Ghosts I Have Seen

A Karmic Study in Light of Anthroposophy

Bradford Judson

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A Karmic Study in Light of Anthroposophy and Spiritual Science

By Bradford Judson

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Cover Description: "Parsifal" by Odilon Redon. For the aspirant preparing his soul for spiritual initiation, the name "Parsifal" represents a higher stage of initiation and spiritual development. "Parsifal" can be translated as "pierce through the middle" or "pierce the veil". It was the name given to the candidates, male or female, in the early Christian initiation centers who were considered sufficiently mature for the task of advanced training which led to spiritual initiation.

In addition to being the hero who finds the Holy Grail and returns with the chalice of the Christ to restore the ailing King Arthur to health (King Amfortas in the Grail Epics), Parsifal is also the name of a historical individual that is a great spiritual leader of humanity. As each life experience over time contributes to spiritual unfolding and transformation within the individual human being, the attainment of the Holy Grail, driven by our decisions and activities over many lifetimes, can be achieved through commitment, initiative, sacrifice, and fulfillment.

Other Titles Available from the Author:
Joan of Arc in Light of Anthroposophy and Spiritual Science (2022)

Author's Website: www.judsonarchive.com

Version: This version was released on March 12, 2024. Corrections have made in various places, primarily with grammar. Changes to inconsistencies of the naming convention (4 instances) in "The Bridge Over Green River, 1862" from the alias "Peter" to "John" were made.

[1] Steiner, Rudolf. On Chaos and Cosmos. GA284. "Nowadays lawsuits are enacted against the stealing of thoughts, of the spiritual property of others. Lawsuits against plagiarism were never instituted by the Rosicrucians. They did not mind what the personal source was from which such things went out; the main thing was that they came into the world. It is a vicious custom of our time to institute legal proceedings against the stealing of thoughts."

"I count him braver who overcomes his desires than he who conquers his enemies; for the hardest victory is the victory over self." – *Aristotle*

"It is not all of life to live, nor all of death to die, for one is the beginning of the other…"*-Edgar Cayce, Reading 2842-2*

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Acknowledgments[2]

I dedicate this work to Christ-Jesus, "The Representative of Humanity" and Redeemer of the World, who perpetually loves, leads, guides, helps, influences, and informs humanity. He is our elder brother, redeemer, advocate, representative, friend, and life guide. He knows all, loves all, and sees all. He has stood by humanity from the beginning and shall do so forever. I further dedicate this work to Michael, the Archangel of the Sun, and the countless divine guides of the higher worlds who bring the mission and task of the Christ to humanity.

- The collegium of the Initiates as the true leaders of humanity. This includes the great Master teacher Christian Rosenkreuz, or Lazarus-John, the Knight of the Rose Cross who inspires this path as well as Rudolf Steiner, the founder of Anthroposophy, who brought the Light to the masses.
- The light-bearers, many of whose names are unknown to us during our lives who are forever committed to humanity's long journey to freedom, redemption, unity, and civility.
- All men and women who have ever sacrificed themselves for true civility and genuine freedom. Countless sacrifices have been made over eons of time. Each sacrifice resonates with a special Christ-light that never fades. Brave and unselfish souls they are, propelled onto a greater ennobled path of the spirit through good deeds and noble strivings. They light the way for others as a redemptive light in the world and the universe.
- My loving, compassionate, and dedicated parents who provided me with a happy childhood and a good life. I acknowledge my father who now resides in the spiritual worlds and has revealed many spiritual truths, connections, insights, ideas, and experiences to me since his transition. His participation was critical to the outcome of this work.
- Two faithful friends who have assisted me on the path; Grace my soulmate and a good friend named Amanda.
- All of my animal friends who have helped me over the course of my life; most recently it was Henry the Maltipoo who left me too soon. He was a brave and gentle little being who, despite his small size, touched me to the depths of my heart.

[2] The author accepts full karmic responsibility for the contents of this work and any mistakes, errors, or omissions thereabouts.

Prayer and Invocation[3]

Light-Bearers, Leaders of Humanity, and Guides,

With this imperfect work, I seek to assist in the great cause. May this work contribute to the mission of the Christ, through Christ-Jesus, and the Archangel Michael who, as a herald, leader, and messenger of the Christ mission for humanity over time, is the divine regent of our world age which began in 1879.[4]

If, in some way, this book inadvertently adds to the confusion of the world, then I humbly ask your forgiveness.

May this work help others to find balance and a genuine path forward through the sacrifices and the work of the great leaders of humanity. May this work assist others through the challenging byways of life which lead to the Christ, awareness of our divine guides, and knowledge of the spiritual worlds.[5]

"Michael!
Lend me your sword
That I may be armed
To vanquish the dragon in me.
Fill him with your strength
That I may bring into confusion the spirits
Who wish to paralyze me.
Work in me
So that the light irradiates
My I, and that I may be led
To deeds worthy of you.
Michael!"[6]

[3] "All men who possess even a small share of good sense call upon God always at the outset of every undertaking, be it small or great: we therefore who are purposing to deliver a discourse concerning the Universe, how far it is created or is uncreated, must needs invoke gods and goddesses (if so be that we are not utterly demented), praying that all we say may be approved by them in the first place, and secondly by ourselves." Plato, Timaeus, 27C

[4] "The purpose of the present epoch of the Consciousness Soul is this: man must open himself to super-sensible impulses and penetrate to a knowledge of reality." Steiner, Rudolf. From Symptom to Reality in Modern History, Lecture III.

[5] We do this so "that the Godhead, as Savior, makes it possible that such a distant and difficult investigation — one so prone to error — can be accomplished through an enlightened philosophy." Plato, Timaeus, 48D.

[6] Mantra and prayer by Dr. Rudolf Steiner.

"Michael" by artist Baron Arild von Rosenkrantz (1870-1964) who created many paintings in the anthroposophical spiritual stream and made contributions to the 1st Goetheanum in Dornach, Switzerland which was destroyed by arson in 1922. The Archangel Michaél, as a messenger of the Christ impulse and the leader of the seven Archangels, is the leader or "regent" of the current age of humanity that began in 1879 and shall continue for 300-400 years.[7]

[7] "It has been granted to him to feel a breath of the realization that beyond this world of toil and sorrow and pleasure there are worlds in which Beings who have never come to earth as men yet watch and guide us all." Baron Arild von Rosenkrantz, A New Impulse in Art, Page 11.

Dedication to Faust, by Johann Wolfgang von Goethe (1749-1832)

Ye wavering forms draw near again as ever
When ye long since moved past my clouded eyes.
To hold you fast, shall I this time endeavor?
Still does my heart that strange illusion prize?
Ye crowd on me! Tis well! You might as ever
While ye from mist and murk around me rise.
As in my youth my heart again is bounding
Thrilled by the magic breath your train surrounding.

Ye bring with you glad days and happy faces.
Ah, many dear, dear shades arise with you
Like some old tale that Time but half erases,
First Love draws near to me and Friendship too.
The pain returns, the sad lament retraces,
Life's labyrinth, erring course anew
And names the good souls who fortune cheated
Of lovely hours forth from my world have fleeted.

They do not hear melodies I'm singing
The souls to whom my earliest lays I sang
Dispersed that throng who once to me were clinging,
The echoes died away that one time rang.
Now midst an unknown crowd my grief is ringing,
Their praise but gives my heart a pang,
While those who once my song enjoyed and flattered
If they still they live, roam through the wide world scattered.

And I am seized with long-unwonted yearning
Toward yonder realms of spirits and still.
My plaintive song's uncertain tones are turning
To harps aeolian murmuring at will.
Awe binds me fast, tear upon tear falls burning,
My stern heart feels a gentle, tender thrill;
What I possess, as far off I'm seeing
And what has vanished, new comes into Being."[8]

[8] Goethe, Johann Wolfgang von (1749-1832), Dedication to Faust. Goethe was a spiritual poet, esotericist, initiate, botanist, scientist, and literary artist who possessed genuine clairvoyant abilities and could see deeply into the human heart and the world of the spirit. He was viewed by Steiner as one of the key fulfillments and inspirations of the Anthroposophical movement naming the headquarters of the movement in Dornach the "Goetheanum". Goethe wrote these poetic and beautiful lines which reflect the heart-felt soul-element of reincarnation, and the realization of past-lives, as the ongoing struggle of continued transformation as a personal and human experience.

Commit

"Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative and creation, there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves, too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamed would have come his way."

- *Sometimes attributed to Goethe, this quote is also attributed to William Hutchison Murray, The Scottish Himalayan Expedition (1951)*[9]

Bring Light

"We light our torches from it and hold them high in places where minds are dark and there is no hope of any human help. There we go to light the hopeless minds and dispel the darkness which covers them. They begin to hope and then waken to the light, and we are there to cheer their drooping hearts and lighten their darkened minds."

-*Letters from Christopher, Mrs. Tristram, London, circa 1945 ("letters received through automatic writing records the experiences of a youth during the first two years of his life after death").*

Have Hope and Walk in Peace

"And now, call on the Love Ray and send it out over this sad Dark Star, and let the love of the Most High drench and purify every darkest corner of the Earth plane. Let the light from the Holy of Holies shine forth in brilliance. Let fear stumble and die. Let hope rise triumphant. Let hatred fade away in the blinding glory of His everlasting day, and in his keeping may we walk in peace. Amen."

-*The Dark Star, Lord Dowding, London Museum Press Limited, 1951*

[9] The author was unable to conclusively validate the primary source of this popular quote.

The Initiate

"Newton was the last of the magicians. Why do I call him a magician? Because he looked on the whole universe and all that is in it as a riddle, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood. He believed that these clues were to be found partly in the evidence of the heavens and in the constitution of elements…but also partly in certain papers and traditions handed down by the brethren in an unbroken chain back to the original cryptic revelation…by pure thought, by concentration of mind, the riddle, he believed, would be revealed to the initiate.

"He did read the riddle of the heavens. And he believed that by the same powers of his introspective imagination he would read the riddle of the Godhead, the riddle of past and future events divinely fore-ordained, the riddle of the elements and their constitution from an original undifferentiated first matter, the riddle of health and of immortality."

-John Maynard Keynes, abridged quote from "Newton, the Man," written for the Royal Society, Newton Tercentenary Celebrations, 1946 and posthumously delivered at the celebrations by his brother Geoffrey Keynes.

Introduction

Long after the Alexanders, Caesars, and Napoleons are gone, I believe that the words and thoughts of the poets, writers, playwrights, and philosophers who have set before them the highest of ideals shall be remembered and venerated. For theirs, and those who pursue the mysteries of the human soul, is also the quest for the human heart.

This work is the result of an ambitious task that is inevitably incomplete. It is the outcome of countless hours of historical and spiritual study over the course of my life. What began as personal notes turned into a study and then an ambitious task to form a book. The study of the past is more than a study of prosaic historical facts invariably injected with truth, bias, and hypothesis colored by the passage of time. The study of history is to study ourselves. In its true context, history is interwoven with the study of karma. One's individual path and karma are influenced and defined by family, group, national, and world history. It is not a blind process, but rather managed by a vast choir of divine higher beings who oversee human evolution.

Thus, some pursue the memories of past lives which linger about somewhere in the subconscious. They can be sought, and found, in a variety of ways. They sometimes manifest as visions, feelings, lucid dreams, and a form of "knowing" which resonates in the human heart and soul. They can occur in children, who have yet to develop the veil of the human ego at a young age, in peculiar ways. For example, when I was young…very young…I made a crayon drawing of a man. As I admired my drawing and found that I was quite proud of it, I was compelled to poke holes in it and thus destroy it. Having done so, I then wept for a long while to myself. This strange behavior can be considered from any number of forensic or outer perspectives. However, when all of those aspects are exhausted and produce no answers, that kind of behavior should also be viewed in light of the mystery of reincarnation.

The memories, and visions, that bubbled to the surface of the conscious mind over time resonate in countless ways including visions, dreams, and dispositions. If perceived consciously, they may lead to a quest to pierce the veil of human experience. It is a quest to accurately perceive the true origins and causes behind human, world, and cosmic relationships. It is a quest to find the bridge between this world and the next, to find the truth of one's self, and accurately perceive how things began, progressed, and have formed the world into what it is today. It is an enduring, challenging, and rewarding journey that is the path of the seeker and spiritual philosopher. It is the result of love, yearning, and seeking. As is the case with a scientific pursuit, it is the quest to know.

What follows in the pages of this work is a synthesis of historical and spiritual research, observations, and hypothesis. The process of reincarnation is an evolving one that compels the eternal nature of the individuality through time. This journey occurs through an ongoing process of birth, life, death, and rebirth. This book is not the result of vague dreams, fanciful language, or notional ideas that arise from pure speculation, or unrestrained emotions that flow into the mind as immature thoughts and impulses. It has been a careful, if imperfect, study.

The quest to pierce the veil, or "Parsifal", is to perceive the true reasons behind human, world, and cosmic relationships which for most of us are, at our current state of development, invisible. It is a challenging lifelong journey. This quest to unlock the riddle of the invisible, of which the stream of destiny is only discernable within the heart of the individual, is the central theme of this study. With

this work, I share not only elements of one unique karmic journey that came into focus gradually over time, and with great effort, but also fundamental spiritual ideas, principles, and discoveries as revealed by Dr. Rudolf Steiner who founded the Anthroposophy in the early 20th century. Following a genuine path, my journey has yielded insights into reincarnation and karmic relationships of one particular individuality as my awareness and knowledge have matured and developed over time.[10]

Developing an open and yet trained ear and eye, as it were, has enabled me to establish varying degrees of contact with spiritual guides, friends, loved ones, and guardians who enable us to pursue the path of change. These individuals are interwoven within our lifecycles, especially through one's dream life, even if we are unaware of it. Our personal relationships come into being through our unique web of destiny and thus each of us is connected to a group of people who share our journeys in both physical and spiritual ways; the most important threads of which are not observable in any outer way. They are matters of the heart and the spirit.

This unique book is an honest and diligent attempt to reveal and consider the unique history of one person who has lived repeated lifetimes that occurred during some of the turbulent and transformative periods in history. This task is pursued in the spirit of our age which, according to Dr. Steiner, is to actively pursue knowledge of the spiritual worlds while maintaining balance in our day-to-day lives. The operative law of repeated earth lives is central to the task of learning about how human beings relate to one another and the spiritual worlds. Once a certain degree of unfolding occurs, repeated earth lives is perceived appropriately as a fundamental axiom of human life. It cannot be proven by any scientific method. As Dr. Steiner revealed, this pursuit is one of the tasks of the Regency of the Archangel Michael which began in 1879 and shall continue for 300-400 years.[11] As the leading Archangel of seven Archangels, Michael brings a continual task to humanity that evolves over time. At the current moment, his mission is to bring humanity into balance through what Dr. Rudolf Steiner referred to as "cosmic thinking." On this path, one is not confined by the dry and mechanistic thoughts gathered by human beings as work our way through our daily lives.

Many of the public lifetimes of our study subject are reviewed in this study, but certainly not all. While several lifetimes are reviewed in this study, it is not the intent of this work to influence one toward a fatalistic view of human life. The eternal "wheel of suffering" is an invalid concept. Each life that we lead is vitally important and is overseen, and influenced, by the Christ and the divine higher beings who oversee humanity from beyond the grave who work on behalf of humanity in a myriad of hidden ways through the human soul and the world. Each human being leads a unique path which is the result of relationships, decisions, deeds, thoughts, feelings, and influences that have led to a struggle for human transformation.

[10] It is important to note that we may live hundreds, or even thousands, of lifetimes over the course of human evolution. Each one of these of these journeys is a committed experience. Everyone is unique and each of us is on a different path. Buddha, for example, revealed to his disciples that he had lived 554 lifetimes before he attained the state of Buddhahood, or the highest degree of spiritual initiation achievable by a seeker, in the 6th century BC. Having accomplished his mission on earth, and after passing through this transformative threshold of initiation, the Buddha never incarnated again on the physical plane and continues his mission from the spiritual worlds. He is connected to the mission of the Christ. Refer to Buddha and Christ: The Sphere of the Bodhisattvas, GA 130.

[11] This fact was revealed through the lectures of Dr. Rudolf Steiner who observed that Michael's reign, or regency, began at that time. One of his tasks and goals for humanity for the current moment in history is to bring conscious awareness of the spiritual worlds to humanity, and karma, which has been almost obliterated by the consciousness of humanity in the modern world.

It is an individual path surrounded by those who are passing through the same struggles but in different ways. The transformation of the human soul occurs only by way of divine guidance, which works within strict karmic laws, that lead to shared fulfillments. Although the laws that govern human activity are consistent, no two paths are the same and the threads that unite us, and separate us, are entirely unique yet the substance of that which drives us to this or that place, or this or that person, or this or that event, is fundamentally the same. One can imagine a massive tapestry of interweaving threads sown together by time, events, and the longing of the human heart that leads one to his or her destiny. This tapestry extends back to the very beginnings of human evolution.

In this work, I have followed a consistent process in reviewing and documenting the soul tapestry of the subject of our study: (1) a perception of an event, place, or name perceived through meditation, clairvoyance, lucid dreaming, and intuitive perception. Perceptions attained on this path were subsequently followed by historical research, (2) traditional historical research on generally accepted facts regarding events and personalities, (3) reflection and contemplation of what has been revealed in light of years of spiritual research in light of Dr. Rudolf Steiner's body of knowledge and my personal inner experiences. These aspects are sown together in each chapter which attempts to review an individual lifetime and karmic relationships. Within this evolving tapestry are many separations and reunions that occurred through some of the most difficult, and transformative, periods in human history. Only towards the conclusion of this work did I discern that soulmates are genuine and this man's soulmate plays a vital role in his ongoing journey.

To establish a bridge to the spiritual worlds, a shift in our current way of thinking is always necessary, especially if one is prone and conditioned to the distractions, noise, and daily minutiae of the modern world. Inspired poets, songwriters, philosophers, and playwrights, for example, establish a bridge to the spiritual worlds through the mind and the heart. It is the result of seeking. Great works that remain within the human consciousness are the result of inspiration or "spiritus"; divine breath. There is a structured path that needs to be observed for healthy spiritual transformation, however, that extends beyond inspiration, which is a force of the human heart. That is just part of it. The path of the seeker must be pursued gradually and cautiously as there are hazards and pitfalls to be considered; balance must be achieved and valid moral principles, founded in the spirit of the true Christ, observed on the path. How we direct our thoughts in response to feelings, experiences, and ideas which arise within us from an invisible source is vitally important. Therefore, we must pursue a balanced path that reflects upon the hidden aspects of the human experience, such as our dream experiences or intuitive feelings, in an informed way.

Images of the outer world, feelings, and experiences imprint themselves onto the soul in mysterious ways. Those things that are perceived through thinking, willing, and feeling resonate in our souls and come to life as images, ideas, and experiences each night in dreams and our waking thoughts. Experiences that reside in the soul of a destructive quality harm the soul and can harm those around us. Experiences of a constructive nature, which align with true spiritual values and ideas, contain a loving and altruistic aspect. The latter propels one forward in a transformative way that heals, informs, sustains, and reaches for things unknown. The spiritual energy, if you will, that is channeled and transformed, through the human heart and soul with formal training and lifetimes of experiences, has propelled many of the great minds and artists of history to achieve great things including Goethe, Beethoven, Plato, Aristotle, and Shakespeare.

These are men who followed the ennobled and true spiritual path, in their own way, and made tremendous contributions to the world and the communities in which they lived. Pedants and demagogues, who only serve their own interests, do not make a lasting constructive contribution to humanity. Thus, what we seek and achieve comes to life within us and affects everyone in our environment. Constructive or destructive; the choice is ours. The polarities of life, and how we choose to allow them to work within us, have a direct impact on how we perceive and live in the world. If we embrace a genuine commitment to objectivity and genuine spiritual thinking, feeling, and willing, and follow an informed path, our ability to achieve balance and expand beyond the confines of our little lives can and will occur.

The spiritual and physical worlds are interwoven. They are separated by the human ego, or "I", which in an untransformed state creates a veil that must be pierced to see, or perceive, the spiritual worlds. Excessive egotism drives a wedge between the soul and higher spiritual ideals. Aldous Huxley described the ego as a barrier to seeing the universe, or spiritual worlds, in the following way:

> "To make biological survival possible, Mind at Large has to be funneled through the reducing valve of the brain and nervous system. What comes out at the other end is a measly trickle of the kind of consciousness which will help us to stay alive on the surface of this particular planet."[12]

Goethe portrayed this journey, and quandary, in the tale of The Green Snake the Beautiful Lily and Faust. The path is the quest for freedom that finds a bridge, and balance, between the two worlds. Our necessary lives in the physical world are intertwined with the spiritual worlds, yet the realm of the invisible remains concealed from us without a method, and path, to pierce the veil. Piercing the veil is the great challenge. We are unaware of the spiritual worlds until we locate certain keys and unlock a perception through education and effort that enables us to look at things a slightly different way. It is a path that needs to be undertaken in an altruistic, heartful, objective, and informed way.

Along those lines, keeping one's self grounded, without being overly influenced by the minutiae of a polarized materialistic life, is an important and difficult challenge. This task should be undertaken while disposing of needless and inherited dogmas, which are often rooted in illusions and falsehoods, that may characterize the environment in which we are born and live. Some dogmas, which were founded on sound moral principles and ideas, are useful and keep us on a good path. Shirking all dogma because one wants to embrace lawlessness is not balance; it is rebelliousness. We cannot allow ourselves to be pulled away into the realm of selfishness because we despise being confined by sound life principles. Conversely, we must now allow ourselves to be confined by rigid rules that blind us to a quest for those answers that lay behind the world of appearance. *Thus, a true seeker pursues the task of piercing the veil that lies behind the world of appearance which unveils the true causes of forms, events, ideas, and relationships in a balanced way.*

It is naïve to think that someone who embraces the seeker's path is perfect or nearly perfect. This is never the case. On the seeker's path, however, we must mark our moral attitude against a foundation that is in alignment with altruistic spiritual principles as we branch out into the unknown. If we suffer from personality flaws, vices, or impediments, and we learn to know and control them, we can transform them. If we adopt a genuine practicum for change and take it into the heart and soul, one will find answers to the enduring questions. If we cannot, or will not, take control of self-

[12] Huxley, Aldous. The Doors of Perception.

destructive patterns, fears, and blockages, then they take control of us and lead us into error. They lead us away from the good path. The true ancient Greeks philosophers, who embarked on a path of spiritual initiation which also led to the discovery of scientific truths in the world of nature and logic, referred to this paradigm for human life as finding the "mean" or "balance".

A lasting inner peace will necessarily evade one who succumbs to lower impulses, egotism, and the illusion of physical forms. Homer, through the ancient Greeks, referred to the illusions, and temptations, of the outer world which led to imbalance and error as "sirens". The sirens sang beautiful melodies and tempted seamen on their routes. They were the illusions of the outer world that confronted Odysseus in Homer's epic the Odyssey on his harrowing 20-year journey to Ithaca after the conclusion of the Trojan War. He solved the problem by having his crew tie him to the mast of his ship so that he would not fall into a trance and leap overboard to his death. In other words, Odysseus grounded his "I." These tests were not mere fantasies concocted out of the imagination of fanciful playwrights. Rather, they were real tests portrayed in symbolic form to the public. The "12 Adventures of Odysseus" provide insights for the seeker into the long quest for spiritual transformation or initiation. This path was undertaken by people who were admitted, and passed through, long and rigorous training in the ancient "Mystery Centers." In the Greek epics, this long process of transformation was a 12-step process. Thus, we observe the 12 Trials of Hercules, the 12 Gods of Mount Olympus, etc.

Axioms emerge as fundamental, and insightful, truths as we make our way down the path and pursue the true causes of life's events, inequities, circumstances, environments, and injustices which have become burning questions that must be resolved to the seeker. Inspiration alone will not lead us to the answers. A seeker searches for a genuine method; a structured path for spiritual initiation and inner transformation. If the method adopted is valid and results are achieved, we can begin to unfold latent inner capabilities and make informed decisions regarding our lives and relationships…and subsequently our destiny and the role we seek to play in the future. [13] We become conscious of the reality that the people and events that we face on the path of life are reflections of ourselves, as driven by karma and our attitude, by way of seeds planted in prior lifetimes which have led to our current circumstances. This difficult path reveals that we are a part of the spiritual and physical worlds as eternal beings. The revelation allows us to recognize the deeds, thoughts, and activities of our unique karmic history and hopefully heal and continue productive relationships with those with whom we love and are connected.

1. "Each individual constantly meets self. There are no coincidences, or accidents, that arise in the meeting of people or individuals."[14]

2. "For each soul, each entity, constantly meets self. And if each soul would but understand those hardships which are accredited much to others are caused most by self. Know that in those you are meeting, you are meeting thy self."[15]

[13] The terms psychic, clairvoyance, clairaudience, telekinesis, and clairsentience are words associated with this expanded capability of the mind and the activity of the conscious soul. Oftentimes they are used interchangeably or inappropriately. The prefix "clair", in these terms, can be translated as "clear".

[14] Edgar Cayce Reading 2074-1.

[15] Edgar Cayce Reading 845-4.

3. "Until you make the unconscious conscious, it will direct your life and you will call it fate."[16]

4. "We meet ourselves time and again in a thousand disguises on the path of life." [17]

5. "The spirit world is indeed already unlocked for us; it is always revealed. If we suddenly became as elastic as we should be, we should see ourselves in the midst of it."[18]

6. **"**We need to be awake and alive for the sake of humanity... Humanity is only fully awake when people are able to develop notions and ideas of the world of the spirit. This is all around us, just as air and water, the stars, the sun and the moon are all around us."[19]

Along the path of life, people of varying attitudes, backgrounds, and intentions appear before us and sometimes vanish just as quickly. They challenge us, help us, or simply pass through unnoticed. For those who challenge us, they force us to confront the outcome of some past thought, life-pattern, habit, tendency, deed, or attitude. All, however, are connected to us by karma. If we observe relationships around us carefully and objectively, one will observe that at least one of these elements reveals itself in each of our relationships and interactions in our lives.[20] Decisions, oftentimes, are made as a result of profound sentiments and feelings that arise from within the human soul that are sensed as a feeling of the heart that is "certain" that this or that path is the right or wrong one. Perceiving these sentiments clearly, and understanding their origins, is a part of the path of the seeker as many false sentiments, fears, and paranoias arise from lower impulses that distract us and lead us away from objectivity.

The inner path of discovery seeks to unravel the Mysteries of the world and the universe as they are inextricably linked. The world was created and is sustained out of the forces of the Universe and a symbiotic relationship exists between the two. This leads to a quest to understand "God" or the source and relationships to humanity. Thus, the path becomes, in a peculiar way, an uncomfortable experience as one is always pressing forward. It is a journey characterized by changes, experiences, and tests. However, one observes the great heights and depths of the human being on the path, and

[16] Carl Jung, The Collected Works of C.G. Jung. In our blindness, many people today refer to the phenomenon of fate in the West as "luck" which is a meaningless and superstitious term that refers to a mystery, invisible, and unknown power that lands randomly on certain people producing positive or negative outcomes.

[17] Carl Jung, The Collected Works of C.G. Jung. One must set aside, and yet embrace, perspectives of psychology if one is to grasp inner meaning of these truthful and insightful words. IN order to do so, however, we must abandon materialism which rarely produces any true insights as to the causes of behavior and life events. This statement is an observation of a fundamental karmic principle regarding how we, as individuals, are confronted with the inner state and karmic history of ourselves in the mask of events, circumstances, relationships, and activities of the outer world.

[18] Novalis (circa 1772-1801).

[19] Steiner, Rudolf. The Fall of the Spirits of Darkness, GA 177, Lecture 1. The Driving Forces Behind Europe's War.

[20] "Thus, each experience, as well be indicated in the sojourns through a material plane, is meeting self. For, as has been given of old, "That which I hated has come upon him." Edgar Cayce, Reading 2154-1. In philosophic terms, I might change to this to read "that which I have founded, thought, done, hated, or loved is a part of my experience."

in themselves, and thus must learn to confront and pass through the swamp of human thinking, feeling, and willing as we work our way through the tertiary world knowing that is filled with illusions and countless injustices which, by the very nature of life, exists. We must be careful not to allow ourselves to fall into the abyss of fatalism which weakens the human heart, resolve, and spirit. On the seeker's path, one invariably becomes an Odysseus as we travel along Poseidon's Sea trying to find our way home constantly challenged by events and changes that confront us.

> "Whatever else you do or forbear, impose upon yourself the task of happiness; and now and then abandon yourself to the joy of laughter. And however much you condemn the evil in the world, remember that the world is not all evil; that somewhere children are at play, as you yourself in the old days; that women still find joy in the stalwart hearts of men; And that men, treading with restless feet their many paths, may yet find refuge from the storms of the world in the cheerful house of love."[21]

Thus, as one studies genuine karmic principles, revelations emerge regarding individual human relationships in ours, and perhaps others, lives. Most of our karmic relationships extend far back into history as we human beings have been here for a very, very long time.[22] To discover the origin of our current relationships, we are compelled to seek out and rely on the use of an otherwise latent faculty that is loosely described in modern terms as intuition. The vast majority of people today use this term to mean something akin to a "certain feeling," "naturally follows," or "automatically knows." On the seeker's path, the faculty of intuition is just one stage of inner expansion that expands far beyond that ambiguous concept.

Genuine spiritual intuition, however, is an expanded conscious clairvoyant faculty that is cultivated and developed over time in an informed way. It unfolds gradually by degrees and only with great effort. Some who consider themselves "mediums" rely on an inherited ability that is a carry-over from prior lifetimes. If this faculty is matured to a conscious level, which is to say that one learns how to accurately perceive the source and content of information that is received, it becomes a reliable tool for knowledge and discovery. If deliberately sought in a genuine way and in the right spirit, insights regarding karmic histories can be achieved albeit quite gradually and with assistance.

Throughout this work, I use expressions such as "intuition suggests…" and "intuition revealed…" in a vague sense which applies to one of the aspects of clairvoyant perception as described by Dr. Steiner which occurs in three stages that sometimes overlap with one another. In Anthroposophical terms, Dr. Steiner describes three stages of spiritual perception and cognition that develop gradually on the seeker's path; (1) imagination, (2) inspiration, and (3) intuition. In Lecture 1 of The Gospel of St. Luke, Dr. Steiner indicated that people who possess some degree of clairvoyance typically rise to the stage of imagination. However, seekers who achieve a higher degree of advancement, which leads to a higher degree of spiritual attainment or initiation, acquire, and utilize the expanded faculties of inspiration and intuition. Concepts such as these, including spiritual initiation and the "Mysteries," are elaborated upon at a high level in the chapter A Foundation in Light of Spiritual Science of this work.

[21] Ehrmann, Max (1872-1945). Whatever Else You Do.

[22] "And this is of particular importance when studying history, for we shall never have a true picture of history unless we see history as a truly great teacher." Steiner, Rudolf. From Symptom to Reality, Lecture III

This gradual study occurred in reality over the course of my life. Naturally, I can only see as far as my vision and discernment allows me to at any given moment. Thus, this study should be regarded as a snapshot. The psychology of the human being works in peculiar ways. For example, one can be attempted to "project" a path forward based on a hidden desire, or egotistical wish, to see something which is the result of an illusion. This is a key flaw in any endeavor; scientific, spiritual, academic, or otherwise.

With regards to the facts of karmic insights, only genuine, trained, and mature spiritual vision reveals those insights after having been reflected upon, and evaluated, for their truthfulness. This is the sphere of the spiritual initiate which the author, as a simple seeker and researcher, is not. A true karmic study is one of observation; not a hypothesis, deduction, or inference. Even if one has spent countless hours upon reflection and observation of events, relationships, and ideas perceived through a genuine and a mature form of intuition, mistakes can still be made. Therefore, my egotism will not prevent me from revising findings in the future should the need arise.

> "The genuine reality of an impression arising through true clairvoyance may show in one way or another our relationship to another person on earth. However, we must remember that through incorrect clairvoyance many previous incarnations are described, relating us to our close friends and enemies; this is mostly nonsense. If the perception you receive is truly genuine, it will show you a relationship to a person whom it is impossible at the time to draw near to. These things cannot be applied directly to practical life."[23]

> "It is of course a hazardous undertaking to speak of individual karmic connections, no matter how remote the examples may be, for in referring to karma it has become customary to use expressions of everyday language such as: "This is caused by so-and-so; this or that blow of destiny must be due to such and such a cause, how the man came to deserve it" ... and so forth. But karma is by no means as simple as that, and a great deal of utterly trivial talk goes on, particularly on this subject!"[24]

Dr. Rudolf Steiner (1861-1925) was a genuine spiritual initiate, teacher, and thought leader of the 20th century who brought a valid path for mature spiritual perception, and attainment, to the public.[25] As the highest spiritual initiate who taught publicly in the 20th century in the West, he left behind some 400 volumes of books, lectures, and commentaries. It has been my personal task to align the spirit of this book with his principles and observations which have greatly aided my path of inner discovery. His observations will be referred to throughout this work to provide something of a spiritual backdrop to these historical events that can broaden a reader's perspective beyond the picture of a mere historical analysis.

[23] Steiner, Rudolf, Secrets of the Threshold, Lecture IV.

[24] Steiner, Rudolf. Karmic Relationships I, GA 235, Lecture VII, March 8, 1924, Dornach.

[25] There is a deeper mystery at work with regard to past-life studies which Steiner addresses in various lectures. It is a more complex study that one can envision without doing deeper research accompanied by the expanded supersensible perception of a spiritual initiate, which Rudolf Steiner possessed. Thus, he revealed to others the various aspects of the human being, which are hidden from the view of most people, which includes the physical, etheric, astral, and ego-I "sheaths" or "bodies". The "higher-I" is the continuity that follows the cycle of incarnations over time.

One of the intentions of this work was to grow beyond a simple cause-and-effect analysis. Yet, I fear that was the inevitable outcome in some instances Thus, I failed, and gained, in this unique study. As the reader proceeds, we must consider that each person in the world is an individual with a unique karmic history and spiritual tapestry. We possess innumerable thoughts, experiences, feelings, and ideas which, in some way, are shared common aspects of the human experience. Thus, from a spiritual perspective, the human being is an art and a science. Sometimes we do well and make sound decisions based on valid and divine spiritual principles. Other times, however, we fail. While there is no judgment from the higher beings who oversee humanity from the spiritual worlds, as led by the Christ, it is a fact that individual transformation is a spiritual quest. It is achieved only with sacrifice, persistence, and perseverance over vast periods of time. Thus, life is a very personal experience defined by the nuances, and depths, of human feeling, thinking, and willing. Suffering is an inevitable and important aspect of human transformation. All seekers, and philosophers, since the beginning of time have struggled with discerning the true causes of suffering.

