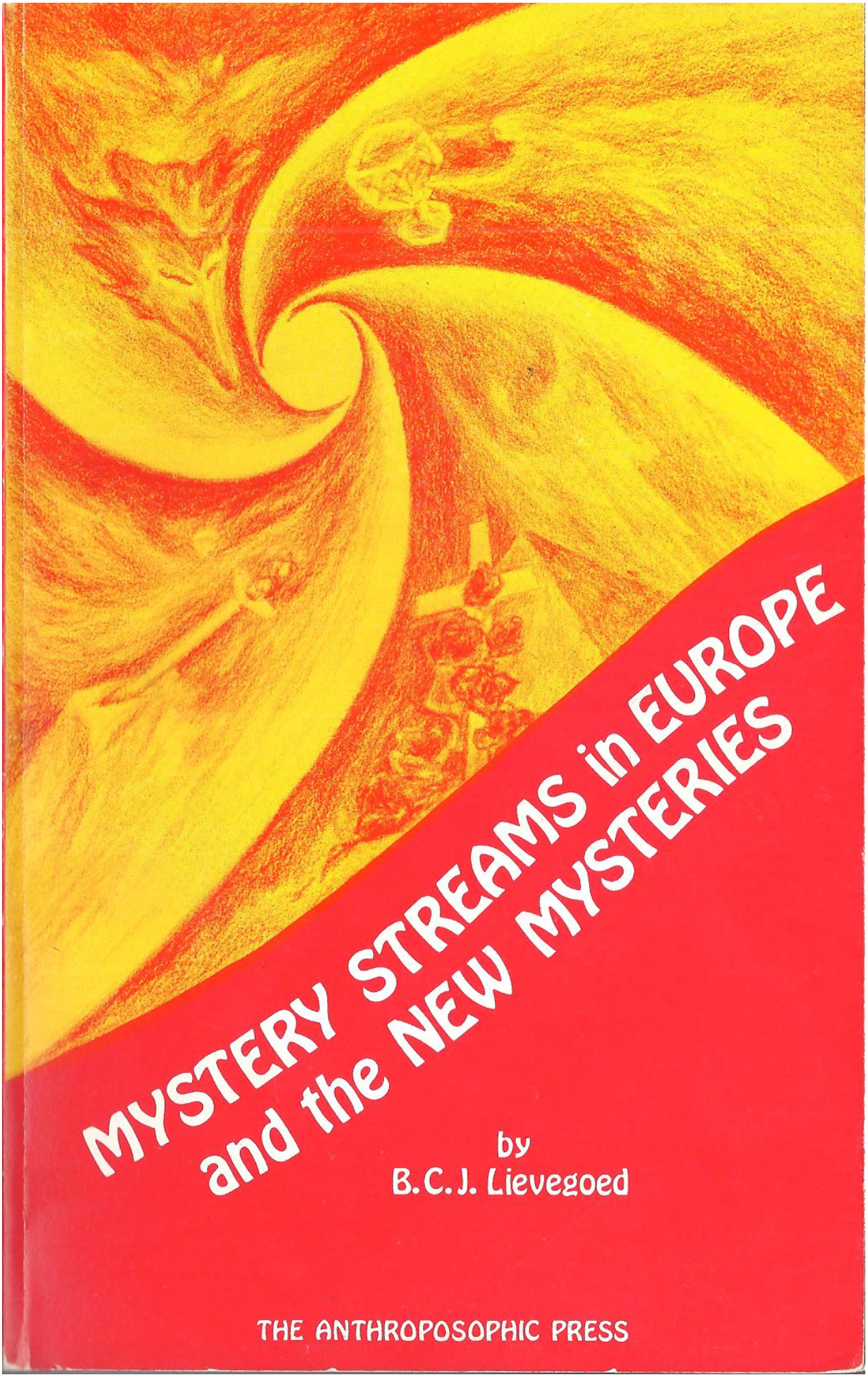

MYSTERY STREAMS in EUROPE and the NEW MYSTERIES

by

B. C. J. Lievegoed

THE ANTHROPOSOPHIC PRESS

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THE ANTHROPOSOPHIC PRESS
Spring Valley New York

Originally published for the members of the Anthroposophical Society in the Netherlands with the title *Mysteriestromen in Europa en die Nieuwe Mysterien*, this edition was translated from the Dutch by J.M. van Houten and P. McCarthy, and revised by Gilbert Church, Ph.D.

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ISBN No. 0-88010-002-8

Cover design by Betty Humphreys

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PRINTED IN THE UNITED STATES OF AMERICA

PREFACE

The content of this short book was given to the members of the Dutch Anthroposophical Society by Bernard Lievegoed as study material in preparation for a conference on the Christmas Foundation Meeting of 1923-4. In aim and style it has not been substantially altered for this English edition. The book is primarily intended for those people wishing to deepen their relationship to the Anthroposophical Society and to the High School of Spiritual Science. As is made evident in the text, however, deepening this relationship goes beyond the question of joining and supporting the work of the Anthroposophical Society. It implies finding a personal relationship to a profound spiritual deed, the founding of the new mysteries for our time through Rudolf Steiner. For it was the question of the new mysteries that led Rudolf Steiner to found a new, public Anthroposophical Society between Christmas and New Year 1923-4, and that opened the way to the Foundation Stone Meditation and the High School of Spiritual Science.

In the weeks and months following the Foundation Meeting Rudolf Steiner made known something of his intentions and hopes in lectures, articles and letters to members. Some of the articles have been published in English under the title, *The Life, Nature and Cultivation of*

Anthroposophy.[1] Here, in a most loving way, Rudolf Steiner describes his hope that the Society would be an open, non-dogmatic public body in which human beings could experience that their true humanity was understood. In lectures to members between February and June, 1924, Rudolf Steiner also explained the nature of the High School of Spiritual Science and its sections. These lectures are available in English as *The Constitution of the School of Spiritual Science, Its Arrangement in Sections*.[2]

His later letters to members, starting in the autumn of 1924, provided a deeply meditative content to help the members of the new society establish a stronger relation to the Time Spirit, to the being of the Archangel Michael. These letters have been published as *Anthroposophical Leading Thoughts; The Michael Mystery*.[3]

In addition to this important legacy by Rudolf Steiner concerning the Christmas Foundation Meeting much valuable descriptive material is contained in *The Constitution of the General Anthroposophical Society*.[4] An excellent recently published book by Rudolf Grosse, *Die Weihnachtstagung als Zeitenwende* can further help one to understand the founding of the Society and its mission in the spiritual evolution of humanity.[5]

In founding the new Anthroposophical Society Rudolf Steiner gave the Foundation Stone Meditation as a spiritual source out of which its members could work. Each morning of the Foundation meeting was opened with a reading and a discussion of this mantram.[6] This threefold call to the soul of humanity, this seed of an inner Christian awakening, was placed into the hearts of the members. The book by F.W. Zeylmans van Emmichoven, *The Foundation Stone*, is an invaluable guide to this meditation, which brings macrocosm and microcosm together in a pure and beautiful mantric form.[7]

The content of this book by Bernard Lievegoed can help to deepen our relationship to the deed of Rudolf Steiner and to the Anthroposophical Society. It relates the Christmas Foundation Meeting to the four great mystery streams that have guided humanity since antiquity. In so doing, Lievegoed reveals Rudolf Steiner's ability to bring together the mysteries of East, West, North and South in the new mysteries of the consciousness soul age. The magnitude of Rudolf Steiner's achievement, and our own responsibility in seeking a relationship to it, can fill one with enormous awe and gratitude: Awe for the deed done and for the responsibility we can choose to carry toward the future, and gratitude for the possibility of serving in consciousness the Time Spirit, Michael, and the Christ Being. I am personally thankful to Bernard Lievegoed for having helped me to develop a deeper awareness of the challenge that the Christmas Foundation Meeting represents, and I am pleased that his study material on the old and new mysteries is now available in English.

—Christopher Schaefer, Ph.D.

DEDICATION

William Zeylmans van Emmichoven has permanently united the Anthroposophical Society in Holland with the Christmas Foundation Meeting, 1923.

Throughout all the storms of the 'thirties and 'forties of this century Zeylmans educated the new members to an awareness of the importance of the new mysteries that were started in the Free High School of Spiritual Science. He worked from 1948 until his death in 1961 on what he called the continuing work of the Christmas Foundation Meeting. He has guided my anthroposophical path as an older brother would, and what he has given me may be here passed on (to new members) in a metamorphosed form, since he often pointed out the necessity of repeatedly throwing light on the Foundation Stone and the new mysteries from different sides.

My gratitude goes next to my friend Herbert Hahn, the first teacher of the original Waldorf School in Stuttgart. This worldly Estonian opened my eyes to the northern cultural stream. He stayed with us for seven years in the Zonnehuis in Zeist. Sunday mornings after the children's service he told me about the many talks he had had with Rudolf Steiner, speaking from his rich soul with such intensity that one got the feeling of actually meeting Rudolf

Steiner himself. Many other friends now dead have helped to form the insights into connections described here. An important role has also been played by Maria Lehrs-Roeschl and Grethe Kirchener-Bochholt. As no others, these individuals were connected with the old mysteries, which flow together into the new mysteries.

May the fruits of their cooperation also be passed on to new generations.

Bernard Lievegoed

October 1977

INTRODUCTION

The intention of this book is to give a picture of the meaning of the Christmas Foundation Meeting 1923-24 to those who have studied anthroposophy and carry it in their hearts, and also the Foundation Stone, which was laid in the hearts of people within the mystery history of Europe.

Four mystery streams come together in the consciousness soul culture of our time. They flow together in the creation of the "new mysteries" inaugurated in the ceremonial act of the founding of the Free High School for Spiritual Science by Rudolf Steiner. With this act he revealed his task as one of the highest initiates of the Sun lodge of mankind.

These words may seem to describe a personality cult to modern man but this is because he no longer feels the distinction between his recognition of the fulfillment of a function and his relation to the human being who takes on this function. The great task that Rudolf Steiner fulfilled during the Christmas Foundation Meeting can objectively be seen and described. One can also have a personal relation to this human being in all his modesty and humanness. It was my privilege to know many people who enabled me to find a relation to this *person*. Through this, a warm and loving relationship was found, as of a pupil for his teacher.

Four mystery streams flow together to create a situation

in which it would be possible to bring to consciousness the central event of the fifth post-Atlantean culture of the consciousness soul. This central event is the resurrection of the Christ in the etheric world in the twentieth century. In the fourth post-Atlantean epoch Christ went through death and resurrection in the physical world. With his forces of resurrection he has now, in the twentieth century, penetrated the etheric world. In the future he will also irradiate the astral and ego worlds.

The task of joining the four mystery streams, which will be described later, has here been attempted. This was necessary so that human beings could develop the organs to observe this illumination of the etheric world and take it up in their own development.

The resurrection in the etheric world became possible when Michael, the Sun archangel, became Time Spirit. The four mystery streams form a cross. In its center a space is open that must be filled by the realization of the new mysteries. These must be carried in the hearts of human beings and developed, just as a seed sprouts and unfolds in the earth.

The horizontal arm of the cross is formed by the joining of the streams from the Eastern post-Atlantean mysteries and the Western Atlantean mysteries of Hibernia. The Eastern stream is the carrier of wisdom born of the purification of the received wisdom of the astral body. The Western stream is the carrier of the pure sun etheric forces, which had lived protected in the central Atlantean sun oracle.

After Christ, the Eastern wisdom stream was able to unite with the spirit self, the purified astral body of the Christ. The Western stream united with the life spirit, the illuminated etheric body of the Christ.

This was brought about by people who dedicated their lives to such a task. It happened in the mysteries and in small groups of dedicated people. For the Eastern pre-

Christian mysteries, this was the Grail stream; for the Western, the Irish Christian Church. In 869 A.D. they came together through the deed of Parsifal who, as a knight of Arthur, became king of the Grail.

This Parsifal Graildom union has waited since then for the union with the other streams. The human beings who stood in these streams prepared themselves, together with others, in the life between death and new birth in the sun sphere under the guidance of the Sun Archangel, Michael.

The vertical axis of the cross is formed by the joining of the Northern and Southern mysteries. Here a much older polarity is at work than between East and West. It is the polarity of the oldest mysteries of mankind, working out of the forces of the Hyperborean epoch and those of the following Lemurian time. The Northern mysteries are Hyperborean mysteries from a phase in which the sun was still united with the earth. The Southern mysteries are the result of the Lemurian development when the astral body of man was formed.

The Greeks knew this polarity in Apollo and Dionysus. Using this terminology, one can, therefore, speak of Apollonian and Dionysian mysteries.

The Apollonian mysteries lived most secretly in centers far in the North. It was their task to improve human nature, which had been corrupted in mid-Atlantis. These were the Turanian people.

In the Dionysian mysteries man was taught how to deal with the most hidden and mighty metabolic forces and to permeate these with the awakening ego. Rudolf Steiner, in a personal conversation, once indicated that the last occult wisdom of the Greek mysteries was that Apollo and Dionysus are one!

It is man who must unite within himself the Apollonian head forces and the Dionysian metabolic forces through the development of the new Sun force of the middle, that is, through the Christianizing of the heart. The Northern

mysteries are mysteries of the ego, a gift of the Sun Elohim. The Southern mysteries are mysteries of the physical body, which underwent the Fall of man and is brought to resurrection by the Christ force. They are mysteries of the death and resurrection of the physical body.

The Egyptian third post-Atlantean culture had to bring the Lemurian epoch a step futher. It was a culture intensely concerned with death wherein bodies were embalmed and the dead redeemed from physical death in the Sun barge of Osiris.

There is a natural affinity between the Northern mysteries and the Western Irish mysteries. Although in different phases of development, the problem of the relationship of the ego to the etheric world is central to both. They have met each other in history.

Likewise, there is a natural affinity between the Eastern and Southern mystery streams in that both are concerned with the influence of the astral on the physical body. The Eastern mysteries wanted to loosen the astral body from the physical, whereas the Southern strove to bring the astral body more deeply into the physical (the mission of wine). The Eastern and Southern streams have also made many contacts with each other in history.

In the new mysteries East-West and North-South must come to meet each other in order to develop the new Christianized human being for the future. The birth of the center for the new mysteries has already occurred in this century. As often happens with spiritual events, it was hardly noticed by the people of the world because, in the main, they still draw strength from untransformed old forces. Perspectives such as this can only deal with a few of the many viewpoints of the extremely complex process of European cultural development. Additional views are always possible; the idea here is to give an overview for personal study.

MYSTERY STREAMS IN EUROPE AND THE NEW MYSTERIES

"*It is in the mutual giving and taking in the spiritual field that the true being of human life develops.*"

—Rudolf Steiner

"*One alone can do but little, but he who unites his strength with others at the right time . . .*"

—Goethe, *The Legend*

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I

THE CHRISTMAS FOUNDATION MEETING AS A BEGINNING OF THE NEW MYSTERIES

In looking at the Christmas Foundation meeting, one must know the perspective from which one wants to view this event. It can be seen within the history of the Anthroposophical Movement, or it can be included within the great span of the cosmogeny described by Rudolf Steiner in his *An Outline of Occult Science.*[8] We will consider the event of Christmas 1923 from the latter point of view, distinguishing essentials in large, panoramic pictures and then later considering them in more detailed descriptions.

