of Spain and south to the Middle East. The Northern stream is illustrated for us in the Bible as the stream of Cain which arose on the 6th day of creation from the inoculation of Eve with the male forces of the 6 Elohim on the Sun – a form of asexual reproduction.¹⁶ The Southern Stream is exemplified by Abel who was the offspring of the sexual union of Adam with Eve, made possible by a separation of sexes through the working of the 7th Jehova/Elohim on the Moon.

Cain = Sun - Elohim

Abel = Moon - Jehova/Elohim

You might ask why two streams?

There is a cosmic law that dictates that for a higher stage in human development to occur it has to be achieved through the coming together and the overcoming of two polarities.¹⁷ This law can be seen both in the development of the Cosmos i.e. Saturn, Sun, Moon and Earth, where separations took place in order that in the future a higher synthesis could be achieved, that is: Jupiter (a higher stage of Moon); Venus (a higher stage of Sun); and Vulcan (a higher stage of Saturn).

This law was perceived by Goethe who called it ‘Polarisation and Intensification’, and by Hegel who called it Synthesis - the coming together of Thesis and Antithesis.

Intensification

Synthesis

Polarisation

Thesis  Antithesis

It stands to reason that the same law would apply in the development of the human soul through two streams, whose peculiarities were able to take up the wisdom of the Cosmic Sophia through her emissary Anthroposophia in two different ways, and from two completely different directions:

The Northern Stream – The Stream of the Heights:

The Northern stream is also, as we have seen above, known as the stream of Cain. The name Cain (or Kayn) in Hebrew means something *produced* – or a *spear*. We can see by this name the quality of this stream, which seeks to forge into the world like a spear into matter, to produce something that can be offered up as a sacrifice to the spiritual world. In other words, to emerge out of the physical body of matter, by overcoming the veil of the outer senses. Rudolf Steiner tells us that these initiates sought to enter into the spiritual world in order to perceive there a ‘memory’ of what they had experienced before descending to earth, a form of pre-natal remembering.¹⁸ By reaching out and up into the heights of the cosmos, the starry heavens, this stream was able to connect not only with the stars and the beings there, but also with the knowledge that connected

¹⁵ Sergei O Prokofieff *May Human Beings Hear it the Mystery of the Christmas Conference*, page 315

¹⁶ See Author’s lecture, *Heavenly Eve and Earthly Eve and their connection to the Mystery of Mary*, Isis, Sophia

¹⁷ Sergei O Prokofieff, *Encounters with Evil*, page 112-111

¹⁸ Sergei O Prokofieff, *Encounters with Evil*, page 110, Rudolf Steiner, *The Search for the new Isis the Divine Sophia*, lecture III

them to the world of mineral substances and the plants.¹⁹ This knowledge was acquired through the faculty of perception (Astral body) made possible by the brain and nervous system²⁰ and is the result of the entrance of the Male individualising force of the Ego, the force of plurality²¹ to Sun forces. And we can see therefore, the connection with the Greeks and Pagans. Plato reached up to the heights with his philosophy, or love, of wisdom, in order to experience the archetypal forms of the universe. He was thus one representative of this stream.

Since the time of the Mystery of Golgotha it has become known as the stream of the Magi.

This stream sought to use the wisdom it acquired by rising up to the Cosmos, to transform or shape matter on earth, with the fire of enthusiasm, into a substance compatible with Spirit. Hiram Abiff who was related to Tubal Cain, was the builder of the Temple of Solomon and belongs to this stream.

Rudolf Steiner tells us that the greatest human representative of this stream was Zarathustra.

In Persian times Zarathustra was able to look with lucid clarity through the veil of the senses to the vision of the Sun's physical aura, which to him reflected a *memory* of the spiritual reality of the great Sun being Ahura Mazda or Ormuz – the Cosmic Christ. This lucid clarity was also capable of seeing how the Divine Sun Wisdom was also reflected in physical nature, in mineral substance and in the plant world. Both of these abilities to 'see' by overcoming the obstacles of the senses, in cosmic terms, are related to the faculty of *Imagination* – the 'beholding' of spirit. This is Persian duality, the ability to 'Imagine' the above and the below, the good and the evil, the light and dark, in perfect equilibrium.²²

It is also a peculiarity of this stream that its leaders and representatives are the bearers of higher spiritual individualities who do not incarnate in the flesh but work in that personality in order to achieve their aims. These leaders, we are told by Rudolf Steiner, were forced out of their own being, so to speak, by these higher individualities residing within them, and this caused them to unite with the fire of the macrocosm – or spiritual space.²³

This stream continued on into Egypto-Chaldean times and transformed the ability to see spiritual realities behind the stars and planets into the seeds of Astronomical Science, in order to prepare for the descent of Christ. This stream looked upwards to mark this descent.

During the Greco Roman Epoch, the stream of the Magi (those initiated into the Mysteries of Persia, the mysteries of the Great Sun Hero) was depicted in the Matthew Gospel. The highest initiates of this stream were now so spiritually constituted that they were possessed of a light-filled knowledge, making them capable of Imaginative Cognition, a higher vision of the 'Gold Star'. This vision was the reflection in the soul, of the light²⁴ of their spiritual master, Zarathustra, as he descended toward incarnation in Bethlehem. They knew Zarathustra had a great task to fulfil – as Jesus of the Matthew Gospel he would prepare the Physical and Soul sheaths for the incarnation of the Cosmic Christ into earthly evolution.

We can place before our souls the tender picture of the highest initiates of this stream, the three Magi, as they stood reverently before the glorious 'light' of their newly incarnated master Zarathustra. Their gifts can now be seen, with higher knowledge, as a reflection of all the wisdom

¹⁹ Rudolf Steiner Dornach December 25, 1920

²⁰ Rudolf Steiner, *lecture*, June 13, 1916 see also Rudolf Steiner *The Search for a New Isis the Divine Sophia*, lecture III

²¹ Rudolf Steiner, *Mission of the Folk Souls*, page 83

²² Rudolf Steiner, *The Search for the new Isis the Divine Sophia*, Lecture III

²³ Sergei O Prokofieff – May Human Beings Hear it – The esoteric Archetype of the Original Council.

²⁴ Rudolf Steiner Dornach December 25, 1920

these three men had gathered in the past and that was alight in their souls as a 'memory.' Myrrh corresponded to the mysteries of the will; Frankincense to the mysteries of feeling; and Gold to the mysteries of thinking.

As time passed, this knowledge of the Magi that could encompass the world of stars drew inward, contracted, and became 'the dry, geometrical-mathematical world' of thought that the modern man draws out of his soul.

To redeem this through the power of the Ego is the renewed task of the Magi

The Southern Stream The Stream of the Depths:

The Southern Stream was also known as the Abel stream. The name Abel (Ay-bel) is of Hebrew origin, and its meaning is "breath vapour", illustrating the connection of this stream with 'Inspiration' and with Jehova who breathed into man the spirit, or the forces of the Ego. This stream was concerned more with the mystical immersion of the Ego into the human soul, in other words the penetration through the veil of inner experiences of the soul, the microcosm, to an understanding of spiritual worlds.

The initiates of this stream were able to descend into the soul and come to an experience of the inner will forces and by way of these, to the forces of the Earth's depths. The initiate of this stream reached the spiritual world from the other side, that is, from above downwards.²⁵ Such journeys are depicted often in literature e.g. Dante's journey to hell, Faust's journey to the mothers, Orpheus' journey to find Euridice – these are but a few examples. These initiates penetrated through the soul's fabric to experience the same spiritual world as the Northern stream, albeit from the opposite side.

The faculties necessary for this ability to enter into the soul's depths were developed in the time after death, that is, between death and rebirth.²⁶ Rudolf Steiner tells us these faculties are youthful faculties that are potentially germinal, and are akin to the forces of growth in a child. Rudolf Steiner calls them the faculties that, through being fructified by the northern stream are capable of foretelling the future. We could also call this the stream of unity. This stream has that feminine aspect of consciousness, which can be called the calm waters of wisdom. Such a consciousness is able to use what it gains from the spiritual world through immersion into the depths of the soul to transform spirit into a substance compatible with the world of Matter. This stream is related to the will and the heart and is also known as the stream of Aristotle²⁷ who, as an archetype of the future, could, through an exact scientific outlook, enter into the details, into the depths of the will forces behind the workings of the human soul and animal life.²⁸

Rudolf Steiner tells us that the most prominent human initiate of this stream was Gautama Buddha. Gautama Buddha's initiatory path relied primarily on his individual development. He was a Bodhisattva made mortal, that is, he was not a human being permeated by a higher being (as in the case of the Magi), he was the incarnation of a higher being:

A Bodhisattva took on that radiant human form of the Being of Gautama Buddha — it does not for the moment concern us in what other fashion he was also manifest. And it signified an advance of this Bodhisattva when it was no longer necessary for him to remain in the upper spiritual realms, when his development in the spiritual worlds was such that he could master his physical corporeality to the extent of becoming man as Buddha. A Bodhisattva advancing in human existence is Buddha.²⁹

²⁵ ibid

²⁶ Rudolf Steiner Lecture Dornach December 25 1920

²⁷ Sergei O Prokofieff, *The Heavenly Sophia and the Being of Anthroposophia* page 168-169

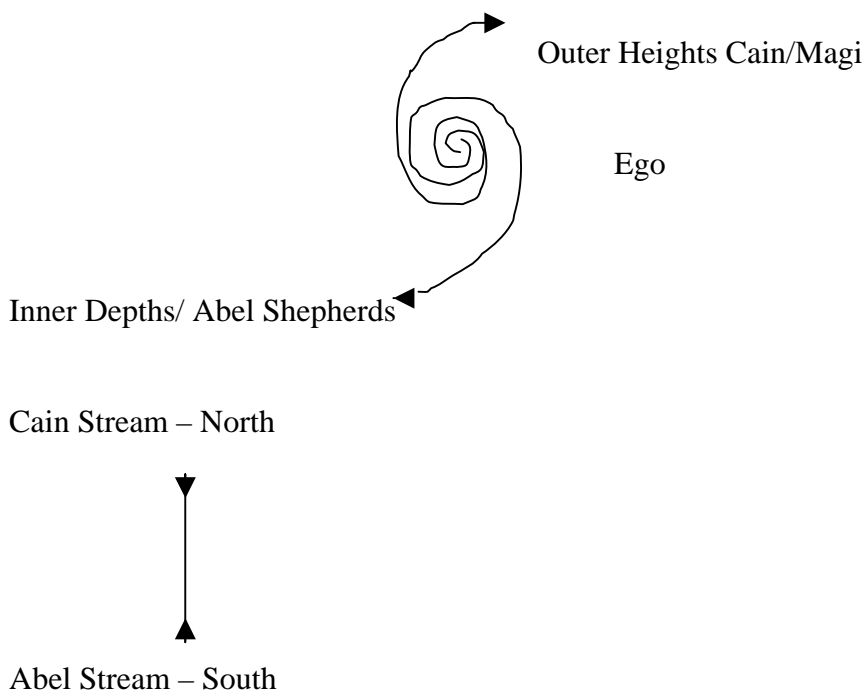
²⁸ Rudolf Steiner ibid

²⁹ Rudolf Steiner, *East in Light of the West, Christ and the Bodhisattvas*

Buddha's initiation entailed sitting beneath a Bodhi-tree, which is the Astral inner image of the nervous system,³⁰ the brain and the cerebellum.³¹ In a meditation lasting several days he saw what exists below his purified Astral body. He penetrated to the inner life, to his bodily inner life (his organs), his Etheric body. The Etheric body, or body of time, was projected into the outer astral world and this allowed him to see his former incarnations. This is a descent into the will forces and there is a connection between Buddha's teachings of compassion and love (six centuries before Christ) and what became moral will, or conscience (consciousness of will impulses). Buddha's initiation under the Bodhi occurred through a Catharsis of the Astral body, and it is this Astral body, his 'mother', or Nirmanakaya, that he was able to donate to the Nathan soul. We can see how the southern stream of Buddha is the same as the Shepherd stream, which is depicted in the Luke gospel in connection with the Luke Jesus. The conscience, or inner morality experienced by the Shepherds in the field, exemplifies the Hebrew people's connection to this stream. The Hebrew people, through such inner initiations were able, through reaching back into former incarnations, to strengthen themselves in such a way as to be able to see into the future - prophecy.³²

The Hebrew stream, through Abraham, also had the task of working to prepare the human physical sheath *for the future* bearer of the Cosmic Christ. The physical element, we know, is directly related to the mysteries of life after death and to the life of will, which is reflected in the soul as consciousness of morality or conscience, a moral law that is understood in cosmic terms as *Inspiration – or the breathing in of spirit*.