> "Suffering is a side effect of higher development. We cannot avoid it in attaining insight. Human beings will one day say to themselves: 'I am grateful for the joy the world gives me, but if I had to face the choice of keeping my joys or my sufferings, I would want to keep my sufferings for the sake of gaining insight. Every suffering presents itself after a certain time as something we cannot do without, because we have to grasp it as part of the development contained within evolution. There is no development without suffering, just as there is no triangle without angles.
>
> By overcoming egotism, human beings get over the mood of depression and feeling lamed or paralyzed. In this phenomenon we can see something that is good: strength out of insufficiency or inadequacy. Thank God that I am encouraged by an inadequate deed–that is, by its failure–to further action! Human striving is not a vague matter of luck. Only those whose free will turns away from the destiny of the human being remain unredeemed. In the synthesis of the world process, suffering is a factor."[26]

Thus, a true seeker must learn to embrace the challenges of life. In a karmic review, we must try to stand above past-life experiences, and yet within them, as an objective observer knowing that each soul is an amalgamation of strengths and weaknesses of unknown amplifications and karmic sources. There have been major transformative events in humanity's struggle and each individual has responded to these experiences in unique ways which have carried forward in the soul and the heart. Many of these transformations have created wounds that need to be healed. These wounds carry forward from one lifetime to the next as aptitudes, appearances, illnesses, and dispositions.

The path is the quest for genuine spiritual facts and principles; not the discernment of rules that are produced out of human constructs. We human beings are sometimes influenced, and held back, by policies, rules, and guidelines created solely out of egotism in the modern world. Following the seeker's path enables one to achieve our true potential and, if we stick with it, knowledge of the immutable laws and rules of the universe; among them are karma and repeated lifetimes. It is an individual path of growth empowering the individual toward true spiritual freedom. It is a journey that molds and develops one's inner faculties and capabilities so that each person may learn how to:

[26] Steiner, Rudolf, April 21, 1909. In The Spiritual Hierarchies and the Physical World, 2008 edition, p.147.

> "…use their inner forces and capacities — their forces and capacities of spiritual perception — they will be able, by applying them, to penetrate into the Mysteries of life, into what is concealed within the spiritual worlds behind the world of the senses."[27]

During the course of my life, little studies and books like this one have been very important on my journey in terms of locating authors and references. Many of the spiritual works that are written by genuine authors, who are rarely on best-seller lists, are revealing and insightful. I have cited several helpful works, but certainly not all, in this book. Most of the direct references in this work come by way of Dr. Steiner and were written or lectured upon more than a century ago but this does not mean that they are outdated. It is important to note that as someone who fully embraces the idea of freedom, I do not expect anyone to blindly accept the ideas, observations, and perspectives contained herein. Reincarnation and karma are serious principles that must be undertaken with a reverent and serious mind. As Rudolf Steiner stated:

> "…it is quite useless today to dabble superficially in the idea of repeated earthly lives and merely take it as a theory. It must be applied to life in a concrete way, although this is still far from people's liking. At the bottom of their hearts, they are afraid to know and face their inner-being and make no attempt to see in actual life any concrete expression of their abstract beliefs. They are embarrassed at the prospect of confronting their own true being. They do not want to show themselves to the world as they really are, and that is why they put up every obstacle they can to hinder investigation into reality."[28]

While a growing audience has come forward since the 1960s in the West that is interested in reincarnation, influenced by the works of Edgar Cayce and others, people remain as divided today as they have been on philosophical matters. In some circles, the concept of repeated earth lives is a point of mockery and silliness which, from the perspective of any true scientist or seeker who seeks to resolve the riddles of life, is indicative of one who is not prepared, at that moment, to pursue the Mysteries.

> "…when people are asked today to take the fact of repeated earthly lives in all seriousness and to look a little further than outward appearances, they draw back as if something were going to burn them."[29]

If you, the reader, are new to these concepts, my hope is that you will take something of value from this unique study. All genuine spiritual studies, especially those of past lives, are centered on the ancient axiom "know thyself."[30] As we are connected to the world and the stars, knowing the world and the universe, per Dr. Rudolf Steiner's perspective, leads to a knowledge of one's self as well. It is important to note that the purpose of this work is not to challenge, document, compare, defend, or advocate paths or nuances of spiritual research. There are several critical elements to the informed

[27] Steiner, Rudolf. The Gospel of St. John, Lecture I, The Doctrine of the Logos.
[28] Steiner, Rudolf, Past Incarnations of the Peoples of Today, Lecture S-4344, Stuttgart, January 6, 1921.
[29] Ibid.
[30] According to the Greek writer Pausanias, the Ancient Greek aphorism "know thyself", is one of the Delphic maxims that was inscribed in the pronaos of the Temple of Apollo at Delphi.

spiritual path that assist us on the great journey. One of the most important is one's relationship with those who have died.[31]

The premise of spiritual transformation is not just self-purification, which is a prerequisite, but building a bridge of communication, and vision, to the spiritual worlds in a clear and understandable way. Education is paramount. The spiritual worlds are populated by higher beings and those who have died, including all of our loved ones, who are passing through a transformational process that typically requires years. During this process, we expand through the experiences of our past life, and into the universe, and then necessarily contract, as compelled by one's unique destiny and karmic relationships, as we approach rebirth. Thankfully, teachers who have correctly perceived the nuances of the spiritual worlds in the modern age have come forward, such as Dr. Rudolf Steiner and Edgar Cayce, and have revealed what they observed and perceived through a supersensible faculty, and capability, that the vast majority of us have not yet mastered and attained. However, the seed for this ability is in all of us.

It is invalid to assume that people die, move on, and that is all there is to it. That is childish non-thinking based on fear. The fact of the matter is that those who have crossed the plane of death seek us, speak to us, and try to continue the bonds with their loved ones. If these relationships were destructive or mistakes were made, the dead often try to heal them (but not always). If they were productive relationships, they frequently want to continue dialogue and a relationship…somehow. A block, or veil, between the two worlds makes this bridge difficult. As Dr. Steiner revealed, those of us who succumb to egotistical or materialistic notions are separated from a perception of the spiritual worlds by "dead thoughts;" thoughts, ideas, and notions that are not perceivable in the worlds beyond death.

The dead only connect with what is true and alive. They see beyond the façade of physical life, so we should not imagine that our private thoughts, feelings, and ideas are concealed from those who occupy the spiritual worlds. If one is consumed in dry intellectual or mechanistic thoughts, or harmful feelings devoid of the divine aspects of the soul and spirit, the dead cannot, and will not, form bridges with us. In fact, harmful thoughts and feelings form bridges and attract beings who are inimical to divine influences and can seriously exacerbate one's problems. Muddled, or fuzzy, thinking that quickly shifts from one thing to another, and thus is not structured, also creates a roadblock. As Dr. Steiner revealed, the physical world is one of activity and requires one to engage to effect change. One must be still, and focused, for the spiritual worlds to open up before them so they can be observed…and one must be active.

Those who have died are initially forced to reach an individual with whom they are connected through subconscious pathways such as dreams. Thus, one may see a living relative, or friend, appear in a dream objectively as they were in life or in a clothed form. There, they often deliver messages based on insights that can only be perceived, and understood, in the spiritual worlds. Sometimes they wear "masks" to get a message across through the language and symbolism of dreams. Images, symbols, live scenarios, feelings, ideas, and relationships manifest in peculiar ways in our dream life. It requires time, and training, to build a common vocabulary through education,

[31] Nothing dies. The physical form may expire, but the spiritual essence and being, which gave it breath, transitions to a spiritual state of consciousness where each living being continues its life in growth and transformation through the power of the Christ.

experience, and testing. Dr. Steiner provided a solid foundation and a valid spiritual vocabulary for the modern seeker that reflects spiritual facts.

For example, Dr. Steiner observed that numeric sequences when perceived by a spiritual seeker, or dreamer, should be interpreted in reverse. Thus, the sequence "123" when perceived in the spiritual worlds is actually "321" in the physical world. That is because the physical world is a product and reflection of the spiritual worlds. I have perceived images presented to me in dreams where the colors were reversed. For example, someone wanted to share an image, that contained an inherent message, of an object that was red and white in coordinated stripes. In the physical world, I observed the actual colors of the same object to be reversed in the same sequence and thus made the proper correlation. As time goes on, if a bridge can be opened, those who occupy the spiritual worlds will approach, connect, and appear frequently in our dream life.

"Masks," and "costumes," are sometimes used by those who have died and with whom we are connected in our dream life for several reasons. For example, they may be shy or wish to protect their identity as a person's thoughts, emotions, and prayers, resonate with extreme intensity upon one whom a person thinks or meditates. Projecting love, and ennobled thoughts and feelings, will be received by the receiver. If one's thoughts are negative, and one focuses anger or rage on a person who has died, they can and will experience emotional trauma. Dark thoughts, and feelings, produce a black or grey color. Loving thoughts, and ideas, produce vibrant colors that remain, support, and sustain. I have learned, however, that those who have died are also protected from "attacks" by those with whom someone may have a destructive relationship so that they can transform on their proper path. Constructive and informed dreaming can change a person's life. It is about forming a relationship with someone who has transitioned to the spiritual worlds so that they can share wisdom, direction, and insights about life, relationships, and destiny to their loved ones. This includes our Divine Guides and Angels who oversee our journey.

A person who has died may not possess sufficient willpower, or desire, to maintain a link with someone preferring the haven of the spiritual worlds. They may be fearful of their integrity if, for example, they enter into the consciousness of someone who cannot control their thinking, willing, or feeling and thereby generates negative sentiments. These feelings come across as storms, characterized by flashes of light, vibrations, and noise, that can wound inhabitants of the spiritual worlds. Thus, they stay away. Dr. Steiner revealed that a lie, or deception, is the equivalent of a murder in the spiritual worlds. A deceptive notion, or thought, which creates redemptive karma, fades as soon as it is created in the spiritual worlds. Dr. Steiner likened lies and deception, in light of supersensible perception, as a form of murder as that is how it is perceived by those living in the spiritual worlds.

What is "inner" in the physical world is "outer" in the spiritual worlds. Everything is visible, and revealed, when one enters the spiritual sphere. We share in the experiences of others as if we were living through them. The dead often suffer from a kind of "thirst," "overheating," or "frigidity" that can be offset by being "cooled" or "warmed" enabled by helpful living thoughts, prayers, and affirmations thus restoring balance. Imbalance is based on what we bring with us after death based on our lives. Dr. Steiner designed prayers, and mantras, specifically for individuals that allowed one to remain connected so that we can help them on their path. The "dead," in turn, will try to aide us with our tasks if they align to spiritual principles.

"May there be sent to you
My love just as it was
When you were here with me.
May it ease your heat
May it ease your cold
So that you can find your way
From the soul into the spirit realm"

"Whatever happens to you
In the course of time and worlds
My loving heart
With all of its forces
Will be with you
Bearing
Helping."[32]

In part, this work is a product of such constructive relationships. This effort takes on a heightened spirit if these bridges are pursued with good intent, love, a productive and unselfish relationship, and the good heart. Asking the "dead" for winning lottery numbers, or financial gain, will always meet with silence or failure. The experience of communication with the "dead" is an inner experience. It cannot be shared; only communicated. This inner experience takes shape through several vehicles of the human experience including thoughts, feelings, visions, and dreams.

The spirit of this particular book is not to promote egotism and resurrect the personalities of the past as an interesting perusal of some personality that is now dead. One of the purposes is to expand upon the working operative construct of repeated earth lives as a living impulse in human existence interwoven the movement of civilization and the impulse of the Christ, who became Christ-Jesus after the Baptism on the River Jordan in 30AD, and gave His life for the world on April 3, 33AD. This was confirmed by Dr. Steiner through supersensible perception; thus, it is not a matter of faith, dogma, or wishful thinking although it cannot be proven in contemporary scientific terms.

Dr. Steiner referred to this event as the "turning point in time" for humanity which occurred at the precise midpoint of human evolution. As he revealed, the influences of Christ-Jesus expand over time and grow closer to humanity as we evolve and change. His forces and influences will become perceptible when each soul is prepared to meet Him. According to Dr. Steiner, the most recent significant expansion, as it were, of Christ into the earth occurred in 1933AD. He referred to this event as the "Appearance of Christ in the Etheric World".[33] In addition, Dr. Steiner referred to "four sacrifices of the Christ", and not just one, that occurred over long periods of time in relation to His coming into the physical world.[34] The incarnation of Christ, and His martyrdom, was the result of eons of activity, sacrifices, preparation, and transformation by many people who work on behalf of His mission for humanity and the world.

A key theme of this work is that life does not end with death. It continues and the vast majority of people are compelled by destiny and karma to return to the physical world as individuals carrying on a spiritual mission with those with whom they are intimately connected by the past. On this journey from one life to the next, we carry the burdens and balances of our deeds, thoughts, and feelings which are hampered by our weaknesses and those things which remain untransformed. Thus, if one can transform the "I" and lower impulses consciously and in an informed way, one can take the next step on the path that harmonizes the human being and views the past, present, and future in the proper context. We can begin to plan for a brighter future of constructive achievement.

[32] Steiner, Rudolf. Both of these quotes are from Mantric Sayings and Meditations (1903-1925).

[33] Refer to the lecture series The Event of the Appearance of Christ in the Etheric World by Dr. Rudolf Steiner.

[34] Refer to The Four Sacrifices of Christ by Dr. Rudolf Steiner. GA152. June 1, 1914. Basel.

Our lives are the outcome of deeds and thoughts reflective of our habits, dispositions, attitudes, and impulses that have, by necessity, followed us as a part of our karma. These karmic threads of destiny are not the result of pure "cause and effect" processes. Rather, they are actively managed and interwoven in the human being by the spiritual hierarchies whom are intimately connected to humanity as necessary learning and transformative tools.[35] The karmic" ledger" of the human soul, in terms of moral achievement, must be balanced. It is a cosmic law. This is a deep mystery yet it follows a consistent process and is overseen by Angelic and divine guides who follow each soul from one incarnation to the next.

This work must be viewed as directional, and not a procedures manual, for several reasons. First, I have not perceived every detail, nuance, and factoid of each lifetime reviewed in this work. This is not feasible to my degree of consciousness and knowledge. Second, there would not be sufficient space or time to undertake such a task to document a person's entire life even if I had such a capability. Third, it would not be appropriate to communicate personal nuances and details to the public based on the moral constraints of spiritual research. For example, what business is it of anyone else regarding what time Julius Caesar typically arose on Saturdays? Fourth, perceptions of inner aspects, such as karmic correlations, are based on a budding form of perception that will necessarily expand, and transform, in the future. Therefore, there are certainly gaps in this study, but it is nonetheless an interesting and informative work that may provide insights to seekers who are pursuing the great question of karma.

In this unique journey, the futility of war and the overcoming of antagonism is a central theme of the human struggle. War is the result of evil influences based on greed, egotism, and authority that resonate in the depths of the human being. The outcome of war has always been caused by the influences of opposing spiritual influences, which are anonymous in today's world without the aid of spiritual perception. In war and conflict that consumes nations and cultures, one is dealing with a variety of influences that are caused by events, albeit political, social, or economic, but arise from inner and outer spiritual forces through human beings.

The sphere of human conflict, of which war is the greatest sin, serves no other purpose than to coerce others by force. Because of advances in technology in the modern world which have far outpaced the moral consciousness of humanity which recognizes human accountability in such actions from a karmic perspective, the context of war has become a reality that has no honor in the medieval chivalric sense. It has become a pathway to indiscriminate murder. This reality came to its fullest expression, in historical terms, during World War 2 when carpet and fire bombings of entire cities resulted in the deaths of tens of millions of people.

War comes to its most horrific expression in the nuclear age through the innovation of weapons of megadeath that can annihilate the entire planet in a matter of hours or perhaps minutes. As Dr. Steiner revealed, and as shall be quoted throughout this work, Christ-Jesus came into the world at the *Turning Point in Time* to enable a path for people to overcome egotism and antagonism of which war is the worst and lowest derivative. Thus, the central principle of Christianity as a living spiritual stream of thinking, feeling, and willing, is that each person is a brother or sister. Forgiveness and compassion are central themes to the good path through activity and initiative. Love, which arises from the Christ and the powers of the human heart, overcomes evil that manifests as darkness. As evil overtakes leaders of nations and they wage war on their neighbors, the quandary nonetheless

[35] For further information refer to Karmic Relationships Volume II, Lectures XIII and XIV by Dr. Rudolf Steiner.

continues from one age to the next; how is one to oppose naked aggression without going to war? It is an enduring question that I leave to the masters and the initiates.

A karmic study such as this necessarily requires an informed foundation in Anthroposophy. I encourage a seeker to proceed slowly and read through the chapter A Foundation in Light of Spiritual Science which is based on Dr. Steiner's body of knowledge. Occult Science an Outline, Initiation and its Results, and How to Know Higher Worlds are three of his foundational works. In addition, I recommend the Karmic Relationships lecture cycle which comprises some 8 volumes of lecture material where Dr. Steiner provides insights on the nuances of karma and specific examples of fulfillments. These works can be found for free at www.rsarchives.org.

Taking a simplistic view of past lives, such as "I have lived before" is certainly a good start but behind this reality are many nuances and complex questions that Dr. Steiner answered for a serious student. If the reader is familiar with Anthroposophy and basic karmic principles, which can also be found in the works of Edgar Cayce, then the information presented in the following chapter is certainly redundant. My position with this work is that simply documenting *proposed* instances of reincarnation, based on my limited research, does not produce any results. The real value comes in the nature and wisdom of the reincarnating process and examples of specific fulfillments which are also tied to broader spiritual and historical events, Divine beings, and processes.

In the West, we have become obsessed with statistical studies which provide little or no value. For example, saying that "I regressed patient X through hypnosis some 50 times and discovered that this person had lived 42 times as a male and 8 times as a female" is essentially meaningless for those who seek deeper answers on karma as a living and operative principle. Dr. Steiner revealed that understanding the world, and the human being, takes great effort.

> "…we see that there are many such cases and that the process of reincarnation is not so simple as most people of our time think. If, therefore, people investigate earlier incarnations with the help of occult methods, they have to exercise much greater caution. In many instances, it is nothing but childishness if people state or imagine they are the reincarnated such and such, perhaps Nero, Napoleon, Beethoven, or Goethe. Such silly things must, of course, be rejected. But the matter becomes more dangerous when advanced occultists make mistakes in this regard and imagine that they are the reincarnation of this or that man, when in fact they carry only his etheric body. Not only is this an error that is regrettable in itself, but the human being coming to these conclusions would live under the influence of this mistaken idea, and that would have nearly catastrophic consequences. The result of such an illusion would be that the whole development of the soul proceeds in the wrong direction."[36]

As one digs deeper, one quickly finds that the process of reincarnation is far more complicated than anyone thought. The human being consists of nuances and softer elements that are shed, and recast, from one lift to the next. Thus, when viewed from the outside but by someone who cannot pierce to the heart of the matter, mistakes can be made. For example, Dr. Steiner revealed that, in at least one case, a psychic medium was conversing with a residual aspect, or echo, of a soul that had

[36] Steiner, Rudolf. The Principle of Spiritual Economy. Lecture 1. The Principle of Spiritual Economy in Connection with Questions of Reincarnation: An Aspect of the Spiritual Guidance of Mankind. Heidelberg, January 21, 1909.

already been reincarnated. The mystery of the astral body, which is an essential component of the human being and is discarded after death, is a difficult study. Thus, two types of mediums, or clairvoyants, operate within the sphere of spiritual research; the initiated and uninitiated. There are degrees of clairvoyance that can be attained and typically no two people share the same degree of maturity in this discipline.

> "The initiated clairvoyant is not an unbalanced visionary; he possesses, in advance, the consciousness which will be possessed by all men in future ages; he has his feet on solid ground just as firmly as the most matter-of-fact human being; his reason is just as clear and certain but he sees in two worlds."[37]

For the sake of science, let us take an example in light of Anthroposophy. If you were a genuine clairvoyant medium, you would not be able to communicate with the living instance of Julius Caesar, or John the Baptist, because his ego ("I"), etheric, and astral bodies were long ago transformed. His "I" has passed through the process of death and rebirth many times. The only path would be to approach the current or most recent, incarnation of Julius Caesar and he may, or may not, know who he was while in a physical body. If, say, Julius Caesar was passing through the in-between death and rebirth state before discarding the full astral body, etheric body, and ego that he was in his most recent incarnation, and one has a karmic relationship with him and possesses adequate powers of clairvoyance or clairaudience, then communication may be possible if he chose to reciprocate. Time, and cadences, must be considered when undertaking studies of the spiritual worlds, reincarnation, and experiences of psychic mediums. One must keep themselves grounded.

We must also remember that people reincarnate in various cadences which are always unique. Some people may reincarnate fairly quickly. Some people may have longer holdovers depending on karmic fulfillments and plans. Some may need more time because a suitable body is not available to accomplish a certain mission or task in the next life. Some are awaiting karmic fulfillments connected to other people. These types of peculiarities and facts must be considered, and perceived properly, in any karmic or spiritual study. Thus, I recommend a detailed review of Dr. Steiner's findings and observations to proceed intelligently. It is a lifelong study, but one that leads to results.

I encourage each reader to do their own homework, develop their own intuitive abilities based on the informed path of spiritual attainment (for example, as described by Dr. Rudolf Steiner and other initiates who engage within certain streams of activity), conduct their own historical and intuitive research, and thus, follow their own path. While one can rely on what is communicated by a genuine initiate, many pretenders are out there. Ultimately, it is up to the seeker to accurately perceive the true facts regarding spiritual-historical research. As a result, this work will inevitably come into conflict with the research of other seekers. The writings, and research, of genuine spiritual initiates, should they be consulted, always take precedence over the research of an aspiring student, such as the author, who has not attained spiritual initiation. I have pursued this lifelong study with the utmost care, diligence, and objectivity, yet findings may need to be revisited as new information comes to light. Therefore, I reserve the right to amend my findings if information received through an expanded perception, or historical research, casts a prior finding into question.

It is obvious to the author now, through the wisdom of hindsight, that the subject of our study, as a single individuality over time, is a true Odysseus who set sail from his home on Ithaca a long, long

[37] Steiner, Rudolf. An Esoteric Cosmology. Lecture IV. Involution and Evolution. May 26, 1906. Paris.

time ago to fight in the Trojan War and, through destiny, has been passing through a long series of tests on his way back home to his beloved Penelope. We all share the same path in one way or another. Each adventure, or trial, that Odysseus faced, and in light of reincarnation, is an utterly committed experience that occurs over many lifetimes. Thus, we will never understand the true nature of our lives, or any other human being, unless we turn to an expanded study of the spiritual worlds and how we, as human beings of a cosmic origin, are connected to each other, the world, and higher beings who oversee human development as led by the Christ.

A true study of the human being, in spiritual terms, can only be undertaken when looking at the sum history of one's prior lifetimes. It must also consider the role of higher beings in our lives, cadences, relationships, and the transitions that were made over long cycles of time. Only through the pathway of an informed study in initiation science, in Anthroposophy or the Edgar Cayce readings for example, can one find the answers to the mystery and riddles of one's life. It is through choice, and influences, that our deeds, thoughts, and feelings have been etched time and time again into the cosmic ethers; the threads of existence that record our karma and destiny. We all respond and live within nations and cultures that influence our view of the world, decisions, feelings, and ideas. This area of spiritual study, which deals with larger changes that affect large groups of people across the world, is where a detailed study of Anthroposophy can provide invaluable insights, some of which are shared throughout this work.

> "Human life, above all in its course through history, can never be really comprehensible unless we turn our attention to what is happening behind the scenes of external history, in the spiritual world."[38]

> "Anthroposophy shows…that there is an experience of destiny in which one does not lose the self. In fate, too, one can still feel oneself to be active. Anthroposophy points out, in the impartial, unegoistic observation of human destiny, an experience in which one learns to love the world and not only one's own existence. Instead of staring into the world which carries the ego on the waves of fortune and misfortune, one finds the ego which shapes its own fate voluntarily. Instead of striking against the world on which the ego is dashed to pieces, one penetrates into the self, which feels itself united with the course of events in the world."[39]

[38] Steiner, Rudolf. Cosmic Christianity and the Impulse of Michael, Lecture 2, GA240. August 14, 1924.

[39] Steiner, Rudolf. Anthroposophical, Leading Thoughts, GA26, Spiritual Kingdoms and Human Self-Knowledge.

A Foundation in Light of Spiritual Science

The pursuit of truths behind human activity, the world, and the cosmos has been the goal of all philosophers and seekers since the beginning of time. It is a lifelong study and practicum of training for the serious-minded student. It is not a dogmatic study that refrains from expanding outside of the box. A true spiritual study seeks to unveil the facts of the world that are clothed in a language that does not easily reveal the deeper meaning behind it. The seeker keeps themselves anchored in sound moral principles thus avoiding the pitfalls and traps of faulty thinking that await the one who pursues the deeper riddles of existence. This noble pursuit seeks to build a conscious and valid bridge to the spiritual worlds and accumulate genuine knowledge.

The greatest minds of humanity have continually sought the sacred knowledge of schools and facilities, in the ancient world, as referred to by Dr. Steiner as The Mysteries. The term applies to facilities, or academies, where formal structured training was undertaken by masters or hierophants. They are referred to as masters and initiates. The "Holy Mysteries" have always produced the greatest minds, and souls, in the world. The Mystery Centers of old produced the great Greek thinkers and sages such as Heraclitus, Socrates, Plato, Aristotle, and Pythagoras. The East and the West contained Mystery Centers clothed in a cultural context. In the ancient world, these people were a part of a task to bring the otherwise hidden knowledge of the universe to humanity. For the candidate of initiation, or "chela", this is an ongoing and applied effort for a broader purpose that extends far beyond the accumulation of knowledge for the mere sake of knowledge. In esoteric studies, the term "Old Methods of Initiation" or "Old Mysteries", which are no longer valid, generally applies to the period before Christ who is, in fact, the culmination and transformation of all of the Mysteries from every corner of the world. In spiritual science, since the time of Christ, they are now referred to as the "New Methods of Initiation" or the "New Mysteries" that are appropriate for the modern age.

Genuine knowledge is achieved by those who are objective and structured. Regardless of the discipline in which the focus is applied, it is scientific. Knowledge is taken a step further when one seeks to build and maintain a mature bridge to the spiritual worlds objectively. Casual and immature activity in this field is dangerous and often leads to false observations and attitudes that must later be corrected. Anthroposophy can lead one to a path that solves many of the risks, and issues, that arise from a casual path of spiritual study. In modern times, our knowledge of the spiritual worlds is founded and expanded upon by the testimony of those who have traveled beyond the barrier, or veil, that separates this world from the next.

Some achieve a breakthrough by way of an inherited faculty that varies greatly from one person to the next. In the modern world, the path of hypnosis has gained momentum and provided results for those seeking a path to uncover their past lives. Others have achieved insights by way of life-changing events such as near-death experiences and even lighting strikes when supersensible faculties are enlivened within them having passed temporarily into the spiritual worlds.[40] In the

[40] Refer to Dr. Steiner's lecture The Principle of Spiritual Economy, GA 109, Lecture V. Results of Spiritual Scientific Investigations of the Evolution of Humanity. In this lecture Dr. Steiner pointed out that St. Thomas Aquinas achieved a transformation for spiritual perception when his sibling was killed by a lightning strike that triggered a change in his spiritual physiognomy and enabled a degree of clairvoyance. This has occurred in other human beings as well who find they have capabilities, and abilities, that they lacked before being struck by lightning.

latter, the testimony provided is typically empirical, assuming that one's memory is clear, in the sense that those who have crossed the bridge and returned to tell their story regarding their journey. These accounts, when genuine, are recounted faithfully and people are utterly transformed because of their experiences Thus, knowledge comes from a variety of sources and a seeker should always keep an open mind. Grasping basic spiritual facts and principles, however, is critical to progressing down the path in a clear, informed, and genuine way. Developing sound thought habits, willpower, and controlling one's feelings and ideas that arise from the mystery of the soul is vital to this path; thus, it takes time. We must also remember that we are bringing our baggage with us, as it were, from prior lifetimes which must be addressed in terms of karma.

The goal of any genuine seeker is initiation. Initiates are mature and highly developed individuals who pursue missions and tasks in the world connected to the transformation of humanity. They are a part of a collegium, or brotherhood, of leading personalities who guide humanity forward in hidden ways through the oversight, and direction, of the divine higher beings who direct human evolution. Christ is the highest, and leading, divine being who directs the mission of the initiates. He worked through the body of the highest of initiates in human history, the soul that incarnated in the man known today as Jesus. The Archangel Michael, as revealed by Dr. Steiner, acts as a guardian over those who undertake the path of the Mysteries. Thus, a seeker eventually becomes a probationary candidate for initiation when the time is right. He or she then needs a genuine teacher who is willing to take the student, and the task, in accordance with the principles and laws of the collegium of the initiates. They oversee them on the long and difficult path of change. This is an ancient construct and one which I believe still holds true today. All people, however, now have direct access to the teacher of teachers; Christ-Jesus who oversees all of human evolution.

The ancient Egyptians, for example, who passed through the Mysteries had two teachers; a master in the physical world and a guardian in the spiritual world. They were in contact with both in a conscious way. All of us, including the author, can provide insights on our experiences and observations, but only a true initiate, through the Christ as a teacher, can lead one to the threshold of initiation where Christ-Jesus awaits the seeker. Thus, we turn to the insights gathered by one who attained a higher stage of consciousness through a mature path as a genuine spiritual initiate and teacher. For the sake of this study, that is Dr. Rudolf Steiner (1861-1925) who founded the Anthroposophical Society which is headquartered in Dornach, Switzerland.

I have organized this chapter into sections with a high-level summary covering various topics thoroughly explained by Dr. Steiner through Anthroposophy. Some of Dr. Steiner's observations, as actual experiences, have been validated by my own personal experiences. Dr. Steiner's supersensible vision and consciousness were so vast that most human beings simply cannot grasp, or perceive, the realities and facts that he consciously observed through his mind's eye. Thus, we follow his observations with faith recognizing one who has passed through the advanced stages of spiritual initiation in the modern world and who provided his observations in the spirit of benevolent transparency as a scientist and teacher. This chapter is not comprehensive and, as always, one should consult the sources of statements provided herein for veracity and further research.[41]

According to Wikipedia, the standard edition of Dr. Steiner's Collected Works constitutes about 422 volumes. This includes 44 volumes of his writings (books, essays, plays, and correspondence), over

[41] The lectures and books quoted by Dr. Steiner are available for free on www.rsarchive.com and other websites. References and inks are available on the author's website www.judsonarchive.com.

6,000 lectures, and some 80 volumes documenting his artistic work (architecture, drawings, paintings, graphic design, furniture design, choreography, etc.). His architectural work which reaches its apex in the Goetheanum in Dornach, Switzerland has also been documented extensively outside of the Collected Works. Thus, he left behind a massive body of knowledge for the aspiring student.

The original words of Dr. Steiner, as provided through lectures and books, were recorded in German and translated into other languages. Not all of his works have been translated into English. I quote from English translations in this work and did not attempt a first-hand translation of my own. For those who are well-versed in valid esoteric and spiritual principles, such as Anthroposophy, this overview will be redundant but for those to whom these principles have not been renewed in their consciousness, or it is the first time they have considered them in a spiritual-historical study, it is a decent if imperfect foundation upon which the context of this work can be better understood and utilized for further study and research.[42]

Key aspects of spiritual studies, much of which have been suppressed by church dogma and secular materialism in recent decades, include foundational elements such as reincarnation and karma, humanity's transformation journey over time, the Spiritual Hierarchies, the Representative and Redeemer of Humanity as a Cosmic Being who oversees human evolution in Christ-Jesus, the Archangel Michael s the governing "regent" of our current world age, the Akashic Records, and the nature and reality of the spiritual struggle against the opposing powers which manifests itself in the physical world. The aspects outlined here are not comprehensive nor should they take precedence over any of Dr. Steiner's works. Any disparities are the sole responsibility of the author and are not intentional. Oftentimes there are volumes of facts, relationships, and details behind the aspects of these basic foundational elements that require time, commitment, and study to approach and understand.

[42] Refer to Rudolf Steiner's Occult Science, An Outline, How to Know Higher Worlds: A Modern Path of Initiation, Knowledge of The Higher Worlds and Its Attainment: On Consciousness, Dream Life and Initiation, and his body of knowledge.

Aspect 1: Divine Guides and the Guardians of Humanity[43]

> "…certain events in the more ancient history of mankind can be rightly understood only when we not merely observe the forces and faculties of the personalities themselves, but when we realize at the outset that through the personalities in question, as through instruments, Beings are working who allow their deeds to stream down from higher worlds into our world. We must realize that these Beings cannot take direct hold of the physical facts of our existence because, on account of the present stage of their development, they cannot incarnate in a physical body which draws its constituents from the physical world.
>
> If, therefore, they desire to work within our physical world, they must make use of the physical human being — of his deeds, but also of his intellect, his powers of understanding. We find the influence and penetration of such Beings of the higher world the more clearly in evidence the farther back we go in the ages of the evolution of humanity. But it must not be imagined that this downpouring of forces and activities from the higher worlds into the physical world through human beings has ever ceased; it continues even into our own time."[44]

Within the ongoing struggle of humanity's transformation, and as each individual strives in our daily lives from birth through maturity and to death, regardless of one's awareness thereabouts, each one of us is guided by higher beings who stand above physical existence and do not incarnate in the physical world. The divine spiritual beings oversee the world and humanity over long cycles of time. They influence and oversee the varied aspects of human activity including form, consciousness, destiny, cultures, and nations. Humanity was born, progresses, and changes over time. The relationships and roles of higher beings are vast and dynamic. According to Dr. Steiner, each group of divine beings brings a unique influence to the world based on their mission, conditions, and needs of the world and humanity at any given moment in time. Most of the higher divine beings do not incarnate in physical form; thus, they work through human beings in a variety of hidden ways. The Christ is one exception.