When actual evolution begins after the pralaya between the old Moon and Earth evolutions, three large phases had passed during which hierarchies in the Saturn, Sun and Moon evolutions had given their substance each time to make these developments possible.

The Thrones, Spirits of Will, gave old Saturn their sacrificial warmth; Kyriotetes, Spirits of Wisdom, let their wisdom flow out into the old Sun development through which the warm, dark cosmos was illuminated. Dynameis, Spirits of Movement, brought the cosmos into movement during the old Moon development. During the Earth development, the Exusiai (the Elohim of the Bible), Spirits

of Form, have continued to give their formative force through which solid matter can crystallize.

The first seeds for the physical body were laid on old Saturn. It then developed further. On the old Sun the seeds for the etheric body were laid, on the old Moon, the astral body. On earth, as gift of the Elohim, the ego of man is brought to an awakening in the sheaths of the soul.

When earth was formed in the space world from the realm outside time and space, a repetition of the Saturn development began, enacted within the present Saturn orbit. It was a warmth-earth born out of sacrificial warmth and enthusiasm. This was the Polaris epoch of earth evolution. After this, a gradual shrivelling occurred, and then the old Sun repeated itself in the Hyperborean epoch, which enclosed the space within the Jupiter orbit.*

At the end of the Hyperborean epoch the Sun "stepped out"—one might just as well say that the earth stepped out—and both went separate paths of development. The Sun forces in the second Hierarchy now influenced the earth from outside. After further shrivelling, the after-effect of these Sun forces was still active in the present earth in the "Hyperborea" of the Greeks. This was the area around the North Pole where Apollo resided.

The old Moon development repeated itself in the Lemurian epoch. The present orbit of Mars shows the outer limits of this development. The seed for the present physical body was laid in the Polaris epoch; that of the plant-like etheric body, in the Hyperborean. The present astral body, through which man became a sentient being, originated in the Lemurian epoch. There was still no ego, however.

The influence of counter-forces now appeared. Luciferic

* Modern astronomers speak of Jupiter as a "failed sun"; Jupiter radiates more energy than it receives from the sun.

being seized the embryonic astral bodies and forced them to grow into fantastic, inhuman shapes. This was the time of the Saurians, the "time of the disgrace of the earth," as Rudolf Steiner called it. The human body was threatened with hardening and the emotions tended toward uncontrolled expression. Again a withdrawal took place.

The earth and the moon separated, and the earth contracted to its present spatial size. Then the Lemurian area of development moved westward producing the present Indian ocean and forming one large South Atlantean continent consisting of Australia, South Africa, South America and Antarctica, which later drifted south. This land mass formed the so-called Gondwanaland.

A new earth development began during the Atlantean epoch. With the removal of the moon, man was liberated from most of the negative astral forces, which contracted to form the "moonslag" that today mirrors the sunlight and other cosmic forces. The ego of man, however, was still unborn. The first three cultures of the Atlantean phase developed in South Atlantis. They formed the foundations for the so-called black peoples to be found around the Indian ocean, for the negroid peoples, and finally, in the third period, for the Toltec culture of South and Central America.

The first culture, that of the black people, developed especially the metabolic forces from the constellation of Taurus; the second, the negroid peoples, the rhythmic forces from the constellation of Leo; the third, the Toltecs, the nerve-sensory forces from the constellation of the Eagle (Scorpio). This third culture, in which agriculture was managed by the high priests, was especially one of great gentleness, and this trait is still to be found in the pure Indians.

Great hierarchical beings, who had sacrificed themselves

by remaining nearer to the earth rather than working from the Sun sphere, guided the development of these cultures. They are the hierarchies of Mercury and Venus.

The fourth Atlantean culture was that of the Tauranians. As the fourth culture of the fourth great epoch, this was the middle of earth evolution as such. It was at this time that the ego, as part of the substance of the Elohim-Exusiai, the Spirits of Form, was bestowed upon and thrust into the threefold human form as the fourth principle.

Now ahrimanic beings began to show an interest in human beings. They hardened the ego and it became immediately self-seeking, expressing the formative force it had received from the Elohim in egotistic, sounding magic. The result was to call forth enormous natural catastrophes. The destruction of Atlantis began, first in Southern Atlantis and later, through the glacial periods, the northern parts. The Tauranian peoples travelled eastward and settled for a time in the area now known as Outer Mongolia. There a remnant of the old capacities remains in Shaman magic.

In the sequence of the seven, the fifth culture is always that in which the seeds are laid for the following great period, in this case, the post-Atlantean. Now Atlantis had changed; the fog had started to clear; stars became visible; the waters navigable. A grandiose, exoteric culture developed in which orientation in space was conquered and man learned to sail the seas. Similarly, said Rudolf Steiner, will the air be conquered in our grandiose, exoteric fifth post-Atlantean culture.

The true development, however, did not take place in exoteric culture but in the hidden nature of esoteric developments. The young egos of the fifth Atlantean culture still lived in total clairvoyance from which great capacities arose. Everything of their astral bodies, including the wisdom that had been given them, stood at their disposal

just as now our intellect is freely available to us. This exoteric culture perished with the advancing devastation of the Flood.

The sixth Atlantean culture is called the Akkadian. During it navigation developed. These people were the ancestors of the ancient populations around the Mediterranean, remnants of which are still to be found in the Basques, the Berbers, the Phoenicians, the Minoan-Cretans and the Archaic Greeks of the time before the Dorian invasion. All of them were specifically mercantile peoples. From 2000 to 1500 B.C. the Cretans, for instance, had an absolute monopoly on navigation in the Mediterranean, by which they served the Egyptians. The wealth of Knossos still bears evidence of this.

The seventh Atlantean culture took place in the most northerly part of Atlantis. This was the last part of the continent to be destroyed. Here the primal Mongols, who still live on in the Eskimos, were to be found. Especially under the influence of old Hyperborea, peace-loving peoples originated here. Only where the Mongols mixed with the descendants of the Tauranian peoples in Siberia did character traits change to produce leaders like Attila and Genghis Khan, who were notorious for their bellicosity and cruelty. Some Tauranian peoples crossed the Bering Strait to North and Central America and also changed the character of the Toltec indians.

With this, the Atlantean period is finished. Most of Atlantis perished; only a small part remained. This was the Green island, Hibernia or Ireland, and it will play a large part in our considerations.

So far, the Atlantean evolution has been described in large brush strokes "from the outside." Inwardly, the spiritual development of Atlantis was guided by the oracles, which were places where certain spiritual beings,

incorporated mainly in priests, revealed themselves. Questions were answered from these oracles and directives were given for cultural life.

The oracles of the planets were central, and central to them was the Sun oracle. There, in a positive way, the hierarchical beings of the Sun sphere led the development of mankind under the guidance of Christ.

Ireland is still a small piece of land on the outermost edge of the sphere of influence of the Sun oracle of the fifth Atlantean culture.

In the post-Atlantean period, other mysteries came into being. These later oracles were places where the spiritual world could still speak to mankind. The last to disappear were the oracles at Delphi and Dodona through which, in Greek times, Apollo spoke to the people.

In the mysteries a "path" of development was given to men that led toward initiation. It became necessary because natural clairvoyance became progressively weaker. Therefore, the leaders of the mysteries looked for young people who still had a natural inclination toward clairvoyance, which then had to be developed through many years of training and purification. Then, in initiation, the pupil finally was able to cross the threshold between the physical and spiritual worlds.

The path of training aimed to purify the astral body of luciferic—and later, also of ahrimanic—influences, so that the "I" could be awakened in initiation. Afterward, the initiate worked out of this awakened "I," which he put into the service of the good hierarchies.

During the Atlantean cultures a path of initiation had not been necessary because everybody was, in a sort of dream-like condition with a barely awakened self-consciousness, still clairvoyant and clairaudient.

The Post-Atlantean Cultures

It has already been pointed out that the development of the post-Atlantean cultures was prepared in the fifth Atlantean culture. This occurred through the "divine" Manu from the central Sun oracle. The addition of the word "divine" indicates that in this Manu a high Sun being worked. He gathered around him those people who enjoyed little respect in the then existing exoteric culture because they had already lost some of their clairvoyance. Instead, they had developed the beginning of thinking. The Manu led these "future people" on a long march to Central Asia to an island in the inland sea. There according to tradition, the Gobi desert now lies. One group went south to the Mediterranean, another went north. On the way, many stayed behind who were not yet able to travel the new spiritual path. They were the four lowest of the seven Atlantean castes; only the three highest reached Central Asia.

For us, the most important group that stayed behind was that of the forefathers of the Germanic peoples. They moved to the north of Europe and underwent their own development because they were predestined to become carriers of the fifth post-Atlantean culture, the culture of the consciousness soul. A second group, the Scythians, went northeast, east of the Black Sea. From Central Asia the old Indian, old Persian and Egypto-Chaldean culture were inaugurated.

The mysteries that came from Central Asia were *mysteries of wisdom.*

The great initiate teachers of mankind from Atlantean times had now withdrawn from the earth into the spiritual moon sphere, and from there inspired the further develop-

ment of cultures. This means that the total cosmic wisdom was revealed *in reflection* from out the moon sphere.

Lucifer was the big helper of man in this, but it was also he who prematurely brought this wisdom in thoughts for the first time.

Something happened here that Rudolf Steiner wanted us to understand explicitly. The wisdom of the old Eastern mysteries was luciferically colored. This, however, did not make it untrue! Lucifer and Ahriman revealed the truth as such, but they brought this truth at a certain *moment* with a certain *purpose*. In this case, Lucifer did this purposely to dissuade human beings from their earthly path of development, and as imperfect as they were, to persuade them to strive to live as spirits in a spiritual world as in Nirvana. Should that have happened, further development would have been closed to mankind. To further strengthen this purpose, Lucifer incarnated in a human being in a Chinese mystery school about 3000 B.C., the beginning of the Egypto-Chaldean epoch. He was a radiant thinker who thought cosmic wisdom in *thought* pictures, which until then had only lived in man in vision pictures. This incarnation made it possible for future mankind to think thoughts with spiritual contents. The later mysteries took up this task and, even though they were carriers of the highest wisdom, they therefore became luciferic.

True initiation thus became more and more difficult. The ego was awake in thinking before it had received the impulse to selflessness and love through the Christ!

The mystery path gradually became traditional and, during the initiation ceremony, the priest came to suggest the handed-down pictures to the neophyte. The mysteries themselves became reflections of old contents. In *The Fifth Gospel*,[9] Rudolf Steiner describes how one of the trials of Jesus of Nazareth was to experience the emptiness of the

altars of the old mysteries and that demons spoke to the people from them.

Although there were still some late mysteries in Greek times that made real initiations possible—for example, at Ephesus, Samothrace and Eleusis—this is the last phase. For the Jews, this process was reflected in the replacement of the prophets by the scribes. They discussed intellectually the revelations given in the past. Gnosis was the form in which the Persian wisdom in the Near East was saved in mental images, pictures and stories.

Through gnosis many could still grasp the cosmic meaning of Golgotha.

*

The development of the northern Germanic peoples and of the ancient population of Ireland and England was totally different.

Rudolf Steiner called the northern primal European culture *a waiting culture* (*Warte-Kultur*), a culture that had to wait thousands of years for the moment when it could play a role. The Germanic cultural development brought the awakening of the ego in the wildness of the astral body.

Significantly, in all Eastern mysteries, the astral body was purified and refined by all sorts of exercises and ceremonies before the ego was spiritually awakened during initiation.

In the Germanic mysteries the ego awakened in the untamed astral body. One of my friends called such an initiation an "operation without anaesthesia." Here the aim of initiation was to develop the *courage* necessary for the consciousness soul culture later on.

This path of initiation is pictured in the Edda in the trials undergone by Odin. The Eastern mysteries were mysteries of wisdom; the Germanic, mysteries of courage.

In the Eastern mysteries much depended on heredity (a moon force); in certain families the conditions for initiation were inherited. The pharaohs of Egypt had to solemnize even brother-sister marriages in later times to retain the hereditary line.

The Germanic leaders were not chosen through heredity. When one of them died, the individual possessing the most courageous forces was chosen to succeed him and then lifted onto a shield to signify this.

In ancient times the first child born at Christmas later held kingly dignity from his thirtieth to his thirty-third year. The wildness of the astral bodies of these individuals was expressed in the image of the dragon, which explains the ever-recurring motif of the hero who must conquer such a beast. This he does because he does not fear the dragon but knows, and is also able to make it *true,* that the "I" is always stronger than the astral body.

As a result of living many thousands of years in the sphere of old Hyperborea, light forces were added to the astral wildness, and the mysteries thereby acquired an Apollonian aspect. Through this, the power of forming a social life arose among the later Germanic people and the Vikings.

During the third post-Atlantean cultural epoch, while the highest art flourished in Egypt, megalithic monuments appeared all over Western Europe in the form of erected stones, stone circles, stone roads, cromlechs and chambered tombs. All were outwardly most primitive and carved only with endless weaving, etherically lined patterns. But all were astronomically accurate and were focussed on points on the horizon where the sun rose at the spring or autumn equinox.

As opposed to the Eastern wisdom mysteries, Rudolf Steiner called the Northern mysteries *mysteries of the earth, mysteries of the will,* which prepared social and economic life for the consciousness soul age.

Thus, through thousands of years the forces had to be developed to enable man to meet evil with courage, to conquer and to redeem—the task of the consciousness soul.

In the course for medical students, which was directly connected with the Christmas Foundation meeting, Rudolf Steiner said that the forces working out of the earth are saturnic forces, primal creative forces of the physical that have their origin in old Saturn.

So one can say that the Northern mysteries in their essence are also Saturn mysteries as opposed to the Moon mysteries of the East. Behind that lies the fact that both are Sun mysteries. The Northern Hyperborean sun forces, however, work out of the earth in the will, whereas the Eastern Sun forces work out of the cosmos (the mirroring moon forces) on the thinking that becomes wisdom.

The Northern earth mysteries demand the force of presence of mind, of undauntedness, to be capable of doing the good in critical moments. The force of spiritual intuition is primarily trained here; that is, the necessity to act in a concrete situation before it is too late.

Moon and Saturn mysteries are as opposed to each other as thinking and willing, but they are united centrally by the Sun mysteries.

Secluded in a forgotten area in Ireland, the "great Hibernian mysteries" lived on as deep, occult, direct Sun mysteries, a continuation of the central Sun oracle of Atlantis. Rudolf Steiner said that these mysteries are the most difficult for a spiritual researcher to approach. Nevertheless, just before the Christmas Foundation meeting, he finally told in detail how the pupil was led, after long preparation, into a dark space containing huge statues and here learned to know what lay behind summer

and winter, male and female, sun and moon, science and art. Then, to the one who experienced these mysteries, it was made possible to work, in connection with the life-giving sun forces, in agriculture and cattle breeding on earth.

These great Hibernian mysteries are those of the trinity of Sun, Moon and Earth working in the elements and seasons.

One feels that what Rudolf Steiner said about the Hibernian mysteries *before* the Christmas Foundation meeting could become the foundation for bio-dynamic agriculture *after* the meeting.

The Hibernian mysteries had cultivated the real sun forces on earth until they could unite, through the Christ deed in Palestine, with the total earth. After that, they almost vanished, leaving only the effects of their working. In the next chapters it will be evident that they had given the Celtic people the strength to develop their own Sun Christianity, which was indispensable for the spiritual development of Europe.