Now we can see a picture of the Shepherds sleeping with their heads close to the earth, feeling how in the depths of the world soul a 'feeling' was arising in response to the descent of the Christ Being towards the earth. They became one with the rhythms of the spiritual world from which the resounding choir of Angels sang their majestic tones announcing the birth of the Nathan child, the Jesus of the Luke Gospel. These rhythms and tones were *inspired* into the soul and having penetrated it reached down into the depths, addressing the forces of their moral will directly, bidding them to obey unquestioningly.



³⁰ Rudolf Steiner *The Gospel of St John Third Lecture*

³¹ Rudolf Steiner *Foundations of Esotericism XII*

³² Rudolf Steiner *Lecture Dornach 25 December 1920*

We can say therefore:

Nothern Stream: Sophia > Anthroposophia > Zarathustra
Southern Stream: Sophia > Anthroposophia > Gautama Buddha

} Jesus of Nazareth

The Unification of the Two Streams

Rudolf Steiner tells us that these two streams came together in the one being: the Jesus of the Mathew Gospel and the Jesus of the Luke Gospel, when they were united in Jesus of Nazareth. The Zarathustra Ego (Northern Stream - head) and the Nathan Soul and Nathan Physical Body (Southern Stream – feeling + will) united to provide the vessel, the grail, for the incarnation of the Cosmic Ego of Christ at the baptism in Jordan. This was an archetype for the future task of humanity. The individual human being would one day unite both streams in the outer world and in the inner world in order to enable the substance (Ego) of Christ, through the agency of the Holy Spirit, to enter into the purified Astral body which will contain within it the forces of the Divine Sophia working in the soul, as these forces have been mediated by the Being of Anthroposophia.

Rudolf Steiner tells us,³³ that since the mystery of Golgotha and the synthesis of the two streams in Jesus of Nazareth, there has been an interchange in both streams.

These forces of outer vision or ‘memory of past experiences’ (Magi) and inner soul ‘understanding of karma’ (Shepherd) will in future times be transformed to become the forces of Imagination ‘Vision’ and Inspiration ‘Communication or understanding’ in the soul. And in our times, with the beginning of Michael’s reign in our epoch, he allies himself with this task so that the being of Anthroposophia now works on behalf of the Divine Sophia to instil into human souls the wisdom warmed by the soul into a love that can understand the Cosmic Intelligence of Christ that Michael has relinquished to humanity

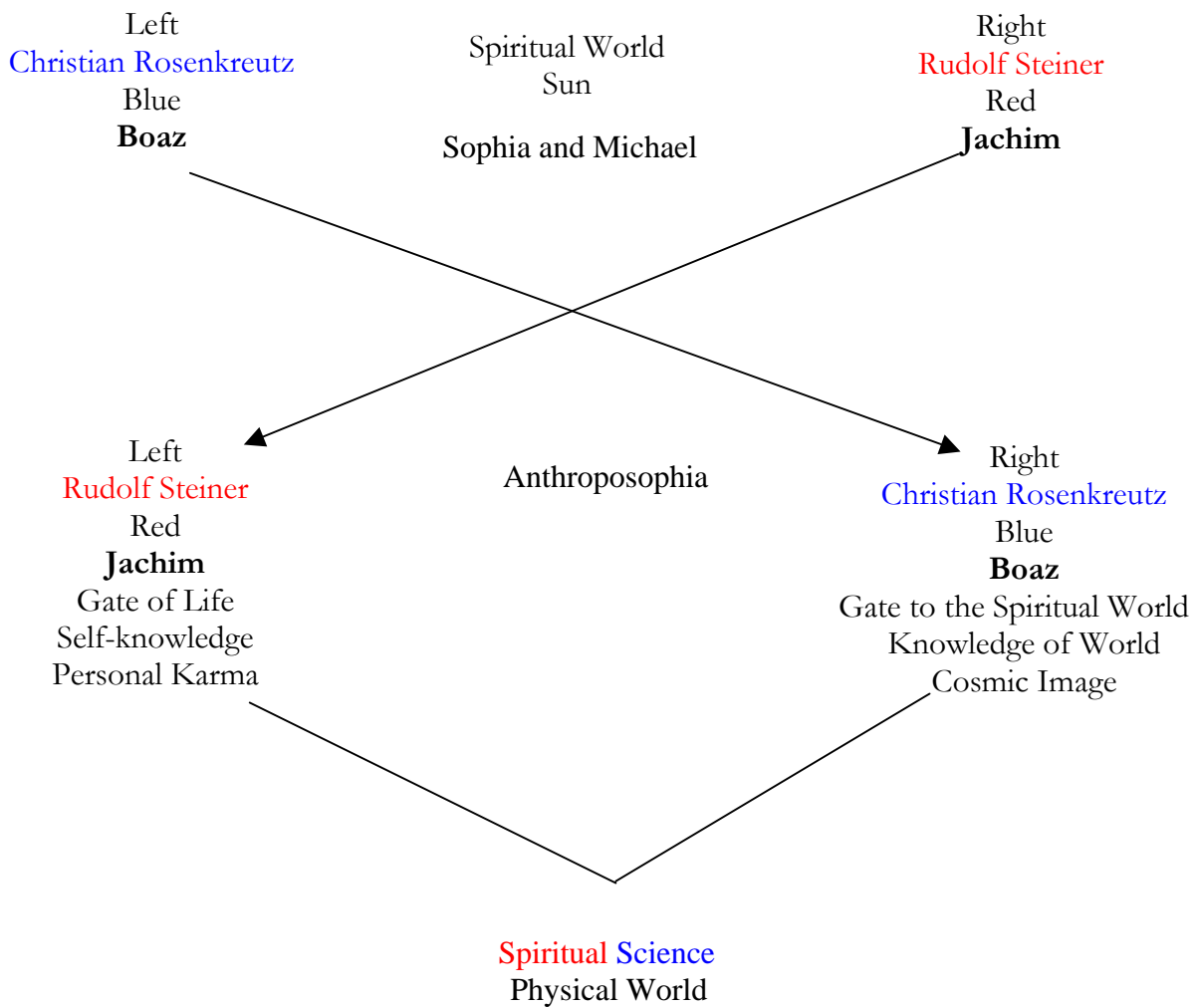
The human initiates who work on behalf of this unification are human representatives of the two streams which work towards the goal of spiritualising the Astral Body. These two high initiates are thus the servants of the Sophia Michael and the being of Anthroposophia her emissary. They came together to unite both paths into one path of spiritual development - *Spiritual Science*. These two initiates were Christian Rosenkretz and Rudolf Steiner:

The Servants of the Divine Sophia and of Michael:

Rudolf Steiner once characterized his relationship to Christian Rosenkretz thus:

Think of a supersensible altar in the spiritual world. Beside it on the left stands Christian Rosenkretz wearing a blue stole, on the right stands Rudolf Steiner wearing a red stole.

³³ Rudolf Steiner *Christmas Lectures*, 1920, Dornach



This blue and red can also be seen on the fourth apocalyptic seal which is a representation of the two columns in the Temple of Solomon – **Jachim** (Red) and **Boaz** (Blue), however on this seal red is on the left and blue on the right. Rudolf Steiner tells us that there is a reversal on earth of what exists in spiritual worlds. The apocalyptic seal expresses an earthly temple, as it existed in Solomon’s time. He also tells us that when we are surrounded by blue we experience red inwardly and when we are surrounded by red we experience blue inwardly. We can also see here a connection with the human heart where:

- The right chamber is more related to blue blood, or deoxygenated blood
- The left is related to red blood, or oxygenated blood

This also relates to the modern Magi and Shepherd Streams – Blue blood Boaz and Red blood Jachim.

We will return this afternoon to explore this further.

PART II

Earlier today we explored the nature of the being of Anthroposophia. We discussed the difference between the two streams in Earthly evolution – the Magi and the Shepherd streams. We then ended by connecting them to the two great Initiates Christian Rosenkreutz and Rudolf Steiner.

This afternoon we will explore this mystery further. We will see how Spiritual Science seeks to make available a path of development that can enable Magi and Shepherd to come together in the one human being. The result of this unification will be the development of the Etheric Heart as an organ of both Imaginative Cognition (Imagination) and Inspirative Cognition (Inspiration) – that will enable both a vision and a communication with the Christ being.

What is Imaginative Cognition?

Imaginative cognition = to *imagine* i.e. a mental picture or image or likeness...*ative* i.e. having the quality of - Imagination...*cognition* i.e. from the Latin ‘cognoscere’, meaning to become acquainted, or to perceive or to know (in this case) the created mental picture or likeness. Cognition that has the quality of Imagination.

In Spiritual Terms, this means to ‘perceive’ or to ‘see’ or know Spirit through the faculty of Imagination - the faculty capable of creating mental images, higher thoughts. This is the *shadow image* of divinity.³⁴

What is Inspirative Cognition?

Inspirative cognition = *inspire* i.e. the act of ‘drawing in’ or of ‘breathing in’ the communication of sacred or higher things...*ative* i.e. having the quality of - inspiration...*cognition* i.e. to become acquainted, or to perceive or to know (in this case) through the ‘drawing in’ or ‘breathing in’ of sacred things. Cognition that has the quality of Inspiration.

In Spiritual Terms, this means to ‘perceive’ and to ‘understand’ Spirit through the faculty of ‘inspiration’ i.e. the faculty capable of ‘drawing in’ or ‘breathing in’ spiritual communications, higher feelings. This is divine guidance – *Soul reality of Divinity*.