Rudolf Steiner observed that the spiritual hierarchy is a structure consisting of nine grades of divine beings.[45] Over the entire breadth of history, cycles of continuing changes are brought to humanity deliberately out of the spiritual worlds per the will and plan of divine beings. The modern secular views of evolution and nature as isolated forces that seem to work on their own are meaningless without considering the activities of the principalities, and groups, of higher beings who work out of the spiritual worlds. The human being and the physical world are a reflection and manifestation of the spiritual worlds. Humanity is a "microcosm" that was born out of the spiritual worlds, and the will of higher beings, that reflects the construct of the cosmos or "macrocosm".

[43] Rudolf Steiner provides many insights regarding the spiritual hierarchies and the relationships of the divine higher beings to each other and humanity. Refer to Steiner's Occult Science - An Outline (Book), The Mission of Individual Folk Souls (Lecture), Cosmic Memory (Lecture), and The Mission of Folk-Souls (Lecture) for further research.

[44] Steiner, Rudolf. Occult History Lecture 2, Stuttgart, 28th December 1910.

[45] Refer to Rudolf Steiner's lecture series The Spiritual Hierarchies, GA110.

Serving the divine higher beings are many messengers, workers, and representatives. They come in many forms and work through all of the cultures across the world. In relation to the whole, this is a much smaller group of people that consists of mature and highly developed human beings who incarnate in the physical world and bring spiritual impulses through tasks and missions per the will and directive of higher beings. These messengers and individuals are the bridges between the divine and the physical world and embark on specific missions over the course of time.

The one exception of a higher being who incarnated in the physical world, having never done so before, is the Sun God, the Christ, who incarnated in the body of Jesus in 30AD and walked the earth for three years with the task of redeeming humanity and leading us to freedom through transformation. His entry into the physical world is the central aspect, and turning point, of human evolution. The Christ walked the earth and performed His mission on behalf of humanity precisely at the midpoint of human history. His divine impulse continues to unfold in the world and humanity and shall do so until the end of time. As His forces continue to permeate the world over time, human beings transform as they allow His influences to work within them and thus be constructively transformed. Some great leaders, such as Christian Rosenkreutz and Joan of Arc, have carried out genuine divine missions and affected significant changes in the world.[46]

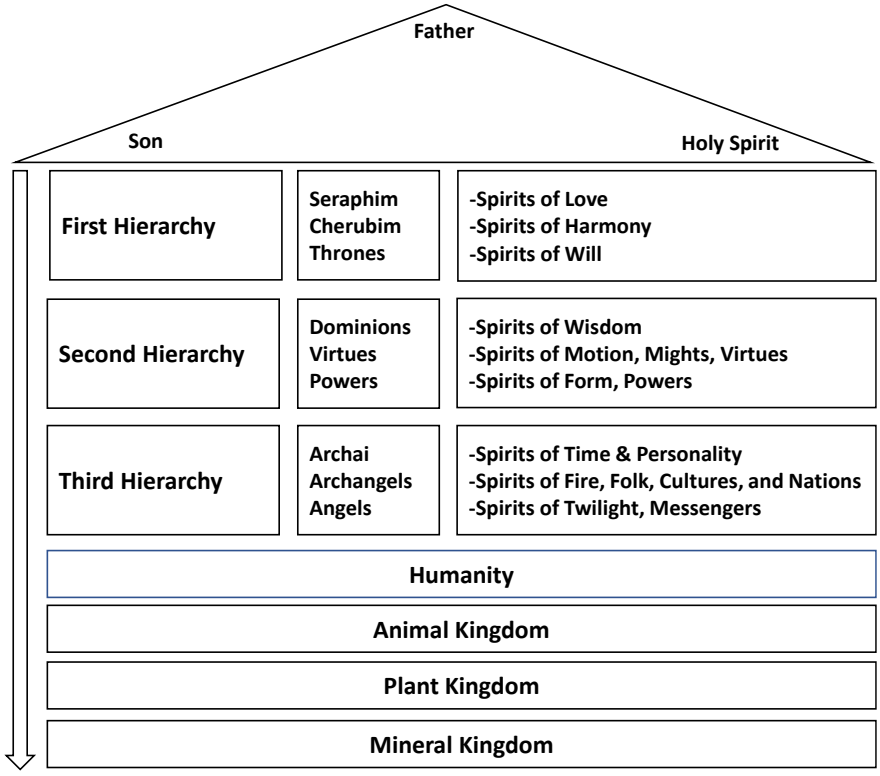
The nine grades of higher beings work through seven spiritual spheres of activity, each of which is associated with a physical planetary body in our solar system. There are, in fact, seven spiritual spheres, cities, or planes that correlate to the planets in our solar system and not nine as modern astronomers have agreed upon in modern times. The planetary embodiments, however, are not physical in the sense that they are confined to Mars, Jupiter, etc. Rather, these are correlations that refer to stages of human evolution that also correlate to the planets of the solar system. Thus, there is a variance between how the physical sciences in the modern world standardize things and the actual spiritual fact behind it. The exalted higher beings of the Spiritual Hierarchies work in alignment with their spheres and planes of activity and interpolate one another, and their respective influences, in various ways.[47]

The divine beings that are closest to humanity and act as Guardians from one lifetime to the next are referred to as Angels, or Angeloi, by Rudolf Steiner.[48] Our guardian Angels, who exist one stage above humanity, act as guides and messengers who carry out the will of the Archangels who, in turn, exist one stage above the Angels. Dr. Steiner observed, and confirmed, that the Angels oversee each individual's transformation from one life to the next in alignment with specific rules of engagement and a plan of growth and development. Below is a diagram created by the author that exemplifies Rudolf Steiner's descriptions of the spiritual hierarchy.

[46] Refer to the author's work Joan of Arc in Light of Anthroposophy and Spiritual Science for a detailed study on Joan of Arc as a Knight of the Holy Grail.

[47] Key cadences, for example, can be seen in the numbers 7 and 12.

[48] For example, refer to On the Celestial and Ecclesiastical Hierarchies by Pseudo-Dionysius the Areopagite who lived in the 5th century AD.



**Not shown in the above diagram are the nine lower, or subsensible, spheres that exist within the earth as described by Dr. Steiner.*

Each plane, or grade, of activity in the hierarchy, is intimately linked to the one below and above it. Based on Steiner's descriptions, the hierarchy of celestial divine beings exist within three larger groups of activity.[49] The Archangels, or Folk Spirits, are two stages above humanity where, as one of their primary tasks, they guide the evolution of human beings through the development and transformation of nations and cultures. Both Angels and Archangels were at a human stage much earlier in human evolution and therefore have advanced far ahead of humanity.

> "In order that, distributed amongst the various peoples of the Earth, the progressive development of successive epochs may be realized, in order that the widely differing ethnic types may be molded by a particular geographical area or community of language, in order that a particular form — language, architecture, art or science may flourish and their various metamorphoses receive all that the Spirit of the Age can pour into mankind — for this we need the Folk Spirits, who, in the hierarchy of higher Beings, belong to the Archangels."[50]

[49] Refer to Steiner, Rudolf. The Spiritual Hierarchies, Their Reflection in the Physical World. April, 1909. GA110 for more information.

[50] Steiner, Rudolf. The Mission of the Individual Folk-Souls, Lecture 1, "Angels, Folk Spirits, Time Spirits: their part in the Evolution of Mankind."

The leading Archangels cycle through cadences and are referred to as regents, or leaders, in Anthroposophy who govern in cycles of 300-400 years. During these cycles, each Archangel brings a certain influence to humanity. Thus, they possess a quality of acting as regents who bring their impulses to humanity through successive increments of time, which is a characteristic of the Archai, who exist one stage higher above the Archangels. The Archangel Michael, as the leading member of the seven Archangels, has his seat in the Sun Sphere. It is the highest of the seven planetary spiritual spheres of activity and, like all of the Archangels and higher beings of a divine nature, works in alignment with the revelation of the Christ impulse and the light that He brings to humanity and the world. The current regency cycle began in 1879 and is under the leadership of the Archangel Michael.[51]

> "…the spirits we count to the hierarchy of the Archangels rule only for three to four centuries. They alternate in such a way that about six or seven come one after the other, while a spirit of the ages is ruling. So that we have that Archangel we call Oriphiel in the time of the Mystery of Golgotha. Then Anael, Zachariel, Raphael, Samael, Gabriel rule successively; and now since 1879 we have the government of that Archangel we call Michael. So, we have, if we look at the spiritual worlds, the higher government of the spirits of the ages and subordinate to them, the successive governments of Archangels."[52]

When taken together, these seven cycles of the Archangels equate to 2,160 years.[53] 2,160 years is the amount of time that the earth requires to finish one "house" of the zodiac. There are 12 "houses" of the zodiac that are required to complete one full rotation as the earth rotates against the fixed stars. Therefore, to pass through 12 houses of the zodiac, 25,920 years (12 x 2,160) is required. The number 25,920 is a physical rhythm but it is also a sacred, or esoteric, number tied to a cadence in the macrocosm which affects human evolution. Dr. Steiner revealed that 25,920 also ties to the average number of breaths that an individual takes in a full day (25.920/24 hours/60 minutes = 18 breaths per minute on average). Dr. Steiner also observed that the average number of years that a human being lives is 72 years. This is reflected in the average number of breaths taken by a person during the day (25,920 Days / 365 Days per year = 72 Years).

Steiner observed that there are seven "cultural" periods of 300-400 years, or ages, within our current moment in time which is referred to in Anthroposophy as the "5th Post Atlantean Epoch". This epoch began with the final eclipse of Atlantis which occurred at about 9500BC (the new epoch began in about 7200BC as revealed by Steiner) and shall continue for approximately 15,000 years ending around the year 7900AD. This period of time represents seven cycles of the Archangels (354 years x 7 = 2,160 x 7 = 15,120 years).[54] The below table was created by the author portraying the cycles, and epochs, of human evolution from the perspective of the spiritual hierarchies. For further

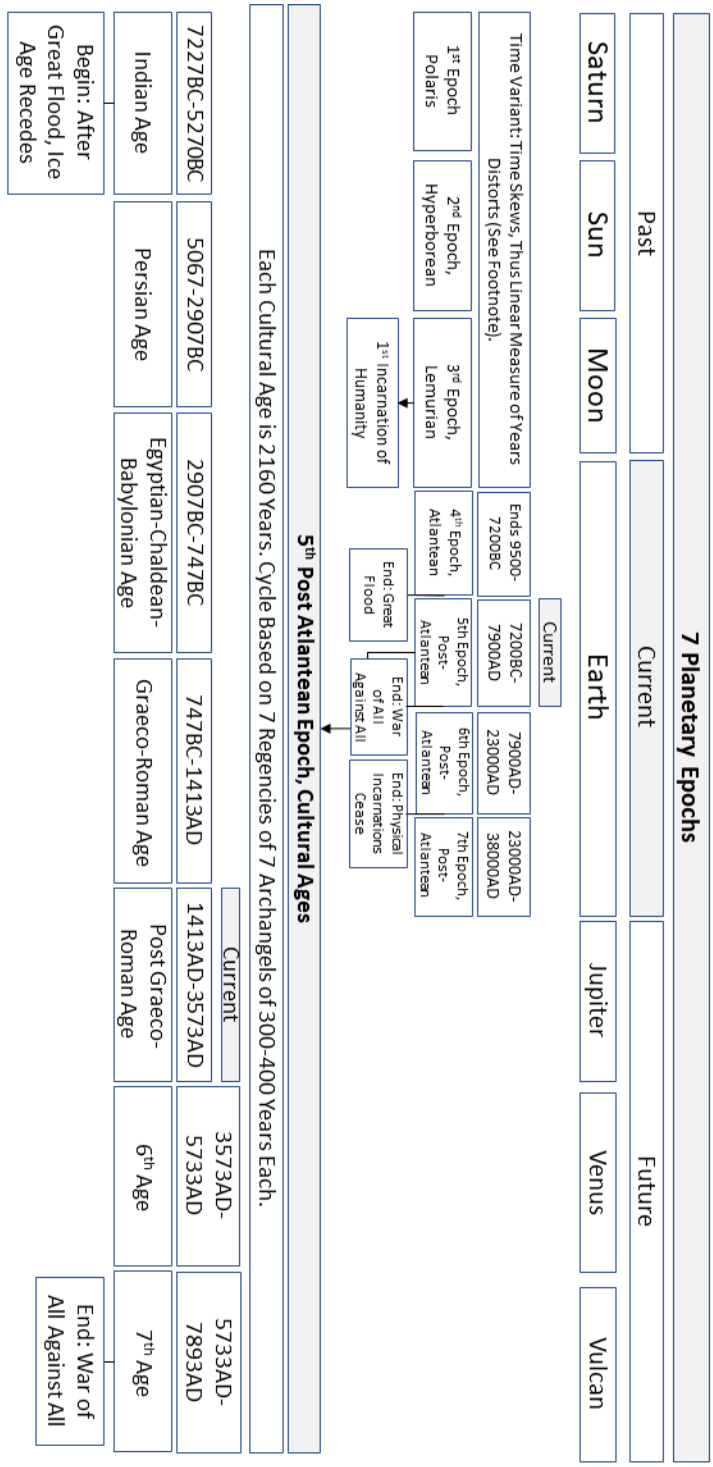
[51] "El" in Hebrew means of "of God". In esoteric science, it also means "the goal" or the "the way". Refer to Steiner, Rudolf, The Gospel of John, Third Lecture, March 5, 1906.

[52] Steiner, Rudolf. The Mystery of Death. Lecture. Prague, 13th May 1915

[53] Some sources refer to cycles of 354 ½ years; Steiner refers sometimes to 300-400 years as the average duration between regencies is not always precise as the goals of a particular regency defines the moment of transition. The average period of a regency is viewed by spiritual researchers as 354 ½ years.

[54] Refer to Dr. Steiner's lecture series Cosmic Memory, GA11, for more information.

insights on the reasons for the vernacular used, refer to the expanded works of Dr. Steiner including the Cosmic Memory lecture series.



The actual number of higher beings in the universe is impossible to know. Dr. Steiner referred to 7 Archangels, thus if more exist in lesser roles, such as Folk-Souls, then those names have not been located by the author. Religious and theological treatises over the centuries compiled in the work A Dictionary of Angels: Including the Fallen Angels records hundreds, if not thousands, of names of Angelic and higher beings. My research suggests that each human being has an individual guardian Angel who occupies the Angelic sphere. Dr. Steiner referred to the Angels as the great primeval teachers of humanity. I have observed Angels referred to as spiritual princes who are one stage above humanity and no longer incarnate in human form. The actual number of higher beings is far greater than the number of human souls alive in the physical world today. Based on the assumption that each human soul has one guardian Angel, and that there are some 7 billion human souls alive in the world today, with some number of souls passing through the process of death and rebirth, we can reasonably hypothesize that the number of higher beings in the universe is far, far greater than the number of human souls.

Michael, as the leader of the Archangels, brings a unique impulse. He is connected to the Sun Sphere while the other six Archangels are associated with one of the other six planes. Gabriel, for example, is connected to the Moon and thus brings a unique influence to humanity. Michael works within certain cultures and nations with greater intensity as required for a given age as heralds, as it were, and bearers of Christ's task at a given moment in time. In other words, Michael engages with humanity in anticipation of a future fulfillment as required outside of his designated cycle. Thus, cultural impulses that are brought to humanity are embedded within a framework, or family, of nations. As a cultural impulse is introduced and reaches its apex, the world moves forward thus leaving countries and nations in place which, in turn, fall into a state of decline as they took their place amongst the world of nations. For example, the Greek culture bought forth a certain quality for humanity that, once imbued, diluted itself and gradually permeated other cultures including the Roman culture that carried it forward in a transformed way and thus it spread a unique influence into humanity.

Michael's task in the current age is to bring humanity to a state of balance between the opposing forces, or powers, who steer humanity away from the Christ mission *at this moment in history*. One aspect is to prevent the complete hardening of the human being who is in danger of becoming entangled in matter through purely intellectual thinking devoid of spiritual ideas. Dr. Steiner observed that Michael's mission is to bring "cosmic thinking" to humanity and referred to the leading Archangel in one lecture as the "Fiery Thought-King of the Universe."[55] Thus, Michael is a bearer of light and knowledge of the spiritual worlds to humanity and, as a supporter of the Christ mission, imbues us with the courage to overcome our lower natures and pursue a higher path of cosmic thinking. The image of St. Michael vanquishing the dragon reveals this task which is the overcoming of the lower aspects of the human being, such as egotism, the unbridled passions, and vices, that are exacerbated by the conditions of the world and were carried forward within us from prior lifetimes having yet to be purged from the human soul. Buddha, and Indian philosophy, referred to these aspects, or untransformed imprints, of the human soul as "Samskara".

> "…This hardening process which is to be observed in the course of evolution, and from which Michael seeks to guard humanity, is due to the fact that the world to which man belongs is less and less permeated with the forces of the Gods. They, the divine-spiritual

[55] Steiner, Rudolf. The Michael Mystery, GA26, The Age of Michael, Letter 1.

> Beings, have now withdrawn from the visible world of sense. For this reason, the world has come to be described as it is by modern physics… Michael is the Being who will not forsake man and leave him to go his way in this hardened, materialized world. Whereas the other divine Powers withdrew from man, Michael has followed him as a faithful companion, regarding it as his task to free man from the entanglement of matter, and to guide his capacity for knowledge in such a way that it becomes once more a knowledge of the Spirit. Just as Christ, the sublime Sun-Being, united Himself with the earth at the moment of the Mystery of Golgotha in order that He might give to the earth the possibility of a future, spiritualized existence, so it is the mission of Michael to illumine the forces of knowledge in man. Michael brings to human knowledge that illumination which makes it possible truly to understand the deed of Christ, and the Guardian of the Mystery Schools throughout the ages."[56]

Thus, in addition to other aspects, one of Michael's missions is to be the Guardian of the mystery schools, or centers of spiritual initiation, throughout world history. Activity and change never cease, thus the character and nature of the Mystery Centers have evolved as the needs of humanity as evolved. Steiner described complex relationships of the higher beings who work within their planes and, in turn, influence and interact with those divine beings who support them to accomplish certain tasks. A quality or aspect, as an impulse, for humanity flows down through the hierarchy during certain points of our evolution. Each *Spirit of the Age*, whom Steiner describes as exalted beings and inspirers, govern in successive time periods and imbue a certain impulse upon humanity, which is also connected to our physical constitution, over epochs of time. [57]

> "These Spirits of Personality, these inspirers of the Spirit of the Age, are of a higher order than the Folk Spirits. In every epoch one of these Spirits of Personality is predominant and sets his seal upon the whole epoch, assigns to the Folk Spirits their specific tasks, so that the whole spirit of the epoch is determined by the special or individual characteristics of the Folk Spirit. Then, in the following epoch, another Spirit of Personality, another of the Archai, takes over."[58]

Michael's battle with the opposing powers continues throughout world history as rhythmical events that occur in regular intervals. According to Dr. Steiner, a victory was achieved led by Michael over a group of demonic beings that began in 1840 and concluded in 1879. It was this spiritual battle that led directly to the First World War (1914-1918).[59] These opposing beings had, in fact, up to that point been working in alignment with the spirit of the age and their proper task. When that task expired and evolved, these beings refused to evolve too and thus were cast out of the spiritual worlds into the spiritual-earthbound plane where they walk amongst humanity today in a coordinated, meddlesome, and more direct way. These opposing beings chose to continue their task after their apportioned time had come to an end.

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[56] Wegman, Ita. On the work of the Archangel Michael originally published as Aus Michaels Wirken in German. This is an abridged quote.

[57] There is clearly a divine Mystery with regards to how spiritual impulses flow into the human being that can only be observed by one who has a highly developed form of supersensible perception.

[58] Steiner, Rudolf. The Mission of the Individual Folk-Souls, Lecture 1. Angels, Folk Spirits, Time Spirits: their part in the Evolution of Mankind.

[59] Steiner, Rudolf. The Fall of the Spirits of Darkness, Lecture 9, The Battle between Michael and The Dragon, October 14, 1917, Dornach.

> "The activity in the evolution of the World and Mankind which comes about through the forces of Michael, repeats itself rhythmically, though in ever-changing and progressing forms, before the Mystery of Golgotha and after.
>
> The Mystery of Golgotha is the greatest event, occurring once and for all in the evolution of mankind. Here there can be no question of a rhythmic repetition. For while the evolution of mankind also stands within a mighty cosmic rhythm, still it is *one* — one vast member in a cosmic rhythm. Before it became this One, mankind was something altogether different from mankind; afterwards it will again be altogether different. Thus, there are many Michael events in the evolution of mankind, but there is only one event of Golgotha."[60]

Dr. Steiner revealed that this event in 1879 correlated with the end of a necessary spiritual dark age that is referred to in spiritual science as "Kali Yuga" which began in about 3000BC and ended in 1899AD. After that year, a new task, and mission, for humanity was delivered out of the spiritual worlds. I believe that this spiritual impulse is a key reason why various spiritual movements emerged in the late 19th and 20th centuries in the West, such as Dr. Rudolf Steiner, Edgar Cayce, and the Theosophists who came forward in a public way. Michael is a cosmopolitan being. The notions of race, gender, nationality, or group-based aspects that divide human beings and pit them against one another are at odds with Michael's, and therefore Christ's, mission for humanity.

> "It is only by degrees that the impulse of Michael can make its way into what is, to a great extent, a legacy from the past reign of Gabriel. But always when an age of Michael dawns, a longing begins to arise in mankind to overcome racial distinctions and to spread through all the peoples living on the Earth the highest and most spiritual form of culture produced by that particular age. Michael's rulership is always characterized by the growth of *cosmopolitanism*, by the spread of a spiritual impulse among peoples who are ready to receive it, no matter what language they speak."[61]

While the divine beings of the spiritual hierarchies work collaboratively and in alignment with the will of Christ, some beings stand in opposition. Christ, the spiritual hierarchies, and the divine messengers who work through human beings and the leaders of humanity do battle with the influences of these beings. Their influences expand, or contract, at different points of history as they exercise their will upon humanity. The opposing beings stand in opposition to the Christ and seek to enslave humanity to suit their own ends in opposition to the divine plan for humanity. In today's world, which relies so heavily on only that which can be proven outwardly, these beings have been able to continue their missions anonymously.

Thus, we must seek to know and understand their influences so that we can take only those constructive aspects, if any, that they bring to humanity. In other words, they serve a role in the evolution of humanity and bring both appropriate, and corruptive, influences to humanity based on the moment in history. Higher beings, both opposing and divine, influence us through impulses, feelings, perceptions, thoughts, and the application of human will. Steiner provided many insightful

[60] Steiner, Rudolf. Anthroposophical Leading Thoughts, GA 26, No. 14. A Christmas Study: The Mystery of the Logos.
[61] Steiner, Rudolf. Karmic Relationships VI, GA 240, Lecture VIII, 19 July 1924, Arnhem.

details regarding the nature and influences of the opposing powers who seek to pull humanity into one of two opposing polarities both of which are out of alignment with the will of the Christ, the balance of the human being, and the right path of human transformation.

In conclusion, the relationships and roles of the higher beings who oversee humanity's transformation are complex, varied, and evolving. They are eternal and each grade or plane of the spiritual hierarchy engages in a dynamic and evolving way. Thus, as one looks back into history or any historical study, one should consider the influences of higher beings who were at work during a certain age and the goals that were being accomplished for humanity at a given point in time. In terms of consciousness, humanity was quite different in the distant past and it will be quite different in the distant future…

Aspect 2: Initiates, Mystery Centers, and Spiritual Initiation

"From ancient, holy sacrificial sites
The healing art once flowed
Into the works of humankind.

Remember your revelation:
Say it at the new healing site.
And if human souls
Carried by the spirit
Hear your call to the Mysteries
They characterized shall work
To bring forth healing
In the weaving of human life.

I will seek the power of spirit-ears
In a loving heart
To hear the call."[62]

> "The initiated clairvoyant is not an unbalanced visionary; he possesses, in advance, the consciousness which will be possessed by all men in future ages; he has his feet on solid ground just as firmly as the most matter-of-fact human being; his reason is just as clear and certain but he sees in two worlds."[63]

Spiritual leaders incarnate in the physical world who are highly developed and exist, in soul terms, far ahead of their peers. They have progressed far beyond the rest of humanity as they have deliberately and consistently pursued the proper path of spiritual transformation, or initiation, over time as a structured process overseen, and administered, by divine higher beings who do not incarnate in the physical world. At the top of this exalted group, who are dedicated to humanity until the end of time, is the Christ who incarnated in the greatest of initiates and world leaders; Jesus of Nazareth.

For three years, Christ worked through the physical body of Jesus which was purified, and transformed, to the highest degree possible for any human being in the world through many sacrifices and committed effort over vast periods of time. From that moment on Rudolf Steiner referred to the Representative of Humanity as "Christ-Jesus". Working on behalf of the Christ in the physical world, and the spiritual hierarchies is a group of leaders who form a collegium. They act as a bridge between the divine and the physical world for humanity. They are known as initiates, masters, and divine messengers.

> "…we want to see clearly that there are differences among the beings who occupy leading positions in the human evolution of the earth. We have to distinguish such leading individualities in the course of human evolution who, as it were, developed from the beginning with humanity on this earth as it exists, but with the important distinction that they progressed more rapidly. We might put it this way: If we go back in time…we

[62] Steiner, Rudolf. Mantric Sayings & Meditations 1903-1925), P 298.
[63] Steiner, Rudolf. An Esoteric Cosmology. Lecture IV. Involution and Evolution. Paris. May 28, 1906.

> find the most varied stages of development among the human beings then incarnated. All the souls incarnated at that time have been repeatedly reincarnated… The speed with which these souls developed varied. Some souls are alive that developed relatively slowly as they went through various incarnations; they still have long distances to traverse in the future. But then there are also those souls who have developed rapidly and who, one might say, have utilized their incarnations in a more productive way. They are now on a high plane of soul-spiritual development, one that will be reached by normal human beings only in the far-distant future. But as we dwell on this sphere of soul life, we can nevertheless say this: No matter how advanced these individual souls may be, however far they may tower above normal human beings, yet within our earthly evolution they have made a journey similar to the rest of humanity, except that they have advanced more rapidly."[64]

Humanity is led by a spiritual council of 12 leaders, or "Bodhisattvas", who work together as a unified leadership team. At the center of the activities is the Christ, or "13th Disciple", who oversees and inspires and guides their efforts. These individuals form the central bridge between higher beings who do not incarnate in the physical world and humanity from one century to the next based on the needs of humanity at any given moment. Their task revolves around the revelation of the Christ Impulse and the ongoing plan for the transformation of humanity.[65] These mighty leaders often pass the world anonymously or otherwise average human beings. Sometimes these leaders are described as "Bodhisattvas". These leaders are supported by messengers, delegates, teachers, and workers who engage in tasks on their behalf, either knowingly or unknowingly, either large or small, to accomplish divine missions for humanity at specific moments of history. [66]

> "The primary field of activity of the Bodhisattva is to engage as a bridge between the spiritual worlds and the physical world as great teachers who bring transformative impulses to humanity. Each of the 12 leaders necessarily incarnate periodically for a specific purpose. At a certain point, however, the Bodhisattva transcends to "Buddhahood" and influences humanity from the spiritual worlds only and ceases to incarnate in the physical world. As long as a Bodhisattva holds this office he devotes himself first and foremost to the task of teaching; for, as we have heard, when he attains the rank of Buddhahood he does not again descend to incarnation in a physical body. A Bodhisattva is a teacher until he becomes Buddha; from then onwards he is a power, an organizing, life-bestowing power."[67]

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[64] Steiner, Rudolf. The Principle of Spiritual Economy, Lecture 2, Christianity in Human Evolution: Leading Individualities and Avatar Beings, Berlin, February 15, 1909.

[65] This applied and valid description and principle is used by Steiner to describe the 9 levels of higher beings, or Angels in theological terms, in the universe as they relate to humanity. These 9 degrees, or grades, of beings were initially documented by the Christian scholar Pseudo-Dionysus the Aeropagite in the 5th-6th centuries AD. The hierarchy consists of Angels, Archangels, Archai, Exusiai, Dynamis, Kyriotetes, Thrones, Cherubim, and Seraphim.

[66] I recommend The Mission of Christian Rosenkreutz by Rudolf Steiner, Rudolf Steiner and the Masters of Esoteric Christianity by Sergei O. Prokofieff, Esoteric Development, The Great Initiates, Chapter VII by Rudolf Steiner, and The Great Initiates by Édouard Schuré for further research. Rudolf Steiner's body of knowledge contains multiple lectures and references to the task of the Great Initiates and how that task has evolved over time. Edgar Cayce also provided some insights on the Masters.

[67] Steiner, Rudolf. The Gospel of Matthew, Berne, September 5, 1910.

> "A survey of the whole of Earth evolution would reveal that there are twelve such Bodhisattvas. They belong to that great community of Spirits which from time to time sends one of the Bodhisattvas to the Earth as a special emissary, as one of the great Teachers. A Lodge of twelve Bodhisattvas is to be regarded as the Lodge directing all Earth evolution. The concept of 'Teacher' familiar to us at lower stages of existence can be applied, in essentials, to these twelve Bodhisattvas. They are Teachers, the great Inspirers of one portion or another of what mankind has to acquire."[68]
>
> "The Bodhisattvas succeed one another in the evolution of humanity as great Teachers and must not be confused with the One who is the very source of their teachings, from whom they receive what it is their mission to impart to the several epochs. We must picture a 'college' of Bodhisattvas and at its center the living source of the teachings. This living source is none other than He whom we are accustomed to call 'Christ'. It is from Christ that all the Bodhisattvas receive what they have to impart to men in the course of the ages." [69]
>
> "It is therefore quite correct to speak of the twelve Bodhisattvas in the great Spirit-Lodge grouped around One who is their Centre (The Christ); they are wrapped in contemplation of the sublime Being from whom there streams what they have then to inculcate into Earth evolution in fulfillment of their missions…"[70]

Supporting the great mission of the spiritual hierarchies are teams of people who work together, as guided by higher beings and masters, to achieve a common purpose separated by various geographies and cultures. In the ancient world, individuals who were determined to be sufficiently prepared and ready for initiation were trained in Mystery Centers. These Mystery Centers have been under the guidance, and leadership, of the Archangel Michael since they began. Examples of Mystery Centers include Ephesus and Eleusis which were active during the Greek period. Each region of the world contained Mystery Centers that trained initiates who arose out of a unique geographic and cultural character.

The initiates were called by many names including masters, high priests, magicians, teachers, hierophants, etc. The time of the initiates in the ancient world, and those who have achieved initiation throughout history, are not to be confused with pretenders or mediums who utilize an inherited psychic ability that has devolved into the use of superstitious terms and even empty mystical experiences. Some people in the world, for example, may be born with an inherited form of clairvoyance that was the result of the structured process of initiation. They can be viewed as "uninitiated clairvoyants." Groups of people carried forward aspects that arose from genuine Mystery Centers in their teachings, such as the Cathars and Albigensians, and were ruthlessly persecuted. In the 20th century, a modern Mystery Center emerged through the teachings, and life efforts, of a genuine teacher and initiate; Dr. Rudolf Steiner. The Goetheanum, in Dornach,

[68] Steiner, Rudolf. The Gospel of Luke, Lecture 7.

[69] Steiner, Rudolf, The Gospel of St. Matthew, Lecture Five

[70] Steiner, Rudolf. The Gospel of Luke, Lecture 7. This applies to the genuine esoteric team of spiritual initiates who are known as Rosicrucians, not the groups who travel by name only and do not teach, or genuinely and comprehensively understand, the true inner workings, activities, and principles of this group of initiates, who followed the spiritual leadership of Christian Rosenkreutz, whose identities have remained concealed or anonymous.

Switzerland, can be viewed as a modern-day Mystery Center and the only one of its kind that arose out of a unique stream of activity connected to the Holy Grail.

This area of study is filled with superstitions regarding the existence of the initiates, operative spiritual processes and principles, and the true nature of the higher beings who oversee humanity. In the ancient Mystery Centers connected to a genuine path of spiritual development, the initiates and those training to be initiates were men and women carefully selected and trained over long periods of time. These academies, or facilities, were not open to the public but generally speaking anyone was allowed to apply for entrance pending a thorough examination.[71] Most were not admitted.

> "If we were to speak of the nature of the Mysteries and their Initiates in the language of current thought, we should say that the Mysteries are schools for the training of those faculties which enable the soul of man to have actual vision of the spiritual worlds. They are schools, where in a methodical and systematic way, man's soul is so guided and trained that he can finally perceive the higher worlds with spiritual eyes and ears. Although modern scholarship knows little of the Mysteries, they are nevertheless still in existence today and are the means whereby man can be led consciously to the spiritual worlds. And the whole content of Spiritual Science, everything that is communicated in Spiritual Science, is, in its essence, Mystery-wisdom."[72]

Throughout history, the hidden aspects of life, humanity, and our relationship to the spiritual worlds were taught only by those who could form and maintain a genuine bridge to the spiritual worlds and thus perceive and communicate facts and truths perceived properly. In times past, the hidden aspects of human existence were revealed only to those candidates for spiritual initiation who went through long, arduous, planned, and challenging cycles of discipline, training, and preparation at special training facilities and temples that were designed specifically for the purpose of expedited spiritual education and transformation. This long and exhaustive transformative process, which followed strict rules and took place in a concentrated form in an isolated and protected facility, was personally observed and facilitated by genuine spiritual masters, or master-initiates, who could appropriately and responsibly oversee the testing and transformation of each individual.

This intimate relationship was predicated upon knowing, in detail, the inner being of each person and advising upon an individual's unique attributes, soul history, and personal strengths and weaknesses. Only a master teacher, and initiate, could undertake such a task. It is, perhaps, the most personal of relationships and is based on perfect trust and guidance. In the ancient Mystery Centers, the final test for the candidate for initiation occurred over a 3 ½ day "temple sleep" period where the individual entered the spiritual worlds, guided by the hierophant, leaving their physical body and passing through the planes of the higher worlds. If the candidate failed the tests or was unprepared, the outcome could be an utter diminution and contraction of consciousness which could lead to depression or insanity. Sometimes, it led to suicide or death.

[71] Someone who has been newly accepted to the Mystery schools, prior to embarking on advanced training, was known as a "chela", "acolyte", or "neophyte". Enrollment was restricted only to those who could demonstrate a certain prerequisite that was contingent upon karmic requirements that could be reviewed and validated by the hierophant through the Akashic Records.

[72] Refer to Dr. Steiner's lecture The European Mysteries and their Initiates, GA57, May 6, 1909. Berlin. From: ANTHROPOSOPHY: A Quarterly Review — Michaelmas 1929 No. 3 Vol. 4.