In the first centuries after Golgotha this old Sun stream of mankind stood between the decaying wisdom forces and the still immature forces of courage.

The fourth mystery stream is that of the *Southern mysteries*. They are mysteries of the physical body as it was formed in plant-like and animal forms, and finally in human forms during the evolution of the earth. The present human shape came into being in Lemuria and in early Atlantis.

Rudolf Steiner calls this mystery stream from the South *Mysteries of man,* in contrast to mysteries of wisdom from the East, and mysteries of the earth from the North.

This stream went from Egypt (a repetition and metamorphosis of old Lemuria) via Rome, where judicial thinking developed, toward the bourgeois culture of the Middle Ages and later. It was in this stream that materialism, as a necessary factor for the development of the consciousness soul, was gradually developed. This began in Egypt with the culture of mummification, and continued in Rome where judicial thinking based on *personal possession* was developed. This was passed on to the Roman Catholic Church and led to the forming of a bourgeois culture with its materialistic science, protestantism and finally agnosticism.

Here is indicated the exoteric development of this stream. It had the unpleasant task of creating the conditions for a spiritual situation that could be the starting point for a consciousness soul culture. Accompanying this is also an esoteric stream that emerged at just the right moment: The stream of Johannine Christianity and later, the Rosicrucian movement.

St. John was the only apostle who had the spiritual strength to stand under the cross and experience consciously the physical death and resurrection of Christ.

The mysteries of the physical body, and of death and resurrection are the mysteries in which the *Imitatio Christi* primarily is experienced.

The Greeks knew these Southern mysteries in their pre-Christian form as Dionysian mysteries.

Thus, in the polarity, Apollo-Dionysus, they placed themselves in the north-south polarity. For the first Christians emerging from the Greek civilization, Dionysus was a bridge to their Christ experience and understanding.

Finally, for all these streams, the sun development requires the transformation of wisdom to love on earth. The path toward that is to learn to do the good, because love is

not knowing about, but doing for. For this doing, the path of insight is a condition, but insight alone does not bring about the good.

"Finally, everything still has to be done," was a saying of Rudolf Steiner's.

II

THE EASTERN MYSTERY STREAM

THE MYSTERY OF THE GRAIL

By asking the question, "What *is* the Grail?" it reveals its mystery. In his *Parzival,* Wolfram von Eschenbach called it "a thing," later "a stone," and finally "a chalice."

The "thing" was connected with the mystery of the blood of Christ. As "chalice," it was the cup presented at the Last Supper, and it contained the wine of which Christ said, "This is my blood." Later, it came into the hands of Joseph of Arimathea, who received in it the blood that flowed from the wounds of the crucified Christ.

Still later, this Grail was brought to Europe and appeared in England. It was made visible at the Round Table of King Arthur, and became the center of the Castle of the Grail. The Grail was presented as a "thing," but at the same time it was the carrier of the most central Christian forces of resurrection. Let us try to approach the secret of the Grail by looking at it from different sides.

According to an old English tradition, Joseph of Arimathea was the uncle of Jesus of Nazareth. He was a rich tin

merchant who owned a business on the island of Avalon off the north coast of Cornwall. Tin, which was used in the production of bronze, was mined in Cornwall and the coastal people of the Mediterranean sailed their ships there to get it. Nearby was King Arthur's castle, Camelot. Today, what was then the island of Avalon is part of a plain formed from the silt deposits on which the present town of Glastonbury is located.

After Joseph of Arimathea had caught the blood of Christ in the Grail, he was imprisoned by the high priests in a tower, which was then bricked up. Christ appeared to Joseph in the darkness of his prison and brought him the Grail, which illuminated everything with a brilliant light. The sight alone of the Grail was enough to renew one's life forces.

After the fall of Jerusalem, Vespasian heard of the prisoner held in the tower and had it opened. Earlier, he had been cured of leprosy through the efficacy of Veronica's veil and therefore was kindly disposed toward Christianity. In the tower they found a strong, grey-haired man surrounded by radiant light. After his liberation, Joseph brought the Grail to his house in Avalon where it was visible to those who were qualified to see it. Sir Galahad of King Arthur's Round Table was one of these.

According to another tradition, Joseph was a rich councillor, which, of course, does not exclude his tin business. Here, also, Christ appeared with the Grail and said, "You shall have the *token* of my death in your power and shall guard it, and they will have it in their power to whomsoever thou wilt give it" (Robert de Boron, *The History of the Holy Grail).* Here the Grail is called "token," that is, standing for something for which it is an image. It is, therefore, certainly more than a material chalice.

In this tradition, Joseph, after his liberation, founded a community with his brother-in-law, Bron, and his sons, in which the Grail could "live." First they went to Gaul and from thence, Bron brought the Grail to Avalon.

The image stands. The chalice with the blood of Christ goes from East to West. This blood carried the forces of the resurrection. Whoever beheld the Grail was rejuvenated and was guaranteed life for a week.

In another picture of the Grail, it was a stone in the crown of Lucifer. During the battle in heaven, reported in the Apocalypse, Michael struck this stone out of the crown with his sword. It fell to earth and was cut and polished into a chalice. The Queen of Sheba, King Solomon's bride, possessed it, and it went from Solomon to Hiram, the builder of the Temple. From Hiram it came into the possession of Joseph of Arimathea. It served as the cup during the Last Supper and later received the blood of Christ. Still later, it was taken to the north of Spain by angels where physical objects and spiritual events were also interwoven.

Rudolf Steiner has indicated that the "stone from the crown of Lucifer"* was an angelic being who remained loyal to the Sun sphere and made the sacrifice to go to earth with the luciferic angels, inspiring there those who were able to penetrate the cosmic Christ mystery.

The Grail, the angelic being, was only visible to Christian initiates, before as well as after Golgotha.

This renewed all ether forces with Sun ether.

The angelic being works, as will be explained in the mystery of the etherization of the blood, where the human being, from pure heart forces, becomes enthusiastic for

* According to the *Sangerkrieg auf der Wartburg,* the crown of Lucifer consisted of 60,000 angels. The stone that was struck from the crown by Michael later came to earth as Parsifal.

the spirit. He was a Michaelic angelic being and, at the same time, as "thing," an image of the chalice that contained the etherized blood of Christ that renewed the whole earth.

Rudolf Steiner pointed out that, among other ways, the history of the Grail can be viewed as follows. When Christ left the Sun sphere to unite himself with Jesus of Nazareth, he left his spirit man behind in the Sun sphere, just as we leave our bodies behind us on earth when we die. Spirit man is the physical body, which has been worked upon by all the hierarchies since old Saturn, that has been spiritualized by the ego.

Through the life spirit, the spiritualized etheric body of Christ, He came into the etheric sphere of the earth. There this life spirit remains active and renews the dying etheric forces of the earth, an activity that had been observed by the Celtic peoples. During the baptism in the Jordan, the ego and the spirit self of Christ united with the physical, etheric and astral bodies of Jesus of Nazareth and lived in them for the three years between the baptism and the crucifixion.

The spirit self is the astral body purified and spiritualized by the ego (the Golden Fleece of the Greeks). This astral body, purified and spiritualized by the Christ, through which the turbid red blood, carrier of the passions, became the "rose colored blood" of the chalice, was carried by the Christ in the hearts of men from East to West. And it was carried in the hearts of the first Christians from Asia Minor to Gaul and England.

This was the strength of primal Christianity that filled the hearts of men who took in the Christ.

In the lectures on the etherization of the blood, Rudolf Steiner described how, by divine grace, the etheric stream goes through the human being from the heart to the pineal,

there irradiating the brain as spiritual etheric light. Only thus can we have spiritual thoughts; otherwise, we would be able only to have thoughts that connect with sense impressions. This is the microcosmic Grail in us. The golden light of the etheric blood that irradiates the head was observed clairvoyantly as a lustre of gold around the head, when it united with the stream of the Christ etheric forces. In still later times, it appeared as a halo in the paintings of the medieval painters and became the traditional "token" of holiness. The halo was the last memory of the working of the Grail.

With this, we gradually lose connection with the word Grail, which was only used around 1200 A.D. but which became for all time a medieval image of cosmic Christianity.

The cosmic Christ, the being who from old Saturn lovingly accompanied the genesis of man and who worked out of the Sun sphere after the withdrawal of the sun at the end of the Hyperborean epoch, was known and looked for in the true old mysteries. This happened either directly, as in the Hibernian mysteries, or via the knowledge of the Christ of the Eastern mysteries.

Especially Zarathustra, the founder of the old Persian mysteries, taught that the path to Ahura Mazdao, the Great Sun Aura, was via the purification of the darkened astral body. This astral body then became the spirit self, which was penetrated with the quality of cosmic Sun-Christ forces.

So one can say that Zarathustra was one of the pre-Christian Grail bearers. In *The Spiritual Guidance of Man*,[10] Rudolf Steiner described how this individuality prepared himself to be able, as Jesus of Nazareth, to sacrifice his ego and put his sheaths at the disposal of Christ. He thereby turned himself into a Grail chalice for the Christ.

For Zarathustra, the words of St. Paul are literally

valid, "Not I, but Christ in me." Thus, the baptism in the Jordan also becomes one of the many aspects of the cosmic Grail Mystery.

When we are able gradually to acquire an idea of the central Christ-mankind mystery, of which the Grail from the Middle Ages was an imagination, we can also understand that the "thing" that was then called the Grail was known in many imaginations among many peoples.

In a way, we can say that with the imagination of the Grail, there appeared in the Western waiting culture *(Wartekultur)* the fruit of all true Eastern pre-Christian mysteries. The red thread, which ran through all post-Atlantean Eastern mysteries, emerged in the Middle Ages between 1150 and 1230 A.D. at the end of the period of which Raphael was Time Spirit. The Parsifal event, however, took place historically at the beginning of the Raphael era in the ninth century.

At the end of this time, all that was connected with the Raphaelic mystery of the healing of mankind from the "illness of sin" (Amfortas) blossomed again. What a time! Chartres blossomed; the Templars were spreading their beneficial work; courtly love flourished in troubador art; the Cathars practiced their pure life movement. But the opponent was also preparing to destroy, in the form of the Inquisition, that subtle, noble life.

After 1230-50 A.D., everything was finished. The Mars Archangel had become Time Spirit and the dark Middle Ages had begun; only strong spirits like Thomas Aquinas were able still to bring Christianized Aristotelianism to the Western world.

The Nominalists, such as Abelard, and a little later Roger Bacon, inspired by ahrimanic Mars spirits, brought the fundamentals of modern times, materialism and technology. In 1250 a work by Roger Bacon, an English

monk, appeared in which he called up a picture of the materialistic, exoteric aspect of the coming time of the consciousness soul:

> Explore nature and make experiments! Then you will be able to accomplish unprecedented things. I can imagine a vehicle coming into existence that will move with unbelievable speed over the earth without the use of a draught animal; a single man will sit in it pressing a handle, and the vehicle will speed away. I can imagine a ship that will sail the seas with much greater speed than is possible by rowing; a single man in the inner part of the ship will press a handle and, through this alone, the ship will be set into fast movement. I can imagine a human being flying through the air as a bird; he will be sitting in a structure with wings like birds, which he will set in motion with the help of an apparatus. (Sandkühler, *Parzival of Chrètien de Troyes.*)

The great imaginations of the Grail were described between 1180 and 1210 by de Boron, Chrètien de Troyes and Wolfram von Eschenbach. Less than fifty years later, the counter-imaginations of Roger Bacon appeared, made possible under another Time Spirit and inspired by Ahriman.

The time around 1200 A.D. afforded the last opportunity to write down the medieval aspect of the Grail. The Western mystery of the Grail was the fruit of the Raphael era! After that it was submerged in the "history of literature" where it has since been analyzed philologically by scholars.

But the true Grail, the imagination of the cosmic Christ being who united with the earth, appeared many times in

other images and forms. We can now see that the old Eastern mysteries were mysteries of wisdom, mysteries of cosmic wisdom of the genesis of mankind, the hierarchies and the world of the stars, and that the noblest of these old mysteries of wisdom were condensed in the imagination of the Grail.

In anthroposophy, Rudolf Steiner renewed the old decadent mystery wisdom. About his book, *An Outline of Occult Science*, he said that one can also call it the *science of the Grail*!

Indeed, *An Outline of Occult Science* is the modern book of the Grail. In the Middle Ages Chrètien de Troyes and Wolfram von Eschenbach referred to the "great book of the Grail" that enabled them to write their histories of the Grail with all the hidden cosmic astrological knowledge in them. This great book of the Grail had been written by a monk from Brittany (of the Irish Christianity) in the famous forest of Broceliande in the year 717 A.D. Sunk in meditation in the night between Maundy Thursday and Good Friday, he suddenly heard a voice like a trumpet, followed by a burst of thunder, and the light became a thousandfold brighter. From the "Master of Masters" he received the little book of the Grail, which was no bigger than the palm of his hand. In it he read, in an inner vision, his own destiny and that of mankind. He returned again to normal consciousness and received instructions to look for the book of the Grail "over 'the big road' until the 'crossing of the seven roads,' along an 'old battlefield,' guided by a 'fabulous animal.' " On this road of the sevenfold path (the path of Christian initiation) he found the little book again and was allowed to keep it until Ascension Day. He copied the contents of the little book into a large one and finished it before Ascension. This larger book started with the Crucifixion and "fulfilled all the prophesies of the prophets." It became the textbook for the writers of the Parsifal saga.

What was new in Wolfram von Eschenbach's description was the path of Parsifal as a future path of development for mankind in the coming consciousness soul development. Parsifal, according to another narrator of the Grail, was the stone from the crown of Lucifer that Michael had struck out. The imagery means that Parsifal was a Sun initiate. Rudolf Steiner told Walter Johannes Stein that Parsifal was one of the greatest leaders of mankind, greater than Zarathustra, Buddha and Scythianos.

Gerhard von dem Borne has pointed out in his book, *Der Gral in Europa*, that other European people also had their Grail imaginations. Rather than a cup, however, the Celts had a mysterious "cauldron," a vessel used for cultic purposes. See also the book about the silver kettle from Gundestrup by Rudolf Grosse. Just as mysterious as the cauldron, about which one is never certain whether it is materially present or whether it exists in the imagination, is the "sampo" from the *Kalevala*, which is also an imagination of the Grail. Such a story, in which a "kettle" is lost and after many adventures is refound, signifies that the knowledge and vision of cosmic wisdom was lost through certain developments and had to be recovered with great difficulty by certain individualities.

The Grail as stone, as sacrificial altar on which the host rested, also had many pictorial forms. The stone monuments of the Western megalithic culture were, in a certain sense, a materialized science of the Grail, and the Northern peoples knew the Grail as the lunar crescent that enclosed the darker part (the host).

A thirteenth century Norse translator of the Grail legend of Chrètien de Troyes said, when he mentioned the Grail, that in the Welsh language it is called the Grail but his

people call it the *ganganda greida*, a small repast for travellers. This has been metaphorically alluded to in the Norse custom of putting food out for travellers on a large stone covered with smaller ones near a crossroad. The "food for wanderers," that is, for the ones who go on a spiritual path, is the cosmic wisdom that, like the Grail, rejuvenates the etheric world and maintains life.