Imaginative Cognition = shadow image of divinity

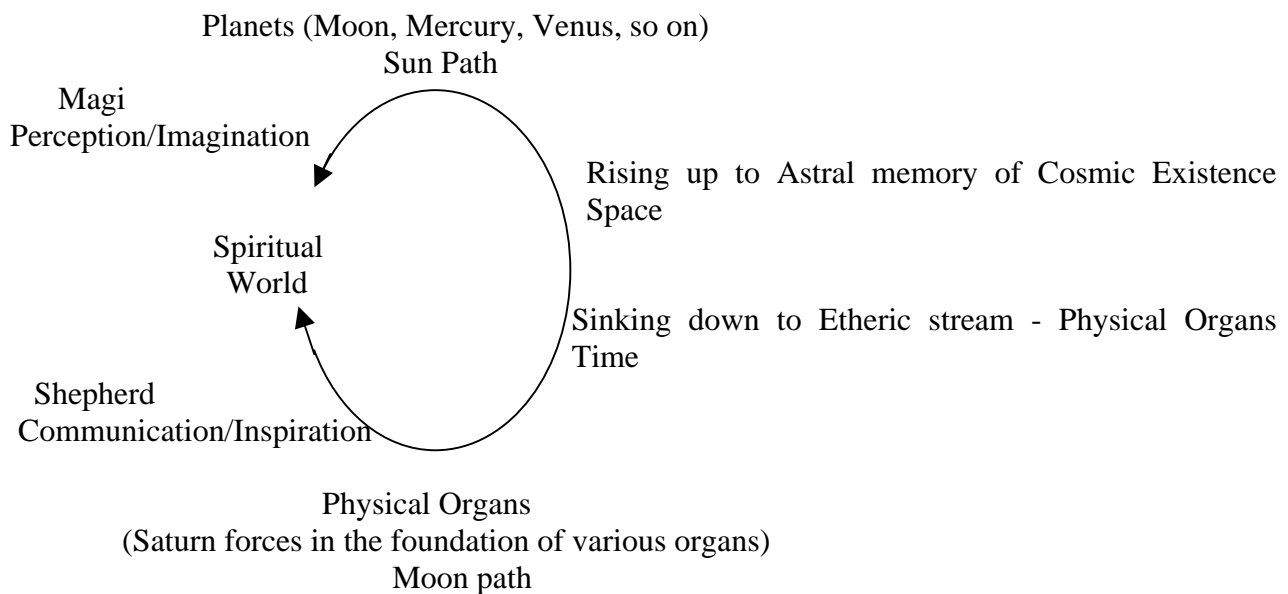
whereas

Inspirative Cognition = soul reality of divinity

The two Streams and the development of Imaginative Cognition and Inspirative Cognition.

In the past, the two streams worked differently. They came from different directions and through different experiences: one rising up to the heights through a stimulation of the memory of the cosmos acquired during the time before birth to achieve ‘perception’; and the other by descending into the depths of the soul to karmic experiences that form a gateway to ‘understanding’, or hearing. They then met in the Sun Sphere.

³⁴ Rudolf Steiner, *The Reappearance of Christ in the Etheric, Lecture IX – The Etherization of Blood*.



The two streams came together in Jesus of Nazareth and since the Mystery of Golgotha as we have stated above, there has been an interchange in the two streams. Wisdom can now only be acquired through an interchange of tasks because what was an outward experience before the Mystery of Golgotha is now an inward experience and what was an inward experience is now an outward one:

- The Wisdom ‘seen’ in the outer world by the Magi has now turned inward and has become an inward perception through the faculty of thought – Mathematics.
- The Wisdom experienced inwardly in the soul of the Shepherd, has turned outward to become an understanding through the senses of the material world of nature - Science.³⁵

Mathematics – Magi

Natural Science – Shepherds

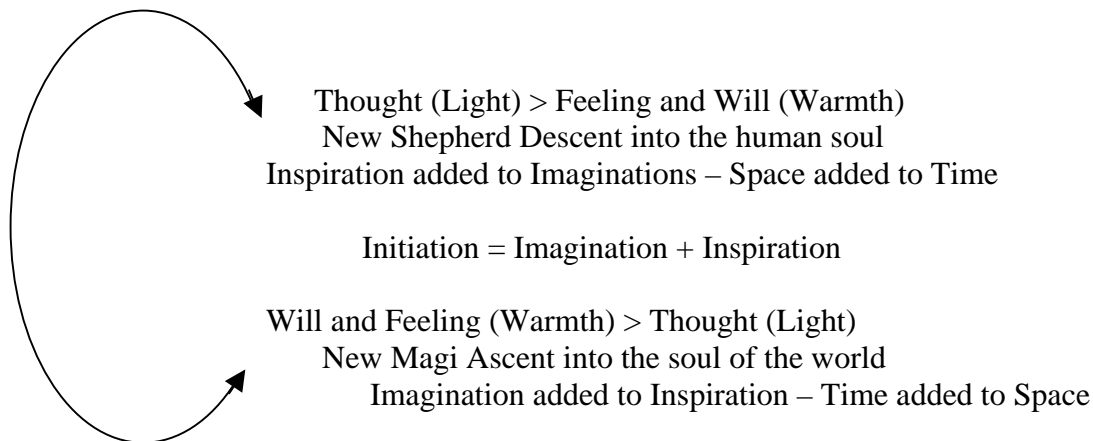
In order to ennoble Mathematics and Science, the two streams now have to work from opposite sides:

The Magi must become Shepherds and in doing so they bring the heights into the depths – thoughts are fructified by feelings and strengthened by will in order to be freed from the corporeal nature, from the brain. In this way the modern Shepherd traces out the whole cosmos in the realm of spirit and soul.³⁶ The Shepherd permeates the picture of the cosmos (Cosmic Image) that lived in the soul previously as *Imaginations* – with the warmth of the heart and fire of the will to bring about *Inspiration* (Inspirative Cognition). This ennobles Mathematics.

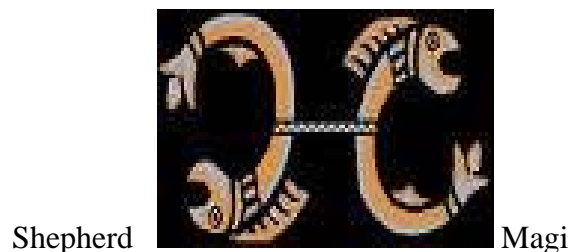
³⁵ Rudolf Steiner *The Search for the New Isis*

³⁶ Rudolf Steiner *Lecture Bern, December 14 1920*

The Shepherds must become Magi and in doing so they bring the depths to the heights – the fire of love and the impulses of goodness that existed in the Shepherd as *Inspirations* in former times combine now with the light of thought in the modern Magi. This combination of will feeling and thought creates the possibility for a perception of what exists behind nature as Imaginations (Imaginative Cognition). This ennoble Natural Science.



The Alchemists and Astrologers had an understanding for this duality of the two streams – they saw it in the symbol for Pisces (Man), where two fish connected together swim in opposite directions one swims up from below and one swims down from above:



And the Alchemical truth becomes clear:

Body, soul and spirit are in two contained – *Magi and Shepherd*.

The total art may well from them be gained – *Initiation*.

It comes from one, and is only one thing – *Both exist in the one human being*.

The volatile and fixt together bring – *together they bring conscious awareness of the spirit (Volatile) in the physical body (Fixt)*.

It is two and three and yet only one – *Magi and Shepherd: Body, Soul and Spirit in one human being*.

This work of ennobling Science and Mathematics could only have come about through the work of the two great servants of the Divine Sophia and her emissary the Being of Anthroposophia.

They were able to help humanity on this path because they had achieved a synthesis of both streams within themselves.

Christian Rosenkreutz

The Left side of the altar - Blue Stole - Magi - Space - Thought

Christian Rosenkreutz is an initiate of the stream of Cain. This was the stream of practical knowledge, which sought to penetrate with the Ego, through the veil of the outer world, to spiritual perception. In his incarnation as Hiram Abiff he was the builder of the Temple of Solomon and could already marry the 'fire with the water', that is, 'enthusiasm (warmth of heart) with Wisdom (enlightenment)', which in Spiritual Scientific terms, is the unification of 'higher thought and higher will'. Later, in his incarnation as John the beloved, he was able through this unification to stand at the foot of the cross and take into his soul the forces of the purified Astral body, the forces that were compatible with those which had made Christ's Astral body capable of being a vessel of the Holy Spirit. This was the Virgin Mother. He did this as an archetype for all humanity.³⁷

In subsequent incarnations Christian Rosenkreutz suffered martyrdom, which further purified his Astral body to the extent that it could, in two incarnations, become the vessel for the imprint of the Ego of Christ.

The first time this occurred it was in the middle of the thirteenth century (1254) when he became the first human being to receive into his purified Astral body, that is, into the Virginal Sophian substance of his soul, through the activity of the Holy Spirit that had become individualized as Spirit Self, an imprint of the Ego of Christ.³⁸ This was achieved through having ascended in full consciousness to meet with Christ in the region of Eagle Scorpion that is the region that comprises the sphere of the Sun as a planet and the lowest member of the Cosmic Sophia's first triad.

In a second incarnation, Christian Rosenkreutz experienced the Divine Marriage, that is, his illumined consciousness was able to meet with Christ in the sphere of Virgo (the highest aspect of Sophia's first triad). This is the sphere of the Sun as a Star. He reached this sphere by way of his purified Etheric body and the down-pouring forces of the Son (Buddhi) individualized as Life Spirit.

This made it possible for Christian Rosenkreutz to transform the Sophian Cosmic wisdom into an Esoteric Christianity that lived within the soul. This was the substance of Christian initiation, which had been gained through a rising up to the cosmos. This Christian initiation was comprised of meditative practice and outer exercises that would guide human beings on the path of a gradual (in Gradalis) unification of the Magi and the Shepherd streams within. This unification was taught in rudimentary form in the Rosicrucian Mystery schools, where the pupil was taken to the heights of the mountain (Revelation) and to the depths of the cave (Nature).³⁹

This unification through Rosicrucianism could only be experienced, in a restricted sense, by those who were chosen to attend the esoteric mystery schools; it was an *esoteric pathway* of Christian initiation and it worked to transform the soul alchemically so that it could experience Imaginations and Inspirations. Christian Rosenkreutz represents, therefore, *Esoteric Christianity – Blue Blood*.

³⁷ Rudolf Steiner The Nature of the Holy Sophia and the Holy Spirit Hamburg, May 1908, this can also be found in a compilation of lectures under the name, Isis, Mary, Sophia her Mission and Ours.

³⁸ Rudolf Steiner lecture Hamburg May 1908 The Nature of the Virgin Sophia and the Holy Spirit.

³⁹ Rudolf Steiner Rosicrucianism and Modern Initiation Dornach 5th January 1924

Christian Rosenkretz had to rise up into the Cosmos in order to bring down into his soul a Cosmic Image that he would later give to selected students as the content of Esoteric Christianity – Christian Initiation.

Rudolf Steiner

Right side of the Altar - Red Stole - Shepherd - Time - Will

Rudolf Steiner is the representative of the Shepherd stream. If we look at his incarnation as Abraham⁴⁰ we can see a wonderful connection to this stream and the stream of the old Hebrew prophets discussed in the previous lecture. As Abraham he was preparing for the work of the being of Anthroposophia by planting the seed in the Hebrew people for a form of thinking that was imbued with moral awareness, that is, a thinking that takes the consciousness down to the will. He was the first human being to see the spiritual world through a physical organ, namely the physical organ of the brain,⁴¹ and was able to direct his thought in an inward way. He was the forebear of this physical peculiarity in the brain so that it could be inherited through three times fourteen generations in the Hebrew people. But this did not only apply to the physical brain and its faculty of thinking but also its effect on the physical sheaths, that is, Physical, Etheric and Astral bodies of the descendants of Jesus of Nazareth. This was a preparation for the incarnation of the Christ Being. Later, in his reincarnations, firstly as Aristotle⁴² who through an exact scientific outlook was able to enter into the details, into the depths of the will forces behind the workings behind animal life and the human soul,⁴³ and then as Thomas Aquinas by diving down with logical thought into the realm of the heart in preparation for a future incarnation as the individuality of Rudolf Steiner.