If the candidate returned successfully to his or her body after 3 ½ days (the candidate slept in a sleep-like condition in a tomb that imitated the death experience that each person passes through at the end of our lives), he or she awakened as a transformed individual with greatly expanded faculties, insights, and capabilities that far exceeded those who trod the casual path of evolution in the outer world with its pitfalls, traps, and snares.[73] He or she communicated what they had seen during the journey in the spiritual worlds. The "Mysteries" have always been a mystery, as it were, to the outer world. Now, through Rudolf Steiner and others that have come forth in the modern era, details regarding the ancient, and modern, structured path of initiation are available to the public.

> "It is not easy for our present consciousness to form a true conception of these ancient Mysteries and their Initiates, for the nature of our education and the knowledge resulting therefrom does not conduce to an understanding of the nature of Initiation — far from it! If we were to speak of the nature of the Mysteries and their Initiates in the language of current thought, we should say that the Mysteries are schools for the training of those faculties which enable the soul of man to have actual vision of the spiritual worlds. They are schools, where in a methodical and systematic way, man's soul is so guided and trained that he can finally perceive the higher worlds with spiritual eyes and ears. Although modern scholarship knows little of the Mysteries, they are nevertheless still in existence today and are the means whereby man can be led consciously to the spiritual worlds. — And the whole content of Spiritual Science, everything that is communicated in Spiritual Science, is, in its essence, Mystery-wisdom. Through all the ages there have been centers for developing the faculty of fully conscious clairvoyance and the aim of the present lecture is to give a cursory survey of the European Mysteries. The man who so trains his soul that he can perceive in higher worlds, is an Initiate."[74]

As Dr. Steiner revealed, the formal academies and Mystery Centers of old have transformed in the modern world. The old centers of mystery wisdom are now extinct but the Mysteries continue in a new form. They are available now to each individual who seeks them out. In the distant past, the Mysteries were taught in secluded facilities created and sustained by those who trained genuine spiritual initiates. In ancient Greece, the Mystery Centers, and what they taught, were protected by law and punishable by death up to a certain point in history. Like genuine monks, the residents lived together in a cloistered and structured environment of prayer, meditation, study and education, and physical training such as Yoga and exercise.

Not all Mystery Centers were the same and each possessed a unique cultural character based on geography, environment, and the moment of time in which they existed. Mystery Centers were founded during the Atlantean period by the highest of spiritual initiates who, just like today, served a role as bridges between human beings and the spiritual worlds. These ancient Atlantean Mystery Centers, which are not to be confused with the post-Atlantean Mystery Centers (post-8000BC), are referred to in Dr. Steiner's works as Oracles. Later, the unique nature of cultures that arose in the post-Atlantean world led to the creation of the Western European, Chaldean, Persian, Egyptian,

[73] Refer to Dr. Steiner's Occult Science, an Outline. and Dr. Ita Wegman's The Mysteries. The book Initiation by Elizabeth Haich provides a description of a spiritual initiation experience during a distant ancient period in Egypt where she was guided through the process of spiritual initiation where she discusses the tests, challenges, and prerequisites of that experience which led to a downfall, and recovery, over many lifetimes thus revealing the serious dangers of initiation.

[74] Steiner, Rudolf. The European Mysteries and their Initiates, GA57, May 6 ,1909. Berlin.

Greek, and Roman cultures. Mystery Centers arose in Ireland, and throughout Europe. Those trained in the region of Ireland, for example, followed a unique process for initiation that Dr. Steiner referred to as the "Hibernian Mysteries". The Egyptians followed a unique path housed in various temples throughout the region and thus were referred to as the "Egyptian Mysteries". The Greeks established Mystery Centers known as the Orphic, Ephesian, Eleusinian, and Samothracian Mysteries.

During Atlantis, the Oracles were separated into seven distinct aspects associated with planetary influences that aligned with the diversity of human being's dispositions including the Sun, Moon, Mercury, Mars, Jupiter, Saturn, and Venus. The Sun Oracle united, and permeated all of them and was the leading influence. The Sun Oracle unites, and permeated, each of the Mystery Centers in Atlantis. The Atlantean period ended in or around 9500BC. Only the Sun Mysteries were carried forward out of Atlantis.[75] As Dr. Steiner observed, and was common knowledge to the initiates who worked out of these Mystery Centers in the Atlantean and ancient world, the being who is the leader of the Sun Mysteries is the Christ who was gradually approaching "The Turning Point in Time" which was destined to occur, at that time, in the far distant future. His mission was to bring the Sun Impulse into the physical world through Jesus, the great initiate, in 30AD. This plan was worked out far, far in advance, and required eons of time to achieve.

It was only through the Mystery Centers and the activities of the high spiritual initiates trained those who were destined to lead the first seeds of human civilization, and carry it forward, were seeded. It is because of the brotherhood of the initiates, who go by many names in the outer world and work mostly in an anonymous way and work in alignment with the task of Christ-Jesus and the Archangel Michael in the modern era, that such great efforts were made in the 20th century to bring forth knowledge of the spiritual worlds to humanity that in prior times was kept intentionally secret.

> "All that we throw out of ourselves into the astral world at one time will reappear in times to come, on the physical plane. What we sow in the astral world we reap on Earth in future times. We are reaping today the fruits of the narrow, materialistic thoughts strewn by our ancestors in the astral world. This will make us realize how essential it is to nourish ourselves with occult truths. If science would accept the truths of occultism — merely as hypotheses to begin with — the very world would change. Materialism has cast man into such depths that a mighty concentration of forces is necessary to raise him again. He is subject to illnesses of the nervous system which are veritable epidemics of the life of the soul.
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> "What on the Earth we call feeling comes back again to Earth in the form of actuality, event, fact. The nerve-storms that exhaust man have their origin in the astral world. It is for this reason that the Occult Brotherhoods decided to demonstrate and reveal the hidden truths. For humanity is passing through a crisis and must be helped to regain health and equilibrium. Only by virtue of spirituality can this health and equilibrium be restored."[76]

[75] Refer to the lecture series The Principle of Spiritual Economy by Rudolf Steiner, GA109 for a nice overview of these topics. There are many lectures that cover elements of this topic in Dr. Steiner's works.
[76] Steiner, Rudolf. An Esoteric Cosmology, The Astral World, Lecture 9.

Dr. Steiner's task was, and is, in proper alignment with the mission and needs of the current age. The pursuit of transformation is an individual choice for each human being. This quest is overseen by the guiding spiritual leaders of humanity who work through the Christ. Unlike the Mystery Centers of the ancient world before the intervention of the Christ, the path to mystery-wisdom is now open to all who seek it. But it is a task of love and altruism; not one of egotism. Being drawn to mystery wisdom, as Dr. Steiner revealed, revolves around one's karma and decision to do so.

Aspect 3: Christ-Jesus

Dr. Steiner provided deep insights on Christ-Jesus and the mystery of Golgotha that occurred in the year 30AD. It is not the intention of this work to provide a comprehensive study of Christ-Jesus because it is simply not feasible for the author. The event on Golgotha, and the mystery of the Christ whom Steiner refers to as "Christ-Jesus" after the resurrection, is the central defining evolutionary impulse for humanity. The Christ's universal importance, role, and ongoing influences that He brings to the world and the human being are beyond the reckoning of any intellectual analysis. Therefore, I shall attempt only to provide a summary overview for further research of the deep mystery of the Christ being who incarnated in the man Jesus at the precise midpoint of human evolution.

Christ-Jesus represents the balance between the two polarities of Ahriman and Lucifer, who are the opposing powers, and shows humanity the right path. He is the good shepherd, defender of the human being, and the permanent and designated life guide for each human being on the planet. The Christ is a higher divine being, the Sun God and God of Light, who entered into the physical body of Jesus during the baptism on the river Jordan in 30AD and brought to humanity a new impulse of transformation with His martyrdom on the Cross. The Christ perpetually brings His influences into the world to properly transform humanity and guide our progress appropriately. The Christ, as the Light of the World, came to humanity from the Sun-Sphere, which is the highest spiritual plane in the cosmos. Thus, He is a bringer of light in all of its forms including love, knowledge, freedom, awareness, balance, and life.

This lofty divine being known as the Christ, or the Sun God, revealed Himself in different forms to the leaders of humanity before His incarnation in the body of Jesus including Zarathustra.[77] The Christ entered into the highest of spiritual initiates Jesus in 30AD at the Baptism on the River Jordan and carried out a global and universal mission on behalf of humanity. It was the first and only time that an exalted higher spiritual being took on human form. The Christ, who later imparted something of His eternal being on the man Jesus who, after the event, became Christ-Jesus in anthroposophical ligature, is the redeemer of humanity who oversees our ongoing transformation from the spiritual worlds. Dr. Steiner referred to Christ-Jesus as "the Lord of Karma"[78] and the "Representative of Humanity".[79]

Before Golgotha, the Christ spirit slowly approached humanity through the greatest of initiates over long eons of time in anticipation of His mission from out of the spiritual Sun Sphere and worked directly through heralds including the Archangel Michael. Both Michael, and the Angelic being who became Christ-Jesus before Golgotha in the far-distant ancient world, were connected to the forces of the Sun or light. According to Dr. Steiner, Apollo was perceived by the Greeks as an Angelic being permeated by the Christ before he became Jesus.

[77] Steiner, Rudolf. GA123. The Gospel of Matthew, Lecture 4. September 4, 1910. Bern. Also refer to Occult Science, Chapter 4, The Evolution of the Cosmos and Man.

[78] From Jesus to Christ, GA 131, Lecture III, October 7, 1911, Karlsruhe.

[79] Refer to the Statue called "The Representative of Humanity" by Dr. Rudolf Steiner and Edith Maryon housed at the Goetheanum in Dornach, Switzerland.

> "Apollo has to do with the sun. Apollo is the Angelic Being of whom we have spoken; he was a reflection, projected into the Greek mind, of the Angelic Being who had in fact worked at the end of the Atlantean time and who had been permeated by the Christ."[80]

In ancient Persia, Michael was referred to as "Marduk".[81] During the Persian Cultural-Spiritual Epoch (in Anthroposophical terms), the Christ worked through the great teacher and master initiate Zarathustra, or Zoroaster, who founded the Zoroastrian religion.

> "…we have to do not with a man but with a superhuman Being who (if we may speak in this way) lived in the spiritual world and as it were heard the distress of the human sense system crying out to the spiritual world for help, and in response to this cry made himself fitted to be permeated by the Christ."[82]

Historians suggest that Zarathustra lived during the 6th or 7th centuries BC. Dr. Steiner stated that the great sun-initiate lived thousands of years earlier. All of his disciples were referred to as "Zarathustra" which was the tradition of the teacher to student in Persia.[83] He was the forerunner and prior incarnation of the man who later incarnated as Jesus who prepared the physical body for the Christ who incarnated in human form in 30AD.

The "I", or ego, of Jesus entered the spiritual worlds at the moment of the Baptism on the River Jordan. The Christ, in turn, entered and lived within the physical body of Jesus for three years. The two higher beings, however, remained connected, and as Dr. Steiner observed that Jesus stepped aside, in spiritual terms, so that the Christ could occupy his physical form and shared in every experience of the Christ while he walked the earth. The Christ, who incarnated in the world for the first time at that moment, incurred no karma and He is the only higher spiritual being to have fulfilled such a task in the world.

Dr. Steiner revealed that since the Event on Golgotha that manifold changes occurred and have continued to take place across the world and humanity. For example, Dr. Steiner observed that the earth's aura now resonates with the Christ's forces and has been forever changed. There is a golden etheric light shaped as a 5-pointed star that, when viewed clairvoyantly, resonates above Jerusalem.[84] Christ approaches humanity only gradually over time at a macrocosmic level yet He works within each human being at the core of our soul and is approachable to all. Dr. Steiner reviled

[80] Steiner, Rudolf. Christ and the Spiritual World - The Search for the Holy Grail, GA 149, Lecture III, 30 December 1913, Leipzig.

[81] Refer Dr. Ita Wegman. On the Work of the Archangel Michael originally published as Aus Michaels Wirken in German.

[82] Steiner, Rudolf. Christ and the Spiritual World - The Search for the Holy Grail, GA 149, Lecture III, 30 December 1913, Leipzig.

[83] Steiner, Rudolf. GA123. The Gospel of Matthew, Lecture 4. September 4, 1910. Bern.

[84] Steiner, Rudolf. The Earth as Seen by the Dead, The Golden Blade, Berlin, 1st April 1918. "…in the soul of one who has died contemplates certain points in our present age, then he perceives at the place that is designated here as Palestine, as Jerusalem, out of the bluish-violet something of a golden form, a golden crystal form, which comes to life. That is Jerusalem, seen from the spirit!... Spiritually, observed from the cosmos, the event of Golgotha was the appearance of a golden star in the blue earth-aura of the eastern half of the earth." This is an abridged quote.

that the last great stride toward humanity by the Christ occurred in 1933 (8 years after his death in 1925) when Christ entered the Etheric World.[85]

Human beings approach spiritual maturity only gradually. Christ-Jesus is central to this task. Each of us is gradually approaching Him as the Guardian of the Threshold[86] based on our choices, dispositions, karma, and destiny. Dr. Steiner revealed many facts regarding the diverse and universal nature of Christ's influences upon humanity which require a deeper study. For example, Dr. Steiner revealed that when the Christ died in 33AD, the Earth was essentially revivified to ensure that the earth, and humanity, approached its transformation properly. Christ-Jesus is supported by a vast array of higher and exalted spiritual beings, supported by the collegium of initiates who incarnate in the world periodically and engage in the world as a bridge between the spiritual worlds and the physical world. They are further supported by coworkers of all stages of attainment who serve His mission.[87]

Below are a few quotes provided by Dr. Rudolf Steiner, as translated from German to English, regarding the far-reaching and pivotal influence of the Christ, through Christ-Jesus, in the world and sphere of human destiny include.

I. "Let us follow the sequence of images! Jesus dies on the cross. Darkness suddenly covers the earth. Jesus' body is laid in the tomb. An earthquake opens the earth's crust and Jesus' body is received by the earth. The crevice caused by the quake closes. The stone is thrown aside. These are all factual events; I can do naught else but describe them as such. May those who wish to approach these things from a natural scientific viewpoint judge as they wish and use every possible argument against them. What clairvoyant observation sees is as I have described it."[88]

II. "In reality that death, preceded by infinite suffering, was the birth of what entered his soul like a ray. With the death of Jesus something entered the earth which had previously existed only externally: all-encompassing cosmic love. That's easy to say abstractly. But one must penetrate the Peter-soul for a moment to imagine how it felt: In the instant that Jesus of Nazareth died on the cross at Golgotha, something had been born to the earth which previously only existed in the cosmos. The death of Jesus of Nazareth was the birth of cosmic love within the earth's sphere."[89]

[85] Refer to Dr. Steiner's lecture series The Event of the Appearance of Christ in the Etheric World which is a series of lectures delivered in 1910.

[86] Refer to Steiner, Rudolf. GA10. Knowledge of Higher Worlds and its Attainment. The Guardian of the Threshold, Lecture 9.

[87] Refer to the works of Rudolf Steiner, including the lecture From Christ to Jesus, Carlsruhe, October 4, 1911, Christianity as a Historical Fact, The Gospel of John, The Gospel of Mark, The Gospel of Matthew, The Fifth Gospel and others for an expanded study of the Christ and how His influences are brought to humanity over time. Steiner referred to the Christ as the God of the Sun (and bringer of Light) who came into the physical world in 30AD at the Baptism on the River Jordan. After Golgotha, Dr. Steiner referred to Him as "Christ-Jesus" who, having shed his blood for the world, merged with it for all time. Dr. Steiner provided deep insights into how this occurred and the spiritual facts of the event.

[88] Steiner, Rudolf. The Fifth Gospel, Lecture II, 2 October 1913, Oslo.

[89] Ibid.

III. "We know that as far as concerns Earth-development on the physical plane Christ was incarnated for three years in the body of Jesus of Nazareth. We know that that incarnation took place once for all, that there had been no previous incarnation, and that there will be no other like it. What the Christ did by dwelling for three years in a human body was necessary for human beings on the Earth, it was necessary for men as earthly beings of sense to have the Christ also among them once as an earthly being of sense. But in His essential nature the Christ is not restricted to His life for three years in the sheaths of Jesus of Nazareth; He is also the leader of all the Beings of the higher hierarchies. He is an all-embracing, cosmic, universal Being."[90]

IV. "From the universal rule that the real, guiding individualities do not incarnate during Earth evolution in human bodies, the Christ in a certain respect forms an exception, since He was incarnated for three years in a human body. What is the reason for this? It is because the Christ Being in all His forces, in all His impulses, is an essentially higher Being than any of the individualities of the hierarchies we have described — an Individuality even higher than the Archangels and the Archai, a Being of whose full greatness we can only be dimly aware. These stronger forces and impulses enabled this Individuality to fulfill a purpose that we shall come to understand more closely; they enabled Him to assume a human fleshly sheath as a sacrifice for three years."[91]

V. "What then is the consequence of the event which culminated on the physical plane in the Mystery of Golgotha? The consequence was that now the etheric and astral spheres of the Earth became substantially permeated by the Christ Being. Whereas previously the Being whom we know as Christ was not there, now the etheric and astral spheres have become permeated through and through by Him."[92]

VI. "Thus, through the Christ-Impulse the consciousness came to man that in his ego he had something of Divine substance and of Divine nature. The thought that man can take in the Divine in his Ego-being and that this Divine part can be active therein and distinguish between good and evil, underlies all the deeper sayings of the New Testament. We may therefore say that with the reception into the inner nature of man of the Christ-Impulse, it was made possible for man to say: 'I must be my own guide for the knowledge of my existence and the distinction between good and evil.'"[93]

VII. "The more individualized a man becomes the more he can become a bearer of Love. Where the blood links men together they love because they are led to what they should love. When man is granted individuality, when he tends and nurtures the divine spark within him then the impulses of love, the waves of love, pass from man to man out of the free heart. And thus, with this new impulse man has enriched the old bond of love that is bound to the blood-tie. Love passes over gradually into spiritual love which flows

[90] Steiner, Rudolf, Wonders of the World, Ordeals of the Soul, Revelations of the Spirit. GA 129. Lecture 4. Dionysos as the representative of the ego-forces. The entry of the Christ Impulse into human evolution and the activity of the planetary gods. August 21, 1911, Munich.

[91] Ibid.

[92] Ibid.

[93] Steiner, Rudolf. The Christ Impulse and the Development of the Ego-Consciousness, GA 116 Lecture III. The Entrance of the Christ-Being into the Evolution of Humanity.

from soul to soul and which will ultimately encompass all humanity in a common bond of brother-love. But Christ-Jesus is the Force, the living Force, once historically and externally present, through whom for the first time mankind has been brought to the bond of brother-love. Men will learn to understand this bond of brother-love as the perfected spiritualized Christianity."[94]

VIII. "The souls that imbue themselves with the Christ-Force know that love can forge indestructible spiritual bonds beyond all material hindrances. And there is nothing in life between birth and death and between death and rebirth to which we cannot spiritually find the way through the Christ-Impulse. If we imbue ourselves with the Christ-Impulse, it is unthinkable that we could possibly be separated from what we love in the long run. The Christ brings us together with what we love."[95]

IX. "A strong heavenly force had to radiate into physical matter and sacrifice itself into this matter. What was required was more than just a God wearing the mask of human appearance; what was needed was a true human being with human powers who was carrying the God within himself. The Event of Golgotha had to happen so that the matter into which the human being was placed could be readied, cleansed, and ennobled. When components of matter are cleansed and sanctified, this will make the comprehension of primordial wisdom possible again in future incarnations. Mankind must be led to a true understanding of how the Event of Golgotha has really worked in this sense."[96]

X. "Karma is the law of cause and effect in the spiritual world; it represents the spiral process of evolution. The Christ Impulse intervenes in this karmic process and becomes its central pivot. Since He came to Earth the Christ has lived in the depths of every human soul.

When karma is conceived as a necessity imposed on man in order that his wrong doings may be redressed and his errors redeemed by an implacable justice working over from one incarnation to another, the objection is sometimes raised that karma must do away with the role of Christ as the Redeemer. In reality, karma is a redemption of man by himself, by dint of his own efforts as he gradually ascends to freedom through the series of incarnations. It is through karma that man is able to draw near to Christ.

The Christ-Impulse transforms implacable Law into Freedom, and the source of this Impulse is the person and example of Christ Jesus. Karma is not to be conceived as fatalism but as an instrument essential to the attainment of that supreme freedom which is life in Christ — a freedom attained not by defying the world-order but by fulfilling it."[97]

[94] Steiner, Rudolf. The Apocalypse of St. John, GA 104, Introductory Lecture, June 17, 1908, Nuremberg.
[95] Steiner, Rudolf. The Principle of Spiritual Economy. GA 109, Lecture VIII. The Event of Golgotha. The Brotherhood of the Holy Grail. The Spiritualized Fire.
[96] Ibid.
[97] Steiner, Rudolf. An Esoteric Cosmology, GA 94 Lecture XVII. Redemption and Liberation, 13 June 1906, Paris.

Aspect 4: The Opposing Powers of Ahriman and Lucifer

The mighty divine beings who oversee humanity are engaged in a battle with opposing powers who, while they bring a necessary and vital aspect to human evolution, seek to corrupt us away from balance and the proper path for development. The battlefield where the divine beings combat evil influences is the world, the human being, and the cosmos. Divine beings fight for freedom. The opposing powers seek to deny us that goal and subject us to their will. This battle began eons ago during the formation of humanity and is described in symbolic form in the Christian bible. Because of the conditions of the modern age, most of us are necessarily hindered by a necessary form of blindness and amnesia, which acts as a veil over our spiritual perception, which has blocked the ability to perceive the true facts of how these beings influence the world. There is a divine purpose in this necessary transformational shift which over time will enable us to obtain individual human freedom.

While this transition through amnesia, in historical terms, is a path that humanity is required to pass through, it is nonetheless the result of the activities and influences of the opposing powers who work within the planned course of evolution for the human being. Humanity is just now emerging out of a necessary spiritual dark age, or "Kali Yuga", that began in 3000BC and ended in 1899 that was essential for humanity's development. Today, as Dr. Steiner revealed, it is necessary to transform the human being in a new way connected to the development of the "I" or "ego". As a result of the work of the beings who are now viewed as opposing powers, but were previously working in alignment with the proper path of transformation, the vast majority of us have lost any direct knowledge of the spiritual hierarchies and thus, the powers who oppose them have become lost to our direct perception.

Therefore, it is critical to understand, at least at a high level, who these beings are and how they relate to humanity. Dr. Steiner, as a genuine spiritual initiate, brought direct and genuine insights regarding the nature, history, and dispositions of these beings to the public. As Steiner revealed, the battle between the opposing influences and the Divine is not dualistic as is traditionally represented in religion and theology. This is presented through religious dogma as a dualistic conflict between Satan, the Devil, or Lucifer, and God, the Creator, and/or Christ.

This battle is sometimes presented in materialistic and illusory terms as God vanquishing the Devil and thus evil is destroyed. In reality, there are two principal and opposing beings and influences at work from the spiritual worlds; not just one. These polarized beings exist as two opposing extremes pushing and pulling the human being out of balance. Balance is only achieved by identifying, managing, and properly transforming the influences of the opposing powers by the following the redemptive path, the middle way, and balance through Christ.

The opposing beings, who are supported by a hierarchy of supporting beings loyal to their cause in a caste, seek to corrupt and polarize the human being into a state of permanent imbalance. They wish to distort the human being into a caricature, as it were, of what we should be per the will of Christ, and the divine plan of human evolution, which is brought to humanity by the divine beings who bring His will, and Word, into the world. If the opposing beings have their way, we will become slaves and servants of their missions and not reach our proper end state when the physical world transforms into a new phase of existence in the far distant future.

The Christ seeks freedom for humanity and each human being is a part of a global community; thus, every human being is a brother to one another in the eyes of Christ and the spiritual hierarchies. The opposing beings seek to accomplish their ends in an evolving, cooperative, and dynamic way over long periods of time. The path and nature of their attacks changes as the conditions of humanity change. Thus, acquiring genuine knowledge of the spheres of their activity is critical to overcoming and managing their influences which cannot be destroyed in materialistic terms; only identified, managed, and transformed. They are eternal and spiritual beings beyond the reach of mortal man who serve a divine purpose.

The leaders of the opposing powers are known as "Ahriman" and "Lucifer" in Anthroposophy.[98] These two higher beings and their coworkers exist within, and work out of, the spiritual worlds. They are not physical beings although brotherhoods exist in the physical world who are loyal to their cause. These two leaders, and their vast network of subordinates, influence individuals and groups of people in the physical world through our souls and consciousness regardless of if we are aware of it or not. With effort and training, we can learn to utilize what they bring to humanity for constructive purposes and manage their corruptive aspects.

In fact, the opposing beings prefer to project their influences upon humanity anonymously thus making their efforts all the more effective. However, this will change. Eventually, they will seek to announce themselves as the new Gods of humanity. As was Steiner's task, and is the quest for genuine spiritual knowledge, by revealing the activities of these opposing beings one can then effectively identify and manage their influences. In historical terms, one can then properly review history and the past in terms of how the spiritual hierarchies and the opposing influences worked through human beings at any given moment, thus influencing the course of human destiny.[99]

On one polarity exists a group of subsensible beings known as "Ahriman" that are the spirits of false pride and materialism. They are referred to by Dr. Steiner as the "Spirit of Darkness" who "through imperfection and evil, brings shadows into the light."[100] This group seeks to pull humanity towards the earth into all things solid, physical, and three-dimensional. Ahriman's influences seek to corrupt the human being into a one-sided dependency on the intellect and the outer world. Thus, these beings steer one towards materialism and a perception that is devoid of valid spiritual ideas. If spiritual ideas manifest, Ahriman will seek to corrupt the environment by inspiring illusions or pitting one perspective against the other.

Ahriman grabs hold of the power of the intellect through rigid and materialistic thinking. This does not mean that thought, or thinking, is improper. The power of thinking, through the human "I", is the means by which we are led to true spiritual freedom. It is a key aspect of humanity that was brought to us by the Archangel Michael through the Christ and the Spiritual Hierarchies. Right thinking, as a

[98] As revealed by Rudolf Steiner. The name "Ahriman" is derived from Manichaeism and is predicated upon the working construct of the opposing forces of light and dark in the universe. It is carried forward by Steiner to describe a specific higher being and its influences.

[99] Dr. Steiner revealed that a physical incarnation of Lucifer occurred in 3000BC in China and a physical incarnation of Ahriman is coming in the near future for humanity but the date depends on how quickly Ahriman can influence and prepare humanity for his incarnation so that he can affect the most damage upon the world. Refer to The Incarnation of Ahriman: The Embodiment of Evil on Earth: Seven Lectures Given Between October and December 1919 by Rudolf Steiner.

[100] Steiner, Rudolf, Turning Points Spiritual History, Part he, Zarathustra, Six Lectures, January 1911 – January 1912.

Christ and Michael impulse, is based on cosmic thinking, love, a true perception of the spirit, the soul, freedom, life, brotherhood, and the formation of a genuine bridge to the spiritual worlds. Yet, it also enables freedom and critical independent thinking. Christ is the enabler of individual freedom. Ahriman seeks to rob humanity of spiritual perception through purely rigid and intellectual concepts and thus the presence of spiritual truths, principles, and the higher beings that created and sustain the physical world. Ahriman wants to bond human beings to the earth in a physical way and deprive us of our connection to the spiritual worlds. Ahriman wants us to believe that the physical world, and the physical human being, is the only reality. He advocates a world consisting only of physical substance of size, number, and weight.

An iterative model sculpture of "Ahriman" by Rudolf Steiner and Edith Maryon.[101]

Ahrimanic beings are confined to the subsensible realms of the earth and live directly amongst humanity in the spiritual-earthbound plane where they seek to influence and enslave an unsuspecting humanity to their will. Ahriman's goal is a world devoid of culture, art, spiritual ideas, and spiritual insights. War, crude and lower instincts, division, conflict, and situations where people are opposed to one another based on lower impulses, race, nationality, religion, culture, gender, or any group-based quality that sets one against another are, at least in part, influenced by the activities of Ahrimanic beings. So, while Ahrimanic beings heavily influence a materialistic disposition that is devoid of spirit, they also influence the human being's crude and instinctual impulses through the metabolism.

> "They (Ahrimanic beings) influence instincts, desires, and passions. They live directly upon the earth, yet in a way that is invisible to people. They possess only a body that lives in the essence of earth and water."[102]

At the present moment, Ahriman seeks to project the illusion into humanity that a materialistic observation is, in fact, the only reality and that there is no inner spiritual meaning behind a physical object. Observing a planet, for example, and suggesting that it rotates around the Sun over a certain period of time and at a certain rate due to purely gravitational, physical, or mathematical reasons with no inner reason or purpose that is connected to the spiritual hierarchies, is an Ahrimanic observation. Ahriman projects cold and stilling influences through the intellect but he is also attached to the subsensible planes of the inner earth thus he also invigorates the lower instincts.

[101] This image is a realistic portrait, and not a caricature, of Ahriman as revealed by the supersensible perception of Rudolf Steiner and confirmed by the author's perception.

[102] Steiner, Rudolf, Spirit as Sculptor of the Human Organism, Sixteen Lectures Given in Stuttgart, Dornach, The Hague, London and Berlin in 1922, CW 218. The parenthesis are mine.

One of Ahriman's goals is a complete hardening of the human being devoid of any spiritual activity. In Ahriman, lies the "origin of the aberrations of thought."[103]

It provides no comfort, whatsoever, to contemplate the spiritual fact that an actual incarnation of Ahriman is destined to occur sometime in the near future. A prior incarnation of Lucifer occurred sometime in the 3rd millennium BC in China. The precise date is not known, but Ahriman's arrival will be marked by serious global changes. Across the world, even today there is a drowsy sort of materialistic diminution of consciousness affecting human beings that is influencing our ability, and desire, to develop spiritual awareness. This reliance on conveniences and materialism results in a kind of spiritual drowsiness where human beings refuse to think consciously, but rather rely purely on materialistic notions devoid of spiritual awareness or a striving to perceive spiritual truths.

> *"*A Being like Ahriman, who will incarnate in the West in time to come, prepares for this incarnation in advance. With a view to his incarnation on the earth, Ahriman guides certain forces in evolution in such a way that they may be of the greatest possible advantage to him. And evil would result were men to live on in a state of drowsy unawareness, unable to recognize certain phenomena in life as preparations for Ahriman's incarnation in the flesh. The right stand can be taken only by recognizing in one or another series of events the preparation that is being made by Ahriman for his earthly existence. And the time has now come for individual men to know which tendencies and events around them are machinations of Ahriman, helping him to prepare for his approaching incarnation."
>
> "…in the greedy desire of the Ahrimanic powers, *cold hatred* against all that unfolds in freedom. Ahriman's efforts are directed towards making a cosmic machine out of that which he allows to stream forth from the Earth into universal space. His ideal is 'measure, number and weight' and nothing else than these. He was called into the Cosmos that serves the evolution of humanity, because 'measure, number and weight,' which is his sphere, had to be unfolded."[104]

Ahriman brings a kind of thinking that is cold and intellectual devoid of the warmth of cosmic impulses and thoughts. *Clever, mechanical, automatic, hardened, cold, rigid, philistine, instinctual, drowsy, and prosaic*; these terms were used by Steiner used to describe the activities, influence, and nature of Ahrimanic beings. Another perspective of Ahriman's relationship to humanity reveals that:

> "…what is the aim of these other beings, who build their strongholds immediately below the surface of the Earth, and whose activities rise up into man's metabolism, — for the phenomena we observe in the tides and less frequently in volcanic eruptions and earthquakes are always present also in the ebb and flow in man's metabolism. Whilst the Luciferic spirits build, as we said, their strongholds in the air, in order to fight for the

[103] Steiner, Rudolf, The Luciferic and Ahrimanic in Relation to Man, Article from the journal, Das Reich, Volume 3, Number 3.

[104] Steiner, Rudolf. Anthroposophical Leading Thoughts, GA26, 15. Heavenly History - Mythological History - Earthly History. The Mystery of Golgotha.

moral — as against the earthly — element in man, the Ahrimanic beings struggle to harden man; they want to make him like themselves."[105]

The Archangel Michael, in the modern age, wishes to bring Christ's mission to humanity through "Cosmic Thinking" and awareness of the spiritual worlds. He is the counter-force to Ahriman and supports the Christ's mission. The Christ, and those who serve him, compel a seeking soul to identify and manage the two polarities and achieve balance and, therefore, achieve proper transformation. We can each learn to identify, manage, and slay one's inner dragons that we, over time, have given birth to inside our souls by falling under the influence of the opposing forces. A seeker, therefore, needs to understand the difference between cosmic thinking, permeated by the spirit of Christ and brought to us by Michael, and cold, lifeless materialistic thinking.

> "Now Ahriman appropriated Intellectuality to himself in an age when he could not make it an inner reality within him. It has remained in his being as a force, utterly detached from anything of heart or soul. Intellectuality pours forth from Ahriman as a cold and freezing, soulless cosmic impulse. Those human beings who are taken hold of by this impulse bring forth that logic which seems to speak for itself alone, void of compassion and of love, which bears no evidence of a right, heartfelt, inner relationship of soul between the human being and what he thinks and speaks and does. In real truth it is Ahriman who speaks in this kind of logic.
>
> But (the Archangel) Michael has never appropriated Intellectuality to himself. He rules it as a Divine-Spiritual force while feeling himself united with the Divine-Spiritual Powers. And when he pervades the intellect it becomes manifest that the intellect can equally well be an expression of the heart and soul as an expression of the head and mind. For Michael has within him all the original forces of his Gods as well as those of man. Consequently, he does not convey to the intellect anything that is soulless, cold, frosty, but he stands by it in a manner that is full of soul and inwardly warm.
>
> *When man seeks freedom* without inclining towards egoism — when freedom becomes for him pure love for the action which is to be performed — then it is possible for him to approach Michael. But if he desires to act freely and at the same time develops egoism — if freedom becomes for him the proud feeling of manifesting *himself* in the action — then he is in danger of falling into Ahriman's sphere.
>
> The Imaginations we have just described shine forth from a man's pure love for the action (Michael), or from his own self-love in acting (Ahriman)."[106]

Dr. Steiner revealed that, conversely, there exists a group of beings who collectively unite under a single leader known as "Lucifer". Steiner stated in his lectures that Ahriman, and not Lucifer, is closer to the contemporary perception of "Satan" and the "Devil". Ahriman is the equivalent of Goethe's Mephistopheles. The traditional theological conceptions of Lucifer as a being who lives beneath the earth as a mighty red devil with hooves, horns, a pitchfork, and a tail are illusory. He is,

[105] Steiner, Rudolf. The Planetary Spheres and Their Influence on Man's Life on Earth and in Spiritual Worlds, Lecture 5, London, November 16, 1922.