Seen from these perspectives, we have raised the Grail as an imagination of a certain culture to the highest contents of the old Eastern mysteries.

The content of anthroposophy, as such, may be called a renewal of the Grail with modern consciousness. Not only his *An Outline of Occult Science*, but the whole of anthroposophy presented by Rudolf Steiner in the twenty-one years between 1902 and 1923 is the "Science of the Grail." The Grail has found its place again on earth.

Other spiritual streams were still to come together in the cultic acts of the laying of the Foundation Stone in the hearts of men for the inauguration of the new mysteries of the future. The Grail stream is the one that moves from East to West.

III

THE WESTERN MYSTERY STREAM

HIBERNIA AND CELTIC CHRISTIANITY

The Hibernian mysteries did not follow the route from Middle Atlantis to Central Asia. They continued directly from the great Atlantean Sun oracle and were connected with Atlantean clairvoyance.

Rudolf Steiner spoke about the content of the Hibernian mysteries in the lectures he gave just before the Foundation Meeting. The following material is taken from them.

In the hidden "great" Hibernian mysteries, Hibernia being the old name for Ireland, the pupil was brought toward inner experiences by two large statues. One was a male representation made of an elastic substance with the sun above it; the other, feminine statue of soft substance had the moon above it. Through long preparation this encounter led to intensive inner images. The male statue called up pictures of inner coldness and winter landscapes. It was an experience in the head that led back to pre-birth and the cosmic past of the Moon, Sun and old Saturn developments. Above the statue appeared the word, science.

The feminine statue called up inner warmth, summer

images. Pictures arose from the will sphere of a future after death, and then of Jupiter, Venus and Vulcan developments. Between the masculine past and the feminine future the pupil finally met the Christ as a Cosmic Being who has been connected with this whole development.

These were the great mysteries—great because of the vast span between Saturn and Vulcan, and the direct encounter with the Christ.

In the druids' initiation of the later Celts in the "small" mysteries was to be found a reflection of the great mysteries. The small mysteries, however, also served the Christ before He appeared in Palestine.

*

The Irish, Scottish and English territories were inhabited by a primal population that had existed since the first post-Atlantean cultures. In the third post-Atlantean culture of the Egypto-Chaldeans, these peoples emerged from obscurity and came to be called the people of the megaliths (the people of the big stones). A direct connection between Ireland and Egypt existed and even an Egyptian invasion of the "green island" is known to have occurred. While Egypt was uniting its gigantic buildings with the highest art, those of the "counter culture" of Hibernia were utterly primitive. Both in Ireland and in Egypt these structures commonly served as a "path to the inner life." In the Egyptian temple this occurred in the dark, most holy place of the temple. In the Hibernian dolman the priests, screened from the outer sun and in darkness, could experience the spiritual activity of the Sun. The Egyptian temple, however, was built according to the measurements of the physical body, and the path to the inner life was a way of incarnation into the body. The dark space of the dolman

led the priests away from the outside light into the spiritual forces of the elements and the cosmos.

In addition to these structures, stone circles were spread over the whole of Hibernia and Western Europe, even as far as Palestine. They were used for astronomical observations. The largest was Stonehenge in the south of England. Thanks to its astronomical orientation, it is possible, through the shifting of the vernal equinox in the zodiac, to determine accurately the dates of the erections of the stone arrangements. Thus, we know that Stonehenge was built in three stages. The first outer circle was built about 1800 B.C., an inner cirlce 150 years later, and the center with the "horse-shoe stones" about 1400 B.C.

The Alignments of Brittany are rows of stones, kilometres long, that rise higher and higher to end in a circle with an altar. Each has its own orientation toward spring, autumn and winter in connection with spring sowing, harvesting and winter sowing. The 21st of March and the 21st of September, however, are not observed exactly, the cross being somewhat shifted for purposes of agriculture.

The great mysteries of Hibernia stood in the background of this megalithic culture. They assured the continuity of the initiates, who could build the stone monuments, and afterwards the priests who served these open "temples."

One is repeatedly amazed at the construction of the stone monuments. The huge stones of Stonehenge, weighing ten to thirty tons, were brought a distance of 600 miles. How were they transported over such great distances? We must assume that these direct descendants of the Atlantean peoples still possessed a natural magic, which, as we know from Rudolf Steiner's lectures, was present in old Atlantis. Among the last legendary remains are stories of building a stone circle in one night.

The megalithic structures, open circles and underground spaces were partly decorated with spiral scratches of continuously interweaving lines that showed the connection this primal population had with the etheric world. These rhythmic interlacings often condensed to signs of the sun.

*

The Celtic people only came to the western areas between 1000 and 500 B.C. Did they find them uninhabited, the sanctuaries deserted, as has been assumed, or did they mingle with a primal population? Were they able effortlessly to take over the cultic places?

The Celtic peoples were Indo-Germanic. They probably came to Middle Europe during the time of the Persian culture. In any case, they had settled in *Bohemia and in surrounding countries* during the third post-Atlantean period. Because of their extensive influence on our cultural evolution, four tribes of these Central European peoples are well-known.

About 1000 B.C. these peoples began wandering. The Dorians moved southeast to Greece. They became known there through the Dorian invasion, which enabled real Greek culture to flourish after the archaic culture of Mycenae and the Trojan war had ended.

The Latins moved to Italy and established their culture upon that of the Etruscans.

The tribes that moved west were called the Celts. They spread over Southern Germany and Northern Switzerland. The names of all the large rivers in these countries are Celtic: Rhine, Neckar, Main, Lahn, Ruhr, Lippe. The Marne in France was named after Matronae, the threefold divine mother; the Seine after the goddess of wells, Sequana. In England, the Severn was named after the goddess Sabina, the Clyde after the goddess Clotha, etc.

Western France was taken by the Carnutens (Chartres). The Goïdelic groups went to Ireland. The group that spoke the Kymric languages went to England. Dr. F.C.J. Los has pointed out that the British-Kymric group was related to the Dorians (Greeks), and the Goïdelic (Irish) group to the Latins. This is an established fact in the science of language.

In spite of language differences the Celts of Western France, Ireland, England and Scotland form one great totality. The intermediate seas were scarcely a hindrance. They were sailed by light, sea-worthy little boats that were covered with animal skins.

The bloom of the Celtic culture in the West existed at most for 1200 years. After that the Celtic peoples had fulfilled their historical task, which was to give form to a direct, cosmic Christianity, independent of the historical southeastern stream.

Remarkably, this whole group of peoples, Greeks, Romans and Western Celts, had taken up and carried the first Christian impulse.

The role of the Germanic peoples will be spoken about later in connection with the Northern stream.

The Celtic culture was built on threefoldness! The Celts did not know the contrasts of white-black, good-bad, light-darkness. For them, the middle was important; daybreak and twilight were the spiritual times of the day. The many "nature" gods, hierarchical and elementary beings, appeared in threefoldness. Riddling, which to them was a method of learning about spiritual reality, always contained a triplicity.

Their society was divided into three classes: The *warriors*, including the kings; the *druids*, priests and judges; the *bards*, singers and physicians. They distinguished themselves in outer life by incredible wildness in their fighting,

even over the most trifling things. The Irish, who long ago were set apart in four provinces, have done nothing since the millenium in which they flourished but destroy each other. Life had little worth; heroic death on the battlefield was the most desirable lot, and to bring home the head of the conquered enemy the greatest triumph.

The Romans were horrified when the Celts, painted blue, came rushing out of the woods with their mighty battle cry, everyone fighting for himself with his long sword and small shield.

The heroic time of the Irish kings was one long litany of mutual wars in which the mythological hero was penetrated by the sun god, Lugh. The warriers were the incarnations of the Celtic gods themselves!

Without this insight into the Celts—that one still risks one's life when it is a matter of heroic battle—what takes place now in Northern Ireland is not understandable. The heroic legends and the divine kings represent one side of the Celts. As exuberant as the outer life was, so the inner path was profoundly gentle. The divine world was present everywhere in the elements of water and light, in the cold darkness and the heat of the sun. Water or a well were especially sacred; a river was a being to be experienced and worshipped.

The druids gave the direction for agriculture and cattle breeding.* They were the great spiritual leaders who observed the spiritual sun forces in their closed-off dolmans. They carried on the work of the "great" Hibernian mysteries of the past. They knew that the great Sun spirit was preparing to descend to the earth. They saw the approaching Christ and experienced the change that occurred in

* The connection of the Celtic druids with the Northern mysteries of the Drotten or Truide will be considered with the Northern mystery stream.

the etheric world when Christ allowed his life spirit to flow out into the etheric world.

They called him *Christ, the King of the Elements*. The folk spirit of the Celtic peoples was strongly connected with the cosmic forces of Christ. Later, the fall of the Celts occurred because this folk spirit gave up its further development to become the leading and inaugurating spirit of esoteric Christianity. This happened quietly after 900 A.D. This inspiration still worked around 1200, the time when the Arthur and Grail legends appeared and were written down.

For the time being, however, these Celtic peoples still had an important task to perform. The Carnutes in France worshipped an altar in their center at Chartres that bore the inscription, *Virgini parituraе* (to the virgin who will give birth). On the altar was a wooden statue of a maiden with a child.

*

The last centuries before the birth in Palestine were a time of highest expectations in the spiritual lives of these wild peoples. Wildness and piety—a duality, after all?

We are forgetting the third group, the bards. Music united the two extremes in Irish-Celtic souls, taming the wildness and creating profound gentleness. Music was also therapeutic. The druids knew the healing powers of herbs; the bards, the destiny-formative force of music. Accompanied by their harps, they sang the songs of the great heroes. As the Greeks recited Homer, so they sang about the beings of the adjoining spiritual world who directly intervened in human destiny. Music was the soul of the Celtic people. Their songs still work magically on us to put us immediately into an elemental world.

Little is known about druid culture except what Rudolf

Steiner has told us. What one usually hears comes from a later, more decadent time and bears a sensational quality.

Young people came in large numbers to the centers where the druids taught. These centers were real mystery schools and the teachings, which lasted twenty years or more, were given in recitative and musical forms. Everything had to be memorized; nothing could be written down. These were years of meditative life in which mantrams, given in simple words, opened ever deeper worlds.

All these qualities made it possible for the Celts to take up Christianity without many changes.

What had been expected for a long time, the nearness of which had already been observed in nature, took place at a certain moment. The place where it occurred did not concern the Celts much for Christ was daily present as King of the Elements.

Brigitha, St. Bride, was a simple girl who fell "asleep" near a well and experienced the birth of Jesus in Palestine. She was allowed to rock the child in her arms and received a part of Mary's cloak. Upon waking, she was able to report that "it" had happened.

The English Celts underwent the Roman occupation without many inner changes. Earlier, the Carnutes had contact with the Romans and in 85 A.D. two pupils of St. Peter came to Chartres and there found the altar mentioned above.

St. Martin is especially important to the liturgical and religious forms of Irish Christianity. Everybody knows something of his history. He was the Hungarian soldier who, in the army of Julian the Apostate, gave half his cloak to a beggar outside Amiens. Then Christ, in a nightly vision, gave the cloak back to him. At the time, Martin could not know who the radiant figure was, but after his Christian baptism it became clear to him. Through his

many travels Martin became familiar with Aryan Christianity and became a priest and bishop of Tours. He founded the first Christian community outside Tours, which was called "The White House," and there created his own liturgy. This was brought by his pupil St. Ninian to Ireland where it became the foundation of the Irish Church. Celtic Christians founded churches everywhere on the Continent. They were called Martin Churches and in Holland were to be found in Utrecht, Zaltbommel and Groningen.

The Irish Christian churches all developed independently based on the Martin liturgy. The Irish sun crosses are a sign of this!

The most important new element was the *Coenobies*, the Christian communes. To speak of Irish monasteries and monks is inaccurate since a monk is someone who has entered an Order that has received its rules and guidance from above. The Orders were a part of the hierarchical Church of Rome. The Irish communes came about spontaneously. Somewhere in solitude, preferably near water —a lake, river or along the coast—a human being withdrew in seclusion. When he received the call to holiness, young people gathered around him, built their stone huts and a little church with an encircling wall, and the "monastery" was ready. They lived through agriculture and by copying holy books that could be used elsewhere.

That these priests and holy men were the direct successors of the druids was known to everyone through their "druid tonsure," in which the front part of the head was shaved from ear to ear, leaving long, waving hair behind that fell over the shoulders. This druid tonsure was considered outrageous by the Roman priests with their crown tonsure, which they held to be truly Christian.

Often the holy men had been warriors and now did

penance. Columbia was an example. He was banished to Iona and there founded the Iona community. Another, Columbanus, crossed the sea around 600 A.D. and started his missionary work in France in Brittany and the Vosges, later in Constance and Reichenau, and in Northern Italy at Bobbio.

St. Willibrordus went from Southern England to Utrecht, Denmark and Rügen, christianizing the Friesians and founding Martin churches.

The great Irish leaders were not "abbots" with a hierarchical place in an organization. They were the "fathers" of the community and led their "families" spiritually. These communities, born out of the Holy Spirit, are a seed for what in the sixth post-Atlantean time will flourish as true fraternity. Fraternity in the threefold social order does not mean honest division of economic goods, but rather a community born from the spirit, where the weal and woe of another is more important than one's own. Fraternity is born out of the (holy) spirit.

When Columbanus crossed the sea to the mainland, Rome made a countermove. In 600 A.D. the Pope sent a certain Augustine with twenty-four monks to England where, at Canterbury, they founded the first Roman monastery with Augustine as bishop. The Roman struggle to destroy Irish Christianity lasted from 600 to 1200 A.D., by which time Irish Christianity had faded. Two outward factors brought this about:

1. The Norsemen's invasion of Ireland, which from 800 A.D. on systemically devastated everything.

2. The thrusting force of Rome destroyed the Irish Church because of its different date for the Easter festival (there is nothing new under the sun!) and its refusal to be subjected to the power of Rome.

The royal line of the great warriors of the Irish Celtic

people also changed in Christian times. Although they still dedicated themselves to war over nothing, a new ideal appeared: *The Christian king with his Christian knights*. King Arthur with his Round Table was an example: Arthur, the sun, in the twelvefoldness of the zodiac. The Arthurian knights had been knights of the sword. They were sent away to fight injustice and wildness. The "maiden," the pure human soul, had to be set free from threatening dragons. Injustice had to be punished.

A strict code of honor developed. We see prototypes such as Galahad, the most Christian, who could make the Grail become visible to those of the Round Table, Gawain and finally Percevel-Parsifal. The castles Camelot and Tintagel were the places where this transformation of Celtic warriorship occurred. The highest wish of young Parsifal was to be accepted as a knight of King Arthur. He had become knight of the sword with a worldly, Christian task. After long trials he would become knight of the Word and, as King of the Grail, unite the Western Arthurian stream of the life spirit with the Eastern wisdom stream of the spirit self, symbolized in the Grail.

After 869 A.D., the year of the unity of both streams, esoteric Christianity came into a new phase, guided again by the being of the Celtic folk spirit.

As has already been said, esoteric Christianity had to be carried through the dark times in which the Mars archangel was Time Spirit. Others took over this task supported by the protecting spirit of the (former) Celtic peoples.