Rudolf Steiner's task was to take this inner Esoteric Christianity and apply to it the instrument of logical thought (modern scientific outlook) in order to make it understandable to the modern intellect. Thus taking what existed in the soul and in small circles, outwards to the Macrocosm, to be reflected back into his soul as an exoteric pathway to initiation. This was now not only the concern of those specially selected students but could become the concern of humanity.

The unification of the Spirit fructified by Science is *Spiritual Science* – Initiation Science, that is, the coming together of Imagination and Inspiration.

Therefore we can say:

- [Christian Rosenkretz (Magi) – became a Shepherd.
Outer (Cosmic Image) descends into the Soul – *Esoteric Christianity*

- [Rudolf Steiner (Shepherd) – became Magi.
Inner (Esoteric Christianity) ascends out of the Soul – *Spiritual Science*

What is Spiritual Science?

Spiritual Science stimulates knowledge of man and knowledge of the world. It is inspired by the being of Anthroposophia, working on behalf of Michael (Cosmic Intelligence) and the Divine Sophia (Cosmic Wisdom), towards a unification of the two streams Magi and Shepherd.

⁴⁰ See Edward Reaugh Smith, *The Burning Bush - Chapter Entitled Pillars on the Journey* and Sergei O Prokofieff *Rudolf Steiner and the Founding of the New Mysteries* Chapter 4

⁴¹ See Prokofieff *Eternal individuality Towards a Karmic Biography of Novalis*

⁴² Sergei O Prokofieff, *The Heavenly Sophia and the Being of Anthroposophia* page 168-169

⁴³ Rudolf Steiner *ibid*

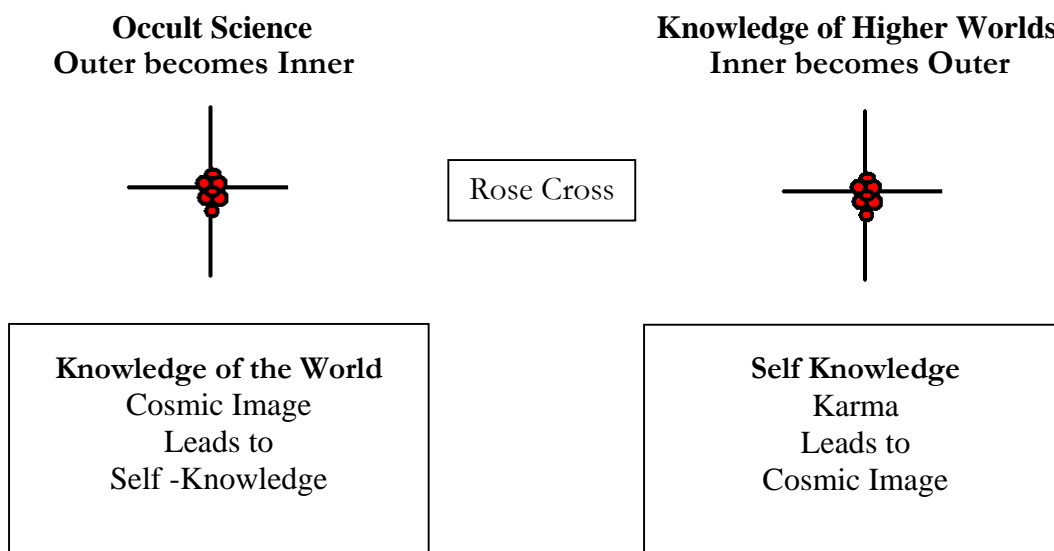
For our exploration we will discuss the two books that encapsulate all of Spiritual Science and this path of development: *Occult Science* and *Knowledge of Higher Worlds*.

Ocult Science:

Primarily a Study of the evolution of the Cosmos (Cosmic Image), which leads to a knowledge of the world: This knowledge connects with the inner being of man (Karma) through thought.⁴⁴

Knowledge of Higher Worlds:

Primarily the study of a pathway of development, of spiritual exercises – leading to self-knowledge (Individual Karma) through which spiritual perception (Cosmic Image) is awakened.



Rudolf Steiner tells us:

In this way the without should kindle self-knowledge; the within should teach knowledge of the world. In these two statements, or rather in their realization in the world lies true spiritual insight into the existence and the impulse to real human love, to a love filled with insight.⁴⁵

This is the unification of outer and inner, the unification of Magi and Shepherd leads to Imagination and Inspiration; the result is Initiation.

⁴⁴ Lecture *Dornach September 18, 1916*

⁴⁵ Rudolf Steiner, *Dornach September 18th 1916*

What is Initiation?

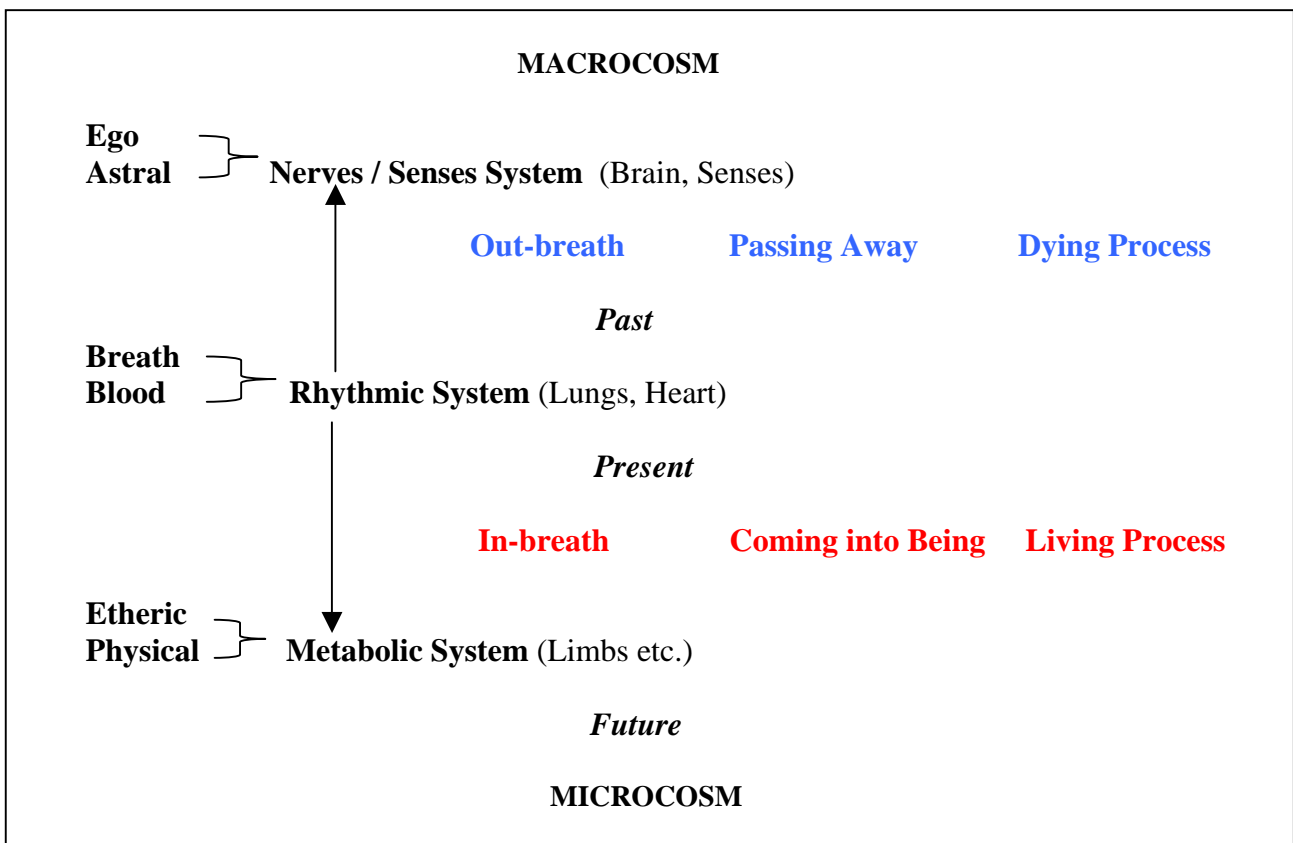
Initiation *proper* begins with Inspiration and continues on to Intuition, but before Inspiration can begin the human being has to undergo the stages of Preparation and Imagination. The initiatory steps are:

Preparation > Imagination > Inspiration > Intuition

- **Preparation:** Involves the study and practice of Spiritual Science as it is found in *Occult Science* and *Knowledge of Higher Worlds*. This study and practice is the foundation for the Meditative processes of the Magi and Shepherds. Meditation is a *conscious forgetting* of the physical world and physical consciousness - the modern path towards Imagination.
- **Imagination:** Is a *conscious dreaming*, a remembering of the past working of the spirit. This is experienced as a Shadow Image of a past reality or Being - the *past* thoughts of the being - a preparation for Inspiration.
- **Inspiration:** Is a *conscious perception* of the Soul reality of a Being (laws and rhythms) or the taking part in the *present* creative in-breathing and out-breathing (word) of the Being, which leads to a communication and understanding through the harmony of breath and blood. This is a preparation for Intuition.
- **Intuition:** Is the *conscious uniting* with the Will of the Being, becoming one with what lives in the Being as a potential for *future* creation.⁴⁶

The above *Initiatory* process is related to the *Threefold Physical Human Being* thus:

The Threefold Physical Human Being



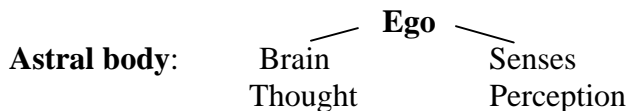
⁴⁶ Rudolf Steiner 18th May 1924

How does the Threefold Human Being relate to Initiation?

Nerves / Senses System - Thought and Perception

Thought and Perception as an Ego experience in the **Astral Body** or the Nerves and Senses occurs thus:

The physical aspect of the Astral Body, the nervous system, needs to be permeated by the Ego for thought and perception to occur. Thought occurs through the brain while perception occurs through the senses.



Rudolf Steiner tell us that both the brain and the senses came into existence after the fall, that is, after the Ego had descended into the human Astral Body through the initial in-breath of air.⁴⁷ Rudolf Steiner also tells us that air is the material aspect of spirit (light)⁴⁸ that is, in air the Ego 'light' entered into the human being. The Ego 'light' breathed into human beings needed a warm vessel - this was blood. Blood was the *condensed* aspect of the human Etheric Body. When this blood permeated with Ego 'light' coursed its way to the Astral Body by way of the nervous system an interaction of nerves in the brain and the Ego-bearing blood took place. This interaction stimulated conscious thought.

On the other hand, the interaction of air (Ego 'light'), blood and the physical senses, stimulated perception. In this way did the Ego fashion the nervous system through the blood.



- **Breath** is related to the Astral body and the Nerves Senses in the way described above however it belongs to the **Rhythmic System**.

- **Blood** is related to the Etheric Body and therefore the Metabolic System in the way described above however it belongs to the **Rhythmic System**.