[106] Steiner, Rudolf. Anthroposophical Leading Thoughts, GA 26, 9. The World-Thoughts in the Working of Michael and in the Working of Ahriman. The parenthesis is the author's.

in fact, a being of light. While Ahriman drags humanity down towards the earth, Lucifer in opposition seeks to pull humanity away from the earth to another planet, as it were, that is not humanity's true home. On the extreme, Lucifer's influences can lead to fantasies, dreams, unrestrained passions, and illusions that can lead to illness and death.[107] False pride, narcissism, self-indulgence, and self-importance are the result of Luciferic influences. Like Ahriman, Luciferic beings seek to enslave humanity based on a kind of liberation from the Christ influence and the wise guidance of the divine beings of the spiritual hierarchies. Lucifer's goal is to disrupt that alignment and bring humanity exclusively under his domain.

> "The Luciferic principle strives to make every human being independent, to endow the single individual with the greatest possible power."[108] Yet, these beings also seek to rob humanity of our freedom as they "hate human freedom above all else and wish to have nothing to do with it."[109]

"Lucifer" from the sculpture "Representative of Humanity" by Rudolf Steiner and Edith Maryon.

Through Lucifer, the powers of egotism, passions, vanity, self-importance, and independence are amplified. To say that Lucifer makes exclusive use of the passions, however, is not correct. It appears from Steiner's extensive lectures on the subject state that both Ahrimanic and Luciferic beings make use of the passions, or lower instinctual impulses, to suit their own ends depending on the conditions and needs of the moment. Perhaps one could say that instinctual impulses arise from the earth, through self-preservation and the base needs of purely physical reproduction, while the passions, through egotism, influence one into a state of perversion, narcissism, and decadence. People are flung from one polarity to the other as these two beings work in collaboration with one another as it suits their goals at any given moment in time.

"Luciferic spirits are also present today and these prefer to attack man from within. They want to generate all kinds of passions, but not the error of the intellect, the error of common reason that we have to struggle with in our present age."[110] "…for all that is imparted in the way of spiritual-scientific concepts refers to the higher worlds, not to the world in which Lucifer aims to stimulate man's interest, not to the sense world alone."[111]

Either group can stir up, exacerbate, and excite the passions, desires, and emotions that have their root in the astral, or feeling, body of the human being in an effort to overheat the blood and

[107] Steiner revealed that health problems, including breathing and digestive disorders, follow one who gives into the passions, as inspired by Lucifer, from one life to the next.

[108] Steiner, Rudolf, The Gospel of St. Matthew, Lecture III, November 23, 1909.

[109] Steiner, Rudolf, Spirit as Sculptor of the Human Organism, Sixteen Lectures Given in Stuttgart, Dornach, The Hague, London and Berlin in 1922, CW 218.

[110] Steiner, Rudolf. The Destinies of Individuals and Nations. Lecture 5, The Nature of the Christ Impulse and the Michaelic Sprit Serving It.

[111] Steiner, Rudolf. The Gospel of St. John. Lecture VI. GA112.

generate imbalance.[112] Dr. Steiner further revealed that these two influences are not inherently detrimental and that they also bring constructive aspects to human evolution. For example, Lucifer brings a conception of the arts and the impulse of individual freedom which, if corrupted, can lead one away from balance and the Christ.

The relationship between these opposing beings and influences is, perhaps, difficult to comprehend in totality as they relate to each other, and the world, in a variety of ways based on the conditions of the age in which we live through spiritual pathways within the human being. In turn, these influences directly affect the individual human being. In centuries past, as Steiner revealed, either Luciferic or Ahrimanic influences were dominant. For example, during the 15th century during the time of Joan of Arc, Dr. Steiner informed us that Luciferic forces were more dominant than Ahrimanic forces. In the modern age, Ahrimanic forces are more prevalent. During the Greek period, Luciferic influences were more prevalent.

The higher beings of the spiritual hierarchies work upon each human being during our sleep and waking state in hidden ways. However, the opposing forces do as well. Thus, it is critical that one learn about the influences of the opposing powers so that one can manage and control them effectively. One must take heed of one's thoughts and activities during the day and how the activities and thoughts of a human being follow at night and recur in the morning. Dr. Steiner provided a path for attaining a higher degree of consciousness, and thus awareness, of what a person encounters during their sleep states and can avoid pitfalls and patterns of self-destructive behavior.

> "A bad man ... whose moral sensibility is very little developed, will carry with him into sleep no pangs of conscience. He will have, spiritually speaking, an open ear for the whisperings of [the demon] Ahriman who makes evil appear good. Hence the quiet and contented sleep of the criminal! The enticement to evil to which man is exposed during sleep is, in truth, exceedingly great, and it can easily happen that in the morning he brings over with him from sleep terrible demonic forces of temptation. There is thus abundant possibility for man to fall a victim to Ahriman during the time of sleep. It has gradually come about that men are so gravely exposed during sleep to the seductions of demonic powers, which make evil appear good. The fact is, we are living today in a time that is bringing us to a certain crisis in evolution. It behooves men to arm themselves against the powers of evil that approach them when they fall asleep."[113]

So, Ahrimanic and Luciferic beings are viewed properly as spiritual beings that, when identified and managed properly, bring forth certain constructive forces which, on the extreme, can lead to destructive impulses. For example, explosions of passion and temperament are connected either to Luciferic or Ahrimanic impulses and give rise to physical disorders and illnesses which will follow into subsequent incarnations. While Ahriman would prefer that humanity remain permanently bound to the physical earth, Lucifer would prefer that souls do not incarnate into the physical plane, which is

[112] Refer to the lectures and writings of Rudolf Steiner regarding the sheaths, or layers, of the human being of which the astral body, or sheath, is the source of the feeling aspects, instinctual drives, and passions of the human being that must be purged, and transformed, by the aspirant on the path of the Holy Grail. Dr. Steiner revealed that the lower influences, which reside in the astral body, were instilled in human beings eons ago through the Luciferic powers.

[113] Steiner, Rudolf. Man's Life on Earth and in the Spiritual Worlds.

the dominion of Ahriman. So, while in Ahriman lies the error of thought, in Lucifer lies the "erring of the will."[114] Lucifer can incite the emotions, feelings, and the blood to be inflamed that can inspire bursts of egotism and the fiery passions. The quest for egotism and power, for example, in whatever field of activity it finds expression, is a result of Luciferic influences. Therefore,

> "…we have thus around us in our earthly environment two hosts of beings; one in the air, that wants to make man moral but to lift him away from the Earth, and then we have also, immediately below the surface of the Earth, the Ahrimanic beings who want to draw man down and fasten him permanently to the Earth…"[115]

> "Lucifer is the power that stirs up in man all fanatical, all falsely historical forces, all that physiologically tends to bring the blood into disorder and so lift man above and outside himself. Ahriman is the power that makes man dry, prosaic, philistine — that ossifies him and brings him to the superstition of materialism. And the true nature and being of man is essentially the effort to hold the balance between the powers of Lucifer and Ahriman; the Christ Impulse helps present humanity to establish this equilibrium."[116]

> "This Luciferic tendency is in keeping with the cosmic order in the realms in which there should be happenings that are free. And Lucifer is there the competent spiritual helper of the unfolding of humanity. Without his assistance freedom could not enter into the human life of spirit and soul which is built on the foundation of the calculable bodily nature. But Lucifer would like to extend this tendency to the whole Cosmos. And in this, his activity becomes a conflict against the Divine-Spiritual order to which man originally belongs."[117]

So, through Dr. Steiner, we gain profound insights into the true nature of the spiritual worlds in the modern age and one can form a balanced and informed perspective of the opposing forces. These forces cannot be destroyed but only identified, managed, and regulated in our daily lives. Once managed, these polarized forces can be overcome and utilized in a human being's experience constructively. If the influences of these beings grab hold of us in flashes of unawareness as exacerbated by the conditions upon which one is born into the world, we can become servants of their self-interest and fall into error thus facilitating illness, death, and redemptive karma. Only through education and knowledge of these beings can one begin to manage their influences and thus achieve healthy transformation and balance.

While both groups provide necessary and constructive influences to humanity, they exist in the field of polarities and thus attempt to steer humanity into behaviors and activities that ultimately serve

[114] Steiner, Rudolf. The Planetary Spheres and Their Influence on Man's Life on Earth and in Spiritual Worlds, Lecture 5, London, November 16, 1922.
[115] Ibid.
[116] Steiner, Rudolf. The Ahrimanic Deception. Lecture, Zurich, October 27, 1919. By "Philistine", Steiner may mean a person who wishes to remain static and not change or transform. It should be confused with a biblical term. In addition, it should be considered that not all Luciferic or Ahrimanic influences are inherently negative. These influences become negative only when they work against the appropriate transformative impulse for humanity at any given moment in time or a human being becomes exacerbated by them and falls out of balance.
[117] Steiner, Rudolf. Anthroposophical Leading Thoughts, GA26, 15, Heavenly History - Mythological History - Earthly History. The Mystery of Golgotha.

their own aims to the extreme. They do not exist or work in a balanced way nor do they seek to promote balance for humanity. They, rather, seek to enslave humanity. Attempts to attribute the manifestations of evil expressions, such as Nazism, to purely psychological foundations is an Ahrimanic deception. The Christ, as the redeemer of humanity, provides a path for this balance and an awareness of the proper constitution of the human being given the various influences that bombard us from one moment to the next, one experience to the next, and one life to the next.

The battle for the human being's soul is disregarded at our peril. Ignoring the existence and influences of these beings inevitably compels one to fall into traps, mistakes, and snares. While the divine higher beings who oversee humanity continually intercede on our behalf, it is up to each human being to motivate ourselves, take the initiative, and learn about the influences of the opposing forces to manage, control, and channel one's activities, thoughts, and deeds properly.

> "…a fearful war is waged all the time between the air-fire beings (Lucifer) and the earth-water beings (Ahriman); they fight to get possession of man. And it is important that man should be aware of this war that is perpetually being waged for him; he must not be blind to it."[118]

Yet, these opposing powers sometimes work collaboratively to achieve a certain aim. While one wants to possess the ego of the human being, and carry it away to another home, as it were, the other wants to take possession of whatever remains.

> "If Rome had developed in such a way that a great all-embracing mechanized empire had arisen, it would only have been habitable for egoless human beings… Lucifer wants to take men's souls away and found a planet with them of his own. Ahriman has to help him. While Lucifer sucks the juice out of the lemon, as it were, Ahriman presses it out, thereby hardening what remains. This is what he tried to do to the civilization of Rome. Here we have an important cosmic process going on — all due to the intention and resolve of Luciferic and Ahrimanic powers. As I have said, they were disappointed. They have continued their efforts, however, and our fifth post-Atlantean age has yet to learn how strong these attacks are."[119]

The results of the influences of the opposing powers do not end in the physical world. In an astounding observation, based on an expanded form of supersensible perception that only a genuine spiritual initiate has attained, Steiner revealed that the Ahrimanic powers seek to create a subrace of slave beings who are attached to the physical world by manipulating human beings during life into severe habitual lowly behaviors. One of their goals is to bind humanity to a supersensible existence connected solely to the physical earth where human beings would be permanently chained and thus not able to achieve proper and divine transformation at the end of the earth's lifecycle. Dr. Steiner revealed that when Ahrimanic beings successfully influence human beings into a dissolute life governed by the passions and crude instincts, then they make use of the spiritual outcomes of that activity in a disturbing and tangible way.

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[118] Ibid. This is an abridged quote. Parenthesis is the authors.

[119] Steiner, Rudolf. Inner Impulses of Evolution, The Mexican Mysteries, The Knights Templar. GA 171 Lecture 2. The Influence of Luciferic and Ahrimanic Beings on Historical Development. The clear Perception of the Sensory World and Free Imaginations as the Task of Our Time. Genghis Khan and the Discovery of America. September 17, 1916. Dornach. This is an abridged quote.

> "Suppose a man has strong and rude instincts. These beings (Ahrimanic) will clutch at his instinctive nature and seize hold of it. The man then falls victim to the Ahrimanic powers. He is completely given up to his passions and leads a wild and dissolute life. When a man has in this way become a prey, during his earthly life, to the Ahrimanic powers, then these powers will be able to hold on to his instinctive nature and tear it out of him after death. There exists already on the Earth a whole population of beings who have arisen in this way. They are there, in the elements of earth and water, a sub-human race."[120]

It is utterly terrifying for any human being with a moral conscience to consider that a person can leave behind living traces of one's lower self, and past deeds, after death as a *living being*. To defeat these truly perverse activities, the higher beings who support the Christ, and the spiritual hierarchies, actively combat evil influences through love, light, and knowledge. It is achieved through the conscious path of self-purification at the soul level. With time, effort, and patience, one can strengthen the will and spiritual shield of our being to take only that which is useful and appropriate at any given moment. We can build resistance and utilize the influences of the opposing beings through the knowledge of the spiritual world brought to us by the Christ, Michael, and the great leaders of humanity so that we can become impervious and resilient to hostile forces and influences that seek to paralyze and destroy us.

> "To this day there has been much talk about Christianity and the Christ impulse, but man has not yet gained a clear understanding of what the Christ impulse has brought into the world as the result of the Mystery of Golgotha. Certainly, it is generally admitted that there is a Lucifer or an Ahriman, but in so doing, it is made to appear that from these two one must flee, as if one wished to say, "I want nothing to do with Lucifer and Ahriman!" — In yesterday's public lecture, I described the way in which the divine-spiritual forces can be found. If these forces did not want to have anything to do with Lucifer and Ahriman, either, the world could not exist. One does not gain the proper relationship to Lucifer and Ahriman by saying, "Lucifer, I flee from you! Ahriman, I flee from you!" Rather, everything that man has to strive for as a result of the Christ impulse must be seen as similar to the equilibrious state of a pendulum."[121]

Thus, the opposing forces are perpetually active and seek to create, foster, and find new and innovative ways to disrupt, corrupt, and steer humanity away from the Christ, Michael, and our appropriate transformative path. They inspire and utilize illusions that are fostered through the inner forces of thinking, feeling, and willing. Thus, from an inner perspective, eruptions of negative and lower emotions and impulses are quite real, yet the human being should never be compelled to act upon them. The influences of the opposing beings inspire and exacerbate the vices of the human being which are amplified by things such as substance abuse, intolerance, obesity, anger, rage, violence, alcohol, drug, and sex addiction. By seeking out genuine knowledge about the Christ, the spiritual hierarchies, and the opposing forces in a genuine and informed manner, we can thus be well-armed and achieve a balanced path.

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[120] Steiner, Rudolf. Planetary Spheres and Their Influence on Man's Life on Earth and in the Spiritual Worlds. V. Luciferic and Ahrimanic Powers Wrestling for Man, November 16, 1922, London.

[121] Steiner, Rudolf. Christ in Relation to Lucifer and Ahriman. Linz, May 18, 1915. The comment "yesterday's lecture" refers to Supersensible Perception and Its Strengthening Soul-force in Our Time of Destiny.

Sometimes the opposing powers collaborate but more often than not they work at cross-purposes. Dr. Steiner revealed that the temptation of Christ, for example, was not undertaken by one being known as "Satan", but rather by the two opposing beings.[122] Steiner revealed that Christ-Jesus was able to identify each of these beings according to their true natures and therefore address and combat them properly. It is important to consider that opposing beings are higher beings who live within the eternal. They do not expire as human beings do physically. They work through human beings in our consciousness and soul impulses. If a human being allows themselves to be polarized in her or her lifetime, then those influences will follow into the next and thus continue forward as a recurring aspect of one's being in the next lifetime.

Thus, the opposing beings, or entities, stand against the Christ and the higher divine beings who work on humanity's behalf. The opposing beings stand as veritable kings, and leaders, above hierarchies of lower beings who serve them diligently, loyally, and vehemently. The opposing beings are as ancient as the world and have mastered the art of illusion, deception, and the insidious paths upon which humanity can best be led astray, most of which we are not aware of or are taught to observe properly through traditional education.

As Steiner revealed several times in his lectures, the reaction or disposition to avoid discussing spiritual topics is often the influence of the interference and influence of Ahrimanic beings who wish to instill in humanity a resistance to spiritual experience, ideas, and discovery based on fear and anger. Ahrimanic influences compel one to mock the spiritual worlds. Dr. Steiner sometimes referred to these mischievous beings as "anti-Michaelic" spirits who try to influence us to remain silent, be fearful, or repel away from spiritual ideas, experiences, and relationships.

To understand the true nature of the Christ, Michael, and the guiding beings of humanity, who seek to pursue an informed path that leads to a productive transformational goal based on genuine knowledge; not hypothesis or theory. Dr. Steiner brought us a path, and knowledge, as a part of a mission of the Christ and Michael. Through that curriculum, as it were, we can pursue a deeper study and find a path to perception that guides us forward in an intelligent way.

I recommend reviewing the extensive books and lectures of Rudolf Steiner, Dr. Ita Wegman,[123] and the leading members of the early Anthroposophical Society who wrote insightful works on the task of the Christ and Michael in the modern age. The Archangel Michael, as the "Fiery Thought King of the Universe" brings a critical task for humanity at the current moment of history. He guides and watches over all seekers on the genuine spiritual path who seek initiation. And for all the evil that the opposing forces wreak upon humanity, these effects are continually transformed by the divine higher beings, as led by the Christ, for the betterment and transformation of humanity.

> "In the interworking between the earthly and spiritual worlds the destinies of men are continually being wrenched from the pinions of Lucifer and the claws of Ahriman, for verily the gods are good! The unrighteousness originating from the activities of Lucifer and Ahriman behind the scenes of existence is led by the good gods into the path of righteousness again and the karmic connection is finally lawful and good.

[122] Refer to The Fifth Gospel and Christ in Relation to Lucifer and Ahriman lecture series by Rudolf Steiner.

[123] Refer to Dr. Ita Wegman's work. On the Work of the Archangel Michael originally published as Aus Michaels Wirken in German for a deeper study of Michael's task. There are also a series of lectures concerning the Archangel Michael's task and role in humanity delivered by Rudolf Steiner.

> "For on looking into the background we perceive the karma that is woven between one human soul and another during the life between death and rebirth; we perceive how human souls work together with the Beings of the higher Hierarchies. We see, too, the activities of the Luciferic and Ahrimanic powers. Within the living organism of gods behind the organism of the earth we perceive the justification for this intervention by the Luciferic and Ahrimanic powers; we realise that Lucifer and Ahriman play an essential part in the deeper, spiritual ordering of the world. But although this necessity becomes evident to us, we must nevertheless often stand aghast at the way in which Luciferic and Ahrimanic influences penetrate into the earthly world."[124]

In conclusion, Ahrimanic and Luciferic influences over time have brought benefits to humanity but they primarily serve a role that opposes balance through the Christ, Michael, and the spiritual hierarchies and, as a result, have exercised a certain influence in varying ways, and intensities, upon humanity. These relationships change during the post-death experience, but while a person is incarnated in the physical world, the opposing forces act in a corruptive manner that must be managed and turned into good. Thus, as Dr. Steiner revealed, the opposing powers wish to thwart the progress of mankind by bringing things ahead too soon, delaying things, or throwing things off track.

Lucifer wishes to lead human beings away from Earth where he can be their new God and enslave them. Ahriman wishes to dominate whatever remains in the physical world of the earth and bind men to it forever. The Christ, through Christ-Jesus, the Archangel Michael, and those higher beings who serve Christ's mission, show humanity the right path by leading us into balance, redemption, and proper transformation. They are forever correcting for the activities of the opposing powers while allowing the opposing powers to play a vital role in the divine plan of evolution but the human being must fight the battle with our inner dragons for ourselves.

[124] Steiner, Rudolf. Karmic Relationships Volume II, Lecture XVI, May 30, 1924, Dornach. This is an abridged section and the two paragraphs quoted do not follow each other in the lecture.

Aspect 5: Reincarnation and Karma[125]

> "The law of Karma does not throw light upon abstract riddles of the universe, but upon problems which we actually encounter in life at every step. Is it not a real life-riddle when we see that one human being is born in misery and poverty, apparently without any fault of his own, and that the finest gifts which lie concealed within him must atrophy owing to the social condition into which life has placed him? We must often ask ourselves in life: How can we explain the fact that an apparently innocent man is born in the midst of misery and pain, whereas another man is born without his merit in surfeit and wealth, surrounded at the cradle by those who tenderly love him? These are problems which modern superficiality alone can ignore."[126]

The ongoing process of spiritual transformation for humanity, and the human being, is not a blind process of coincidence, chance, or "luck". This necessary process is an ongoing process that is overseen by higher divine beings, including our guardian Angels, and it is interwoven with the forward momentum of time. The inner secrets of reincarnation, which is far more complex in human terms than people who have accepted its operative reality are aware of, is a transformative impulse that emanates out of the will and oversight of divine higher beings, led by Christ-Jesus, who oversees human development over time. One's name and physical form are temporary but the soul, as our eternal self, continues.

Thus, we are destined to transition out of a physical body, yet the soul-spiritual mission continues through the process of birth, life, transformation, death, transformation, and rebirth.[127] Consciousness, the soul, and the human heart transform gradually. Life continues. All beings, whether they are incarnate or discarnate, exist in a state of growth, change, and movement. Love, design, and activity, through the revelation of the Christ, is the binding element that created, informs, sustains, and transforms human beings and the world.

> "Reincarnation is by no means such a simple process in the evolution of humanity as a certain easy-going way of thinking likes to assume. It is, of course, a fact that man incarnates again and again, that the innermost core of his being appears over and over again in new incarnations; it is also true that there is a causal connection between earlier and later lives. Moreover, there is the law of karma which gives expression to this causal connection. But over and above all this there is something else which is essential for understanding the historical course of the evolution of mankind. The course of human evolution would have been quite different if nothing except the causal connections

[125] Rudolf Steiner lectured extensively on the nuances and reality of reincarnation and karma revealing many of the hidden complexities at work in human activity. The concept is simple enough to understand, but the mystery of reincarnation is not a simple or mechanical process and thus requires a cautious and diligent study. Refer to Rudolf Steiner's lecture series The Principle of Spiritual Economy and Karmic Relationships. Because the substance of this book deals extensively with karma and reincarnation, this section has been shortened.

[126] Steiner, Rudolf. Theosophy and Rosicrucianism, GA 100, Lecture VII, The Law of Karma. Kassel, June 22, 1907.

[127] "In the epoch of the Consciousness Soul (which began in 1413AD) we must develop a sense that the external events of history are subject to birth and death, and that, whatever we create, be it a child's toy or an empire, we create in the knowledge that it must one day perish. Failure to recognize the impermanence of things is irrational, just as it would be irrational to believe that one could bear a child which was entitled to live on earth forever." Steiner, Rudolf. From Symptom to Reality, Lecture 4.

> between one incarnation and the next, or between the earlier and the later incarnations of the human being came into consideration. Other forces of great significance intervene perpetually in human life, in every incarnation, to a greater or lesser extent, and use the human being as an instrument. This applies particularly in the case of leading personalities in history. Hence it follows that purely individual karma is modified through the successive incarnations..."[128]

Thus, the spiritual transformation of the individual and the world occurs only over long periods of time by way of the working operative principle of reincarnation, karma, and repeated earth lives. This mysterious process leads to redemption, growth, and development but, as we all know and have experienced, each person is born with a form of amnesia having passed through a process of change that none, but the few, truly understand. The core premise and essence of this operative principle that binds one life to the next is karma. Karma is more than a simple process of "cause and effect" although that aspect is a foundational element of karmic relationships and circumstances.

The process of reincarnation is interwoven with an immutable moral aspect that binds people together based on divine spiritual laws and principles. Karmic fulfillments are based on the free will and choices of the individual who are aided and influenced by higher beings who work for or against our proper transformation. Understanding the laws of karma will inevitably lead a seeker to clues regarding one's karmic history and allow one to plan for the future. The study of karma and reincarnation is a critical aspect of the path of spiritual discovery of the laws of the universe that directly affect everything that we have become and shall be in the future.

> "What is the connection between a preceding and a subsequent life? We should clearly bear in mind that everything which we experience as inner effects of external events — joy or pain over things which we encounter in life — that all this has an influence upon our future lives."[129]

Each lifetime is connected by the strands, through deeds, thoughts, feelings, attitudes, and dispositions, from former lifetimes that are influenced by the conditions of the environment in which we are born. The world changes from one century to the next and so does the character, and consciousness, of the individual human being. What was once possible of being, or becoming, say hundreds of years ago may not be possible today. In other words, a leader, poet, or literary master may not reincarnate as such in today's world having pursued a new path in accordance with his, or her, task, mission, and destiny.

The karma of the individual that has led to a certain constitution of soul is utterly unique from one person to the next. Human beings can live hundreds, and perhaps even thousands, of lifetimes. To my knowledge, there is no limit as to the number of incarnations that a human being can live. There are missions to be considered, threads of relationships that dovetail over time, and the unique nature of the human soul. However, as Dr. Steiner revealed, the process of reincarnation will end at a far-distant point in human evolution.

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[128] Steiner, Rudolf. Occult History, Lecture 3, Stuttgart, December 29, 1910.

[129] Steiner, Rudolf. Theosophy and Rosicrucianism, GA 100, Lecture VII, The Law of Karma. Kassel, June 22, 1907.

For example, Buddha revealed that he lived some 555 or so lifetimes before becoming "Buddha" which is a high state of spiritual attainment. Steiner confirms that Buddha did not return to a physical body after his death and now works exclusively from the spiritual worlds and is a critical influencer in humanity's transformation. The perception and understanding of one's past lives are a key aspect of the genuine spiritual seeker's path that unfolds gradually over time only with the help of the initiates, our guardian Angels, friends, and teachers who work through the Christ by way of the spiritual worlds.

Each prior lifetime is characterized by a similar physical experience as our current lifetimes although the specifics of the form, consciousness, conditions, and circumstances are unique and different and vary greatly the further that one goes back in time. The physical form changes, including race and gender, although Dr. Steiner revealed that similarities between one lifetime and the next can be seen in the brow, disposition, and the eyes. The physical form can change drastically but the character, inner disposition, and often the affectations of an individual typically manifest in a consistent manner.

> "Between two successive incarnations of an individuality, there may be little outer resemblance; the significance lies in the inner nature and character. This is a difficult idea for our contemporaries to grasp…when such a lack of insight is in evidence, there will be little understanding of how outwardly different individuals can be in two successive lives on Earth, although the same fundamental impulse is at work in both."[130]

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Embedded in the continuity of prior lifetimes is a consistent theme that one is personally interwoven into the fabric of humanity, the world, and the cosmos by way of one's thoughts, deeds, outcomes, and movements over time. One observes on this journey that an individual necessarily takes responsibility for one's self and how the unique aspects and relationships of prior lifetimes have contributed to our current environment. Each of us must learn to confront and transform our unique lowly aspects that lead to redemptive karma including pride, vanity, egotism, dishonesty, holding grudges, vengeance, and other destructive habits. Through our redemptive karma, we are forced to confront, oftentimes through painful experiences, the outcomes of the past through events, other people, and ourselves.

Our thoughts, deeds, and attitudes are interwoven into our destiny and the cosmos. The experiences and effects of our prior lifetime are reflected back upon us after we pass through the gate of death during the in-between life period and then recur again in a subsequent lifetime. These nuances that occur through thought, deeds, and actions produce dispositions, illness, susceptibility to disease, one's physical form, and the circumstances of our environment. Thus, Dr. Steiner revealed that each human being relives their karma incurred from the prior lifetime twice. This process is conducted with the assistance of higher beings in the spiritual worlds including one's guardian Angel and the Christ.

Of all of the ideas, topics, and themes that I have encountered on reincarnation while attempting to unravel its Mysteries, I believe that the most important overarching element that binds, drives, and connects humanity is the spiritual quality of love and transformation. It is very clear to me, through the wisdom of hindsight, that the process of transformation is about the journey from birth to becoming, unfolding, and fulfillment. A significant transformation occurs between death and rebirth

[130] Steiner, Rudolf. Karmic Relationships, Volume VI, Lecture 5. Stuttgart. April 9, 1924.

as the soul passes through purgatory or "kamaloca", which according to Dr. Steiner lasts approximately 1/3 of the duration of a person's life, and the expansion, and then contraction, of the human soul as it expands into the universe and returns for a new birth. The core premise is the quest and attainment of balance and proper transformation.[131] But the process of transformation through repeated earth lives is not a blind process of rude awakenings and pure causality in a materialistic sense although simple rules do typically govern the process. For example, one who is intolerant of another race will be compelled to reincarnate in that race. One who persecuted a group of people will be compelled to reincarnate within that same group of people as someone who, in turn, finds him in a position of vulnerability and potentially persecution. An entire body of study has been dedicated to understanding the spiritual causes of physical illnesses which Dr. Steiner also provided penetrating insights on.

Within this process, however, is a stream of the development of consciousness which is acquired through experience. The movement of a soul is determined by its history and its decision to seek out a path that is in alignment with true spiritual ideas, principles, and values. Compassion and grace are infused in the karmic process. All beings, whether they are incarnate or discarnate, exist in a state of growth, change, and movement. The highest expression of love, however, in the best sense is the binding element that created, guides, and transforms human beings and the world.

These aspects of the human struggle are necessary opportunities, gifts, and the means of the maturation, and growth, of the human soul. The nature of karma, the influences that were brought about by higher beings and the opposing forces in a person's life, and the mission that each soul volunteered to take on before being born, are essential truths of each person's life. We can discern how every thought, deed, and feeling carries forward into future lifetimes as a disposition and circumstance which follows from past lives while living, in a healthy way, in our current environment. One of the goals of life is the attainment, and adoption, of higher spiritual principles in one's life through deeds, thoughts, and words. We are driven by karma, yet each person is defined by decisions, necessity, and free will.[132]

> "If we think of this Law of Karma in the right way, as the connection between cause and effect, applying it not only to physical life here on earth between birth and death, but also to the life in the spiritual world, we shall find that this very law of Karma becomes a torch which illuminates our own life. Insight into the law of Karma not only gives us a deep intellectual satisfaction, but it also profoundly satisfies our heart and soul and gives us the right understanding of our relationship to the world. More and more you will realize its deep significance and that only a true insight into this law of Karma enables you to mould your life harmoniously in regard to your environment."[133]

[131] Here is a reference point for esoteric study: the image, or symbol, of the Raven as the symbol of the first stage of spiritual initiation in the Middle Ages. Seeing this image in one's dreams, or spiritual experiences, may be a sign of spiritual growth and transformation. "The first stage is attained when a man's ordinary feeling and thinking is raised to a higher level, where knowledge of the Spirit is attained." Steiner, Rudolf. The Festivals and Their Meaning – Christmas, Chapter 1. The Christmas Festival: A Token of the Victory of the Sun. Dec. 24, 1905.

[132] Countless works and studies exist that consider and contemplate reincarnation, especially as case studies conducted through first-hand experience and hypnotic regression, but very few provide the deeper spiritual facts and insights on the manifestations and true laws of karma beyond cause-and-effect relationships. Refer to Dr. Rudolf Steiner's lecture series Karmic Relationships and Occult Science an Outline for further information.

[133] Steiner, Rudolf. Theosophy and Rosicrucianism, GA 100, Lecture VII, The Law of Karma. Kassel, June 22, 1907.

With regards to gender, there is a karmic cadence for most people to incarnate as the opposite gender in a regular cycle based on the unique karmic history, and mission, of the individual. That rhythm is unique for each person; thus, one should be careful not to rush to assumptions because of the political environment in which we live in the 21st century. However, everyone's path is unique and, in spiritual terms, we must learn to rise above ideas such as gender and race to a holistic spiritual view of humanity as a cohesive whole. We are human beings first, carrying the majesty of the human spirit within us, above all other things. An egotist will become an even greater egotist. Someone who embraces constructive attitudes, and habits, will expand and grow in the next incarnation. Past-life studies conducted under hypnosis by a variety of researchers who have shared their findings publicly have revealed unique patterns of gender change over time but with no law, or formula, that has any meaning for predictability. Some have alternated between genders in a perfectly balanced way from one incarnation to the next while others have unique cadences.

While various psychologists and researchers have tried in vain, perhaps, to develop models for these studies there is no reliable consistent algorithm to be discerned. For these observations, we need the insights of a genuine initiate such as Dr. Steiner. This is because each human being follows an individualized path. Due to the unique requirements of each individual and the art of the human being which varies from one soul to the next as each experience builds upon the one before it, a forensic predictive model that applies to the whole will never produce meaningful insights.[134]

Reincarnation over time leads to outcomes, but what? First, it leads to the redemption of one's karma, or "Samskara", which takes a soul to a point where he or she may, or may not, need to reincarnate again. Second, it leads to transformation of the human soul over time such that it may reach the proper spiritual point of development.

> "Buddha was able to say: At birth, the human being brings with him, in his Linga Sharira, everything it contains from his former incarnations; it is inscribed there everything of which man, in the present epoch, knows nothing and over which spreads the darkness of ignorance, although it asserts itself as the 'thirst for existence', the 'craving for life'. In what is called the 'craving for life', Buddha saw everything that comes from previous incarnations and drives man to long avidly for enjoyment in the world, so that he does not merely move through the world of colors, tones and other impressions, but yearns for this world. This force exists in man from previous incarnations. Buddha's pupils called it 'Samskara'.
>
> But man's endeavours should be directed, not towards retaining the habits, proceeding from Samskara but towards acquiring those that gradually become his own as the result of right views, right judgment, right speech, and so on. These are the *right habits*.
>
> The Gospel of St. Luke contains Buddhism in a new form, as though springing from a fountain of youth; hence it expresses the religion of compassion and love in a form comprehensible to the simplest souls. We can read what the writer of the Gospel of St. Luke has woven into the text of his Gospel, but still more is contained in its depths. Only

[134] One must be careful here and not rush to generalizations. Certain personalities in history who are perceived in modern times as being the epitome of the male archetype in an egotistical sense do, in fact, also incarnate as female.