IV

THE NORTHERN STREAM

THE GERMANIC PEOPLES

In the contrasting Eastern and Western mystery streams we are concerned with the integration of the noblest of the Atlantean and post-Atlantean spiritual evolutions. The Eastern stream refined the astral body for cosmic wisdom and was a step on the path to the spirit self. The Western stream spiritualized and penetrated the etheric body with sun forces, and was a step on the path to the life spirit.

With the Northern mysteries we enter the totally different *North-South polarity*. They were a memory of old Hyperborea, when the sun was still united with the earth in a condition of light and warmth ether. The human being was still plantlike. His physical and etheric bodies were directed from above by high sun beings.

The Southern mysteries were a memory of the development of old Lemuria where the astral body was formed. Because it descended too deeply into the physical, grotesque forms occurred, which were cast off as species of animals. They still influenced human development, however.

Through the withdrawal of the "moonslag," this overly deep incarnation was overcome in the transition to the Atlantean development. On the one hand, the Southern Dionysian procession with its satyrs and bacchantes was an imaginative memory of human Lemurian forms. The North, on the other hand, brought the image of Apollo, who harmonized contrasts with his lyre.

The essence of the natural forces above 60° latitude is such that etheric breathing (twice in twenty-four hours, visible in ebb and flow) ceases and all other rhythms slow down. Something of the essence of "duration" (contrary to time) becomes reality there: Time (nearly) stands still.

When Lemuria perished, a group of people, who were highly spiritualized and whose souls were much more highly developed than those from the South, remained active in Hyperborea. These souls incarnated, according to Rudolf Steiner, in highly developed etheric bodies, which were only loosely connected with the still primitive and hardly condensed physical bodies. These bodies were scarcely used by the highly developed souls who remained primarily etheric beings. Their physical bodies were "somewhere" below and acted intelligently but like marionettes.

This led to later peoples describing this region as an etheric paradise, untouched by the flood in Lemuria. The "inhabitants" had a high degree of clairvoyance in connection with all cosmic relations and developments. Their bodies were more plantlike and they multiplied like plants, so that several bodies could belong to one etheric being. These exalted etheric human beings were, as it were, group souls for many bodies.

The most highly developed souls, who became the later teachers of mankind, incarnated into the untouched etheric world of the North. Small wonder that for many peoples their gods had their homes in the far North.

The Hyperborean souls lived in deep secrecy in the country of the Hesperides and Gorgons, where the Greeks had to seek them out for their initiations.

In later times, these teachers of mankind continued their activity in priest communities. Their center was in Northern Scandinavia with "annexes" scattered throughout all Europe, including the Black Sea. These individuals were vegetarians and pacifists who repeatedly sent their messengers to the South to instill new content into the mysteries there. For the Greeks, these were the real Apollonian mysteries. They were called Trudi, also Drotten or Trotten, and they formed the oldest mysteries of Europe.

In later times, the Celtic peoples in Middle Europe received their sun wisdom from these Drotten mysteries and called their priests, druids. Although initially these pupils were directly connected with the Germanic mysteries, at a later stage the Celtic druids repelled contacts with them. The Germanic people developed toward more modern forms of living (about which, more later), but the druids, who went to the West, rejected these forms. In Ireland they again found sun mysteries but of a later Atlantean origin. The northern Hyperborean sun mysteries had come into existence before the Fall of man, whereas the Irish-Atlantean mysteries originated after the Fall.

Let us summarize this picture again. In the far North a well-hidden mystery community existed, which worked out of pure sun ether. Nature gave to it an abundance of these pure sun ether forces indirectly from the earth (the remnants of Hyperborea).

The Atlantean group of peoples, which went with the divine Manu to the East, left its lowest castes behind in Europe.

The Germanic tribes were directed to Scandinavia to the area of the Drotten mysteries. The Scythians went toward the East, to the area east of the Black Sea. There,

other mysteries provided the education and healing of those peoples.

The ruin of Atlantis, brought about by the Tauranians, took place through the misuse of their etheric forces. This caused catastrophes in nature and also degeneration in their organisms.

The Hyperborean ether sphere had to heal these degenerated etheric forces. The mystery leaders preserved the true hereditary line. Conception took place in the spring mysteries of the god Nerthus, who was experienced in both masculine-feminine. This happened in the deep unconsciousness of a sort of cultic sleep. The children were born at Christmas during the twelve holy nights. He who was born thus was "well-born" or even "right honorable." The individual born first on the night of December 24th was educated in the mysteries to become "King" of his tribe from his thirtieth to his thirty-third year. Those born before or after this Christmas period were children of disgrace, begotten of procreative willfulness.

Whenever a tribe became sufficiently refined, it was sent to Russia or Northern Germany.

In the *Externsteine* near Paderborn, a central sanctuary came into existence for Odin, the central divine leader of the Germanic evolution.

A few facets of this Germanic evolution, all of which are portrayed in the initiation that Odin (Wotan) had to undergo with his peoples, must be pointed out here.

Crucifixion was Odin's first trial. The Hyperborean divine leader of mankind had to unite himself more fully with the physical body than had occurred in the past. This was experienced as a grievous crucifixion in which for nine days and nights Odin had to hang on a tree swaying in the wind. Through the suffering of his body he was able to become the pupil of the wise giant Mimir, who taught

him language and the ability to speak. (Even the Atlanteans still did not know a language, but spoke in natural sounds.) Thus, the development of a language was the first step in the education of the Germanic tribes.

Odin belonged to the Aesir, the younger Germanic generation of gods. The Vanir were the older gods from previous phases of development. They brought with them the old second sight.

The being mentioned above, Nerthus-Niord, a Vanir god, working in the unconscious, regulated procreation. (Here a god is a hierarchical being, an angel or higher.) The Vanir and Aesir spoke to man by incorporating themselves in the priests, and later in the "kings," the leaders of the people.

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Odin's second initiation test was the robbery of the "Skalden-met"—met being the fermented drink of the gods, the mead of inspiration.

As a token of their mutual loyalty, the Vanir and Aesir all spat into the same crock. Through this act Kvasir was born, a being who appeared to possess all the wisdom of the gods (hierarchies). Kvasir was murdered by envious dwarves and his blood fermented by adding honey. This fermented drink, Odrövir, was taken from the dwarves and locked in a mountain cave by giants. The vessel containing the divine formative forces was guarded by a maiden. By changing himself into a snake, Odin entered the cave, spent three nights with the maiden and was then allowed to take a sip of the drink, Odrövir. He emptied the whole thing, whereupon he then flew away as an eagle. The Aesir and all the poets and singers drank of this drink and received the magic strength to be found in singing, for, at that time, song still held magic qualities.

Wainemoinen, the Finn, for instance, sang into being trees, animals and everything he needed.

The divine etheric life forces of the drink portrayed in the image of the saliva were astrally fermented and made earthly. The dwarves were ahrimanic beings because, as we have been told by Rudolf Steiner, we owe the ability to speak to Ahriman. It was he who hardened the finest etheric plantlike procreative forces of Hyperborea into the larynx, which now creates forms in the air.

Odin now became the teacher of the Skalden, who were comparable to the Celtic bards.

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In his third step toward "earthing," Odin had to leave his "eye" at Mimir's well so that he could acquire the runic script. To be able to write the spoken word was a further intellectualization. The "eye" was the so-called third or cranial eye, through which a sense of warmth was experienced. In Atlantis it served for orientation and later became the organ of clairvoyant capacities.

The druids turned away especially from the runic script of Germanic development. Not until the second century A.D. did they develop their own script, the so-called "Ogham alphabet," hereby again probably averting the Latin script that confronted them.

As Aesir, Odin had the task of preparing the Germanic tribes for a future cultural task. The Vanir wanted to preserve the human beings' old clairvoyance.

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These are images in which Rudolf Steiner's statement, repeated time and again, becomes clear: The development of man signifies the co-development of the hierarchies.

As Rudolf Steiner teaches us, in Odin the Germanic

peoples worshipped a being who was the bodhisattva of that time and who, through the sacrifice of his own "earthing," could accompany the Germanic people on their path of incarnation. He mastered language, singing and writing for himself and for the people who had to be prepared for the consciousness soul. In his task of educating and developing himself, it was made possible for him, as Gautama Buddha 600 years B.C., to bring the teaching of compassion to the people who had the oldest post-Atlantean tradition, which at that time threatened to become rigid. Later, Gautama Buddha gave his etheric body to the Nathan Jesus child. This etheric body had been purified in the mysteries of Hyperborea.

The bodhisattva who is now preparing for, and will become the Maitreya Buddha in his Buddha incarnation in the future, will, at that time, bring "the good through the word." In this way the human being will be brought to the Christ via the word. The larynx will then be metamorphosed and the word will be freed, liberated again from the density of its present incarnation.

A more exoteric development, concerning the development of the forces of courage that was spoken of in the introduction, has still to be mentioned.

In the beginning phase of the "educational process" the Germanic peoples had again to go through a sort of childhood after the Atlantean Fall of man. All wisdom had been withheld from them. The will, however, was developed; that is, the ego that works in the will. These ego forces in the will had to direct themselves to the *earth* (therefore, mysteries of the earth).

In the foregoing, the world of the leaders of the mysteries has been spoken about; now we will be concerned with the peoples themselves.

Heimdall, the wise guardian at the rainbow bridge be-

tween earth and the spiritual world, brought about a threefold ennoblement. Setting out on three journeys, in each of which he lived three days and three nights "with the people," he produced three offspring. As a result of the first visit, a caricature of a child was born. He was called Träl-servant.

His second visit produced a much healthier human being. He became the patriarch of farmers. A magnificent human being was born after the third visit. He was called King, and was able to master the runic art and administer justice.

The three visits represent three phases of development, comparable with the first three post-Atlantean epochs. Three levels of human beings were produced by the visits: great grandfather and great grandmother, grandfather and grandmother, father and mother.

With this we have come to the fourth post-Atlantean culture, that of the Greco-Roman development.

Those individuals whom the Greeks and Romans met were already "royal children."

Further development required an awakening of the ego in the not yet civilized etheric-astral forces, which were revealed in the human being as untamed nature forces. They had to be tamed by the ego. This was brought about by channelling these forces toward *bravery*—called *Starkmut* by Rudolf Steiner and for which I do not know an adequate translation.

Starkmut arises, said Rudolf Steiner, from a fullness of life forces, which, being a *surplus*, can be given away. More life forces than are needed are developed. The German gave this surplus away because his overflowing ego impelled him to do so.

The old European North was with nothing so extravagant as with moral abundance, with firmness, practical skill, and letting life impulses flow over into the physical

plane. It was really as if every single human being of primeval Europe brought with him a certain fullness of forces, more than he needed for personal use, which he could let flow out. He could be extravagant with them, using them in his wars—using them, as Rudolf Steiner has said, for "magnanimity."

Bravery, presence of mind, magnanimity—these were the forces that were developed in the Germanic mysteries.

At the *Externsteine* one still finds, 120 feet above the ground, the holes used to fasten a rope ladder bridge (*schwankende Brücke*) over which one had to pass, free from dizziness and fear, in initiation. A few kilometres from the central mysteries of the *Externsteine*, one still finds the oval where the sacred but rough horse races were held. But what could one expect? Every German was a "king's son" and had to prove it.

The Germanic tribes split up into two groups in the earliest Christian times. One group was sent to Russia a few centuries before our era. They were the Goths and Alanes. In the following centuries they moved further east past the Black Sea. From thence, they made trips as far as the north of Asia Minor and brought back prisoners, among whom were members of the first Christian parishes. Thus, these tribes became Christian. The mother of the later Bishop Wulfilas was a Christian from one of the first parishes in Asia Minor. West and East Goths were driven back across the Danube by Mongols. The East Goths occupied Greece for a long time and marched under Theodoric the Great around the Adriatic Sea to Northern Italy. There, Theodoric, after a long battle, founded at Ravenna and Verona an East Gothic empire of Arian Christianity (in opposition to the Athanasian Roman Christianity). For thirty years he kept peace, an achievement unheard of in those times.

The West Goths travelled via France to Spain, where

they founded their own empire. In post-Christian times this was the East-West stream of the Germanic peoples, *a Christian stream.*

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The second stream was the North-South stream, directly from Scandinavia in pre-Christian *Externsteine* times and again in the first centuries of our era.

This was a heathen stream, which meant that it was the carrier of the old Germanic mysteries. The Saxons especially clung to their old religion. A self-evident absorption of Christianity as fulfillment of long expectation, like that of the Celts, did not occur among these Germanic peoples. For the Celts it meant the sacrifice of their "folk being," but the Germanic peoples were still a waiting culture (*warte kultur*). Their turn was to come, for their real spiritual task was to begin in the consciousness soul period.

The seafaring Germanic peoples, the Vikings, had a special task in forming Europe for the consciousness soul period. They had savaged Europe since the eighth century, and had attacked the coasts of England, Ireland and France. External history regards this savagery negatively and as proof of the uncultivated cruelty of the North Germanic peoples. But when these events are considered, one is struck by the fact that the Northern Vikings took up this task to prevent the Celtic people, who had already fulfilled their spiritual task, from luciferically holding on to their old wisdom.

Finally, the French king gave the Normans, a Viking clan, land where they were allowed to settle. This area was afterward called Normandy. From hence, the Viking grandson, William the Conqueror, took England in 1066, settling his affairs there with a hard hand. The Norman kings forged the England that would have the task of carrying the consciousness soul. Later, the ties with England were to be cut again by Joan of Arc.

Under Friedrich II von Hohenstaufen, the Norman empire in Sicily provided a seat for modern science, which offered a necessary resistance for the development of a spiritual mystery knowledge.

Then Europe awakened from ten thousand years of childhood development to its own adult task.

The Northern mysteries reawakened when Michael became the Time Spirit.

The Northern mysteries also have their own prophesy. In the twilight of the gods (the loss of clairvoyance during the process of development) all the gods perished except one Aesir. This Aesir is Vidar, the son of sunny Baldur. He is the taciturn Aesir who, with the help of the surplus forces of the people, conquered the ahrimanic Fenris Wolf. In the Northern mysteries he it is who is the Archangel Michael. Vidar-Michael, the silent archangel of whom Rudolf Steiner said, "He is *strength, courage; he wills*!"

Vidar, the taciturn leader of the Northern peoples, now wants the Northern mysteries to be united with the other streams in order that, as seed, a new Christian mystery stream may, from the joining, go toward the future.

V

THE SOUTHERN STREAM
JOHANNINE CHRISTIANITY

In lectures that Rudolf Steiner gave around Christmas 1919, he showed that the great mystery dramas still lingered in the public life of Europe, and distinguished mysteries of light, of man and of the earth.

The mysteries of light or wisdom, came from the post-Atlantean Eastern mysteries, and followed the route from India-Persia-Chaldea-Greece to Europe. They are hierarchical mysteries and in the social life of Europe led to feudalism and later to the one-sidedness of modern science. Insofar as it was not Christianized as the Grail stream, it was caught by Ahriman and used for his purpose.

The second stream is that of the South—the mysteries of man in his earthly physical form of incarnation. They originated in Lemuria and came via Egypt and Rome into Europe. They led to the development of judicial life and to the European bourgeoisie with its civil liberties. Lucifer captured this stream and implanted *self-interest* in it.