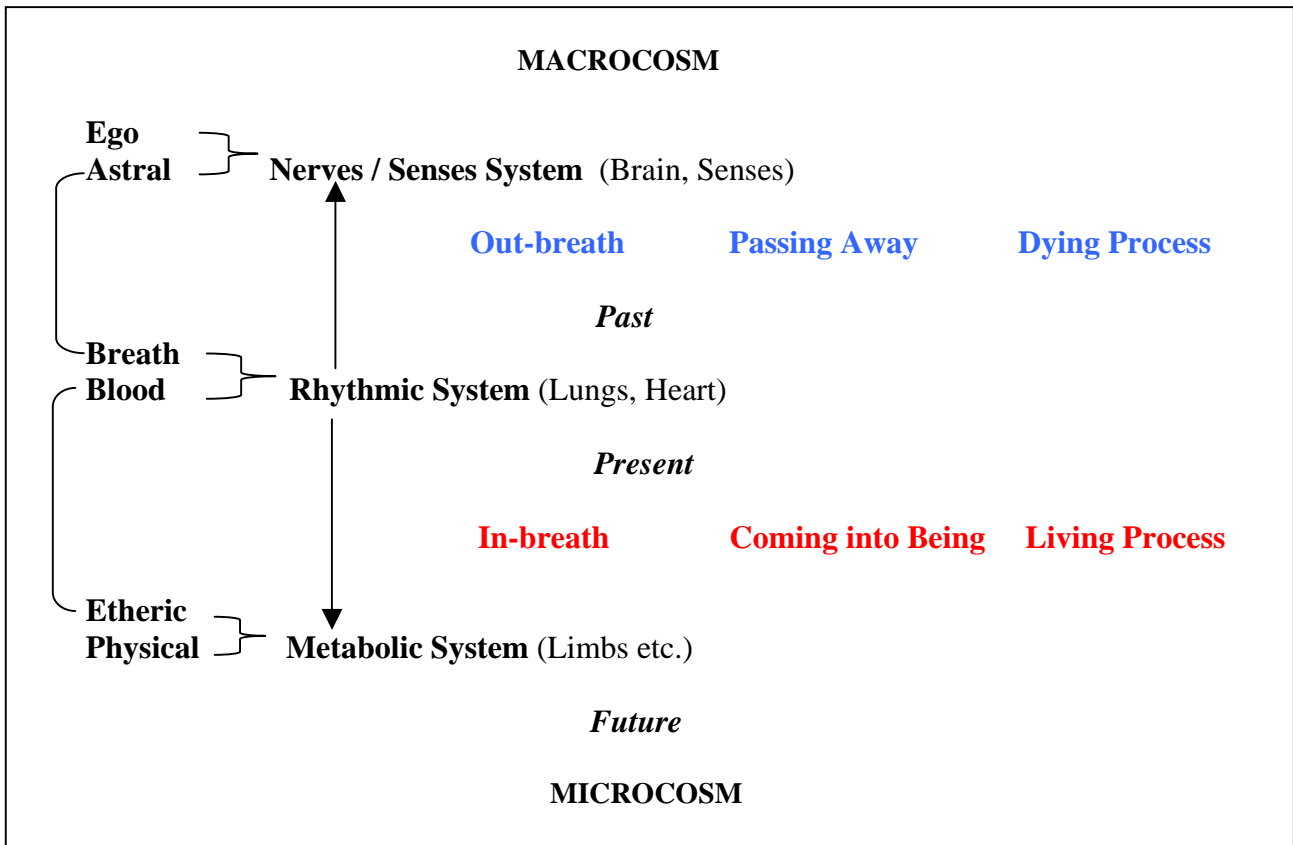
Rhythmic System: Feeling – Breath and Blood

When the Rhythmic System rises upwards through breath permeated blood, Thought and Perception occur:

- Breath enters Blood and Blood interacts with the Nerves (Brain) and the Ego experiences its oneness with the physical organism through **thought** in the brain.
- Breath enters Blood and Blood interacts with the nerves (Senses) to experience the Ego's physical separateness from the outside world by way of **perception** i.e. through the twelve senses.

⁴⁷ Rudolf Steiner, *Occult Science and Outline* chapter 4

⁴⁸ Rudolf Steiner lecture April 1st 1907 Berlin



Through this interaction between the Nerves and Senses System and the Rhythmic System, we have thought and sense perception as a dying process. That is, when the Rhythmic System moves upward through breath permeated blood towards the Nerves and Senses System, a dying process takes place – Oxygen depletion.

Ordinary thought and perception are therefore a *dying process*.

Let us look more closely at this *Dying Process*.

During the performance of ordinary thought and ordinary sense perception, Oxygenated blood (red blood) is carried into the nerves. This interaction of blood and nerves brings about a depletion of Oxygen leaving Carbon Dioxide in the blood (blue blood), which has to be carried to the lungs for re-Oxygenation. This means that thought and perception are a kind of breathing out process, in Alchemical terms, a ‘salt’ forming process.

Carbon Dioxide, which is taken back to the heart and lungs to be expelled by the human being into the world, is a poison. This means that with every ordinary thought and sense perception that is breathed out, the human being is ‘killing’.

Rudolf Steiner tells us:

So here too there is a double element: a kind of destroying process of the lower by the side of a creating process of the higher. As poison is created in the blood in the veins, and as in the normal man consciousness is created between the red and the blue blood.⁴⁹

⁴⁹ Rudolf Steiner *Origin of Suffering*, Berlin, 8th November 1906.

Ordinary thought and sense perception is therefore an Egoistic process. The Ego feels itself by way of the Astral body. Meditation is a form of thought and perception in the Astral body that frees the human being from this dying process.

Metabolic System: Will - Limbs

When a thought occurs, say to move a leg, the Rhythmic System takes this thought and radiates it downward through the blood. This is a living/feeling process whose consciousness in the body is akin to the dream state. This dream state ignites the Metabolic System to action as Will in the limbs – you move the leg. However once this living/feeling/dreaming process enters the Metabolic system it loses its ‘consciousness’, that is, it becomes creative, it enters a state of ‘sleep consciousness’ – this is why we are unaware of every muscle movement needed for a particular action.⁵⁰

The ‘Dream’ consciousness and the ‘Sleeping’ consciousness must to a degree become awake during meditation and it is the task of Spiritual Exercises to create the possibility for a ‘wakefulness’ of the Feeling and Will aspect of the human being.

Nerve Senses System: Thought – *awake state – dying away*

Rhythmic System: Feeling – *dream state – coming into being*

Metabolic System: Will – *sleep state - creation*

Spiritual Exercises

The six basic exercises, given to us in their entirety in the book *Knowledge of Higher Worlds*, must be practiced in conjunction with Meditation. This wisdom, imparted by Rudolf Steiner on behalf of Spiritual Science, gives the human being the wherewithal to create organs of Spiritual Thought and Spiritual Perception through Control/Will and Balance/Rhythm.

- Awakening** {
1. Willed thought > concentration
 2. Willed thought in Feeling > equanimity
 3. Thoughtful feeling in Will > conscious action
 4. Will brings Feeling into Thought activity > ‘open mindedness’
 5. Thought brings Will activity into Feelings > positivity
 6. Bringing together the 5 exercises > to create a unified ‘balance’ which becomes a daily life task.

Mention must be made here of the evening Review of daily Karma. This is another exercise in Knowledge of Higher Worlds which has the effect of awakening Will through thought and loosening thought from its forward pattern and therefore from the brain.

These exercises are a support for meditation, and enables what was achieved by the Magi and Shepherd in the past through Atavistic clairvoyance (dulled consciousness) to be achieved through clear wide-awake consciousness.

⁵⁰ Rudolf Steiner *lecture Vienna, 2June 1922*

Meditation

Meditation is a *conscious forgetting* of the physical world – the modern path towards Imagination. In meditation there is a concentration on certain thoughts over a long period of time. There is a devotion of attention, all inward experience, to the building up and spiritual ‘energization’ of mental activity – a vital thinking. Let us see how Meditation differs in the Magi and Shepherd:

Magi becomes Shepherd

Old Shepherd:

In the past when a Shepherd meditated he sought to descend with thought into the breath, and from the breath he then entered, with a dulled consciousness, into the blood and followed the inner rhythms that then gave him a sense of ‘self-ness’ or Ego.⁵¹ He had to turn away from the outer world in order to gain knowledge of the ‘inner self’.⁵² This sense of self was united with what came from the depths, not only in man but also from the earth. We must imagine the Yogi sitting in a position where his lower Chakra is in close connection to the earth. This way did he feel gravity and the deep Etheric forces of his organs, which he could project outwards onto the Astral world. This gave the Yogi an experience of the Spiritual world through his individual Karma (Gateway of Life). Likewise, through this inner experience the Shepherd could understand the rhythms and laws that related to the earth’s depths, the depths of the human soul, and animal life. These faculties had been acquired by the Shepherd in his life between death and a new birth and could be used to foretell the future.

New Shepherd:

The Magi, who wishes to become a new Shepherd, must take what was once his outer knowledge of the Spirit Light or Image of the Cosmos and enter with it into the soul like the Shepherd of old. The Magi must take these thoughts that have a universal significance (which one can find in Occult Science) and use them for the purposes of Meditation. Here in the inner life the Cosmic Image that the Magi had once experienced in his outer world, the shadow ‘image’ or memory of the thoughts of spiritual beings atavistically, must be overcome through the power of clear logical thought. Here is the key:

*Memory must be overcome by Thought.*⁵³

In this way can a self-conscious unification occur, that is the Magi can become a new Shepherd by bringing conscious thought down into the soul, into the Gateway of life, that is he brings into the Gateway of Life what was acquired through having passed through the Gateway of the Spiritual world. Here it can be warmed by feelings and ignited by the fire of Will (individual Karma). Thoughts are then released from the brain and the rhythm of the breath so that the new Shepherd can become in tune with the rhythm of the world. In this way does the ‘higher’ Shepherd rise to the stage of Inspiration. This is the opposite pole to the old Shepherd – who wished to unite thought with the rhythm of the breath⁵⁴.

Old Magi becomes new Shepherd – by uniting thoughts with warmth of heart and fire of will.

⁵¹ Rudolf Steiner *Lecture Vienna 1 June 1922*

⁵² Rudolf Steiner, *Lecture Basle February 1st 1921*

⁵³ Rudolf Steiner *Supersensible Knowledge GA 35*

⁵⁴ Rudolf Steiner *Vienna 2 June 1922*

Rudolf Steiner tells us:

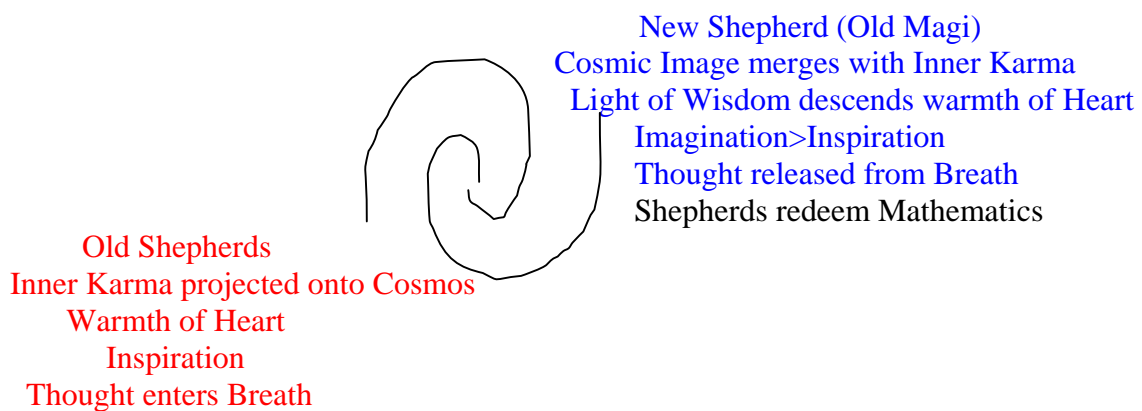
The man of the present age must seek his supersensible knowledge in a different way. He cannot unite his thinking with the breath. Through meditation, he must lift his thinking out of the life of logic to vision...It is released (thought) from the breath and woven together with the spiritual in the world. The Self is now experienced, not in connection with the breath in the single human being, but in the environing world of spirit...⁵⁵

Thus the new Shepherd bring the heights (Shadow Cosmic Image/Memory/Imaginations) into the depths; that is, what he had once gained as an old Magi – through the observance of outer spiritual facts – he now brings into the depths of his being (Karma/Will/Inspiration) in order to thereby trace the whole cosmos in the realm of spirit and soul. This leads to a perception of the real being behind the shadow images – Inspirations through Imaginations.⁵⁶

The new Shepherd redeems the dry, materialised Cosmic Image (Astronomy and Mathematics), by permeating it with spirit life and warmth.