> part of what appertains to the scene of Jesus in the temple could be described today and even greater depths of this mystery have still to be explained. Light will then be shed upon the earlier as well as upon the later years of the life of Jesus of Nazareth."[135]

Thus, through deliberate conscious effort, and the informed path of an initiate, one can achieve proper transformation over time. The Buddha's Eightfold Path, which was also taught by Dr. Steiner, enables one to walk an informed path leading to spiritual health throughout life. For people who have embraced a structured path, seekers tend to lead isolated lives. In the old manner of things, some were celibate or incarnate without a need, or desire, for intimate relationships. Thus, the matter of gender change for a particular soul becomes a point of necessity, and preference, based on karmic histories and soul dispositions. All of these aspects are managed, and designed, by the Guardians of karma who work within the spiritual hierarchies on behalf of each individual. For example, Dr. Steiner regards the higher beings who live within the Moon sphere, which he described as a fortress in a spiritual sense, are intimately connected to humanity's karmic records.

> "…the Beings who were once the great primeval Teachers of humanity are connected with man's karma; it was they who brought the ancient wisdom to mankind. They did not live on the earth in physical bodies but in etheric bodies, and at a certain point of time they departed from the earth to establish their abode in the Moon; and there we encounter them during the first phase of our life between death and a new birth. These are the Beings who engrave a record of men's karma into the cosmic ether, in an unerring script of soul-and-spirit."[136]

> "What is behind the outer surface of the Moon, in the innermost sphere of the Moon, is significant above all in its *spiritual* aspect. The spiritual Beings peopling this innermost sphere of the Moon are Beings who shut themselves off in strict seclusion from the rest of the universe. They live in their Moon "fortress".[137]

So, karma is recorded, people incarnate, and pass-through various membranes and portals of experience which lead to new forms and experiences. To avoid being cast adrift on the winds of time in an uninformed way, one must embrace an informed path of transformation that can follow, and enable, attributes and dispositions that will follow us, in an informed way, from one lifetime to the next within the context of one's individuality. This knowledge will enable sound decision-making. Following a genuine spiritual path of initiation, as described by Dr. Steiner, can lead one down the path of change in an expedited way.

Thus, each of us carries a soul-record, which is unique and is interwoven in our current and future incarnations. Our paths interweave with other individuals, different cultures, races, genders, and venues over time. In this structured spiritual tapestry of fulfillments and creation, which is a science and an art managed by the Christ, through Christ-Jesus, the divine beings of the spiritual hierarchies, and the collegium of the initiates, we continuously refine and mold ourselves as we undertake soul missions, tasks, and objectives. We lead many repeated earth lives.

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[135] Steiner, Rudolf. The Gospel of St. Luke, GA 114, Lecture Three, September 17, 1909, Basel. This is an abridged quote. Buddha, and Dr. Steiner, talked about Eightfold Path for healthy living and development.
[136] Steiner, Rudolf. Karmic Relationships Volume II, Lecture XVI.
[137] Ibid.

Aspect 6: The Akashic Records

Thus, the spiritual law that governs and threads birth, life, death, and rebirth together is karma and destiny. The entire soul-history of each individual is contained and preserved within a universal substance that is discerned only through spiritual perception. It is observed, and interwoven, in one's experience as we pass from death to rebirth as we once again become a part of the universe and prepare for a future lifetime. This substance is universal. In the spiritual worlds, there is a comprehensive spiritual library and great hall of history that contains the all-inclusive history of actions, thoughts, feelings, and deeds of every soul in the universe. It exists only as a construct in the spiritual worlds but it is perceivable by those who develop an ability to expand their consciousness in such a way to "read" from it. The true causes of one's life, the world, and the cosmos can only truly be achieved through an expanded form of spiritual perception.

Our spiritual lineage is an ongoing book for each of us. It is the summation of one's comprehensive soul-history that includes all of the cause-and-effect relationships that each of us has carried within our souls through *each* of our lifetimes. Each person has a "book" in the Great Hall of Records. By gaining access to the great hall of records, true spiritual insights and facts about human history, and the universe, can be attained. Dr. Rudolf Steiner is an example of someone who could consciously and accurately read the individual as well as the history of the world and the cosmos, through the universal substance. Other seekers and teachers such as Edgar Cayce and Madame Blavatsky discovered paths to the records and published their findings thus revealing aspects of karma, humanity's cosmic history, relationships, circumstances, illness, dispositions, and other nuances of karmic relationships. In the modern age, a path to the sacred knowledge contained therein has been made available, albeit in limited form, through hypnosis.

The terms "Hall of Records", "Akashic Records", "Cosmic Script", the "Secret Doctrine", and "Akasha-Essence" are synonymous terms that describe the same construct.[138] References to "books" and "records" can be found in several religious contexts. For example, the Christian Bible in various places speaks of the "Book of Life" where the records and deeds of the world and humanity are retained.

> "And he saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."[139]

Contemporary historical studies are not capable of providing the truest insights into history which necessarily lack a spiritual framework. In historical terms, these exoteric studies provide some insights into historical events but are also frequently flawed. Dr. Steiner, and all initiates, revealed that the Akashic Records are the ultimate source of information regarding the history of the cosmos and humanity. The Akashic Records allow one to achieve an objective review of a historical event from all perspectives including karma, the inner states of people, the spiritual forces at work, and otherwise hidden dispositions of the human being and the world.

Understanding the true nature of historical events, and people, is a multi-dimensional experience. Pieces, however, are perceived by one on the path as spiritual perception becomes mature. It is

[138] Steiner, Rudolf, Occult Science - An Outline, Part 4, Man and the Evolution of the World.
[139] King James Version, Book of Revelation, 20:12.

something that is achieved beyond the confines of the intellect alone. Historical records at present do not provide us with any genuine higher knowledge and the vast majority are not observed by way of the Akashic Records. Therefore, as Steiner (and others) have revealed, a true historical study can only be done through the Akashic Records and must consider the true, if hidden, aspects that are not necessarily flowing through the mind of a contemporary historian in a conscious way. The pursuit of knowledge in the Akashic Records is the task of genuine spiritual-historical research and can only be pursued in the context of higher ideals.[140]

> "So that, when our spiritual eyes are opened, we can follow the traces and find the spiritual counterpart of everything that has happened in the world. Nothing can happen in the world without leaving such traces. Let us suppose the spiritual investigator lets his gaze wander back to the days of Charlemagne, or to Roman times, or to ancient Greece. Everything that happened in those times is preserved in the trace left by its spiritual prototype, and can be observed in the spiritual world. This kind of vision is called 'reading the Akashic Records. A living script of this kind does indeed exist and can be seen by the spiritual eye.
>
> Thus, when the spiritual investigator described to you the events in Palestine or the observations of Zarathustra, his descriptions are not taken from the Bible or in the Gathas, but what he himself is able to read in the Akashic records. Then, having completed his occult investigation, he turns to the traditional documents — in the present case, to the Gospels — and investigates whether they confirm his results. Thus, the standpoint of occult investigation, as regards traditional documents, is one of complete independence, for which reason such investigation is in every respect competent to judge these documents. But when we meet with the same facts in the traditional documents as we have been able to decipher in the Akashic records, this coincidence proves to us that these documents are true, furthermore that their author could also read in the Akashic records."[141]

For the spiritual initiate and those who have access to the Akashic Records, an accurate and detailed history of what occurred at any given moment of time throughout human history is available, and thus knowable. When reviewing Dr. Steiner's karmic relationships lectures, one should consider that he always spoke from a mature perspective bound by the code of a high initiate. In addition, he was obliged to bring into the three-dimensional world a comprehensive perspective of what he reviewed in the Akashic Records. Thus, he often spoke of the conditions of the age, or historical time, in which certain people lived and historical events occurred. Some of us may have limited access to the Akashic Records through the subconscious and/or spiritual guides and friends who bring us information. Some people, without knowing it, access the records through dreams and psychic recall.

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[140] In other words, spiritual researchers who have access to the Akashic Records will review historical documents and verify if a fact was correct or not. Historical records never take precedence for a mature spiritual-historical researcher.

[141] Steiner, Rudolf. The Gospel of St. John in Relation to the Other Gospels, The Living Spiritual History, GA112, Lecture 2 June 25, 1909. Dr. Steiner here is referring to the Gospels as recorded in the modern bible, thus if one were conducting research on other historical events, one would look elsewhere for validation. In addition, Dr. Steiner here is not referring to the Persian prophet Zarathustra who lived in the 6-7^{h} centuries BC, but rather to the founder of the Sun Initiates who lived in about 6500BC (per Plutarch's hypothesis). Each disciple of the original Zarathustra carried the same name. Refer to Rudolf Steiner's lecture series The Principle of Spiritual Economy, Lecture 1, The Principle of Spiritual Economy in Connection with Questions of Reincarnation: An Aspect of the Spiritual Guidance of Mankind, Heidelberg, January 21, 1909 and From Christ to Jesus, Carlsruhe, October 4, 1911.

Some hypnotic regression therapists have gained access to the Hall of Records but only through their patient's spiritual guides who work on their behalf; albeit knowingly or unknowingly.

In other words, a hypnotic regression therapist working through someone's past lives will not have unrestricted access to the information in the Akashic Records. It is a permission granted by the one who stands as a guardian over the individual in question. Edgar Cayce, for example, gained access to the Hall of Records, which is a sacred construct, by way of a form of self-hypnosis that was the outcome of karma from prior lifetimes when he achieved a high degree of spiritual initiation. However, each time he entered the Hall of Records, he had to obtain permission from a spiritual guardian who granted him access. Even then, only certain details were made available and if someone infringed upon privacy, or the ethical boundary of the Akashic Records, the reading ended quickly with "we are through at present." It is from this living and eternal Cosmic Script that Dr. Steiner, and the initiates, was able to provide details about people's karmic histories as was appropriate for his task.[142] In other words, neither Dr. Steiner nor Cayce brought every nuance and personal aspect of a person's history forward to the public. There are boundaries around what can, and cannot, be revealed. In the final analysis, from a personal perspective, we each need to find a path to discover our individual karma and worry less about someone else's.

For the uninitiated or those who seek out the records with ulterior motives, the risk of exploitation is too great and thus access is restricted. As a result, the information contained in the Akashic Records are a guarded and sacred aspect of spiritual research. The "dead" do, in fact, have limited access to the Akashic Records but not in an unrestricted way. And when they do get access, it is monitored and controlled by one's Guardian Angel as well as a Guardian of the Hall of Records. So, for those of you who dare to consider the notion of entering the Akashic Records to pry on other people's private lives, they will meet with disappointment unless it serves a constructive spiritual purpose for the person in question and those whom that person is connected to.

[142] Refer to Dr. Steiner's Karmic Relationships lecture cycles.

Aspect 7: The Construct of the Human Being

The human being is a spiritual and physical being. We possess both visible and invisible aspects that are revealed only when the veil has been pierced. It is not so simple, however, to view things in terms of religious dogma and understand the facts, and truth, of the human being and destiny. The physical body is complex enough, but beyond it are aspects that are observable only by way of supersensible observation. Dr. Steiner's observations on these aspects are the basis of this summary, thus I shall not refer to his name in front of every sentence. All of the statements contained herein are faithful to quotes from his lectures, articles, and books. Any mistakes are the sole responsibility of the author.

When considering prior lifetimes and fulfillments which lead to aptitudes, attitudes, illness, and human form, it is critical to understand the four central aspects, "bodies", or "sheaths", of the human being according to Anthroposophical vernacular and how these aspects interpolate one another. The four fundamental bodies are the etheric, astral, physical, and ego-I. They are, in fact, separate aspects that comprise a whole. The etheric, astral, and physical bodies possess "organs" and circulatory systems that correspond to the physical organs of the human body. The ego works within all of these aspects purifying and transforming it based on the will, activity, and thoughts of the human being as we work our way through life. They follow us as new configurations, or intensifications, as it were, from one life to the next having been shaped and transformed by the thoughts, deeds, and activities of our former selves.

> "The term "body" must not be confused with a bodily form perceptible to the physical senses. Used in the sense implied in this book the term "body" can also be applied to such forms as soul and spirit may assume."[143]

Each of these aspects interpolates one another and uniquely reflects one's degree of consciousness, and maturity, is at any given moment. Karma, dispositions, attitudes…all of these things are interwoven within these sheaths of the human being and expand, or contract, based on activity and life events. These sheaths are imbued, and reflect, the inner state of activity and the history of each human soul through the experiences, decisions, and deeds which have shaped us into what we are today. Typically, the human being transforms through the holistic experiences of life. However, things change in an expedited way when a conscious decision is made to follow a structured path of spiritual, or human, transformation.

When the path of conscious transformation is undertaken, these sheaths are shaped and transformed deliberately, with an informed body of knowledge, over the course of repeated lifetimes.[144] Correlations are found in the practice of Yoga that originated through the ancient Eastern traditions (Buddhism and India) where holistic healing practices that speak of energy centers, chakras, healing practices, etc. These systems are not all in agreement and the vernacular can shift from one source to the next. Understanding the aspects of the human being, as observed through initiation knowledge, is central to health, balance, and transformation.

[143] Steiner, Rudolf. Theosophy, GA 9, Chapter I: 4. Body, Soul and Spirit.

[144] Refer to Dr. Steiner's foundational texts including Knowledge of Higher Worlds and its Attainment, Initiation and its Results, and The Way of Initiation.

"Think of the etheric body and the astral body together. The astral body, as you know, is the vehicle of all that lives in man as impulse, desire and passion, all that surges up and down in the soul as joy and sorrow, pleasure and pain. The etheric body, on the contrary, is the vehicle that represents and bears within it the more lasting qualities of soul."[145]

The advent of Christianity wrought a great change in the manner of Initiation. Initiation (or transformation of the human soul as a structured process) since the time of Christ-Jesus has not been the same as before His coming. We can only understand this by studying the nature of man and the seven fundamental principles of his being.

(1) The physical body, visible to the natural eye and familiar to science. As a purely physical being, man corresponds to the mineral world; he is a combination of all the physical forces of the universe.

(2) The etheric body. How does it become perceptible? This body somewhat resembles the physical body and yet it is different. It takes on the form of the physical body, extending slightly beyond it. The etheric body is more or less luminous and fluidic. Instead of organs there are currents of diverse colors, the heart being a veritable vortex of forces and streaming currents. The etheric body is the 'etheric double' of the material body. Man possesses it in common with the plants. It is not produced by the physical body as naturalists might be led to believe; on the contrary, the etheric body is the builder of every living organism. In the plant, as well as in man, it is the force of growth, rhythm and reproduction.

(3) The astral body has neither the form of the etheric nor of the physical body. It is an ovoid and extends beyond the body like a cloud, an aura. The astral body can take on all the colors of the rainbow, according to the passion by which it is animated. Each passion has its astral color. Besides this, the astral body is, in a certain sense, the synthesis of the physical and etheric bodies, for the reason that the etheric body always has a contrary character to the sex of the physical body. The etheric body of a man is female; the etheric body of a woman is male. In both man and woman, the astral body is bisexual. In this sense, therefore, it is a synthesis of the two other bodies.

(4) The self — Manas in Sanskrit, Joph in Hebrew — is the intelligent, rational soul. It is the indestructible individuality which can learn to build the other bodies — the 'inexpressible,' the human self and the divine self."[146]

"The mineral kingdom is recognizable in the form of the human being at any given moment; the plant kingdom, as the etheric body, is the basis of his growth, his becoming; the animal kingdom, as the astral body, is the impulse for his unfolding of sensation and volition. The crowning of the conscious life of sensation and volition in the *self-conscious*

[145] Steiner, Rudolf. The Lord's Prayer. An Esoteric Study. Berlin, January 20, 1907. GA96.

[146] Steiner, Rudolf. An Esoteric Cosmology. Lecture IV. Involution and Evolution. May 29, 1906. Paris. The parenthesis are mine.

> spiritual life makes the connection of man with the spiritual world straightway apparent."[147]

The decisions of the ego-I in each of us, and the resulting thoughts and deeds that occur in the physical world, are influenced by the astral body which, in turn, affects the etheric body which, in turn, affects the physical body. It is up to each person to allow the spiritual aspects of the higher self to permeate our being. This is a great challenge in life. The history of each individual is an integrated part of the soul and permeates the human being in a variety of ways. However, certain principles and rules apply to everyone.

The ego-I is interwoven within the etheric, astral bodies, and physical bodies and follows the evolution of the "I" from one lifetime to the next. It is through the ego-I that change is accomplished and transformation occurs. The ego-I, however, is also built up based on our environment which is influenced by karmic variables. The concept of deliberate effort is common sense in the sphere of exercise or body-building because the results are immediately visible, but the same principle also applies to the soul and inner faculties such as thinking, perception, and the control and transformation of one's emotional impulses.

> "When the Initiate has purified his astral body of all animal passions, when it has become wholly luminous (the first phase of Initiation), he has arrived at the stage of *catharsis*. Only then can he work at his etheric body and by this means 'affix his seal' to the physical body. Of itself, the astral body has no direct influence upon the physical body. Its forces must pass by way of the etheric body. The task of the disciple, therefore, is concerned with the transformation of the astral and etheric bodies in order, finally, to acquire full and complete control of the physical body. This is how he becomes a master." [148]

> "The higher stages of Initiation consist in controlling all the phenomena connected with the physical body, in mastering and controlling them at will. The Initiate possesses *Atma* to the extent to which he achieves this; he becomes a sage and has power over Nature."[149]

Our path is defined by one's karma and initiative. We constructively refine and mold our relationships through the informed path which approaches maturity in the high spirit of true brotherhood. As one expands and embraces genuine spiritual ideals and activities, and subsequently integrates them into one's soul, upward and constructive transformation follows. The human being is not a physical being indefinitely; we are spiritual beings expressing the eternal self in physical form for a temporary period of time bearing the consequences, and transformations attained, in our prior lifetimes.

This expression continues in a transitional and developmental way over the course of many lifetimes until spiritual transformation has been achieved in alignment with the divine plan of each individual soul, the world, the universe, and the greater community of humanity. Steiner observed that there are three additional higher soul aspects, or soul-bodies, that are at varying stages of development

[147] Steiner, Rudolf. Anthroposophical Leading Thoughts, GA 26, On the Picture Nature of Man, Supplementary to the last set of Leading Thoughts.
[148] Ibid.
[149] Ibid.

both from a cosmic perspective and an individual perspective. These higher and purified aspects are referred to by Dr. Steiner as the "intellectual soul", "consciousness soul", and "sentient soul". Each of the four foundational sheaths has been given over to humanity over the course of our evolution and quite gradually. The purified aspects are achieved by individual effort and repeated life experiences.

> "We know that we must think of the ego itself as inwardly organized. The ego works upon a kind of intermediate being. Therefore, between the astral body which man has inherited from the past and the Spirit Self or Manas which he will fashion out of the astral body in the distant future, there are the three preparatory members; the Sentient Soul, the lowest member in which the ego has already worked, the Intellectual or Mind Soul and the Spiritual or Consciousness-Soul. But very little of Spirit Self or Manas that we are in process of developing is present in man today, at most only the first indications.
>
> On the other hand, man has laid the foundations of this future development by having learnt to control his three lower members to some extent. He learned to control the astral body by permeating it with his ego and forming the Sentient Soul within it. Just as the Sentient Soul stands in a certain relationship to the sentient body, so does the Intellectual Soul or Mind-Soul to the etheric body, so that the Intellectual or Mind-Soul is a feeble foreshadowing of what the Life Spirit or Buddhi will be — a feeble foreshadowing, it is true, but none the less a foreshadowing. And in the Spiritual Soul (or Consciousness-Soul) the 'I' has worked down into the physical body to a certain extent. Therefore, the Spiritual Soul is a feeble foreshadowing of what will one day be Spirit Man or Atma. Thus, apart from the limited transformation of his astral body which he has already achieved as a first step towards the development of Spirit Self or Manas, we recognize in man today four different members. We can distinguish:
>
> the physical body, the etheric body, the astral body, the ego that works within them, and further as a foreshadowing of the higher members:
> -the Sentient Soul,
> -the Intellectual or Mind-Soul,
> -the Spiritual Soul or Consciousness-Soul."

Thus, the human being is composed of seven aspects that are interwoven into a single continuity. Dr. Steiner observed that the etheric and physical body remains behind while we sleep while the astral and ego-I enter the spiritual worlds in such a way that is not observable to the average human being. The astral body, for example, is recharged at night by way of the powers and forces of the spiritual worlds that heal it from the prior day's destructive forces which wear it down. In turn, the etheric and physical bodies are healed, and revivified, by way of forces streaming out of the universe, or spiritual worlds, through our dream life at night into the individual. These seven aspects are experienced as a single individuality during the day through thinking, willing, and feeling.[150]

[150] Thus, what one thinks or feels during the day comes to life outwardly during our dream state. Thus, dreams can be a confusing experience until one develops a vocabulary for symbolic versus lucid, or clairvoyant, dreaming as the human being is within the spheres of the spiritual worlds while one sleeps regardless of the maturity, and clarity, of one's perception.

The interplay of these sheaths, and how the "I" has been shaped by prior lifetimes, failures, and achievements are achieved only by slowly making one's way into a review of one's soul-history. The "I" is the pathway by which human spiritual freedom is achieved. At one point in the far-distant history of humanity, we did not have a true ego-I as we do today which has gradually grown in strength over time changing the nature of consciousness and how humanity perceives the world. This transition was captured in epic form in Homer's Iliad and Odyssey which are revealed in the tales of heroes, journeys, mythical monsters, and symbols that have little or no connection to historical reality or the outer world. Thus, these epic poems reveal the path of spiritual initiation and the transition from the old form of perception, through inherited faculties, to the new and have shaped the world into its current form and construct. This transition plays a vital role in this karmic tale and is discussed throughout the work.

Right Memory

Karmic studies, opinions, and discussions have always been, and always shall be, controversial. It is the most dangerous undertaking for any seeker because the risk of illusion and misperception is so great. Thus, a study of this kind is a delicate one and it should not be viewed in a passive or tertiary manner that uses broad generalizations with a reactive disposition or unrestrained emotions. It is not the product of wishful thinking or a self-fulfilling prophecy. One's personal feelings regarding history are, in fact, an obstacle to an objective review of historical events. However, feelings, dreams, and intuition, if mature, play an important role. However, viewing prior events, and people must be conducted from the proper perspective.

The study cannot be adequately undertaken if one is dominated by polarized aspects such as vanity, judgment, haughtiness, or egotism. These are childish things. One must learn to take a step back and observe things at a higher level and see that every person is a part of an ongoing process of change. All people are transforming. Each person has a plan and is a child of God. We are all one family. However, very few of us have been able to discern past lives which are certainly intertwined with transformative moments in history. This is due to a form of amnesia in the modern age. Thus, since we start our lives, or our spiritual journeys, with no knowledge of histories or the depths of the soul, we must be guarded and careful regarding judgments, and harsh criticisms. We should give things a chance to settle and approach observations achieved in a mature way.

Objectivity, compassion, and the quest for the hidden truths behind human activity and the world drive a valid study of past and future lives. Each of our lives is connected to an overall plan of human progress and we are all interwoven within a larger process. However, each path is unique. One aspect of the Archangel Michael's task for the modern age is understanding karma. It is not enough to rely on dogmas that provide no genuine insights into the operative laws at work in the universe and each human being's struggle. Humanity is well on its way to a crisis point of consciousness when many of us will be utterly blind to the reality of the spiritual worlds. As Dr. Steiner revealed, this crisis will reach a certain apex in the coming centuries and have disastrous effects upon humanity.

The message is simple. Karma is a living principle that is very easy to dismiss in dry intellectual terms and is not confirmable through any scientific process, yet it governs the sphere of human activity. Results will not come to those who do not pursue the answers. Genuine results will never come to those who do not objectively contemplate and intelligently evaluate what is revealed from multiple aspects including one's dreams, studies, and expanded abilities such as clairvoyance. True answers will not come to one who is immature or unprepared for higher knowledge.

Examples are the best means by which a student can move through an informed karmic study. Dr. Steiner cited real-world examples of the operative principles of karma in his Karmic Relationships lecture series. This work did not duplicate his efforts, yet references his lectures. For those who achieve a stage of spiritual initiation, and thus a higher stage of perception that supersedes normal waking consciousness, a point is reached whereby elements of one's past-lives or events that one has participated in some way, the world, and the universe are observed in a conscious and objective manner. In other words, a genuine spiritual initiate does not undergo regression hypnosis to achieve a view of karmic history. These extraordinary people possess a rare ability to enter the spiritual worlds through a mature and deliberate shift in consciousness achieved only on a structured path of initiation.

As Dr. Steiner revealed, certain principles should be adopted in the past-life review to approach it in the right way. For example, although we may be building upon our spiritual transformations in prior lifetimes, no one in the right spirit of esoteric study may take credit for the achievements or accomplishments of a former incarnation. Each lifetime is a new journey built upon the spiritual accomplishments, hindrances, and transformations of the past. Therefore, one should never assert one's self based on roles or titles that one once held in former lifetimes; that is if one achieved some political or social standing.

Conversely, no one should devalue themselves, or others, in an egotistical sense based on what can be viewed as mistakes or errors that may have occurred in prior incarnations, especially if one is seeking to overcome prior hindrances. Past life mistakes, and events, revealed under past-life hypnotic regressions can be healing and damaging if one does not have a proper perspective. This can be a challenging task if one feels an emotional connection to a certain time, place, or historical personality. This mature disposition, which looks back upon things in the life of an individual, is one aspect of what Rudolf Steiner referred to as "Right Memory".[151]

During his brief time as a General Secretary of the Theosophical Society, and prior to the founding of the Anthroposophical Society, Rudolf Steiner discouraged immature chatter regarding past-lives. This was the result of the nature of the Theosophical Society at that time where careless discussion about past-lives was commonplace and wishful self-deceptions and illusions were manifesting through casual conversations. Immature chatter is always a hindrance to spiritual insight. We must always begin with "what-if"; we have no other alternative. Yet, many false observations are made based on feelings and egotism. Dr. Steiner stressed the importance of approaching the subject in the right spirit and the right perspective and addressed the problem later by giving his Karmic Relationships lectures which consist of examples, principles, and insights. Edgar Cayce also provided many helpful insights on karmic principles and specific examples to consider.

For those who have not prepared themselves adequately, and all people who are new to the path make these mistakes, one becomes susceptible to hostile influences that originate from within and without. These aspects, such as wishful thinking and egotism, influence our perception. For example, in an early lecture, Dr. Steiner stated that he had been approached by as many as 24 people who claimed to be the reincarnation of Mary Magdalene.[152] Each of these claims was unsubstantiated and was not based on a sound foundation of spiritual study or genuine clairvoyance, but rather the kind of wishful and immature thinking that accompanies a certain mindset.

Whether someone was this or that person, it is really of no consequence in the sense of egotism. In fact, these revelations can act as a kind of inhibitor before one is sufficiently prepared to embark on a mature study of the past. Therefore, regardless of one's past life identity, every lifetime is immeasurably important to our progress as eternal beings. The smallest of things can also be immeasurably important. While we lead many lifetimes, this does not in any way diminish the importance of every moment. This work, as an aggregate of multiple lifetimes of one person, must be viewed in such a way that each incarnation is a committed experience of vital importance to the future. The history of one's prior incarnations is essential to understanding the past and the present.

[151] Steiner, Rudolf, GA 136, Spiritual Beings in the Heavenly Bodies and the Kingdoms of Nature. Lecture April 4, 1912, Helsinki.
[152] Steiner, Rudolf, The Mission of Christian Rosenkreutz, Part IV, Intimate Workings of Karma.

So, in the spirit of good faith and diligent research, the author bequeaths unto you a glimpse into the karmic history of one individuality that has lived through controversial and pivotal moments in history. Some of these lifetimes occurred at the crossroads of key turning points in history. Relationships were formed, loves and grudges have come and gone, yearning and fulfillment exist, and the past which has become the present, and the future continues. Hopefully, the accounts of the past and the spiritual principles and ideas contained here will provide a new perspective and information that can help the reader on their unique path toward karmic relationships and research. As always, any disparities between karmic relationships and events as described here are the sole result of the author's perception, and thus the works and lectures of Dr. Rudolf Steiner, or genuine spiritual initiates, always take precedence.[153]

[153] Many of Rudolf Steiner's books and lectures are available for free on www.rsarchive.org.

In Flanders Fields[154]

by John McCrae, 1917

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place: and in the sky
The larks still bravely singing fly
Scarce heard amid the guns below.

We are the dead: Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved: and now we lie
In Flanders fields.

Take up our quarrel with the foe
To you, from failing hands, we throw
The torch: be yours to hold it high
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders fields.

[154] Canadian Lieutenant Colonel John McCrae, M.D. wrote "In Flanders Fields" on May 3, 1915, the day after presiding over the funeral and burial of his friend Lieutenant Alexis Helmer who had been killed during the Second Battle of Ypres. The second major battle at Ypres in Belgium began on April 22, 1915. The Germans used poisonous chlorine gas in the attacks. During “17 days of Hades”, as McCrae described it, he and his medical staff treated nearly 4,600 wounded men many of whom died by asphyxiation. The poem was written as he sat on a medical field ambulance near an advance medical station north of Ypres. The poppy flower, which is a central theme of the poem, grows in large numbers of the battlefields and cemeteries in the region of Flanders, France. McCrae would not live to see the end of the war and died of pneumonia in 1918. He is buried at Wimereux Cemetery in France.

Origins

"In the beginning was the Word, and the Word was with God, and the Word was God."[155]

The age of the world is incalculable. Dr. Steiner revealed that the math used to calculate the history of the world in geological terms is, in fact, correct and conforms perfectly to mathematical principles. Yet, when observed through supersensible perception of a high initiate, those intervals as stated in millions or billions of years are incorrect. The cadence and clock of the earth in terms of time, as defined by the speed of the earth's rotation and the orbits of the planetary bodies in relation to one another today, did not exist in the past thus, time was different. The earth evolved into its current form very slowly and is the result of the creative will and activities of the higher beings of the spiritual hierarchies.

> "…In the same way geology can calculate what the Earth looked like twenty million years ago and what it will look like twenty million years hence. The calculations may be perfectly correct, but the Earth was not in existence twenty million years ago and will not be in existence twenty million years from now."[156]

Above: "Come Home" by Creative Digital Artist Richard Oliver.

Dr. Steiner provided detailed descriptions of how the cosmos gradually unfolded into its current form through the effort of those higher divine beings who are connected to humanity's existence. He described seven different phases, or larger epochs, that govern human evolution from start to its conclusion. The first four epochs were defined by Dr. Steiner as Saturn, Sun, Moon, and Earth. We are currently in the middle of the fourth of seven epochs. These epochs are not to be confused with planets but rather periods of activity when the planets separated from each other in a particular order from one central source which was not, as described in contemporary astronomical terms, a swirling mass of vapor or gas. Dr. Steiner referred to this moment as "warmth" and activity.

The elements of earth, air, fire, and water were introduced in accordance with a definitive and well-ordered process connected to the human being. These were periods of spiritual activity until a hardening, or crystalizing effect, occurred and people incarnated in dense physical bodies which have since evolved over time into our current form. The four aspects of the human being were

[155] Gospel of John, 1:1

[156] Steiner, Rudolf. Karmic Relationships, Volume 6, Lecture 1.

introduced very gradually by the guiding beings of the universe; one in each of the first four epochs of the creation of the world.

The Epoch of Saturn was the starting point of human evolution when the physical body was introduced into creation. Second, the Sun Epoch passed and the Etheric Body was introduced. Next, the Moon Epoch passed and the astral body was introduced, then the Earth Epoch occurred and the "Ego" or "I" was introduced into humanity's constitution. Dr. Steiner revealed that the human ego is the youngest body, or sheath, of the human being and therefore the most immature. The Jupiter, Venus, and Vulcan epochs will follow the Earth period at which time the physical world will transform into a spiritualized state. Dr. Steiner further revealed that Christ-Jesus incarnated in the world at precisely the midpoint of human evolution so that we could reach our potential and transformation properly.[157] Had He not done so, our proper transformation would have been thwarted and we would not have reached the Vulcan stage and been able to continue forward. As humanity entered the Earth Epoch (our current moment), human souls began to incarnate repeatedly in physical bodies. The first physical forms appeared during the Lemurian period and evolution continued during the Atlantean period. Like earlier periods of our development, the measurement of time during the Lemurian and Atlantean periods cannot be calculated in the same manner as time is today.

Thus, as stated in Dr. Steiner's A Foundation in Light of Spiritual Science, the origins of humanity can be traced back to the ancient continent of Lemuria which now rests at the bottom of the Pacific Ocean. The modern form of the human being appeared during the Atlantean period which followed Lemuria and existed side by side for a time. Eventually, Lemuria (or "Mu" which refers to her as the mother continent) was destroyed by "fire" and sank beneath the waves after humanity migrated to Atlantis which was a separate island continent. Thus, Atlantis progressed and carried the human spiritual impulse forward but laggards in human evolution remained behind on the remnant islands of Lemuria for a time.

Because it is relevant to this study, something of the complex period of Lemuria shall be elaborated upon. Dr. Rudolf Steiner provided many insights into the foundational impulses and events that led to the coming of souls into the physical world during our earliest origins. During these lectures, Dr. Steiner referred to the source nature of different types of group-souls that existed within humanity early on. These influences were dispositions that manifested in varying degrees and intensities within each individual depending on their decisions, consciousness, and activity. During this period, the bodies of the human being were at an early stage of development and bore little correlation, or similarity, to our form today.

Far before this time, however, the Christ was destined to come to Earth at the Turning Point in Time at Golgotha and thus transform humanity. During the Lemurian period when the human soul and spirit were just beginning to permeate the physical world, the human soul was influenced by one of four primary archetype group-souls that today are represented in the symbols of the Apocalypse of St. John and the four Gospels. These symbols are the bull, eagle, lion, and man. Each human soul, to some degree, took on the disposition of the polarized soul-qualities of one of these four group-souls. Today, all human beings are a unique mix of dispositions, astral configurations, and karmic histories.

[157] Dr. Steiner lectured and wrote heavily on the topic of the creation and evolution of humanity as revealed through supersensible perception. Refer to Occult Science An Outline and At the Gates of Spiritual Science as starting points for continued reading.