Christianity also became "that great system of law that we call the Roman Catholic religion. There, God, with

attendant gods, is essentially a Being who rules from the supersensible world according to the Roman concept of justice. There we find the ideas of debt and default established. They are only legal ideas but they never existed in the mysteries of the East nor in the Greek philosophy of life. In this Christianity the juridical concepts of Rome are established. It is a religious stream saturated with legalities. Everything that finds expression in life can assume a form of beauty, but we must confess that even that juridical-political scene in which the God of the World becomes the Judge of the World and winds up the whole evaluation of the earth by one legal act, even that magnificent painting of Michelangelo in the Sistine Chapel, is only a glorious expression of Christianity saturated by legalism. It is just this Christianity saturated by legalism that finds its culmination in the 'Last Judgment.' " (Rudolf Steiner, December 21, 1919.)

When one wants to name *one* thing in which Protestantism does not differ from the judicial religion of the Roman Catholic Church, it is to be found in the bookkeeping of good and evil. Do we not sing with indulgence on New Year's Eve: "Nothing remains on earth; all the present becomes past; *although we are held responsible*!"

The concept of karma as given by Rudolf Steiner for the Christian West is not a concept of reckoning but a *concept of development*. It is through the negative that development becomes possible! Good is an endpoint for the individual; it is given to the community and then works in the development of others. Christ loved the sinners; Jehovah punished them!

The previously discussed third mystery stream now working in our culture is that of the North. It has become the foundation of our economic life. This stream, said Rudolf Steiner, works from below upward out of the

forces of the earth, the opposite of the Eastern stream, which works from above downward. With this, the Northern stream has become the one that gives the consciousness soul culture its basis. But economic life does not yet rest on fraternity, on the working out of the (holy) spirit. The "unholy spirit" has connected itself with our cultural life, the spirit of the most gross egoism, which extinguishes the ego. This spirit works in all of us, including you and me. Rudolf Steiner indicated that in the Northern stream the Asuras are the counterforces. They are the real Antichrist and want to undo the ego development of mankind.

It is irrelevant to point one's finger at the wickedness of present economic concerns and to demand the certainty of stable wages; one merely gets entangled deeper emotionally in the abyss of the Asuras. The more excited people get, the more entangled in details, the easier it is for the Asuras to do their destructive work. The Asuras can only be conquered by permeating oneself with the force of love of the etheric Christ and to have such compassion for the oppressed that the suffering of others becomes one's own suffering.

"So long as you are able to sleep while others suffer in the world, you have still not taken up the etheric Christ into your heart," Rudolf Steiner told us. Not my own suffering nor my own uncertainty is important, but rather the suffering and uncertainty of my brothers and sisters.

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In their negative aspects, these three mystery streams are now working underground.

This chapter is focussed upon the chaotic forces working at the present time, and so the fourth Western stream, previously mentioned, is not treated here. This Western Celtic stream sacrificed its existence when its folk spirit became the leader of underground esoteric Christianity.

There, concern for the other person, which is greater than concern for one's own folk, has become a truth. Therefore, this stream is no longer working in exoteric culture, but is leading the souls who are seeking the Christ to places where they can find him.

The other streams also have to sacrifice themselves in the future.

But now for the Southern stream! This is the stream of the mysteries of the physical body, the oldest and most elaborate part of our existence. Compared with this, the ego is newborn! It was the thrice-great Hermes, the inspirer of the Egyptian culture, who brought the mysteries of the physical body, the temple in which the soul and spirit find their way home. The Egyptian temple was built following measurements of the human body, and it is told of Solomon that he was able to build his temple because he possessed Egyptian wisdom.

In Egypt, man at birth was said to be laid in the coffin of the physical body, which was a work of art designed by the gods of the hierarchies; as such it was not allowed to be lost at death. For the deceased, it was also a necessity for further spiritual existence. The adversary of Osiris, the Sun being, cut his physical body into fourteen pieces and buried a piece in each of the fourteen Egyptian provinces. Thus, the whole of Egypt became the body of Osiris. But the practice of mummification was the basis of understanding in the later consciousness soul culture: Negatively as materialism; positively as the foundation for the redemption of matter through the resurrection.

Here we have touched the central problem of the Southern mysteries. They are the mysteries of material death and of the resurrected body: The secrets of the pure physical body filled with matter, and the redemption of the spiritual-physical from greater condensation in matter.

To be able to see this deepest task of the mysteries of physical man in a still wider context, the following must be added. We have all grown up knowing the horror of the murder of Abel by Cain. As a result of our rational thinking about spiritual matters, Cain must pay heavily for his crime. But to our utter amazement we hear in Irish myths that the first visitor to the still Atlantean Ireland was *Abel, together with the three daughters of Cain*! This friendship does not fit into our judicial concept! What is the mystery behind this first fratricide?

Cain was the son of Eve, the "Earth Mother" and a Sun Spirit of Form, an Eloah, which means that he was the representative of that group of people in the far north who had not experienced the Fall of man in the Lemurian epoch. The Old Testament gives us the history of the Southern stream. It begins, not with the cosmic creation, but much later with the creation of mankind at the time of the transition from the Hyperborean to the Lemurian epoch. Before that, a pre-human form lived in the paradisiacal world of Hyperborea. The archetypal cosmic paradise was the old Sun development; its repetition in the earth development was the legendary paradisiacal Hyperborea, the active sphere of the high Apollonian Sun beings. There, everything still existed in pure archetypal etheric forms and the human being was still plant-like, opening himself to the spiritual world like a blossom.

The upright, semifluid human figure did not appear until the transition to Lemuria and the incorporation of the astral body. At the time of this transition from Hyperborea to Lemuria, the third (historical) paradise originated at the southern fringe of Hyperborea and the northern fringe of Lemuria.

Emil Bock has indicated that this paradise, which was surrounded by four rivers, was located in the surround-

ings of Palestine, as far northeast as Mesapotamia. Here, mankind, in a transitional stage, lived during the first half of the Lemurian epoch protected from the forceful Lemurian vulcanism and barely sustained by the sun forces of Hyperborea. This first humanity was called Adam Cadmon; it was a humanity born with some sun forces, hermaphroditic, or better said, pre-sexual. During the Lemurian development, the division of the sexes took place slowly, as we all know through the account of the creation of Adam and Eve.

A part of the Adam Cadmon people kept their sun birthright and were called Cain mankind. They lived with other human beings who penetrated deeper into an earthly incarnation—the sons of Adam, the Abel people. The Fall, which had been experienced by this part of humanity was a cosmic event that was marked by the separation of the moon from the earth. After the exodus of the moon, the Abel-Adam humanity was guided by the Eloah, Jehovah, who had descended from the Sun sphere to the Moon sphere.

With the division of the sexes, birth and death became significant. Before this, it was only an in-and-out breathing of the human sheaths in relation to the earth-sun.

Abel was a shepherd or nomad. A creature of Jehovah, he lived off the free produce of nature. Cain cultivated the soil and lived off plants in a pure relation of sun-earth. The name, Cain, means "he who can" (he who is able). Both Cain and Abel sacrificed to Jehovah. Jehovah received the sacrifices of his moon-son Abel, but declined the sacrifices of the sun-son Cain. The pent up will of Cain spilled over into the slaying of Abel. In this way Cain created his own Fall.

What then was the situation?

Cain represents the last human being of a past epoch

who had brought with him the gift of magic will, which had originated in the Tree of Life of Hyperborea. Abel was a man of his own time. He carried within him the Adam wisdom of the Tree of Knowledge but retained a longing for the lost paradise of Hyperborea. Later, the Abel people founded religion and cosmic wisdom. They represent the priestly stream of mankind. The ancestors of Cain were will oriented people who were capable of doing good or evil in the world. Among the sons of Abel, the generations of Cain were homeless and hated. In the Lemurian evolution of the earth, it was the task of the sun-sons to transform their will-magic into art. Lamech, a son of Cain, had three sons—Jabal-Cain, a cattlebreeder and builder of houses, Tubal-Cain, a master of iron work, and Jubal-Cain, the creator of violins and flutes. A daughter of Cain was the creator of spinning and weaving.

The sons of Abel dominated the exoteric culture as kings and priests; the sons of Cain were craftsmen, the ones "who were able."

When, with Noah, the Abel mankind saved itself from the ruin of Atlantis, the Cain sons fled to caves deep beneath the earth, only to reappear in the light of day (told in the Temple legend).

The Cain son, Enoch, an initiate, built the first town, which was named after him. The Abel stream also knew an Enoch, who was a descendant of Seth. According to Helenistic tradition, this great initiate was the same being who was called the thrice-great Hermes, the founder of the Egyptian mysteries. The Hebrew and Egyptian cultures were closely connected in the Southern stream. Seth came into possession of the legendary book that Michael had given to Adam and that contained all cosmic wisdom. Enoch-Hermes brought this Michaelic wisdom, this cosmic intelligence to Egypt through the "hermetic scriptures."

The Rosicrucian alchemists of the Middle Ages were searching for this same wisdom. They found a weak remnant of it in the Judaic Books of Enoch.

Emil Bock said about Enoch-Hermes, "The initiate Enoch was the first bearer of Life to conquer Death." He called him, "Hermes-Enoch, the high messenger of the gods, who brought the Word from the Kingdom of the gods to man." Enoch was (as Thoth-Hermes was to the Egyptians) the bearer of speech and script. Enoch was a leader of mankind, a guide for the Southern stream from the Lemurian through the Atlantean into the post-Atlantean time. This is a characteristic of the original Fathers of the later path of initiation in the Southern stream, the path of overcoming the death of the physical body. The Jewish culture could keep this path pure until the Mystery of Golgotha. Despite their mighty wisdom, however, the use of mummification in the culture of the Egyptians planted the seeds for the exoteric stream which, via Rome, led to the parched Judaic life.

Thus it follows that Abel and Cain are both representatives of the Southern mysteries, of the descent into the physical body. They go separate paths, but will once again unite. Abel will unite with the daughters of Cain and create a new, peaceable generation. The Hyperborean mysteries had a preview of this. With this deed, Cain disassociated himself also from the Drotten mysteries of the far north. A reunion via a detour must take place. The sons and daughters of Cain were like the Sun humans, who went the path diametrically opposite to the Trudi in the far north. These remained free of debt! The Bodhisattva Odin showed in his path of suffering how he had to connect the northern peoples in three steps of initiation with the earth, so that they could fulfill their task. The Cain people made it their task to let the earth-matter go

through their hands and ennoble this with their sun forces.

Cain had many "sons" (followers in his mystery school) each of them a patriarch of a craft—agriculture, ironwork, building, etc. Tubal-Cain was the patriarch of the art of building and metalwork. Cain and his sons found in the imaginative language of the mysteries their dwelling place in the center of the earth where they influenced their descendants. Into the place of Abel came Seth who continued the Abel tradition, and his sons (pupils in the Moon mysteries) were shepherds (who don't transform the earth but live off what the earth gives) and priests.

Around 1000 B.C. King Solomon was the highest Abel son of his time. He carried within him all the cosmic wisdom of the previous mysteries. He could conceive the true temple—he knew the cosmic secrets of the physical body —and he knew the divine measures and secrets of the "Ark of the Covenant," which was also a symbol for the mathematical secret of the physical body. But he could not build the temple. For this he needed the craftsmanship of a Cain son. He found him in Hiram, the master builder, a descendant of Tubal-Cain.

From this meeting of Abel and Cain a temple could have been built, but a reverse in the Cain drama now occurred. This is not the place to tell the Temple legend in detail. (Inspired by a lecture given by Rudolf Steiner to a closed group, Albert Steffen wrote his drama *Hiram and Solomon* in which the story is told.) It is enough to say that Hiram built the temple, but with the last deed, the pouring of the alloy of the seven metals—"the molten sea"—for a large metal basin on a pedestal in the porch of the temple, treason took hold of Solomon's knowledge and the pouring failed. The dying Hiram descended to the center of the earth. There he met his ancestor, Tubal-Cain, who gave him the golden triangle with its master word,

which he was able to snatch from the hands of incompetent persons and hide.

We come now to factual information Rudolf Steiner mainly communicated in talks. Hiram became Lazarus, who was raised by Christ and who, after this first fully Christian initiation, was "he whom Christ loved best." He was the Apostle John, the only one who could stand beneath the cross and with full consciousness experience the mystery of physical death and later, resurrection. He was the writer of the Gospel of St. John and the Apocalypse; he was also the founder of Christian communities. He died in Ephesus, the ancient mystery place of Artemis. Afterward, this high individuality went through a number of incarnations. Dr. Rittelmeyer, the founder of the Christian Community, said that they were all incarnations of martyrdom. He called him the greatest Christian martyr of all time! He had to undergo many times self-chosen, violent, physical death.

The Spirit of Form, who was leading Egyptian culture, had in the meantime become luciferic, which means that he, as an Eloah, did not want the impulses of Egyptian times, which were then good, to end, but wanted them to work on beyond their time.

Obsolete, hierarchical, Egyptian social forms work on in Christianity elevated to state religion. The old pyramidal structure, which was right for the sentient soul period, with the pharaoh as divine and worldly leader, became an example for the Christian church. The content of this church came, as already described, under the influence of Roman juridical thinking. Spiritual Christianity, such as the Arian and the Manichean, was fought with flame and sword as heresy.

A sun Christianity with a close connection to death and resurrection in the physical, could only live in a hidden

place. It referred always to the St. John Gospel, where one experienced spiritual depth and future strength.

A dark period began in the thirteenth century A.D. The spiritual Middle Ages had finished and Grail Christianity had united with Western Christianity. Through this union, both streams were abolished to prepare for future times.

The bloom of Chartres had passed; only Thomas Aquinas could hold on and place a Christianized Aristotelianism into the world. It is at this moment that the aforementioned individuality had an incarnation in which he, as child and youth, received wisdom from twelve educators, representatives of the Atlantean and post-Atlantean developments. This individuality was incarnated in the fourteenth century under the name Christian Rosencreutz; he lived and instructed his pupils in obscurity.

The Rosicrucians occupied themselves with the (true) alchemy, medicine, the improvement of crafts, that is, the production of the famous Meissner porcelain, and with politics. These Rosicrucians, no matter whether they were simple craftsmen, wandering doctors, alchemists or monarchs, were not allowed to make themselves known as such. They worked in silent meditation on a Christian path of initiation, with the help of symbols received in primitively printed pictures. Others were able to develop a new science. The Rosicrucian alchemists looked for the Philosophers' Stone, which they had experienced in the old Sun situation, as a symbol in carbon, in the diamond. This Philosophers' Stone had, like the Grail, more than one aspect.

In his book on the Foundation Stone, F.W. Zeylmans von Emmichoven quotes an alchemical pronouncement: "This stone is three-cornered in Being (*Esse*), four-cornered in Quality or Constitution." Here it is easy to recognize

that the Philosophers' Stone also expresses the physical body in its pure form; the threefold construction in space, and the four elements—earth, water, air, warmth—as building stones.

Zeylmans says further: "Throughout, the alchemical writings tend to refer to ancient mysteries, *particularly those of Egypt.*" Hermes is described as the first great alchemist; a certain Maria Hebraeica is often referred to supposedly as the sister of Moses. A name that appears in Goethe's *Faust*, a certain Dr. Marianus, also turns up. Here it is indicated that the stream of true Rosicrucianism is associated with the Egyptian-Hebraic mysteries, the Southern stream, the mysteries of man.