Sergei O Prokofieff tells us that it is the Divine Sophia who is primarily concerned with turning the Magi into Shepherds, that is, through the being of Anthroposophia the Wisdom of the cosmos is passed through human souls, and this light of Wisdom is brought into contact with the warmth of the heart.

The two streams thus merge in the one human being:⁵⁷



⁵⁵ Rudolf Steiner Article *West-East Aphorisms*

⁵⁶ Rudolf Steiner *Lecture Bern, December 14 1920*

⁵⁷ We can see also the connection of the brain with the sign for cancer. The brain like the crab has an exoskeleton.

Shepherd becomes Magi

Old Magi:

In the past the Magi rose up to the heights through certain ritualistic methods that mortified the flesh - physical pain enabled a loosening from the physical body to occur. Much later a 'Soma drink', a juice made from plants, was taken to create similar conditions.⁵⁸ This substance consisted mainly of Carbon, which is the product of a process of Photosynthesis, i.e., the synthesis of Sunlight and Carbonic Acid.⁵⁹ It induced in the Magi the 'memory' of the Cosmic Image of the world of the stars which they had experienced in their life before birth and which is reflected on earth in plants and minerals.⁶⁰ They saw this through the faculty of magical (**magical**) vision (**imagination**) – which was experience when they entered through the **Gateway to the Spiritual World**. Here they experienced a oneness albeit an atavistic (dulled consciousness) oneness with Mercury, Sun, Moon, Saturn and Jupiter. It was a Cosmic Memory of Spiritual worlds that could be remembered when the Magi looked up to the stars.

Similarly, in the middle ages, a substance called the 'Philosopher's Stone' was known to be the 'physical body' of carbon that human beings will acquire as a synthesis of light/warmth in the human soul; the light of spiritualised thought and the warmth of spiritualised feelings.

New Magi:

The Shepherds who are becoming Magi, i.e., the new Magi, on the other hand, have to rise up from the inner soul life (Shepherd) and enter in full consciousness into the soul of the world (Magi) – into what exists behind sensory objects. The 'fire of will' in which lives Individual Karma rises up through the life of feelings and moves outward through thought to enable the perception of Imaginations. This means that the inner Inspirations acquired through the Gateway of Life, through individual Karma, by the old Shepherd, can now in complete wide-awake consciousness pass through the Gateway of the Spiritual World through enlightened thought to a Cosmic Imagination in the new Magi. This is an Imagination of the outer spirit in the world and signifies a release of perception from the organs of sense through inner enthusiasm and love. Selfless sense perception is moral 'cognition' – Moral Imagination.

Moral Imagination: Inner feeling of love and will to goodness + Outer perception of Spirit

This means that the new Magi can now take what was once experienced in inner meditations, (inspirations in the inner soul – the moral goodness and love) outward to meet what exists behind the external world, the tones and rhythms that are seen floating away from the physical plants, animals, minerals, the stars, and behind the dying and the living processes, the seasons, the times of day, the gestures of the weather. These become for the new Magi the expression or revelation of the creative 'beings' behind everything in the world. This is a communication of the laws and relationships, the impulses behind all things – the cosmic script. The new Magi enters into conscious communication, or conversation with the 'heart' of sense phenomena, the creative process in the soul of spiritual beings, not as a memory, but as an experience of the present – Imagination through Inspiration.

What the old Magi experienced in the heights by rising up through the memory of time before birth, atavistically, to the shadow images of the Astral Cosmos in the Etheric memory, is now experienced in full consciousness by the new Magi; the new Magi must ascend from the depths to

⁵⁸ Rudolf Steiner *The Search for the New Isis, the Divine Sophia* page 61 Dornach Dec 26 1920

⁵⁹ Rudolf Steiner *The Search for the new Isis the Divine Sophia*, Lecture IV

⁶⁰ Rudolf Steiner *Dornach Dec 24 1920*

the heights, that is, they must overcome self-love to enter selflessly into nature and perceive the spirit there. This is the important point:

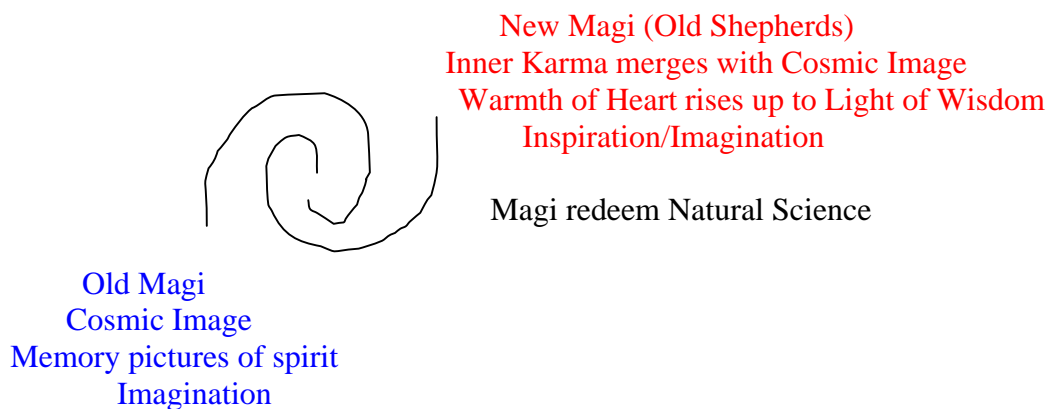
Self-love must be overcome by Higher Perception.

This means an ascent with the forces they developed through their inner organs (Karma/Will/Inspiration); turning them outwards to a conscious *perception* of the forces or spirit (Cosmic Image/Thought/Imagination) behind outer nature; overcoming the outer organs of sense, eyes and ears etc. to perceive beyond what Natural Science can see.

This allows the warmth of heart to rise up to the Cosmic Image or Intelligence and to become, thereby, 'enlightened'.

Sergei O Prokofieff tells us that the being *Michael*, through his descent of the Cosmic Intelligence, promotes this change of Shepherds into Magi.⁶¹

These are the two streams:



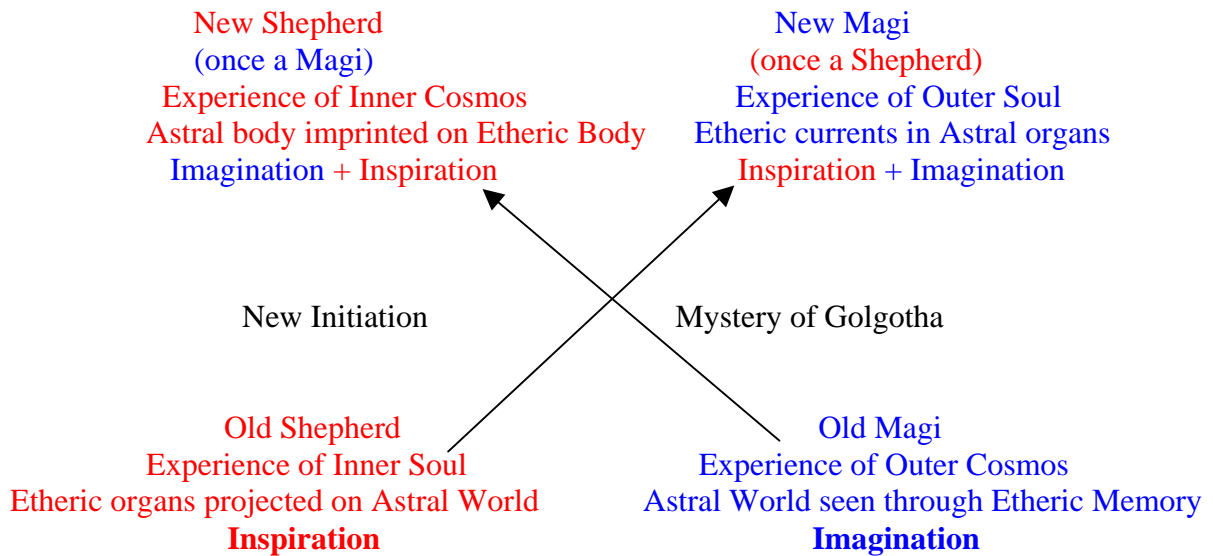
When the Shepherd turns Magi, he is redeeming the dry materialistic sense perception that had led to Natural Science.

The New Magi thus redeems Natural Science.

He does this through a will-permeated love, turned inside out; a self-knowledge (Karma) turned outwards. It is this self-knowledge that enables the new Magi to have a perception of the Cosmic Image behind outer nature.

⁶¹ Sergei O Prokofieff May Human Beings Hear it page 136-137

The Shepherd and Magi tasks have thus moved inside out and outside in:



The unification of Magi and Shepherd in one human being results in Initiation.

Initiation and the Holy Spirit - Pneumatology

Rudolf Steiner tells us that a reversal of the 'Fall' occurs in the heart. That is, the reversal of the condensation of blood from Ether occurs in the physical heart where blood (physical blood) is continuously being converted or rarefied to an Etheric Substance (etherised blood).⁶² It is this Etherised blood that becomes the vessel for the spirit, in the same way that the human blood is the vessel for the Ego.

Let us look at it more closely:

Rudolf Steiner tells us that the Astral body is imprinted with all our actions, thoughts, impulses and so, our individual Karma:

In short, the whole of man's activity, which finds expression in the outer world is written into the astral body; thus the astral body becomes configured in manifold ways through all our human actions.⁶³

And that our blood is the expression of the qualities of the Astral body or soul:

...the pulsing of the blood, its *whole inner mobility*, is the expression and the effect of the processes of the soul. The soul is the cause of the behaviour of the blood. Turning pale through feelings of fear, blushing under the influence of sensations of shame, are coarse effects of processes of the soul in the blood. But everything which takes place in the blood is only the expression of what takes place in the life of the soul. However, the

⁶² Rudolf Steiner *Etherisation of Blood – The Reappearance of Christ in the Etheric*

⁶³ *ibid*

connection between the pulsation of the blood and the impulses of the soul is a deeply mysterious one. The movements of the heart are not the cause, but the consequence of the pulsation of the blood.⁶⁴

Now we come to an indication of Rudolf Steiner's concerning Pneumatology, the study of the Spirit – the Holy Spirit (Greek *pneuma* = spirit, self, wind, breath).