However, and as exacerbated by karmic requirements and the conditions of the world at any given moment, we may manifest a polarized influence within ourselves that are connected to the character of a particular group-soul. According to Anthroposophy, the inception of human beings into groups aligned with one of four group types.[158]

> "Let us place ourselves as vividly as possible in the early ages of Lemurian life. The souls which today are incarnated in human bodies had not yet descended as far as the physical bodies. They had not yet the tendency to unite themselves with physical matter. Even the bodies which later were to become human bodies were very, very animal-like.
>
> "There were forms existing which were especially adapted to receive the Lion egos, others the Bull egos, etc. That was in a very early age of earth evolution… Thus, a group of people existed at that time who were united because their egos formed a unity — and indeed, there were actually four such group egos. You must imagine these human beings in accordance with the laws of the spiritual world. The group-souls of the four groups passed into each other… One calls these four group-souls by the names of the apocalyptic beasts: Bull, Eagle, Lion, and Man. The Man, however, was at another stage of evolution than the man of today. The names are taken from the organization of group-souls.
>
> "Thus, what is physical on earth shows us a fourfold picture. The one group especially develops the organs whose functions coincide more with those of the heart. They were organized one-sidedly in the heart nature; an especially aggressive, courageous, attacking element was in them. They were courageous, self-assertive, sought to overcome the others — were, as it were, already conquerors, born as conquering natures even in their form. They were those in whom the heart, the seat of the ego, had been made strong. In others, the organs of digestion, of nourishment, of procreation, were especially developed. In the third group, it was especially the organs of movement. In the fourth group, these tendencies were equally shared — both the courageous, aggressive, and the tranquil — which comes through the development of the digestive organs. The second group was that of the Bull. The third group, with the mobile element that does not wish to know much of the earth, belongs to the group-soul of the Eagle. They are the ones who can raise themselves above what is earthly. And those in whom these things were held in equilibrium belonged to the group-soul "Man."[159]

This correlation to a group-soul impulse factors into this karmic study as a theme. It is my opinion that while each of the qualities of each of the four group-souls are observable in all people, the subject of this study was heavily influenced by the lion group-soul at specific moments of his soul

[158] Refer to the Gospel of St. John lecture series by Dr. Rudolf Steiner, Lecture 3, The Metamorphoses of the Earth, June 26, 1909, Cassel, GA112. The first larger epoch of time upon which the human being and the spiritual worlds were organized and led to our current construct of existence is referred to as "Saturn", the second "Sun" and the third "Moon". Our current epoch, as the fourth of seven larger periods of activity, is referred to as "Earth".

[159] Steiner, Rudolf. The Four Human Group-souls, (Lion, Bull, Eagle, Man), Berlin, October 29, 1908 (GA107). This is an abridged quote. In this lecture, Dr. Steiner provides insights on how to envision the nature of the group-soul as it pertained to human beings, and not animals, and how it worked upon individuals during a far-distant period of human transformation.

history. Later, during the Atlantean period, the subject of this study was a part of a group of people connected to the Sun Oracles that were an expression of one of the seven Oracles, or Mystery Centers, at that time. Working within him was a blend of one of the seven planetary influences. He, like so many others, led many lifetimes during the Atlantean cycle.

This aptitude developed slowly over time through conflict, love, and human experience. I believe that his disposition which attracted to him lowlier elements of the group-soul family influenced him to the field of battle. He cultivated a certain expertise over the course of many lifetimes during, and after, the Atlantean period. At one point, he fought for the Aryan race, or tribe, during its earliest foundations when the seven tribes, or races, of Atlantis, existed side by side for a time and came into conflict with one another at different points of history. Eventually, each tribe, or race, faded into history except for the Aryan peoples who were selected to carry the impulse for humanity forward.[160]

The term "race", in Anthroposophical vernacular, is not to be confused with modern notions of ethnic or racial designations. When speaking of "races", Dr. Steiner was not referring to ethnic variations but rather to an entire group of people united in form and constitution which were different from one another. They were soul aspects. Ethnicities, as we view them today, were destined to evolve out of the totality of the Aryan stream. Descendants of the ancient Lemurians, and the residual six Atlantean tribes or races, were destined to fade away but Dr. Steiner observed that minor elements remain spread out across the world including the rural areas of the Pacific islands. Thus, the "Aryan Race", when referring to initiation knowledge, was not a race in the modern sense nor is it be confused with the perverted misuse of the term by the Nazi Party in Germany during World War 2.

> "The greatest part of the Atlantean population declined, and from a small portion are descended the so-called Aryans who comprise present-day civilized humanity. According to the nomenclature of the science of the spirit, the Lemurians, Atlanteans and Aryans are *root races* of mankind. If one imagines that two such root races preceded the Lemurians and that two will succeed the Aryans in the future, one obtains a total of *seven*. One always arises from another in the manner just indicated with respect to the Lemurians, Atlanteans, and Aryans."[161]

According to Dr. Steiner, and initiation science, the seven sub-races or tribes of Atlantis were the Rmoahals, Tlavatlis, Toltecs, Turanians, Semites, Aryans, Akkadians, and Mongols.[162] The Aryan race was destined to survive and be the primary bearer of all future humanity within its unique physiognomy. Thus, each human being today is an "Aryan". After its introduction into Atlantis, there were many tribal battles that occurred during waves of transformational change over the course of time. These battles continued sporadically until each tribe, except for the Aryans, died away.

> "Thus the fifth subrace transferred the impulses for action to within the human being. Man wishes to come to terms within himself as to what he must or must not do. But

[160] This is not to be confused with a racial theory. All races, in an ethnic sense, have incarnated within the Aryan stream, or "race", after it was introduced into humanity during the Atlantean period. The Aryan race therefore carries the structure of all human beings regardless of cultural origins.

[161] Steiner, Rudolf. Cosmic Memory, GA11, Lecture 3.

[162] Steiner, Rudolf. Cosmic Memory, GA11, Lecture 3.

> what thus was won within, with respect to the faculty of thought, was lost with respect to the control of external natural forces. With this combining thought mentioned above, one can master only the forces of the mineral world, not the life force. The fifth subrace therefore developed thought at the expense of control of the life force. But it was just through this that it produced the germ of the further development of mankind. New personality, self-love, even complete selfishness could grow freely; for thought alone which works wholly within, and can no longer give direct orders to nature, is not capable of producing such devastating effects as the previously misused powers. From this fifth subrace the most gifted part was selected which survived the decline of the fourth root race and formed the germ of the fifth, the Aryan race, whose mission is the complete development of the thinking faculty."[163]

Before Atlantis sank beneath the waves in approximately 9,500BC, the subject of our study was a part of a group of people who migrated to Egypt between 11,000-10,000BC. He was present during the period when the Pyramids were created and the first Mystery Schools in Egypt were erected before the Great Flood which was caused by massive rains after Atlantis sank beneath the waves and the environment of the world was transformed. The dense mists that covered the world were dissolved when the continent sank and descended to the earth in massive sheets of water. Many cultures, including ancient Egypt, were submerged under water for an extended period of time; perhaps as much as 2,000 years.

The story of Egypt was recounted in the Edgar Cayce readings in detail when he described his prior lifetime as a founder of the Egyptian Mysteries as the master initiate and high priest "Ra-Ta". As Edgar Cayce stated in his readings, migrating Atlanteans fleeing Atlantis brought their corruption, decadence, and slaves with them to post-Atlantean Egypt which, by the year 10,500BC, had outlawed slavery and established a strong central government based on the principles of civil rights and higher spiritual ideals which were in alignment with the sacred teachings of the initiates in the Oracles or Mystery Centers of Atlantis. The culture evolved out of the teachings of the initiates from Atlantis, which gave rise to the Great Pyramid and the Sphinx. As migrating Atlanteans brought their corrupted views with them and sought to promote slavery, conflicts arose between the inhabitants who founded the brilliant culture of post-Atlantean Egypt. It led to at least one bloody civil war.

Seeing that the impending destruction of the continent was imminent, spiritual initiates led groups of their most talented disciples out of Atlantis where they migrated across the earth and subsequently founded and blended with indigenous peoples including the great pre-ancient cultures of Britain, Ireland, India, Northern Europe, Egypt, Persia, Central America, and South America. Dr. Steiner revealed that the great Sun Initiate Manu led a group of his most promising disciples into the region of the Gobi Desert. Some defected but those that remained became the founders of a new civilization in India.

Advanced cultures and Mystery Centers were founded across the world through the high initiates, and descendants, of the ancient Oracles in Atlantis. Out of the Mystery Centers radiated the impulse, activity, civilization, and structure for a future humanity. The spiritual initiates trained in these centers of learning and spiritual initiation carried humanity forward. Areas such as Egypt, Africa, and the Gobi Desert were fertile regions before the Great Flood. In India, the Mystery Center in the region of the Gobi Desert gave rise to the Indian civilization which was to bring the first of seven

[163] Steiner, Rudolf. Cosmic Memory, GA11, Lecture 3.

cultural-spiritual impulses to humanity through the Seven Holy Rishis. What remains today is an echo of the Mysteries that arose in India.

> "Now the most highly developed masses of peoples began to migrate to the East, and everywhere along their journey they formed colonies, the most powerful of these colonies, with the most highly developed culture, existed in the neighborhood of the present Gobi desert. Later on, a certain number of peoples traveled from there to many parts of the world: one group went to the present India; where they encountered an indigenous race, with whom they became partly united. It was after the Atlantean flood, that this colony traveled South and founded the first culture of the post-Atlantean epoch, the first culture of our own age. The most advanced teachers who went with this colony, the first great teachers of ancient India, are called the ancient Indian Rishis."[164]

Dr. Steiner revealed that there were, in fact, several paths that the initiates leaders of Atlantis followed when they left Atlantis before she sank to the bottom of the Atlantic including India, Africa, and Europe.

> "After Atlantis sank, great initiates led two main streams of people from West to East, on through Africa, the other through Europe. Those who came to Asia through Africa produced the individuality that could take in the Christ light in the course of incarnations and developments. In the northern stream a strong, sturdy stock arose among initiates that not only knew how to defy outer enemies…. There were Mystery Centers in Europe, whose existence is reported in old sagas. For instance, the report of such an esoteric school is concealed behind the legend of King Arthur and his round table. King Arthur was a high initiate who proclaimed the mystery wisdom to his pupils."[165]

According to the Cayce readings, which align with Dr. Steiner's observations through the Akashic Records, several teams of representatives, led by genuine spiritual initiates, were commissioned with the task of finding a safe place to store a detailed record of their civilization. According to Cayce, the historical and spiritual account of humanity, by way of Lemuria, and Atlantis, were recorded on 32 stone tablets that were stored in three physical different locations (a complete set in each location) with the intent of leaving a trail behind to be rediscovered in a future age as humanity evolved out of our state of amnesia that was destined to follow the vast global changes that were coming. These records include a detailed record of the story of humanity from the involution of the human soul from the spiritual worlds into the physical plane. These records have survived and await to be discovered today.

According to the Cayce readings, the first location is in a "small pyramid" chamber that has not been opened and is only accessible through a long connecting tunnel, the entryway of which is located underneath and near the right front forepaw of the Sphinx on the Giza Plateau, Egypt. The records remain buried somewhere between the Sphinx and the Nile. The "dream stela" that sits between the two paws of the Sphinx has never been fully understood. My research suggests that the steal covers a doorway that was used by the candidates for spiritual initiation whereby the individual entered a long underground tunnel that led to the Great Pyramid. This is corroborated by two sources who,

[164] Steiner, Rudolf. Theosophy and Rosicrucianism, Lecture XI. Progressive Development Through the Different Cycles of Time.
[165] Steiner, Rudolf. Esoteric Lessons 1, No. 52, GA266. Muenchen July 27, 1909.

through their esoteric research, lived during the Egyptian period as initiates and used that entry point during their 3 ½ day initiation trial.[166] Directly beneath the Sphinx is a large empty chamber, filled with esoteric images and symbols, including the Sun-Christ symbol or "Ankh", which was used for meditation and preparation for the dangerous procedure of the prolonged astral experience that the candidate passed through during his or her spiritual initiation.[167]

The second location is an ancient temple complex that is located in a remote location of what is now Piedras Negras on the border of Guatemala and Mexico (or what Edgar Cayce referred to as "Yucatan"). This location has been largely unexcavated even though there are countless historical artifacts to be recovered that remain buried. Expeditions into this remote location have uncovered remains deep in the jungle that indicates large-scale building complexes of megalithic proportions. Because of its remote location and severe overgrowth, wider excavations have not been undertaken.

The third location is an ancient Atlantean temple which is submerged under the seafloor in "deep water", according to Cayce, somewhere between Bimini and Andros in the Bahamas. This location, which lies submerged beneath eons of sediment and ocean water, will most likely not be recovered unless some geologic event pushes the temple to the surface which is feasible as the sands move due to the weather, earthquakes, and earth changes. In recent years, the withered remains of pyramids, structures, and temple buildings have been observed near Okinawa, Cuba, and Bimini. Allegedly, although evidence has not been released publicly, at least one person has come forward since the 1960s claiming to have located and subsequently entered a submerged temple building that was briefly visible due to the shifting sands associated with inclement weather near Bimini.

The remnants of Atlantis have been seen in areas such as the Bimini Road of the Bahamas and the Yonaguni Monument off of the coast of Okinawa where remains of buildings and pyramids have been documented and are clear proof of an ancient and advanced civilization that now lies submerged in the ocean. Conversely, these remnants have been observed by some academics as a naturally occurring phenomenon.[168] There is an ongoing debate amongst academics and proponents of the Atlantean theory which will probably continue forever; or at least as long as dogmatists agree on a party position and people confront them with direct evidence that many ignore or simply rationalize away.[169]

Thus, as humanity went through several transformations beginning in Lemuria[170] and subsequently on Atlantis, both internal and external, the entire make-up of the world changed, in geological and

[166] See Elizabeth Haich Initiation and Earlyne Chaney Initiation in the Great Pyramid. During this process, which was dangerous, the purified astral body was stamped onto the etheric body, thus expanding the powers and faculties of the human being. The candidates emerged as initiates, and high priests, who possessed miraculous powers of clairvoyance, healing, and guided the peoples who venerated them as genuine links to the spiritual worlds, guides, and teachers.

[167] The current doorway used to enter the Great Pyramid by visitors was blown out using explosives and was not used in the ancient world.

[168] The author has not reviewed or seen any first-hand proof that can validate this claim.

[169] Smaller global shifts occur just prior to a major shift. Steiner reveals that this event occurs at the end of "age". Our current age, known in esoteric terms as the 5th post-Atlantean period will concluded in approximately 15,000AD.

[170] "It would be quite incorrect to think of the Lemurian man as being like the present man. The Lemurian did not walk about on his legs like a man of the present day; he was more or less a being of the air, and all the organs which are now possessed by the man of the present day were then only germinal or rudimentary. He

human terms, through three major seismic events of wind and water.[171] Whatever remained of Lemuria, or "Mu", and the remaining inhabited island of Poseidon-Atlantis sank beneath the waves in approximately 9,500BC in a global catastrophe that changed the landscape of the entire planet and created the world we know today. The mists of the air condensed and fell as massive sheets of water over an unspecified period of time. A 2,000-year ice age followed that created the Siberian ice sheet where prehistoric animals, such as wooly mammoths, continue to be found and are dated to about 10,000BC.[172] According to early theosophist William-Scott Eliot:

> "When the destruction was once inaugurated by the first great catastrophe there was no intermission of the minor landslips which continued slowly but steadily to eat away the continent. Four of the great catastrophes stand out above the rest in magnitude. The first took place in the Miocene age, about 800,000 years ago. The second, which was of minor importance, occurred about 200,000 years ago. The third—about 80,000 years ago—was a very great one. It destroyed all that remained of the Atlantean continent, with the exception of the island to which Plato gave the name of Poseidonis, which in its turn was submerged in the fourth and final great catastrophe of 9,564 B.C."[173]

The ancient island continent of Atlantis is where the struggle for spiritual, social, racial, and political liberty began in humanity's consciousness. War began during Atlantis when egotism, permeated by greed and authority, first began to permeate human consciousness. Even to this very day, humanity is split between two poles: civil equality, liberty, and freedom on the one hand and egotism, dictatorship, and oppression on the other. One brings the light of individuality, and freedom of expression with all of its highs and lows, while the other suppresses it on behalf of egotism which turns the individual into a veritable slave. Subsequently, many bloody battles, civil wars, and now global wars in the 20th century have been fought over slavery and freedom, or at least the promise of freedom, since the Atlantean period. Karmically, the impetus for these wars originated because of forces surging through the human being which led to violence and conflict. According to Steiner:

> "…two characteristics run through the entire development of this fifth root race (the current age). One of these characteristics is peculiar to those men who are animated by higher ideas, who regard themselves as children of a divine universal power; the other belongs to those who put everything at the service of personal interests, of egotism."[174]

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was able to change his shape, to metamorphose himself. It is quite a mistake to imagine that the Lemurians were similar to the men of the present day, more uncouth, perhaps, but still similar." Steiner, Rudolf. The Gospel of St. John, Lecture VII

[171] To be contemplated adequately, humanity, historically speaking, must be considered from a lens of rises and falls due to competing influences. Humanity rose initially through Mu to Atlantis and to our current state which rose out of the ashes of Atlantis. Each major transformation has been connected with some degree of continental earth changes and a state of amnesia which separated from shift from another.

[172] Modern research has revealed that the Sphinx was exposed to heavy rains at some point in the past. The devastation that followed the fall of Atlantis changed the landscape of Egypt and what was once a vast green plateau became a desert.

[173] Eliot, William-Scott, The Story of Atlantis, Chapter 1, 1893. An early theosophist, Eliot complied and wrote an insightful overview of Lemuria and Atlantis which was obtained through astral-clairvoyant projection from several different sources. Steiner refers to it in the reprint of his lectures under the title Cosmic Memory, The Story of Atlantis, Lemuria, and the Division of the Sexes.

[174] Steiner, Rudolf, Cosmic Memory, The Story of Atlantis, Lemuria, and the Division of the Sexes, Chapter 4, "Transition of the Fourth into the Fifth Root Race". The fifth root race evolved as a necessary step in humanity's

Edgar Cayce mentioned the nature of the same two opposing aspects of humanity that existed within ancient humanity has carried their soul dispositions with them into the modern age. Like Steiner, Cayce observed that humanity is divided between those who pursue higher ideals, or what he called the "Children of the Law of One", and those who succumb to lower influences, or what he referred to as the "Children of Belial". These were not formal appellations used by the people of the Atlantean period. The souls who are known as the Children of Belial were, and are, motivated by polarized influences that are the product of egotism, exploitation, and self-interest. We should remember, however, that people are individuals who rise and fall based on effort, victories, and mistakes.

The individuals who lean toward this behavior disregard the solemnity of the individual human spirit, civilization, and the Christ. The ongoing conflict over freedom and tyranny that originated during the time of Atlantis, and has continued over and over again throughout history, is far from over and will persist into the future. It will culminate in what Steiner described as the "War of All Against All" and will take place in the future at the end of the Seventh Epoch. It is more critical than ever that human beings learn from our mistakes and adopt a genuine and spiritual higher ideal that values every other person their brother. This is the Christ impulse. In doing so, we can reach a higher threshold of transformation and overcome the pitfalls that have so hindered and impeded our development.

> "It is impossible to conceive what might happen in such circumstances if mankind has not, by then, reached selflessness. The attainment of selflessness alone will enable humanity to be kept from the brink of destruction. The downfall of our present epoch will be caused by (the) lack of morality. The Lemurian epoch was destroyed by fire, the Atlantean by water; our epoch and its civilization will be destroyed by the War of All against All, by evil. Human beings will destroy each other in mutual strife. And the terrible thing — more desperately tragic than other catastrophes — will be that the blame will lie with human beings themselves."[175]

Both polarized aspects of human nature have continued today between those who aspire to the ideals of the spirit, which is embodied in the Christ, and the Children of Belial who serve the opposing powers. We should not assume that all human beings, however, are decisively evil or good. Or should we? An objective researcher must, after bias is removed, that certain souls, for whatever reason, have sworn allegiance to the evil powers just as there are those who have sworn to support the Light of the Christ in the world and the universe.

According to Edgar Cayce, some people have consciously sworn to uphold the activities of the opposing powers. Rudolf Steiner provided deep insights into the nature of Ahrimanic and Luciferic influences that work upon humanity in diverse and perpetual ways which are, thanks to Anthroposophy, now knowable to all. The opposing influences work and influence us from inside our thinking, willing, and feeling. If not understood, managed, and transformed, they can follow the human being in unknown ways and plant destructive seeds for the future…

evolution during the Atlantean period. It is not based on "racial" qualities, in the modern sociological sense, but rather qualities of the individual human being which spans across all races.

[175] Steiner, Rudolf, Lecture, The Work of Secret Societies in the World, December 23, 1904.

Not much was discussed on the dinosaurs and how they overlap with the civilization of Lemuria and Atlantis in the writings and lectures of Rudolf Steiner or Edgar Cayce. Steiner referred to these early creations as "reptiles". Few, if any, remains of Atlanteans will ever be found because the physical constitution of the Atlanteans was far more malleable than the hard bony form of human beings today which have crystallized, as it were, and changed over time. However, in the future, remains of Atlantis will be discovered. It is evident based on timelines and the archaeological discoveries of the Siberian ice sheet that the last remnants of dinosaurs died out gradually alongside humanity until the global change occurred in 9,500BC.

Thus, Atlanteans shared the world with dinosaurs and according to some accounts, based on regression and books published by a variety of authors including Cayce, some tribes of Atlanteans were compelled to wage war against these lethal predators, especially the pterodactyl, due to constant and impending danger for human existence.[176] At least one account suggests that just before the final upheaval, the surviving dinosaurs lived in the south of the continent in a swampy lowland that the ruling class-tribe of Atlanteans used as a strategic defensive position against invasion from other, more primitive tribes who had migrated to other continents. Other types of dinosaurs existed in the vast area of what is now Russia.

The memory of those distant ancient days only awaits an impetus, and the willpower, to seek out the rediscovery so that it can once again appear before our consciousness. Atlantis exists in modern times only as a myth, nightmare, and perhaps a Utopian dream that is, in actuality, an integrated aspect of the human story. The story of Lemuria and Atlantis is the bridge to humanity's beginnings, failings, transformations, and the path upon which we came to be what we are today. Due to their far-distant and ancient source points, the details of Lemuria and Atlantis can only be discovered through a genuine form of clairvoyance, as brought to us by the initiates, and limited historical and archaeological research which are debatable. These truths were revealed in prior times only to the initiates through supersensible in the Mystery Centers who had been through long trials of preparation and testing and took solemn oaths of secrecy.

Thus, after a brief ice age that followed the final collapse of Atlantis, the smaller civilizations that had across the world fell into disarray. Nonetheless, many survived including the Mystery Center in the region of the Gobi Desert. The impulse of India emerged after the Great flood and she became the primary bearer of civilization during the first post-Atlantean period until that impulse was destined to pass over to another. Each civilization brought an impulse to the overall spiritual construct of humanity and then faded away. In smaller parts of some of these areas, such as Mexico, China, and South America, the Mysteries descended into black magic and became corrupted where blood cults arose as they had once upon a time in Atlantis. Chaldea, Babylonia, and Egypt were amongst the civilizations that reached a pinnacle of development. The Mysteries survived in Egypt, perhaps, longer than any other. The Mystery Centers of Egypt were renewed, and continued forward, by a

[176] A researcher will find references in the Cayce readings similar to "…the messengers came when there were the gatherings together of those peoples in defense of the peoples against the beasts of the field, the fowls of the air." Reading 2855-1. These types of references stem from a council of nations that were brought together within Atlantis to devise a strategy to deal with the remnants of the dinosaurs who were still harassing the inhabitants. I have learned that the "atom splitter" was also used against the dinosaurs and other groups of people at least once during the Atlantean period. Evidence of radiation has been discovered in at least one ancient archaeological site in the territory of Rajasthan in northwestern India where a layer of exceptionally radioactive cinder was found close to Jodhpur. The ancient Indian text "Mahabharata" recounts what could be perceived as an atomic blast where an explosion occurred that was "more brilliant than a thousand suns".

long line of initiates and were still in use when the Graeco-Latin period which began in 747BC and was brought forth through the Greek Mysteries in a renewed form.

Pythagoras, who stated that through intuition he recognized that he had fought as a Trojan during the Trojan War, spent some 20 years in Egypt and Chaldea as a student at two genuine Mystery Centers and was instructed by Master Initiates. Dr. Steiner revealed that he brought that sacred knowledge back with him to Greece on a special mission. He infused her culture with an impulse and path of spiritual initiation. The initiator and teacher of Pythagoras was the great initiate and teacher Nazarathos who was a later incarnation of Zarathustra and prior incarnation of Jesus of Nazareth.

> "It was only in a form conditioned by a body such as ancient Babylonia was able to produce that Zarathustra could bring forth again all the wisdom which he then conveyed to Pythagoras, to the learned Hebrews and the Chaldean and Babylonian sages who at that time — in the sixth century B.C. — were in a position to hear it."[177]

The Mysteries changed and transformed as the conditions of the world changed. The spiritual initiates continued their mission until, at long last, the Mystery Centers, as formal institutions, fell away. Smaller centers have always existed in secret, but the formal state-sponsored facilities fell out of use with the destruction of the philosophic schools by the Roman Catholic Church in the 6th century AD. During that time, the Greek philosophers migrated West into the Arabic world where the writings, such as those by Aristotle, survived in a corrupted form and were brought back to Europe in the 13th and 14th centuries. It is not quite fair, however, to say that the Mystery Centers do not exist as the knowledge that was once considered mystery knowledge at that time is now taught in universities across the world through science and art as foundational knowledge. The structured path and science of spiritual initiation, however, has faded into the background of the human experience.

During the period of 1100-3000BC, the subject of our karmic study incarnated at least twice in Egypt where he is connected to the Divine Priest Kings who passed through a degree of initiation in the Mystery Centers of Egypt. In a prior incarnation, sometime in the 26th century BC, this soul incarnated in Persia distantly connected to the individuality known today as Gilgamesh who was the founder of the Babylonian and Persian Empire. Very little is known of Gilgamesh whose journeys reached a climax when he was befriended by a certain Enkidu who appeared out of the forest as an uncivilized Wildman and became the lifelong and trusted companion of the ailing king who was suffering from a form of severe emotional sadness. This spiritual disposition could only have been resolved by the companionship of Enkidu. The two souls did battle with and defeated the great bull of Heaven when Enkidu was killed by the tale of the bull. During that lifetime, Dr. Steiner observed that Gilgamesh had attained a degree of spiritual initiation with the help of Enkidu.

In the 14th century BC, the subject of our study incarnated as the Egyptian Pharoah Ahnukaten (before the fifth year of his reign he was known as Amenhotep IV). He was the husband of the famed Nefertiti of which very little is known historically. During that lifetime, Akhenaten brought his rebellious nature with him into that incarnation where he tried to transform Egypt's traditional spiritual construct of polytheism into Monotheism through Aten, the Sun God. While his efforts may have failed, his was an attempt to bring forward the Egyptian Mysteries into a new and genuine perception of the Sun God; the Christ.

[177] Steiner, Rudolf. The Gospel of St. Matthew, GA 123, Lecture II, 2 September 1910, Berne.

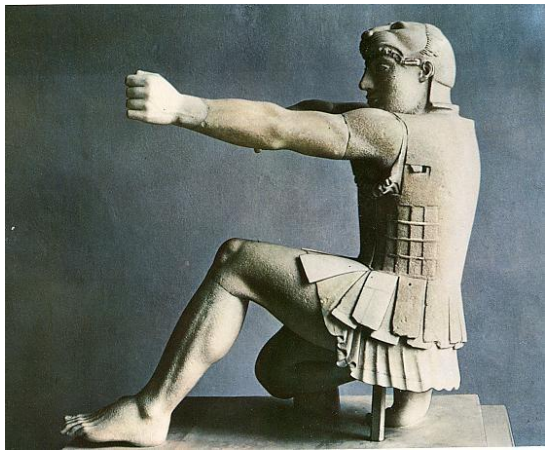
After his death, Akhenaten's monuments were destroyed and his name was excluded from the lists of rulers compiled by later pharaohs. He was considered a usurper of the Mysteries by the Egyptian Priests. Ironically, it had always been revealed, and was accepted as historical fact, that the real Sun God who became known as the Christ through Christ-Jesus, was approaching the earth as the fulfillment of a divine plan and the spiritual evolution for the planet. Thus, Akhenaten was trying to transform, perhaps inappropriately without a proper understanding of the trinity of Osiris, Isis, and Horus, for the final approach of the Sun God; the Christ. I believe that he perceived that the Egyptians had begun to idolize lower Gods, and not the Sun God whom he rightly perceived as the leader of all of the Gods, and the people were thus falling into decadence. Akhenaten had six daughters by his faithful wife, Nefertiti, who had also passed through a stage of training in the Mysteries and was an active part of Egypt's political and social life as a committed wife and kind-hearted mother.

A century later, our subject reincarnated again in the Egyptian culture but not as a king, He was part of the migration of the Jews out of Egypt in pursuit of the river Jordan. He was amongst those who roamed the desert with his young wife when the Hebrews pursued, and found, their destiny in Palestine. These people were not in the desert for 40 years. Rather, it was a relatively shorter duration of time. The Jewish temple was the center of their activities and the entire community revolved around it united in a common cause that resonated throughout the atmosphere. They were connected to the one God and each other as a family. Thus, the same impulse of a spiritual family that the Trojans felt as a group-soul, which shall be reviewed, that bonded them together was also experienced by the Jews making their way out of Egypt.

In a subsequent incarnation, this soul lived a tumultuous life the outcome of which would come to define his soul journey for the next 3,000 years. He was not a violent man by nature, but rather a priestly one who preferred peace to war. His martial expertise and karma as a priest-king, however, were rooted in far distant history when his journey began to take shape having been connected, as it were, to the Lion group-soul impulse during the late early Atlantean period. Thus, he was both a martial personality and a priestly one. His spiritual history was connected to the Sun Oracles, or Sun Mysteries, of Atlantis and this manifested in the Trojan people's allegiance to the ancient God Marduk, or Apollo, which was the name used for the Archangel Michael before Christianity came into the world. The Sun Mystery impulse streamed through the City of Troy as culture, hope, and strength. Troy was one of the most civilized city cultures during the Bronze Age period when the subject of our study reincarnated as the soul we know today as King Priamos around the year 1160BC.

The story of Troy, especially for the Trojans, is a harrowing tale for the souls involved. As we shall see, King Priamos was not an old and frail man who made critical errors that led to his city's ruin. His failure was due to a twist and quirk of fate, the outcome of which came to live within him as a spiritual impulse of destiny, love, and vengeance. Thus, as the subject of our study moved from one life to the next, he tragically yearned for those he loved and lost including the man's genuine soulmate who had been led away from him by the tide of history and fate. He began to suffer from a dreadful form of Achilles Syndrome. The tragedy of the Trojan War came to live within him as a spiritual impulse and disposition that would heavily influence his destiny over the course of the next 3000 years…

Priamos, 1100BC



Left: Herakles[178] was a genuine spiritual initiate and historical personality who lived sometime during the Greek Bronze Age. Here he is portrayed as an archer wearing a lion-head helmet. This statue is from the East Pediment of the Temple of Aphaia circa 485–480BC. A myth was created early in Greek history that Herakles had been defrauded by the Trojans and laid siege to Troy destroying it. He was promised special horses by the Trojan King Laomedon in exchange for slaying a mythical beast sent by Poseidon to destroy Troy; a promise he fulfilled. Troy was rebuilt and Achilles would fulfill the role of Herakles during the Trojan War.[179]Later, Alexander the Great followed in his footsteps. Herakles was more than a hero in the modern sense; he was a spiritual initiate, founder, and symbol of the Spiritual Mysteries in ancient Greece.

> *"Men are haunted by the vastness of eternity. And so, we ask ourselves; will our actions echo across the centuries? Will strangers hear our names long after we're gone and wonder who we were, how bravely we fought, how fiercely we loved?"– Odysseus, From the Movie "Troy", 2004*

The mythic characters as portrayed by Homer in the Iliad and the Odyssey such as Helen of Troy, Agamemnon, Odysseus, King Priamos, Achilles, Hector, and Paris were historical personalities. These individuals were also presented by Homer through a disposition and background in the Greek mysteries. Achilles is remembered as the tragic hero of the Greeks. He was also viewed, however, as an initiate in the Greek mysteries. He was a man of rage and vengeance, it is true, but he was also recognized for his heroism, commitment, and skill.

Priamos is portrayed as a rather weak character with many wives. Hector is portrayed as the nationalistic hero who fights for his country. Menelaus is portrayed as the King of Sparta who longs to get Helen back and forgives her for betraying him. Agamemnon murders his daughter to achieve victory over the Trojans. The historical personalities are quite different and yet share many of the same attributes. In actuality, in terms of his spiritual disposition of his aggressive nature to overcome his enemies, there was more than one Achilles who fought in the Trojan War and King Priamos was one of them.

[178] The 12 trials of Herakles are portrayed through myth to represent the quest of spiritual initiation through the path of the ancient Greek mysteries in such a way that does not betray the mysteries which were not allowed to be shared with the public.

[179] In the Greek culture, Troy is often perceived as a corrupted city politic of people who do not keep their word that must to be vanquished.

This chapter on King Priamos and the Trojan War provides some insights from an esoteric, spiritual, and historical perspective with intuitive insights that were gleaned by the author's limited view of things. It is supported primarily by the esoteric observations of Dr. Rudolf Steiner with some supporting details from the readings of Edgar Cayce, the "Sleeping Prophet", and the intuition of the author.[180] Dr. Steiner left behind a great gift in sharing some of the esoteric keys of the Greek mysteries which allow one, to some degree, to decipher the true meaning of tales, symbols, people, and transitions which have an anchor in the reality of the Trojan War. Edgar Cayce, in turn, provided several life readings to people who were karmically connected to the Trojan War (including himself).

The Trojan War was fought by a group of people who share a common karmic ancestry and thus reincarnate repeatedly together. Many of these people have led public lives. Several bitter civil wars, conflicts, and rivalries have occurred that are karmically related to one another, in some way, by the struggles of this karmic family. This confederation of people has produced many branches that have split off into the world over time as they pursued their individual destinies consisting of genuine spiritual initiates, philosophers, politicians, poets, and military leaders who have since led controversial, transformative, and influential lives.