The great metamorphosis of alchemical Rosicrucianism to the Foundation Stone of the Christmas Foundation Meeting is that the Philosophers' Stone became the Stone of Love, a Dodecahedron of Love. This connects with the total earth development in a spiritual sense: The cosmos of wisdom has to become the cosmos of love!

Shortly after 1600, Rosicrucianism came forward briefly to intervene in major political events in order to try to prevent the threatening devastation of Europe. It was the time of the twelve year truce in the Eighty Year War (of which the last thirty years coincided with the Thirty Year War). Despite the efforts of the Rosicrucians, it destroyed the whole of Central Europe and curbed, perhaps until today, spiritual development. Rosicrucianism had taken up the inner battle against the Church, which had brought into the culture of Europe the mysteries of man in rigid, juridical forms. This effort began in 1614 with a tract entitled, "Universal and General Reformation of the Whole World, Written to all Scholars and European Heads of State." During these same years the *Chymical Wedding of Christian Rosencreutz* and the *Fraternitates* appeared.

King Charles IX of Sweden had his son, Gustov Adolf, educated by two learned Rosicrucians, Johannes Bareus and Johannes Skytte. The University of Uppsala was staffed by professors of the Theophrastic Rosicrucian school, and representatives of Paracelsian thought practiced the natural sciences. The nobility and government in Sweden were also encouraged toward Rosicrucianism.

Gustav Adolf's intention in intervening in the war was not to increase his power but toward forwarding the Rosicrucian effort. Only after he was murdered did the demonic side of the war break through. Afterward, the rigid orthodox Protestant Church in Sweden achieved the upper hand, causing Queen Christina to flee.

Thus, the seventeenth century was consumed in battle between the Rosicrucian group in science and politics, and the upcoming materialistic science and power politics of the Church and nations—the dark shadow of the Lemurian mystery of man. For the time being, this shadow would dominate, but a shadow is only made possible by the light that causes it. This light broke through when Michael became Time Spirit and the dark age of Kali Yuga had ended. At that moment, individualities from all four mystery streams were incarnated. They had prepared themselves before birth in the Sun sphere under the guidance of Michael for an incarnation in the twentieth and twenty-first centuries.

Here we have come to the beginning of the twentieth century and to the birth of anthroposophy.

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Let us again review what has been said. The Eastern wisdom mysteries work exoterically in society in the ahrimanic lie of the materialistic world view and statistical social reality. They are the caricatures of wisdom of the

Grail, which has to be renewed in the twentieth century.

The Western mysteries have sacrificed themselves and exert no social influence. They have seen to it that the red thread of an esoteric Christianity did not break off and that the spiritual continuity of the *other* streams has been preserved!

The Northern stream has for thousands of years withheld its wisdom from the people and has drawn their attention to the work on earth. Through the earth, through the forces that rose out of the soil of a region, the differentiation of the Germanic peoples was accomplished. Each tribe received a special task and was sent to a certain territory of Europe to create a proper differentiation of European peoples. Thus, the right situation for further development in the consciousness soul period was created. They received the impulse to develop economic life, which will become the basis for a worldwide consciousness of mankind. The ego had been awakened in the will. If this will is *not* directed to spiritual aims, then the world will perish through diligence!

The spiritual task of the Northern stream is no longer to withhold wisdom, but to unite it with earthly tasks.

The Eastern and Southern streams seek the wisdom in the cosmos and in the physical world.

The Northern and Western streams seek the love born in the ego.

The Western stream has already sacrificed itself; the Northern stream must do so now!

Ego development, which until now had been egotistic, must conquer and metamorphose this egoism into the strength of love. As the astral body can already carry wisdom, so the ego must now learn to bring love to life.

The stream of the South, the mysteries of man, brought to our external culture an old hierarchical spiritual life

and a juridical, reckoning Christianity, which has nothing to do with Christ but more with the memory of a former Jehovah time.

The mystery of resurrection is the purification of the physical body from matter, which Ahriman put there. This triumph over death, this joy to transform and redeem the dying earth by human hands and human enthusiasm are the real tasks of the mysteries of man. It is the task of the Southern stream not only to know about the resurrection but to teach man *to unite himself with* the resurrecting forces of the Christ.

The Southern stream is interwoven with the esotericism of the Jewish people. In the Bible, Genesis begins with Adam and Eve, the first human couple, who returned after Lemuria at the beginning of the development of Atlantis. This mystery stream was guided by Jehovah, the Moon Eloah. He divided it into an Abel and Cain stream, culminating in the task of the Jewish people, to awaken the ego early in the physical body in order to create the hereditary stream in which the Christ could incarnate.

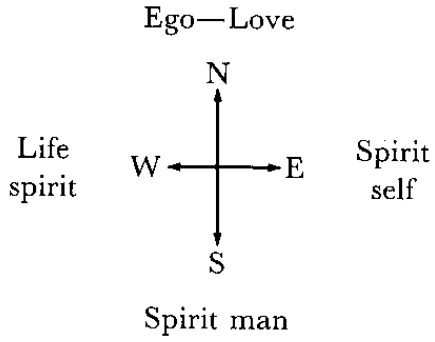
The exoteric stream, which finally led to materialism, went via Egypt and Rome to our bourgeois materialistic culture. The esoteric stream went via the Jewish people, in its division between Abel and Cain, to the Lazarus-John mystery and the medieval form to be found in the Rosicrucianism of the intellectual soul period. This Rosicrucianism also has to find a new form in the consciousness soul age through uniting itself with the new mysteries.

The Northern and Southern mysteries met each other diametrically in their relation to the earth: The earth forms human beings; human beings form the earth.

The Greeks experienced themselves through the North-South polarity of their mysteries. Every year two priestesses from the far North, accompanied by five youths, came to

the Apollo sanctuary of Dodona to bring amber presents wrapped in ears of corn. They were profoundly worshipped. They also knew the Dionysian forces, which arose from the unconscious in them through intoxication. They led via catharsis to a liberation and resurrection from the physical connection.

It has already been pointed out in the Introduction that, as the last and deepest secret of the mysteries of Eleusis, the initiates were told that Apollo and Dionysus are one!



In the cross above:

In the North the awakened ego learns to develop love.

The Southern mysteries give the path of resurrection toward spirit man.

The Western mysteries give the path to life spirit.

The Eastern mysteries give the path to spirit itself.

In 1899, at the end of Kali Yuga, all four mystery streams had come to an end. The four together now strive to a unity in the new mysteries. Three times in the Foundation Stone Mantram is heard:

> The Elemental Spirits hear it
> In East and West and North and South:
> May human beings hear it!

Yes, may human beings hear the call of the noblest in these four streams and unite them in the new mysteries—the mysteries of a new light age in which the etheric Christ will go to meet them and prepare them for a culture of true brotherhood.

As in the fifth Atlantean culture the seed was laid for the whole post-Atlantean evolution, so now in the new "integrated" mysteries the seed must be sown for the sixth cultural epoch of brotherhood in the culture of Philadelphia! The light of this path will be recognized by the deep shadows of the coming battle.

VI

THE MERGING OF THE FOUR GREAT MYSTERY STREAMS IN THE CHRISTMAS FOUNDATION MEETING

Of the four great streams, those of the East and West were already united in 869 A.D. by the path of Parsifal who, as one of King Arthur's knights, was able to become the King of the Grail. Through this, the spirit self of Christ united with His life spirit, which, in His descent to earth, had been left behind in the etheric world.

Rudolf Steiner has described the path of Christ from the Sun sphere to the earth as being comparable to the reverse of that of a dying man. We have already said that as the human being leaves his physical body behind on the earth, so Christ left his spirit man on the Sun. As the human etheric body dissolves in the elementary—that is, with the exception of a few who are highly developed—so the life spirit of Christ unites with the elements around the earth. Finally, as the soul-spirit-being of man goes through kamaloka, living his life on earth backward, so the soul-spirit-being of Christ, His spirit self and ego, lives forward

during His three years in Palestine to what will come in the future.

The union of the spirit self of Christ with His life spirit, taken up by people in the Eastern and Western streams, signifies a process of incarnation of Christ in the soul and life spheres of mankind. It is thus made possible for the resurrection of the etheric Christ—a sacrifice—to be understood and experienced by human beings. This resurrection in the etheric world has now taken place in this century. Rudolf Steiner foresaw the coming of this event and prepared people for the experience of it through anthroposophy and the science of the Parsifal Grail.

The archangel, who as folk spirit of the Celtic peoples has carried the Western stream and had accompanied the Christianizing of the Celts, sacrificed the possibility for a higher development to accompany and protect the esoteric stream that arose from the union with the Grail stream. This stream lived in carefully concealed places until it appeared around the year 1200, inspiring the Grail and Arthurian literature for thirty years. After that it withdrew into the Sun sphere to await the moment when Michael would become the Time Spirit and people would be ready again for a Christianized wisdom of the Grail. In the meantime, the most important leader of the School of Chartres, Alanus ab Insulis, died in 1203. Thomas Aquinas was born in 1225. Between 1203 and 1225 a council met in the spiritual world, consisting of the now dead Platonists from Chartres and the, as yet, unborn Dominican Aristotelians. The allocation of tasks for the coming dark Mars period and beyond was meted out.*

* To illuminate the most dark influence of Mars, Christian Rosencreutz sent Gautama Buddha to Mars to redeem, through a great sacrifice, the Mars demons that were inspiring materialism in the descending souls.

In the Sun sphere, under the guidance of Michael and that leader of mankind, Alanus ab Insulis, a school was established in which the fruit of the union of East and West was once more placed in mighty imaginations before those souls for whom these pictures meant something because they had already experienced on earth parts of this profound inner wisdom. The Aristotelians joined them as soon as they had accomplished their task on earth. All looked forward to the moment in 1899 when, under Michael as Time Spirit, Kali Yuga would end and the atmosphere would be freed for a new spiritual life on earth.

The individuality, Thomas Aquinas, decided to take upon himself the task of bringing to earth the wisdom of the Grail so that the path could be recognized by the incarnating Michaelites. Thus, the Parsifal Grail wisdom became anthroposophy.

For the inauguration of a seed for the new Christian mysteries of the future, however, mysteries that would combine all great mystery streams directed to the coming of Christ, there are also great mystery streams that are not yet directed to His coming. For this seed a connection with the North-South stream was also necessary.

The Northern stream lived exoterically in our economic development, which was introduced by the Hansa League. Since Michael has become Time Spirit, this economy is becoming a world economy—unfortunately still connected with the egoism of the ahrimanic Fenris Wolf.

The Templars, who stood in the Southern stream, created a Christian economy for the first time. This was without egoism and served the peaceful connections between individuals and peoples. Yet something happened here that can be compared with the connection of the East-West streams by Parsifal. The process, not yet complete, was

stopped by the greed of the French king. The Fenris Wolf snapped but Vidar did not yet have earthly power.

After the initiation by the twelve of the individuality who later was called Christian Rosencreutz, and after Rosicrucianism started to work in the fourteenth century, it becomes evident again that this Southern stream was united with the earth. Christian Rosencreutz is nearly always incarnated; his etheric body has been irradiated with sun forces in such a way that it does not dissolve and so remains active in the short time between death and new birth.

Christian Rosencreutz is always present and active on earth, and he serves to create a situation in which physical matter is again brought into dissolution, thus saving it from too great density. He creates political circumstances through which spiritual people are not obliterated in their incarnations. Therefore, an inner connection must be sought with the resurrected body of Christ. Such is the positive Southern stream.

In early anthroposophy Rudolf Steiner drew attention to the true Rosicrucian stream and created the Rose Cross as an imagination in the path of development for anthroposophy.

In the years just before 1923 Rudolf Steiner was occupied with the details of the "unselfish" in economy. This was expressed in his threefold social order, and his world economy course. He thus paved the way for the true Northern stream and waged war against the ego-destroying forces of the Asuras. We have already said that the North brings the ego impulse, positive and negative. The Vidar-Michael time has now come. Vidar-Michael seeks venturesome people who are prepared to enter this heaviest of spiritual battles. Rudolf Steiner has also brought the Northern streams to consciousness in many other ways,

especially in pointing out the future task of the northern peoples. He told Herbert Hahn that in the spiritualizing of the "spirit recollection," the Kalevala of the Finns will in future take the same place for European peoples that the Iliad and the Odyssey did for the Greeks and later European culture.

The Foundation Stone Meditation has been built on the threefoldness of the central Rosicrucian meditation: *Ex Deo Nascimur; In Christo Morimur; Per Spiritum Sanctum Reviviscimus*. When, on the first day of the Christmas meeting, the Foundation Stone Meditation sounded for the first time in the presence of the 800 people who then represented the anthroposophical movement, Christian Rosencreutz and his hosts marched into the hall of the Schreinerei. This earthly event sealed an historical moment in the spiritual world.

The conjoined East-West streams in the new wisdom of the Grail of anthroposophy and the conjoined North-South streams in Rosicrucianism in the Vidar-Michael light directed to the earth had each sacrificed its own existence in preparing the seed for the spiritual future of mankind. To questions after the Christmas Foundation Meeting of how one could find an inner relation to the connection between Anthroposophy and Rosicrucianism, Rudolf Steiner gave the following image. In the spiritual world Christian Rosencreutz and Rudolf Steiner can be seen standing side by side. On the left stands Christian Rosencreutz with a blue stole; on the right, Rudolf Steiner with a red stole.

World renewing impulses are willed by the hierarchies. People must be found on earth, however, who want to make these impulses their own, uniting them with their personal karmas. In antiquity this happened by purifying the "sheaths" and by placing oneself at the disposal of an incorporating hierarchical being. In modern times it hap-

pens through the fully conscious deeds of individualities, who can take up in their egos the hierarchical impulses and carry them out *themselves*. Thus, the Christmas Foundation Meeting was carried by Rudolf Steiner as the one on earth, while Christian Rosencreutz acted as the one spiritually present.

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The Encounter With Evil in the Consciousness Soul Time

The sentient soul, developed in the Egypto-Babylonian evolutionary phase, had the task of awakening man to the sensory world and of teaching him to distinguish between semblance and reality. The standard for this was beauty and art. Here Lucifer was the counterforce that presented the beautiful semblance of reality. It was the task of the sacred art of the temples to bring to consciousness the reality behind the beautiful semblance.

The intellectual soul, developed from the Greco-Roman times through the Middle Ages, had the task of developing independent, logical thinking. The human being had to learn to distinguish between truth and untruth in thinking. Philosophy was the school. It developed from the first Greek philosophers up to the summit of scholasticism. Truth revealed life; untruth brought death. In the striving for truth, life conquered death. Here, Ahriman was the counterforce. He is the spirit of the lie, of the negation of the spiritual who, with unprecedented intelligence, develops the human intellect by which each assertion can be proved logically. The struggle for truth has been the history of the Christian churches and the Christian esoteric streams.

The consciousness soul development, in which *we* have

stood since the fifteenth century, has the task of learning to do the good after the encounter with true evil. For this, forces of courage must be developed along with inner certainty in acting and doing. With good or evil it is not a question of *knowing* the right, but *doing* the good, which comes from the development of intuition. It is this force that is called up at the end of the Foundation Stone Meditation in the words: ". . . That good may be what we from our hearts do found, what we from our heads direct with single will." The strength for this must come from the divine light of the Sun of Christ. Holy Spirit and Christ are standing behind the soul that must act in the world.