Pneumatology, he said, was necessary for the future of humanity.⁶⁵ Why? Because the formation of the new organ of thinking and perception in the future depends upon the Pneumatisation, the spiritualisation or rarefication of blood, which in spiritual science we have come to know as the Etherisation of blood. Etherisation of blood is like an *ensoulment* of the blood, that is, the blood merges with the soul permeated by the Ego.

How does the blood merge with the soul?

When the old Magi become new Shepherds and the old Shepherds become new Magi, the soul or Astral body is transformed and initiation begins. Initiation, as we have said, only begins when Imaginations become Inspirations and there is an in-breath or entrance of the Holy Spirit into the Astral Body. The Holy Spirit now merges with the breath and enters the blood and becomes individualised. Spiritual Science calls this individualised spirit in the blood *Spirit Self*.

Lets take a closer look at how this happens.

Rudolf Steiner tells us that there is a building up of the Spirit outside us through every thought that passes out with the breath that we exhale.⁶⁶ What does this mean? Whatever the soul accomplishes through its development of Imagination is firstly imprinted on the soul (Astral body) – then through the breath this is imprinted on the blood (Etheric Body) to be carried out. This exhaled breath (that is permeated by our development) fashions the outer spirit – imagination connects the inner spirit with the outer and fashions it according to its level of development. This fashioned spirit, which is the product of Imagination, outside of us, can now be 'inspired' – this is what is called, Inspiration, an in-breath of the fashioned spirit.⁶⁷ The spirit then begins to enter the blood.

Imagination > The fashioning of Holy Spirit through Exhaled air
Inspiration > The in-breath of Spirit into the Self, fashioned by Imagination

However the spirit that is fashioned outside can be barred from entering the human being.

In the past, when those who belonged to the old Shepherd stream sojourned into the depths of their own being, they came to an experience of the *Lower Guardian*, which prevented them from progressing further. This was the meeting of all that was impure in the Etheric body (personal karma imprinted during the period between death and rebirth), which was projected out into the Astral world during meditation. It was the opposite for those who belonged to the old Magi stream. They gazed out of their own being to the external world, where they were prevented from

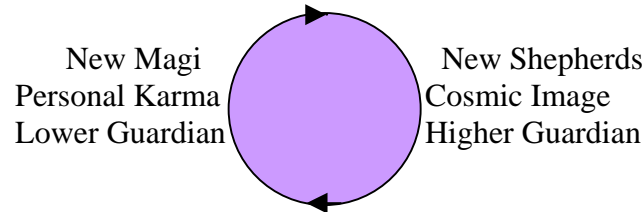
⁶⁴ ibid

⁶⁵ Rudolf Steiner Dusseldorf June 15 1915

⁶⁶ Rudolf Steiner Lecture Berlin, 2nd October, 1906

⁶⁷ This is why we must let go of the Imaginations, we must inspire them if we are to reach the level of Inspiration.

progressing further by what corresponded to a memory in their Etheric bodies of the Astral world before birth – where they had experienced the Higher Guardian (Cosmic Image of goodness).⁶⁸ Those who embark on modern esoteric training are uniting both Shepherd and Magi streams and because of this, they will, on the whole, undergo an experience of both lower and higher guardians during initiation.



How does this take place?

This occurs through an awakening of the experiences of night and day, sleeping and waking.

Let us look at this.

Rudolf Steiner tells us that as a result of the ‘Fall’, during the day the Intellect is awake while the Will sleeps and that during the night the Will is awake while the Intellect sleeps:

Day	Intellect awake	Will asleep
Night	Will Awake	Intellect sleeps

During the course of spiritual development, when the consciousness becomes aware of what lies behind the external world in the day, there is an awakening of a ‘night’ experience. Rudolf Steiner calls this a ‘woeing’ of the night into the day, and occurs thus:

- When Dream consciousness (that is usually experienced at night) is experienced in the day when fully awake, Imagination occurs – the polar aspect of thought.
- When Sleep consciousness (that is usually experienced at night) is experienced in the day when fully awake, Inspiration occurs – the polar aspect of perception.

Night	Day
Sleep Consciousness	Inspirations opposite of Perception
Dream Consciousness	Imaginations opposite of Thought ⁷⁰

⁶⁸ Rudolf Steiner Knowledge of Higher Worlds and its attainment

⁶⁹ Rudolf Steiner Leading Thoughts - 87

⁷⁰ Rudolf Steiner Leading Thoughts - 86

Two experiences are encountered on the path of 'wooing' night into the day.

Firstly, the wooing of Dream Consciousness into the day leads to an experience at the Gateway to the Spiritual World. This is a meeting that usually occurs at the moment of falling asleep in the Pineal gland in the human head but is not a conscious experience.

Imaginative consciousness is only able to behold the cosmic formative forces if we have first acquired consciousness and knowledge of them. In sleep we all live within these formative forces of the cosmos, within the cosmic thoughts; just as man is immersed when he jumps into water, so is everyone immersed, in sleep, in the formative forces of the cosmos.⁷¹

Secondly, the wooing of Sleep Consciousness into the day leads to an experience at the Gateway of Life. We undergo this experience each morning on waking up but we are not conscious of it. It also occurs in the Pineal gland.

The first is an Imaginative experience, which begins to emerge in consciousness when Imagination occurs in the day – when conscious Dreaming in the day occurs.

The second is an Inspirative experience, which begins to emerge in consciousness when Inspiration occurs in the day – when the condition of Dreamless sleep occurs in the day whilst awake.

Let us look more closely at these two meetings and how they relate to the entrance of the Holy Spirit into the self.

Moon consciousness:

In the day, when the Intellect is awake, the human blood permeated by the day's thoughts, feelings and activities (what we shall call Karma or Moon influences) enters the physical heart and is Etherised.⁷² This Etherised Blood then travels up to the head to the pineal gland where it collects. Conversely, at night when the Will is awake and the Intellect sleeps, the Astral body and Ego perceives within itself an Image of Goodness (Cosmic Image), or Sun forces, which it rays down as impulses to be imprinted on the Etheric and Physical body. In the evening these impulses descending from the Cosmic Image meet the karma in the Etherised blood (the essence of karma) that has ascended into the Pineal gland. In undeveloped individuals, the Individual karmic essence (Moon) meets the descending Cosmic image (Sun) and there is a violent struggle, individuals fall asleep because the Cosmic Image is repelled by the Karma ridden etherised blood. While ever this Cosmic Image meets an etherised blood that is full of impurities from the breath and blood, it is repelled by it and cannot unite with it, thus the person falls asleep.

⁷¹ Rudolf Steiner *Lecture March 24 1922*

⁷² Rudolf Steiner *lecture 20 August 1924*

Gateway of the Spiritual World: Lower Guardian*

The moment the human being begins to strengthen inner soul-forces in relation to dream consciousness (Imagination), memory is overcome through spiritualised thought and it is at this point that the Moon Consciousness begins to awaken in the day, i.e., the day becomes over-shone by the light of the Moon. The human being then awakens to or sees the shadow images of Cosmic Thoughts. In this case the Shadow Image is an angelic being, the Guardian of the Threshold, the Moon Angel who shows the human being the result of his thoughts, the impurities that have entered into the Etherised blood.

Thinking, the possession of thoughts, corresponds in sleep to the life of the cosmic formative forces.⁷³

In the day this meeting can occur by way of images in meditation or thoughts. The human being must continue to persevere in spiritual development so that he or she may awaken enough to the Moon or vision of Karma in the day, in order to redeem it through moral impulses. If the consciousness is able to redeem Karma in the day through higher thought, the Etherisation of this Karmic Essence (Moon) in blood becomes a suitable vessel for the Holy Spirit in the evening. Then, insofar as this is possible, the Guardian allows the individual to enter into the Gateway of the Spiritual World, i.e., the substance of the Holy Spirit descends gradually into the Etherised blood, to become Spirit Self and the human being awakens in the period during sleep when he or she would be dreaming.

The more this is achieved, the closer the individual comes to meeting with what lies behind those Karmic impulses. Not only with the 'shadow image' or 'Angel' but also with the Archangelic 'being' – who is the vessel for Christ. This corresponds with an awakening of Sleep consciousness in the day (Inspiration).

Sun Consciousness:

Gateway of Life: Higher Guardian

When the human being has so achieved a purification of Thinking, Feeling and Will, so that these soul forces become independent and controlled by the Spirit Self, a meeting occurs between the Cosmic Image of goodness, the image of the Christ being clothed in Archangelic form in the Spiritual World – this signifies an awakening of the conscious I in the time of deep Sleep. There is at this threshold, a moment of indecision which occurs just before the human being descends

* Please note that in a previous edition of this lecture I have made reference to the experience of the Higher Guardian as a morning or waking experience and the experience of the Lower Guardian as an evening experience. In this edition I have modified it to the opposite to bring it into accord with a statement by Rudolf Steiner recorded in GA 124, 19 of December 1910. However my conviction is that both Guardians are experienced in the evening and both are experienced in the morning. That is, the Lower Guardian must be experienced first as the Astral body and Ego begin to loosen from the Physical and Etheric bodies and then shortly after this (Knowledge of Higher Worlds), for the initiate, a more conscious experience of the Higher Guardian occurs. Conversely in the morning the Higher Guardian asks the question with regards to re-entry into the physical and Etheric bodies but once there is an immersion into the Etheric body it is the Lower Guardian that the initiate experiences more consciously. The distinction occurs because the morning experience is more related to the Lower Guardian and the evening to the Higher Guardian, however, seen from a different perspective the opposite can also hold true. This is why although the Higher Guardian is related to the future and the Lower Guardian to the past, we experience past karma as we fall asleep and future Karma when we awaken. This is the result of my own spiritual research. As always I exhort the reader to come to his or her own conclusions through his or her own experiences and research.

again to the physical body.⁷⁴ The individual is then faced with the upcoming entry again to earth through the Gateway of Life or the Etheric Body.

Now the initiate experiences a moral decision: to chose between Selflessness and Selfishness. This tests whether self-love can be overcome. Self-love must have been overcome during the day through Perception of the spiritual behind nature. This is the important point: To overcome self-love through a self-less perception of Nature is self-less love. When this is achieved, a conscious awakening of this meeting with the Higher Guardian (the Sun essence of Christ) occurs.

Every time that we must awaken out of this third state of sleep, the Christ-force which came to be united with the Earth through the Mystery of Golgotha must come to our aid.⁷⁵

At this point the Christ Force, or Higher Guardian, shows us how our inner Sun forces, that is what is in our Etheric bodies, compare with the Divine Archetype (Cosmic Image) the image of Christ – this experience is a living picture of how much the individual must conquer to become like that image, Christ-like. But at this stage (which also occurs in the life between death and rebirth) the initiate can either choose to remain in spiritual worlds (Black Path) or to return to the physical body to be of service to the world (White Path).

If the White Path is chosen then the human being will begin to participate in a creative way with spirit consciousness (a continuity of consciousness during day and night, Sun and Moon) in the world of physical senses and one day ascend to higher regions.

If the Black Path is chosen the human being may remain in those regions he has conquered by purifying the Astral body – the Astral world, but may not progress further to higher spheres.