Asuras are the spirits of real evil that approach humans. They are dark beings who stand behind absolute nihilism —"the outpouring of disintegration," "the destroying angels of absolute death." This force is the Antichrist, the spirit who does not want man to complete his development, who wants to undo everything achieved since Saturn, and who wants to destroy the ego. No matter how dark this force of self-destruction is, the Divine Light irradiates the darkness; the Sun of Christ gives warmth to coldness of soul. When human beings receive this Divine Light in its present form of spiritual science and give the Sun of Christ a place in their hearts, then this nihilistic, destroying angel is released from his role as antagonist. This he took upon himself to provide man with the counterforce through which he can develop the forces of courage in the ego.

It was the task of the Northern mystery stream to prepare these forces of courage so that they could be developed in the souls of men who need them in this consciousness soul time. For thousands of years of cultural waiting (*Wartekultur*) they have been developed out of overflowing life forces. Now, through the surplus forces that human

beings have developed in their souls, they must be transformed into forces of courage. For this to be accomplished, the Northern stream must unite with the forces of wisdom of the united Eastern and Western streams, and with the forces of the resurrected Christ of the Southern stream. That is the Divine Light and the Sun of Christ, irradiating man who strives to do the good. Rudolf Steiner said that the Northern stream had the task of conquering the Asuras in our present culture.

By way of illustration of the roles of the luciferic, ahrimanic and asuric forces, the following may be said. Asuras is the Sanskrit word for the hierarchy of the Archai. They came into being on old Saturn as Spirits of Time through the sacrifice of the Thrones, through which evolution began. Some Thrones, however, withdrew from the sacrifice; the Archai created by them were beings who opposed the creation.

At the beginning of the Sun evolution some Kyriotetes, Spirits of Wisdom, held back their substance while the others poured out their wisdom in the Sun evolution. They became the forces of cold, egotistical wisdom and intelligence. The archangels created by them became ahrimanic beings who were enemies of the light of wisdom.

During the beginning of the Moon evolution, the Dynameis, Spirits of Movement, brought the cosmos into movement. Some held back their forces and strove for a suspension and containment of what had been created. Angels created by them are the luciferic beings who preserve the created past and hold this before man as an ideal. Lucifer works through the hierarchy of angels in the astral bodies of humans; Ahriman through the hierarchy of archangels in the etheric bodies; Asuras through the hierarchy of Archai in the physical bodies where they bring decay (*Verwesung*).

The Northern stream brings into the consciousness soul development ego courage to face evil, the Antichrist. The Southern stream gives the force of resurrection of the Sun of Christ to the physical body. This Parsifal-Grail stream brings the divine light of wisdom necessary to see through the death forces of the "destroying angel" and to conquer him.

One can meet this profoundest of soul developments with courage and a warm heart, knowing that Vidar-Michael will help those who have developed wisdom and warmth in surplus.

VII

THE CHRISTMAS FOUNDATION MEETING AS THE NEW MYSTERIES

In the fifth post-Atlantean period, that of the consciousness soul, it is the task of the Northern stream to develop the ego courage necessary to face and conquer evil—"the outpouring decay," "the destroying angel of absolute death," the Asuras.

The Eastern and Western streams united by Parsifal can reveal the wisdom of the Grail in a new form, Anthroposophy. The Southern stream overcomes original sin, even in the physical body, through the Christianity of the resurrection, which St. John-Christian Rosencreutz declared.

Anthroposophy and Rosicrucianism together have the strength to meet consciously the destroying angel of absolute death, the Asuras. They are able to face evil and to place against it an invincible will, knowing that Christ was, before the darkness of the opposition to mankind's evolution from Saturn to Vulcan. Christ-knowing and Christ-willing flow together in human hearts; in humility they fill themselves with the warmth-radiating love of

Christ. In these hearts, in this dodecahedral Foundation Stone of love, the seed of the new mysteries was laid.

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Not long ago, a book by Rudolf Grosse was published in which he described in detail the course of the laying of the Foundation Stone of the first Goetheanum and of the General Anthroposophical Society at the Christmas Conference. One can refer to this publication for a resume of this history, and it can be amplified by reading *The Constitution of the General Anthroposophical Society*.

The book by Dr. Zeylmans on the Foundation Stone is of a different nature. In it he has indicated the mystery character of the laying of the Foundation Stone of the first Goetheanum that is revealed in the beginning of Steiner's *The Fifth Gospel*,[9] the Gospel of Knowledge, and the mystery character of the Foundation Stone laid in the hearts of men, and upon which the Free High School for Spiritual Science, the new mystery school, was founded. Zeylmans fully explores Rosicrucian alchemy in connection with the Foundation Stone Meditation. The form given the threefold Rosicrucian verse in the Foundation Stone clearly shows this connection. But there is more than a connection with the ideals of the Rosicrucians. The Foundation Stone is the whole of Anthroposophy in a nutshell. Steiner's *An Outline of Occult Science*,[8] the wisdom of the Grail, is also represented in it. After Zeylmans indicated that in the hexagram is to be found the sign of the moon in which the ego works from outside, and in the pentagram the sign of the sun in which the ego works from the inside, he continued:

> In the last part of *An Outline of Occult Science* we are told that the old Moon was a Cosmos of Wisdom and therefore lies behind everything that is imbued with wisdom on earth. But our earth is to become a Cosmos of Love, a development that leads from wisdom to love via the ego.

In *An Outline of Occult Science* Rudolf Steiner also says, *"Love is the result of wisdom reborn in the ego."*

Such indications put us on the track of the mystery streams that must pass through the ego in order to lead in an integrated form toward the future.

Every mystery of antiquity and of post-Christian times had to fulfill a special task in mankind's evolution. Now the moment has come when they flow together in the mysteries of the etheric Christ. They all live in the Foundation Stone and ultimately reveal the task of the new mysteries. There the light divine, the Sun of Christ, is called upon so that *good* may become what we would found from our hearts, and what we would direct with single purpose from our heads.

In these few words, "That good may become," is implied the whole task of the consciousness soul development. The consciousness soul unfolds when the ego awakens in the will *and does the good*. We will come back to this, but to be able to do the good much wisdom must be captured, and then assimilated by means of the practice of spirit recollection, spirit mindfulness, and spirit vision.

At the end of the dark era in 1899, Kali Yuga, which lasted from about 3100 B.C. until nearly 1900 A.D., natural perception of the spirit gradually diminished and each of the mysteries—East-West and North-South—was able to retain certain aspects of it. This had to end at the beginning of this century. What was left of it were shreds of knowledge without cohesion and deformed because it was no longer understood.

At the beginning of this century Rudolf Steiner, who had by then passed his forty-second year, presented Anthroposophy to the public, thereby placing in the world a purified knowledge of the real development of the spirit. Over against the remnants of the old Indian wisdom of the Theosophical Society, he placed a Christ-centered spiritual science, which was soberly presented in articles and in his books, *Knowledge of the Higher Worlds and Its Attainment*,[11] *Theosophy*[12] and *An Outline of Occult Science*.[8] Forced by destiny to do so, he thus first purified the Eastern mysteries. An esoteric school was founded in which further indications were given for human development. He connected a small group with the original Temple Legend and founded the F.M., a Freemasonic "lodge" in which the Southern mysteries came to life in cultic forms.* At the same time, however, he was also speaking of the anthroposophical direction of the spirit as the true Rosicrucian movement. The *working* of these old streams in modern life, now in a renewed form, found its way in the renewal of the arts and in the Gospel cycles. Many old members found in this deep satisfaction and answers for questions that emerged from their hidden soul lives.

From 1902 until 1909 Anthroposophy was wisdom *doctrine* and meditative content. One studied in small groups while continuing one's normal work in the daytime, just as Rosicrucians had done for many centuries.

After 1909—the second seven-year period after the birth of Anthroposophy—Anthroposophy nurtured the feeling life in art and religion. Then, in 1914, came the First World War. Earlier, in Oslo, Rudolf Steiner had given the lecture cycle on the folk spirits and had spoken there

* The activity of this lodge was of limited duration and ended with the foundation of the first Anthroposophical Society in 1912.

about the Northern peoples and their importance for further development. The secret of the sacrifice of the Celtic folk spirit was also divulged, which answered the question of why this stream so suddenly disappeared from the earth to become the guardian of other streams.

After the war the old members expected Steiner to continue again with his esoteric school, but to their regret he answered that it was no longer possible in the spiritual situation of the time still to connect with the old mystery streams. Instead, he directed his full attention to the outer political and cultural situation of the post-war years. Anthroposophy thus incarnated in the will. Many young people, often academically trained, found their way into the anthroposophical movement. They wanted not only to *know*, but also to *do*!

Steiner entered political life with them in the threefold social order. With them the Waldorf School was founded, a new medical approach was built up and the sciences were spiritually renewed. Through the striving of young theologians the Christian Community, under the leadership of Rudolf Rittelmeyer, came about. Altogether, it was a bewildering sequence of events for the older pre-war members, who had been accustomed to let Anthroposophy take place in silence and inwardness, in the *soul*, but not in the turmoil of daily life.

In the meantime, Rudolf Steiner waited for what he later called the "Parsifal question" to the new mysteries. Only through the shock of the burning of the Goetheanum on New Year's Eve 1922–23 was the situation created in which Dr. Ita Wegman could ask that question. From that moment on, and throughout all of 1923, Rudolf Steiner prepared for the great cultic deed of the laying of the Foundation Stone of the new mysteries. To gain an impression of what was necessary, one should read the lec-

tures of 1923 through systematically. On the one hand, tensions within the Society between older and younger members had to be clarified; on the other, lectures were held that deepened the relationship between the human being and the kingdom of nature, as well as to the hierarchies.

At the end of 1923, the lecture series was given on the old mysteries, especially those that had not previously been discussed in detail. It was as if Steiner wanted again to clarify for the members what had been necessary in antiquity and in the Middle Ages in order to arrive at the spiritual situation of the twentieth century. Then, during the Christmas Foundation Meeting itself, Rudolf Steiner gave the historical lecture series in which he revealed his own karma to the members in unmistaken indications.

In the months following the Christmas Foundation Meeting, Steiner continued with lectures on the old mysteries. The new mystery school was called The Free High School for Spiritual Science, a modern, sober name, but behind it the secret of the new mysteries was hidden: Everything had turned 180° with respect to the old. In the old mysteries one had to wait until one was asked. In the new, one must apply oneself and take the responsible step oneself, from out of his own ego, to follow a path of development. In the old mysteries precise instructions were given about what one was to do. The division of the day, study, conversations, diet, washing, etc., were regulated by the leaders, and they determined when one was ripe for initiation. The hierophant brought the pupil through the three-day initiation sleep and then aroused him again.

In the new mysteries one must find one's path oneself. To young students who asked Rudolf Steiner how they should arrange their meditative life, he answered: According to possibility and need, you can do any meditation. It

could hardly be more free! The experiences on this path of development must be looked for by the pupil himself.

The Free High School for Spiritual Science is composed of a number of sections of which the General Section for Anthroposophy is central. Steiner wanted to give the new path in three "classes," in three levels of inner development but he was only able to give the first class before he became ill in September 1924 and died in March 1925.

As has been mentioned, when one decided to follow the new path, one joined the General Section and became a member of the First Class. Only in this way could one who stood in a particular profession let the mystery path work into that profession. One could and can when one wants to, become a member of a medical, pedagogical, artistic, social, etc., section.

It was Rudolf Steiner's intention also to give in due course each section its own path of development. For the medical section, however, he gave only the first steps just before his illness. The leaders of these sections were his co-workers in the new mysteries.

There are people who say that the Christmas Foundation Meeting failed as a foundation for the new mysteries because it could not be completed. Everybody, however, is free to form his own opinion about this meeting. Nevertheless, whoever inwardly experiences again the cultic deed of the laying of the Foundation Stone in the hearts of people, and through this lays the Foundation Stone in his own heart, can experience what happens with it in his own life.

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Anthroposophy is still initially a study, receiving answers to question that arise in the soul. For many, it is also something that changes life in such a way that one

wants to do something with it, even if it is only to eat different food. In this outer path one can experience a deep satisfaction, but the moment comes when one raises the soul-searching question: Am I only allowed to receive from Anthroposophy in thinking, feeling or willing, or is it also my inner duty to contribute something to the spiritual development of the future? Thus, we come to the essential core of the new mysteries.

As has been made clear earlier, the old oracles and mysteries were places where hierarchical beings guided the development of mankind from the spiritual world or from the earth. On earth, they did this by incorporating themselves in human beings who were more highly developed than others, and who as priests or "kings" placed their sheaths at the disposal of these hierarchical beings. For instance, when Sig, a great leader from the Atlantean and early post-Atlantean time, spoke through a certain person, he became a Sigismund, a Sigfried or Siegwart, or, as a woman, a Siglinde. This occurred in the later times of the mysteries. Earlier, however, the power that emanated from the high being who spoke through the priest was so strong that he was followed without question.

With the maturing of the ego in the consciousness soul period, the moment has arrived for the human being to give back to the spiritual world. As once the hierarchies decided to bestow their "being" substance on the evolution of mankind, while those who did not become the luciferic and ahrimanic outsiders of development, so human beings awakening in their egos will have to decide either to participate in the work of further evolution—or not!

The moment of ego awakening is different for each individual human being. For one, it will occur in this life time, for another, in the next. Nevertheless, everyone will experience it. The fact that one is interested in this life in

the results of anthroposophical spiritual science can be an indication that the moment can come in *this* life. One must then know in oneself that to decide to become a member of the Free High School for Spiritual Science is based, not primarily on a desire to further one's own development, but rather to participate actively in the spiritual future of mankind. Thus, with the growing independence of his ego, the human being has entered the kingdom of the hierarchies, as the tenth hierarchy. From the moment of this decision, the hierarchies are just as dependent on man for their development as he is on them.

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Today, Michael is the Time Spirit. The image Rudolf Steiner gives of him is: Michael is silent; he is awaiting what people have to offer him; *he wills*. He is interested in the surplus of strength and enthusiasm with which we fulfill spiritual tasks. In the twilight of the gods, when the hierarchies became invisible to the old Germanic peoples, which was experienced as the ruin of the Aesir world, one silent Aesir remained—he who conquers the ahrimanic Fentris Wolf, and *he is waiting*. Vidar, the silent Aesir, who works with the surplus forces of people, is waiting. Such was the image that the Northern stream had of Michael.

In the physical world we try to do everything as efficiently as possible, using as little energy as possible to achieve as much as possible. In spiritual striving it is just the opposite. Everything we do with *more* energy, enthusiasm and dedication than is necessary for the result is, for the spiritual world, substance with which new worlds (Jupiter, etc.) are to be built up. All substance around us is surplus substance, sacrificial substance of the hierarchies, from the *past*.

In the *future*, worlds will have to be built with *human* surplus substances, from human sacrificial substance. Entering the spiritual work of the Free High School for Spiritual Science is the beginning of something that applies through all following lives, working increasingly for evolution, for the "not I" in the Pauline sense. The Templars, who tried to work out of the wisdom stream of Solomon, had as a device, *Non nobis, domine, non nobis* (Not for us, Lord, not for us).

Going a new mystery path is *non nobis*!

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The End