One must wrest the dreaming soul from the twilight of the dream; then it will not evaporate into fantasies, but rather lay its mask aside so as to appear as a being active spiritually in the body. One must wrest the sleeping soul from the darkness of sleep; then the soul does not lose sight of itself but faces itself as an actual spiritual entity, which in the act of willing, by means of the bodily organism, creates above and beyond this body.⁷⁶

This is now the stage of inspiration – the human being having acquired self knowledge and redeemed his or her Karma is now able to inspire the conscious experience of Christ which has occurred in the Astral body and Ego in the night through the Spirit Self, and on diving down into the Etheric body and the Physical body with it, experiences the consciousness of his Eternal self as it begins to light up like an inner Sun:

Such a knowledge is “inspired” knowledge. Man dives down into his own inner being and acquires a self-knowledge, which is generally veiled from him. We come to know more of man than stands before us as “given” between birth and death. Feeling and willing being now also flooded with the light of consciousness, we can know man not only as a created being, perceiving in him that which wakes up every morning and enters again into a body ready-made; we can recognise in him also the creative power which comes down from spiritual worlds at the time of birth or conception, and itself forms and organises the body. In effect, at this further stage man comes to know his own eternal being, which lives beyond birth and death; he attains to a direct beholding of the eternal and spiritual in his soul.⁷⁷

⁷⁴ Rudolf Steiner *Knowledge of Higher Worlds*

⁷⁵ Rudolf Steiner *lecture March 24 1922 GA 211*

⁷⁶ *Rudolf Steiner GA33*

⁷⁷ Rudolf Steiner *lecture Basle February 1st 1922*

We can say therefore that:

The Lower Guardian stands at the Gateway to Life (Moon Consciousness) when in the day the individual manages to overcome Memory (Karma) through higher Thought. This is an experience of all the negative Karma in the essence of Etherised blood, all the impurities the human meets.

The Higher Guardian stands at the Gateway to Life (Sun Consciousness) in the morning and is seen when the individual is able to overcome Self-Love through the Perception of the spiritual in nature. This is an experience of moral choice between selfishness and selflessness.

Old Shepherd

Inner Union
Self-consciousness/Karma
(Perception of Self)
Lower Guardian

Overcomes

Self-Love
Through self-less Perception
of Spirit in Nature

New Magi

Meets Higher Guardian
Gateway of Spiritual World
Evening Experience
Cosmic Image

Old Magi

Outer Union
Perception of Cosmos
Higher Guardian

Overcomes

Memory
Through Spiritualised Thought
And Heightened Self-Consciousness

New Shepherd

Meets Lower Guardian
Gateway of Life
Morning Experience
Individual Karma

How is the Spirit Self and Initiation related to the formation of the Etheric Heart?

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 his Etheric body as a mirror of the cosmos, planets and stars etc,

The Etheric body, as it forms and develops itself in the human being, is a universe in itself — a universe, one might say, in picture form. At its circumference it manifests something in the nature of stars, and in its lower portion something that appears more or less as an image of the earth. It even has in it a kind of image of the sun nature and the moon nature.⁷⁸

He goes on to say that this Etheric heart fades away and that we 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 onto the Etheric heart.

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.⁷⁹

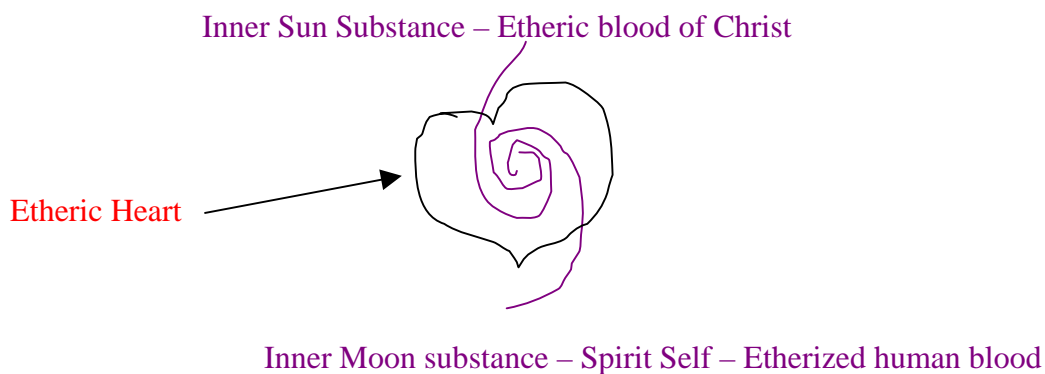
This Microcosmic Image of the cosmos, the inner Sun in the Etheric heart is fashioned by the Spirit Self as a result of redeemed Karma or the inner Moon.

⁷⁸ Rudolf Steiner *The Human Heart Dornach 26 May 1922*

⁷⁹ *ibid*

In the heart, as far as the Etheric universe is concerned, you have a cosmos gathered up into a centre; while at the same time, as far as the astral is concerned, you have a gathering together of all that man does in the world. This is the point where the cosmos — the cosmic process — is joined to the karma of man.⁸⁰

The purified Karma in the blood (Moon) permeated by Spirit Self (Holy Spirit individualised) is able to fashion an inner Microcosmic Sun – an Etheric heart as the Image of the Cosmos (Sun), capable of uniting with the Inner Sun substance of Christ – His etherised blood.



In our times Blue blood and Red Blood enter different chambers of the physical heart (Intellect and Will) and do not mix, the right side is for the blue blood and the left for the oxygenated blood the red blood; the upper for filling, the lower for emptying. The oxygenated or red blood blood is gathered from the breath in the lungs and flows into the blood and the heart where it is directed to the body. The De-oxygenated or blue blood comes back from the body and flows again into the heart which direct it back to the lungs to be breathed out as waste. This moving in and out, this exchange of red and blue blood, this in-breathing of outer spirit and out-breathing of individual karmic substance, is a loving process - a conversation of the human being with the world and the world of spirit.

In time the work of the physical heart will be replaced by the work of the Etheric heart.

What do I mean by this?

The physical heart relies on gas exchange (air exchange in the lungs) the breathing in and out of air; this work will be replaced by the work of the Etheric heart, which will rely on the exchange of light - breathing in and out of light or Spirit (love).

In the physical heart blue blood and red blood do not mix. In the Etheric heart, the Cosmic Image, the substance of the Sun, the Etheric blood of Christ and the Etherised blood of the human being, the karmic inner image of the Moon do not mix until development begins to fashion the Etheric Heart into a suitable vessel through the Spirit Self. The unification of night and day experiences (Magi and Shepherd) must occur for this to happen. The night must be wooed into the day and the day into the night so that the Etherised blood can become permeated by Spirit which when individualised as Spirit Self can create the inner Cosmic Image of the Sun – the Etheric Heart in which the substance or blood of Christ can unite with the Substance of the Spirit Self in the Etherised blood.

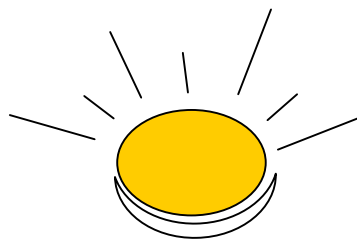
⁸⁰ ibid

This unification of Individual Karma and Cosmic Image leads to the unification of the blood of Christ and the Etherised blood of the human being so that they can flow together.⁸¹

The Etheric Heart is a redemption of the physical heart in which there exists a cross separating the four chambers. This redemption signals a resurrection of the consciousness of Christ in the human soul and in the Astral World.

All of the above has been 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. Spiritual Science made available to humanity through the collaboration of the two great Initiates Christian Rosenkretz and Rudolf Steiner, provides a path for human beings to follow that enables the acquisition of the wisdom necessary to fashion the human soul into a Microcosmic counterpart (Anthroposophia) of the Macrocosmic Sun (Cosmic Sophia). This is, literally, the resurrection of the Sophia on earth through her emissary Anthroposophia, in the Heart-Sun of human beings.

In the same way that Christ brought down the power of the Sun into the blood of Jesus of Nazareth (united Magi and Shepherd) and subsequently into the depths of the Earth (a result of the Fall and the forces of reproduction and karma – Moon) through His sacrifice on Golgotha, so too must human beings unite the power of the Sun, the inner substance of Christ, with the depths of the purified soul – the Moon.



The Etheric Heart is the Holy Grail, an inner Heart-Sun sustained by the redeemed sickle of the Thought-Moon, the Holy Spirit, which mediates the substance of the Ego of Christ into the Sophian soul. Then the human etherised blood can become imprinted with His 'name' or Ego, His Blood, a redemption of the dying process in the human breath and in the blood since 'In Christ Death becomes Life'⁸²

We see this in the German word for I:

I - C - H

'I'-ness (Ego) - Christus – Hertz (Heart)

Anthroposophists are vanguards of the future and should now be working towards the achievement of these faculties, which will only begin to enter into the sphere of possibility for the general population of human beings in the sixth and seventh cultural epochs of our present fifth post Atlantean epoch. This will be an inner preparation for what on Jupiter and Venus (incarnations of the Earth) will be an outer cosmic event.

In Jupiter the earth will unite once more with the Moon. At this time the purified soul which has become Sun-like (Anthroposophia – as a Microcosmic reflection of the Cosmic Sophia) will,

⁸¹ Rudolf Steiner Etherisation of Blood – The Reappearance of Christ in the Etheric

⁸² Rudolf Steiner Foundation Stone Meditation

through its inner forces, overcome the outer Astrality of the Moon and will create on Venus the conditions necessary for the unification of the Earth and the outer Sun, the Cosmic Sophia. This is the apocalyptic image of the Sun woman who stands with the Moon at her feet.

How will it do this?

Through the agency of human beings the being of Christ will unite with all earthly beings. This is true for the higher spiritual world as well, which shall unite with Christ after a long period of darkness in which His consciousness was extinguished through Materialistic thinking, feeling and willing. We work towards a time when, through human beings, consciousness of Christ shall arise in the realm of the Astral World as a Sun illuminating: first of all the realm of the Angels followed by Lower Devachan, the realm of the Archangels; and second of all the realm of degenerated Light Ether (Electricity) and Sound Ether (Magnetism) on earth.

This Light Divine, this Sun of Christ will be understood in the Etheric Sun-heart through the agency of Sophia (Anthroposophia) the Isis of Christ in the soul. This wisdom will warm our hearts and enlighten our heads so that we can direct our Will towards goodness.

This is what Rudolf Steiner calls the Isis, the Sophia of Christ, the Wisdom of Christ.

When human beings are able to achieve this lighting up of an inner Sun through the Wisdom of Christ in the purified Sophian substance of the soul, it will mean a Macrocosmic rebirth for Anthroposophia in the world. She will have, through the human being insofar as the above has been achieved, ascended one level higher and she will be seen objectively as *Christosophia* – the wisdom of Christ in the united Soul of human beings and in the united soul of the World.

In Paul's epistle he tell us:

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all Amen.

Walter Johann Stein tells us that if we read it backwards it reveals the Holy Grail through the power of Grace. What is Grace if not the Spirit Self? We now understand its meaning.

So shall it be that when the Holy Spirit (Grace) communes with you and it is warmed by the Love of God in you, you will unite through the Individual Spirit Self (Grace in your blood) with our Lord Jesus Christ.

This is what is depicted in the Foundation Stone Meditation:

At the Turning point of Time
The Spirit-Light of the World
Entered the Stream of Earthly Being.
Darkness of Night
Had held sway;
Day-radiant Light
Poured in the souls of men;
Light that gives Warmth
To simple Shepherds Hearts
Light that enlightens
The wise Heads of Kings (Magi)

O Light Divine
O Sun of Christ

Warm thou
Our Hearts
Enlighten Thou
Our Heads,
That good may become
What from our Hearts would found
And from our Heads direct
In Conscious Light-filled
Willing

Thank you.