Going forward, I shall refer to this karmic family as the "Trojan War Karmic Soul Group." This term is my innovation, but the concept was identified through the research of Anthroposophist Walter Johannes Stein (1891-1957). Many of the members of this group reincarnated during the 20th century as otherwise anonymous people many of whom carried on their personal relationships in a transformed way. Some, such as Edgar Cayce, carried on their core task of spiritual discovery in light of initiation wisdom. As revealed intuitively to the author, some of these souls reincarnated in the 20th century in America and Europe as celebrities. Some were successful business people. Others were captains, generals, philosophers, and even spiritual initiates.

As a result of the spiritual trauma that wounded so many of the historical personalities who lived through this chaotic moment in history, the karmic threads that bonded these people, for better or worse, led to resolutions and fulfillments in many future lifetimes. These people, in karmic terms, looked for their loved ones, their destinies, and their enemies who appeared in the tapestry of destiny at critical moments in time. Priamos began his karmic journey much further back in time but the changes that began to work within his soul, as modern fulfillments and brought about by changes in consciousness during the Graeco-Roman Age, transformed him in unique ways and led him on a peculiar path.

The incarnation of Priamos is tied to the foundations of, in terms of the definitions provided by Dr. Rudolf Seiner in Anthroposophy, the Graeco-Latin/Roman Spiritual Cultural Age (747BC-1413AD) which was inaugurated by the fall of Troy and the founding of the Orphic Mysteries in Greece which gave rise to the world's first true philosophers and thought-initiates such as Heraclitus, Socrates, Plato, and Aristotle. King Priamos ("First" or "Prime" or "King"; in the ancient Luwian language "Pariyamua" means "courageous" or "brave") was the last Priest-King of Troy (Ilium, Troia, or Wilusa). This lifetime was a foundation point upon which a stream of karmic activity continued forward with vast, and sometimes painful, implications for Greece, Rome, Europe, and America.

[180] Rudolf Steiner Lecture, The Trojan War, Berlin, 28th October, 1904. Also refer to early Anthroposophist Friedrich Hiebel's exception study of the evolution of the Greek Mysteries, historical events, and the mission of Aristotle as humanity progressed into the modern era in The Gospel of Hellas,1949.

As Dr. Steiner revealed, the Trojan War symbolically reflected an important change in humanity's consciousness, in spiritual terms, through a historical event over the course of ten years and culminated in a battle between the Trojans and several Bronze Age Greek cultures. However, they were also living personalities upon which Homer created his poetic tale. Most everyone is familiar with the tale of Troy but very few people have provided any genuine esoteric insights behind the historical event. As with all of the myths from the ancient world, one is obliged to look at the poetic epic tales by Homer on two levels. First, on the exoteric level as a historical event where the details and references to fantastical ideas and events by Homer necessarily call into question the historicity and common-sense steers one to a review of the mythos of the poem which is hard to grasp for one not familiar with the true insights of initiation science. Second, the tale can be viewed as a symbolic historical event tied to a spiritual event that describes a transitional period for humanity that is documented in a veiled form and is tied to spiritual events that were known only to those admitted and trained in the ancient Greek Mystery Centers.

> "The Trojan War did actually take place. Although it was a series of physical events, these events have a symbolic meaning as well, they are mystical facts. The concept of mystical fact comprehends not merely mystical content, but a mystical content which runs its course outwardly on the physical plane." [181]

Historical research is very limited on the Trojan War. Archaeological discoveries have revealed some details since the 19th century when the ruins of Troy were rediscovered with the discovery and excavation of the ancient city of Troy at Hisarlik, Turkey. The excavation was initially carried out by the entrepreneur and amateur archaeologist Heinrich Schliemann (1822-1890). Through this eccentric businessman, a renewed interest gathered momentum and continued into the modern age.[182]

The archaeological excavations that followed in Mycenae, Sparta, Crete, and Thessaly have provided some insights into Bronze Age Greek cultures and have been topics of perpetual debate amongst scholars. However, the actual history of the event remains the stuff of myth and is only available to those capable of piercing the veil of true initiation science. Historically, Troy was an ancient Bronze Age city-state that passed through several rebirths over the centuries eventually dying away by the early Roman period. Excavations have revealed that at least nine foundations were built upon one another. Troy appears to have been leveled and rebuilt repeatedly by war or natural disasters.

The Iliad and the Odyssey are comprehensible only with the aid of spiritual keys to properly interpret these epic tales properly. These keys are found only through the wisdom achieved through the Mysteries. Dr. Steiner brought the Mysteries forward in the 20th century as a genuine initiate through his lectures and writings which can enable one to begin a study of Homer's tale on two

[181] Steiner, Rudolf. Lecture, The Trojan War, Berlin, 28th October, 1904

[182] Concerning Hisarlik, the author is confident that Heinrich Schliemann did indeed locate the ruins of Troy. Ancient Troy sat upon a small plateau, or flat plane, that overlooked the beautiful and windy plains of the Anatolian coastline. Regardless of how this eccentric amateur archaeologist is perceived by modern researchers, and whether an opinion of his character is based on hypothesis or fact, this does not take away from the validity of this archaeological discovery. Many artifacts recovered include ornate gold jewelry worn by Trojan royalty, pottery, and storage bins for food stuffs that were discovered by Schliemann. Some of these artifacts were brought to Germany and were subsequently lost during the fire-bombings of World War 2. It is rumored that some were taken to Russia after the war where these artifacts reside today while others may have been sold into private collections. Refer to Michael Wood's documentary In Search of the Trojan War released in 1985.

levels.[183] In addition to the mythical component, which requires keys to understand, and the true historical component, there is a third which must consider that some of the people, such as Priamos, were connected to the Mysteries of that and had attained a degree of spiritual initiation. For example, as perceived only through the author's intuition, Priamos was an initiate of the 5th degree. He was a true priest-king, in the old manner, and not simply a secular king in modern political terms.[184]

> "The human being of ancient times was especially a part of his community and therefore when he was conscious of his ego, he felt himself more as a member of a group-soul than as an individual. But the initiate of the fifth degree had made a certain sacrifice, had so far stripped off his own personality that he took the folk-soul into his own being. While other men felt their souls within the folk-soul, he took the folk-soul into his own being, and this was because all that belonged to his personality was of no importance to him but only the common folk-spirit. Therefore, an initiate of this kind was called by the name of his particular folk."

> "An initiate of the first degree is one who constitutes an intermediary between the hidden and the outer life…what he ascertains there, he must bring back into the Mystery Places. One speaks of the "Raven" when words have something to communicate to the inner world of the Mystery Places from the world outside. Just call to mind the ravens of Elias, or the ravens of Wotan, even the ravens of the Barbarossa Saga… The initiate of the second degree stood fully within the occult life. One who was of the third degree was allowed to defend occult knowledge. The degree of the "Warrior" does not mean one who fights, but one who defends occult teaching, what the occult life has to give. One who is a "Lion" embodies the occult life within himself in such a way that he defends occultism, not only in words, but also in acts, that is, with deeds of a magical sort. The sixth degree is that of the "Sun-hero" and the seventh that of the "Father."[185]

As the leader of his people who was still connected to a group-souls spirit that united many of the Trojans, Priamos felt an inner and genuine spiritual bond with Troy and her people as if he were an anointed leader. Regarding an initiate of the fifth degree, Dr. Steiner also stated:

> "The person initiated in the fifth degree participated in the life of the archangels. Initiates in the fifth degree were needed in the cosmos. Therefore an initiation in this fifth degree existed on earth. When such a person was initiated in the mysteries and received the soul-content which corresponded to the fifth degree, the archangel looked at the soul of such a person and read in that soul as we read in a book that informs us of certain things which we must know in order to accomplish something. The archangel read in the person who was initiated in the fifth degree what a nation [an ethnic group] needed. Initiates of the fifth degree must be formed on earth in order for the archangeloi to lead correctly.

[183] "Homer…was called by the Greeks the 'blind' Homer, thus indicating his spiritual seership." Steiner, Rudolf. Between Death and Rebirth, Lecture 1.

[184] So, in ancient terms in the context of the construct of spiritual initiation, Priamos would have been referred to by Rudolf Steiner as "a Trojan" because he was a leader of his people. Odysseus would have been referred to as "a Greek", and so on.

[185] Steiner, Rudolf. The Gospel of St. John, The Seven Degrees of Initiation, Lecture V, The First Sign, May 23, 1908. Thus, Priamos would have referred to esoterically as "The Trojan".

> Those initiates are the intermediaries between the leaders of the ethnic group and the people of the nation. They carry up to the sphere of the archangels what is needed in order for the nations to be correctly led."[186]

The group-soul was that element of the human soul that permeated the people of the Atlantean period and followed into the modern era. It was destined to change as a part of a divine plan so that people could find a genuine path to individuality. This was achieved by severing the old ties of the inherited spiritual disposition of the group-soul family by embracing the intellect and the power of individual thinking. The group-soul connection was felt within each cultural and national family including the Trojans who experienced a stronger sense of kinship and an inner familial relationship. It was not an intimate bond in the sense that all were truly one family, but the soul-link was certainly experienced at a deeper level based on the ties that made them "Trojan". The Trojans, for example, were "fellows" in a certain sense that separated them from other groups.

I have observed several disparities between the historical reality of the Trojan War and Homer's tale but the purpose of this chapter is not to review every aspect. For example, my perception of Priamos is that he was not an old and weak king, but rather a strong individual not prone to making political or military mistakes. For example, in the movie "Troy" released in 2004, Hector remarks that Priamos is making a military decision based on "bird signs". This never would have happened in the way that it did. Rather, Priamos perceived the veil through initiation and possessed an inner sight that most of his fellows lacked.

The Trojan peoples were a hybrid of the cultures between East and West. They were, in fact, a people of ceremony who resembled the Persians yet were permeated by elements of Greek culture. Geographically, Troy stood at the entry point between mainland Greece and Persia. The ruins of Troy were Alexander the Great's first stop on his journey East in 336BC where they contemplated and celebrated the victory of the Greeks over the Trojans. As Dr. Steiner observed through supersensible perception, the Trojan culture originated from one of three separate migrations of peoples, led by spiritual initiates who had been trained in the Atlantean Oracles, before/after the collapse of Atlantis. Each group carried a slightly different character.

> "We have therefore come to know three groups of Initiates, the task of the first having been to create religious culture, the task of the second to create the foundations of material culture, and the task of the third to build the foundations for the State, to galvanize passions. This takes place in forms adapted to the different peoples as in Troy or Alba Longa, or in the theocratic State, Palestine. But in reality, these were only preparations…
>
> "In this third migration, a group of Initiates went to the West… For it was a matter of bringing together everything that had originally been poured into this element, into the great idea of the organization of States. The result of this third migration is recorded in Genesis, in the Old Testament. A further branch of it went across to Asia Minor and there gave rise to what is contained in the Trojan civilization as well as in its settlements, one of which is that of Alba Longa (south of Rome). The task of these Initiates was to take in hand the formation of States suitable for the different peoples."[187]

[186] Steiner, Rudolf. The Fifth Gospel, GA 148, Lecture IV, 5 October 1913, Oslo.
[187] Steiner, Rudolf. The Migrations of the Races, Berlin, 1904. GA Unknown.

This transition has multiple aspects. A key primary aspect is the movement away from group-soul consciousness, which inhibits freedom, to the ego-I which enables freedom and would come to transform all of humanity. The battle of Troy can be perceived in that way; the Geeks pressing the "I" aspects to overcome the "group" aspect of the Trojans. It was the destiny of the Greeks to bring a new impulse forward for all of humanity that came to expression through philosophy, thought (i.e., the nature of thinking), architecture, spirituality, and the foundations of democracy. This change began during the Atlantean period and reached a cultivation point, as it were, through the Greek peoples as a cultural-spiritual impulse that began in the West and spread East through the campaigns of Alexander the Great.

The most significant shift that occurred with the transition reflected in the Trojan War can only be perceived through initiation knowledge with regard to the evolution of human perception and consciousness. This aspect of human psychology was given the term "ego" by Sigmund Freud. Dr. Freud however, did not invent the term or concept. It is a much older and accepted aspect of human consciousness which was revealed, for example, through the works of Johann Gottlieb Fichte (1762-1814).

Dr. Steiner referred to this maturing sheath of the human being as the "I", or ego-consciousness, which was imbued within humanity during the last third of the Atlantean period. In the new epoch, however, ego consciousness was to be further developed alongside the power of independent thought that could use concepts and ideas in a new way. It was a very gradual change that moved through the world, with all of its unique cultures, histories, and languages, in unique ways. Prior to this change, humanity relied solely on forms of a picture-based consciousness, an ancestral blood tie to the cultural and familial group, ancestry, and an inherited form of clairvoyance. During that period, life was a matter of perception and memory and not the capability of independent thought or improvisation. Those who could improvise, or think in concepts, were far ahead of their peers. Thus, people were compelled to seek freedom through the "I", or Ego perception, and later through the new faculty of thinking but it came at the expense of an inherited vision of the spiritual worlds.

> "…the withdrawal of the old clairvoyance occurred in quite different ways and at different times in various countries. In the East, the old clairvoyance persisted up to a relatively late date. Over towards the West, among the peoples of Europe, clairvoyant faculties were less widely present. In the latter peoples, a strong ego-feeling came to the fore while other soul-powers and faculties were still relatively undeveloped. This ego-feeling emerged in the most varied ways in different parts of Europe — differently between North and West, and notably different in the South. In pre-Christian times it developed most intensively in Sicily and Italy. While in the East men remained for a long time without an ego-feeling, in these regions of Europe there were people in whom the ego-feeling was particularly strong because they had lost the old clairvoyance. In the proportion that the spiritual world withdraws externally from man does his inward ego-feeling light up."[188]

Homer's Iliad and Odyssey, when viewed in light of esoteric keys and insights, provide a foundation upon which one can perceive the true nature of the Trojan War and the gradual global shift in

[188] Steiner, Rudolf. Anthroposophy, Spiritual Science and Speech, Vol. 1, The Mission of Art, Lecture. Berlin, May 12, 1910.

consciousness that was destined to move through the world through the Greek culture. The lives of historical personalities were used by Homer to demonstrate in the poetic epics of the Iliad and the Odyssey individual pictures of transformations that had taken place.

> "Hector was a living person who strode through Troy, and Achilles and the other figures were equally real. They still stand before us as personages of real earthly life. We look back to them as people of a different kind from ourselves, who are difficult to understand but whom the poet is able to bring before our souls in every detail."[189]

The author of the Iliad, Homer, was a wandering poet-bard, poet, and a genuine spiritual seer (i.e., possessed an ancient form of clairvoyance).[190] Steiner revealed that Homer's blindness, if he was genuinely blind, enabled an expanded spiritual faculty. Homer revealed the tale of Troy through a form of spiritual clairvoyance that was passed along as an oral tale by a superior form of ancient memory the substance of which was very different and has since changed. Thus, the retelling of the extended story in oral form was more achievable during Homer's lifetime due to a faculty that has since been transformed.

> "In museums everywhere you will find sculptured heads of Homer. I am not saying that the likeness is particularly good, but when we look at this blind Homer, whose eyes, in spite of blindness, have such a mysterious expression and whose head has a striking pose, the portrayal is good enough to make us feel perhaps he blinded himself voluntarily — I am, of course, speaking metaphorically — perhaps he deliberately made himself blind in order that sight should not disturb a certain kind of listening; for Homer listens. Without the distraction of sight, he experiences the interplay between the pulsation of the cosmos and the pulsing of human blood, the pulsing of the human ether body, where the Beings of the air carry out their dance of harmony and melody."[191]

The Trojan War occurred sometime between 1100-1200BC. My intuition points to a date of about 1120-1150BC. This date is supported by a reading from the Edgar Cayce readings regarding a prior lifetime that was discussed in one of Cayce's readings as a Trojan Advisor (to Priamos) and later Gatekeeper who took part in the conflict and lived from 1158 to 1012BC.[192] Dr. Steiner did not provide a precise date and defers to historians who placed the battle around 1200BC. The Trojan War likely occurred in stages over 10 years. This battle was a series of skirmishes, ploys, and hit-and-runs that took place across the Aegean. Cayce stated in a spirit reading that the siege of Troy lasted seven years.[193] My intuition, however, suggests that there were waves and intensifications of siege activity and battles followed by withdrawals and reengagements.

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[189] Steiner, Rudolf. The Gospel of St. Mark, Lecture 1.

[190] "Homer…was called by the Greeks the 'blind' Homer, thus indicating his spiritual seership." Steiner, Rudolf. Between Death and Rebirth, Lecture 1.

[191] Steiner Rudolf. Supersensible Influences in the History of Mankind, Lecture 1.

[192] Refer to Cayce Reading 294-183, M58. The readings state that Cayce's name during that period was an advisor and gatekeeper named "Xenon" whose name can be translated to "stranger". I am speculating based on the verbiage of the Cayce readings which reference his name, that Xenon survived the war and lived to old age where he became guilt-ridden and eventually committed suicide due to the shame of being the incidental cause of the fall of Troy as the Gatekeeper who, through a mistake, let the Trojan Horse into the city.

[193] Refer to Cayce Reading 900-275.

In ancient and medieval warfare, it was difficult, if not impossible, to maintain a continuous and uninterrupted siege for seven to ten years given supply constraints, illness, inclement weather, and incidents such as incursions and raids of rival city-states or kingdoms that would take advantage of the situation. The food stores, for example, in the city of Troy could not possibly have lasted seven years and must have been replenished on a regular basis. It is impossible that the Greek army, which was divided by separate leaders some of whom were competing with one another, had sufficient supply lines to sustain a consistent seven-year siege without constant reinforcements. Supplies could only be brought in through a manual process by way of ships, wagons, and horses which could only carry so much material. Farming could only be conducted during certain times of the year thus a winter siege, for example, would have been impossible if the weather was severe. Typically combatting cultures preferred to fight during spring, summer, and fall months when the weather was suitable. Harvesting food and storing it was far more manual process than it is today. The Trojans, as an organized army with competent leadership, conducted counter-attacks, and raids, just as the Greeks did. Thus, the Greek army did not operate with impunity while conducting the siege off and on for ten years.

The Trojan War was the foundation point that set the tone for many changes and karmic relationships for a competing group of people who were destined to re-emerge in future lifetimes throughout Greece, Rome, and Western Europe. One individual, in particular, achieved a higher degree of spiritual initiation and emerged as one of the leading thought and spiritual leaders of his age:

> "Thence the remarkable fact that Pythagoras, the great initiator of a certain line of Greek culture, in an earlier incarnation had fought as a Trojan hero on the side of the Trojans. He himself says that he was a Trojan hero, mentioned in Homer, and that he recognized himself as an enemy of the Greeks because he recognized his shield. When Pythagoras says that he had been Euphorbos, Anthroposophy teaches a full understanding of this assertion. The Greeks, even the greatest among them, laid especial value on what the single physical incarnations meant for them."[194]

Modern portrayals of Priamos during the Trojan War are conflicted, however, the fact that Priamos was an older man during the war is, based on his intuition, unsubstantiated. Priamos was a proud man, and an initiate, who believed in his city's greatness, culture, and spirit. The image of Priamos that the author has intuitively perceived was as a young man with dark features, athletic, and a well-trimmed beard. He took pride in his appearance and carried a diplomatic appearance. He was not old, weak, or frail but athletic in appearance and had a certain determined and piercing glare. It was the keen eye of an initiate who could see through people's facades empowered by a degree of clairvoyance. So, Priamos's age at the time of the war is unknown, but I speculate that he was in his 50s. Most of his children were young adults when the war began.

Thus, the tale of the Trojan War was a historical event but its true significance was taught, and shared, amongst those seeking spiritual initiation in the ancient Greek Mystery Centers of which Homer was a part. The ancient Greeks, as Steiner observed, had one foot on both worlds; the astral

[194] Steiner, Rudolf. The Three Paths of the Soul of Christ, Lecture II, The Path of Initiation. Pythagoras was a genuine spiritual initiate who emerged to be a great teacher during his lifetime and founded a genuine Mystery and training center. When Steiner says that "anthroposophy teaches a full understanding of this assertion", he indicates that he confirmed this fact through the Akashic Records. Pythagoras lived during the 6th century BC.

or spiritual worlds and the physical world. They did not look at historical events, or natural phenomena, as the modern person does. These events were perceived through a dim form of clairvoyance, heightened through spiritual initiation, that revealed that the "Gods" worked through human beings, history, and nature.

The epics of the Iliad and Odyssey are initiation documents that require a perspective, and background, that is only revealed only through training in the Mysteries or initiation knowledge. However, these tales also guide the reader through historical events and relationships that manifested through adventures, numeric correlations, challenges, Gods, shades, heroes, villains, tragedies, and victories. As a traveling bard, early Meistersinger, and genuine seer, Homer brought the tale of Troy to the public.[195] Others followed in Homer's footsteps and made changes to his original work, some of which were valid modifications. Homer intentionally kept certain details concealed that he was not allowed to reveal under the oath of secrecy of the Mysteries at that time.

All spiritual events and changes manifest as events in the physical world. It is important to consider that humanity has experienced many transformative changes that extend far back in time. These changes have affected the world's geography and the way human beings interact in the world in terms of consciousness, form, and one another. The transitions are typically earmarked by larger and sometimes global events and are a part of the overall divine plan of human evolution. The Trojan War is a symbolic and historical event of a turning point on this journey that occurred between the 4th and 5th Post-Atlantean Epochs.[196] The cultural period of the Graeco-Roman Age, in light of Anthroposophy, began in 747BC and ended in 1413AD. Thus, the Trojan War (circa 1100-1200BC) occurred just before this epoch began.

During the long periods of transformation that occurred during Atlantis and followed after the Great Flood in 9,500BC, humanity was progressively imbued with a new faculty by the spiritual hierarchies and the higher beings who oversee our transformation. The intent was to enable humanity to find freedom. It hinged upon the Turning Point in Time; the incarnation of the Christ which was destined to occur at the precise midpoint of human evolution. The "I" gave way to new forms of thought, perception, writing, music, and the seeking, and expression, of individuality.[197] Seekers were no longer bound by a group construct and admission to closed Mystery Centers not open to the public. The new path, for each individual, is the Christ through the initiative of the individual.

Ad observed Dr. Steiner, the Mysteries existed in Atlantis through the seven Oracles or Mystery Centers. The Oracles were aligned with planets and their unique influences. He revealed that during the Atlantean period there were seven Oracles, or centers of spiritual initiation, consisting of the Sun (Christ), Moon, Mercury, Venus, Jupiter, Mars, and Saturn. Each represented a unique connection to

[195] The Iliad can be viewed as a description of historical and spiritual event that portrays a change in humanity's constitution that includes insights into spiritual initiation while The Odyssey, and the 12 Trials of Herakles, can be viewed as the individual path of Spiritual Initiation for one man.

[196] Refer to Appendix A for a diagram of the spiritual and historical epochs of time created by the author based on Dr. Steiner's research. There are several key spiritual events that occurred between the 13th and 15th centuries of which the martyrdom of Joan of Arc played a role. This is discussed further in the Joan of Arc chapter. Also refer to the author's work Joan of Arc in Light of Anthroposophy and Spiritual Science published January 6, 2022 available on Amazon and for free on judsonarchive.com.

[197] Prior to this change, people communicated only through symbols that carried within their form meaning. The need to describe things from different perspectives was not required and people communicated through a form of clairvoyance. Writing was not needed or employed in the same context as today.

the "colonies" of higher beings who exist within the spiritual worlds and oversee human development over time.[198] The Sun Mysteries permeated and led all of the Mystery Centers and was the only one to continue into the new world. After the fall of Atlantis, the Mysteries were brought to humanity through different cultural-spiritual streams that progressed from Atlantis to India (and Egypt), Chaldea, Babylonia, Egypt, Greece, and so on. Humanity's path is, by definition, a gradual transition. Each culture brought a significant and valuable impulse to the overall construct of humanity. Then, as the impulse was brought forth, cultures fell into decadence or were absorbed as their influences spread out in a diluted way across the world having accomplished their task from a higher spiritual perspective.[199] The Sun Mysteries, or Sun Oracle, weighed heavily in the minds of the Trojans and the Greeks. The Palladium was the physical talisman, or relic, of the Sun Mysteries.

> "Whatever Oracles existed in the post-Atlantean periods — in Greece, Egypt, Asia, all were successors of the Sun Oracle in Atlantis. This is true also for the Apollo Oracle in Greece. The initiate who headed this Sun Oracle was the guardian of the deepest Mysteries of our solar system. Together with his subordinates, he was called upon to investigate the nature of the spiritual life on the sun itself. His role was to proclaim to Atlantean humanity the secrets of the whole planetary system and to exercise supreme authority over the other Oracle centers."

While the new impulse of intellectual thought emerged within each human being gradually over time and led to a struggle for inner freedom, this change also yielded a trap that led to enhanced forms of egotism. The ego, or "I", led to the ruination of Atlantis as the peoples became corrupted by self-interest and vanity. They misapplied the powers and their expanded knowledge of the spiritual worlds. The danger of the ego still exists as a double-edged sword but it works alongside the new faculty that relies purely on the intellect.

This change, while a necessary transition, caused a veil to appear between the individual and the spiritual worlds.[200] Before this change, the Atlanteans, and the cultures that descended out of its branches, relied heavily on an inherited form of clairvoyance. Dr. Steiner revealed that the Atlanteans perceived the world in soft outlines and colors that reflected the inner states of living beings in the outer world and not the precise lines of the form itself. With this change, humanity began to perceive the outer world in sharply defined lines and became blind to the inner significance of an object outside of one's self. Human beings could no longer live within an outer object as they once had.

The city of Troy was founded on the precept of the blood tie and the inherited forms of spiritual initiation that followed humanity out of Atlantis through the Mysteries of the Sun Oracle. Apollo was the master of the Sun. Troy was one of the last vestiges of the old priest-king wisdom that was destined to fade into history. For the royal family of Troy, an inherited familial bond of clairvoyance was passed down through the bloodlines. None of the leaders of Troy were elected officials. Through the Greeks, the power of thought and ego-consciousness brought a new form of secular government into the world that broke free from the old modes of expression but one should not imagine that the

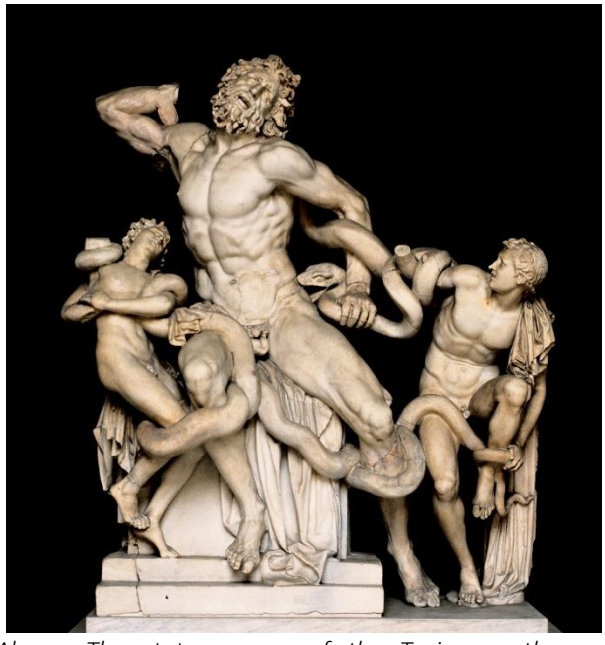
[198] Steiner, Rudolf. Occult Science, An Outline.

[199] This refers to spiritual impulses and not purely sociological ones that disregard the spiritual aspects of the human quest. Each cultural impulse, and nation, is overseen by a Folk-Spirit as revealed by Dr. Steiner and discussed in the chapter A Foundation in Light of Spiritual Science.

[200] Thus, a researcher may see the expression "pierce the veil", "part the veil", or "Parsifal".

Greeks were running around saying "I am the bringer of the 'I' to humanity and Troy must fall". This was certainly not the case.

These changes were working within all of humanity and came to symbolic expression of a historical event living personalities whose names are known to history; many of whom were genuine initiates or had passed through the Mysteries at one point or another. While the Trojan War was a historical event based on a struggle for power and wealth (as all wars are) it was also a war that expressed, in a spiritual and political way, the struggle between the old and the new; East and West. After the Trojan War, Western culture through the Palladium and the descendants of Troy and Greece moved in a new direction.[201] This path led to the creation of the *polis*, or city-state, as a form of government that elected its leaders. From this impetus emerged the first democracy, albeit in an imperfect form, in Athens. Other cultures, such as the Spartans, carried the impulse of the group-soul forward in a corrupted and unique form.



Above: The statue group of the Trojan soothsayer "Laocoön and His Sons" is located at the Pio-Clementino Museum, which is a part of the Vatican Museum.

This struggle for individuality is portrayed in the mythical tale of the Trojan soothsayer and seer Laocoön who became trapped inside the tentacles of a sea monster which can be viewed from two perspectives; first as a portrayal of a person who becomes lost in the web of the intellect and cannot escape. Second, and as was intended, was the death of one who has become entangled in the inherited spiritual ties of the bloodlines that are an aspect of the group-soul construct that followed out of Atlantis and was destined to change. Thus, at the left we see Laocoön the Soothsayer caught in the tentacles of a serpent that is enveloping him, and his sons, in a web of death from which they cannot escape bound to one another through the limitations of an inherited form of perception that could not lead to true freedom.

Henceforth with this change in consciousness, humanity was to be freed from the chains of the past and could then pursue freedom as an individual through thought and independence. This path was to take eons of time. This release from the past is one of the central themes of the mission of Christ-Jesus.

Troy was founded upon the Mysteries of the Sun Oracle. The Trojans perceived the leader of the Sun Mysteries as Apollo; the God of the Sun. The Oracles, or Mystery Centers, in Atlantis were guarded by the initiates and initiate-priest-kings who acted as both political and spiritual leaders. Priamos and

[201] The ties were finally cut during the Graeco-Persian wars of the 5th century BC and the campaigns of Alexander the Great in the late 4th century BC.

the Trojans represented that impulse albeit in a diluted form. The talisman of the Palladium, which was housed in the Trojan royal palace in a special temple room, was regarded by the Trojans and the Greeks alike as a genuine instrument of the Sun Mystery of initiation and was treated with veneration as a physical symbol of Apollo that was imbued with magical properties. During the Trojan War, the Palladium was stolen by the Greek leaders Odysseus and Diomedes who transferred the talisman of the Sun impulse to the Greek culture and thus become its carrier. That moment represents the downfall of the Trojans.

> "This Sun Mystery was felt to be the greatest spiritual treasure possessed by mankind. And it was symbolized by what was known as the Palladium. It was said that the Palladium had once been in Troy and that the priests of the Mysteries there saw in it the means whereby, in sacred ritual and cult, they revealed to the people the true nature of the sun. Then, the Palladium was taken to Rome…as beneath the foundations of the most venerated Roman temple, lay the Palladium, its existence known only to those who were initiated into the deepest secrets of Roman existence and destiny. But in a spiritual sense it had become known to those whose task it was to bring Christianity to the world. And out of the knowledge that the Palladium was guarded in Rome, the early Christians made their way thither. A spiritual reality lay behind these journeys… The Sun Mystery has disappeared into the nether regions of human existence. Through spiritual-scientific development we must find it again. The Sun Mystery must be found again — otherwise the Palladium will vanish into the darkness of the East."[202]

As they progressed out of Atlantis, the Mysteries, led by initiates, pursued a path from Persia to Chaldea and Egypt through Pythagoras to the Greeks where they subsequently spread out into the world as a new impulse combined with the gradually developing faculty of thought. This new faculty of thinking and the "ego" later spread out into the world through Rome, the Middle East, Western Europe, and the Orient. The impulse of the "I", which is comprehended properly only in relation to the Mysteries, gained momentum only through the power of thinking which was brought forth through the teaching and writings of Greek sages, and philosophers, such as Pherecydes, Heraclitus, Pythagoras, Socrates, Plato, and Aristotle. The schools and academies that these men constructed, including the Lyceum founded by Aristotle, can be viewed as the foundations of modern scholasticism.

This transition from the old to the new, which occurred on multiple levels, is not obvious to a modern historical reviewer. It is demonstrated in the Iliad in a variety of ways and was revealed only through the efforts of Dr. Rudolf Steiner as a part of his global mission. For example, we see in the Trojan leaders, such as Hector and Troy, individuals that were children of Priamos and therefore blood ties. In the Greeks, we see individuals with different personalities, separate bloodlines, egotism, thinking, and desires that represented points of departure during a period of transition from the 4th to the 5th spiritual-cultural epoch. Each character represents something unique that is attained through the path of spiritual initiation and the human soul. This transformation hinges on the development of thinking, through the intellect, to approach the spiritual world in a new way.

[202] Steiner, Rudolf. The Sun Mystery in the Course of Human History, The Palladium, Lecture, Dornach, November 6, 1921. This is an abridged quote. Thus, the Palladium as a historical and spiritual artifact and talisman, as it were, is a genuine physical and spiritual symbol of the Sun-Mystery which today has come to humanity through the Christ and the Mystery of Golgotha in 33AD.

> "Achilles is absolutely a personality of the transition period from the ancient clairvoyant to that modern mode of vision which we find in Agamemnon, in Nestor and Odysseus, and which is then led on to a higher vision. We can only comprehend Achilles when we know that Homer wished to represent in him one belonging to the ancient humanity who lived in a time which lies between that period when man still reached directly up to the ancient Gods, and the present-day humanity which indeed begins with Agamemnon."[203]

> "…I tried to give you some idea of the way the Greeks thought about the relationship between the human soul and our Earth evolution, laying special emphasis upon two things. I said the Greeks were conscious that in primeval times the soul had been gifted with clairvoyance, and they regarded Persephone, the daughter of Demeter, as the ruler of those clairvoyant powers which played into men's souls from the cosmos. On the other hand, I showed how the entire intellectual civilization of mankind can be traced back to the stream associated with the names of Odysseus, Menelaus and Agamemnon. I tried to make you feel that this civilization calls for a continual sacrifice. Thus the finest feelings and sentiments of which the human soul is capable, when it comes under the influence of this intellectual civilization, were offered up to a kind of religious sacerdotal-ism, and the sacrifice of Iphigenia expresses this thought for us."[204]

Agamemnon, as a mythical theme, sacrificed his daughter Iphigenia as a necessary step to defeat the Trojans. This strange deed represents, as a theme, the severing of the old blood ties of ancestral clairvoyance. Herakles, or Hercules, for example, who inspired all of the Greeks, especially Achilles, was a genuine initiate who passed through 12 labors or tests and was revered as a great hero and spiritual leader. These labors were trials of spiritual initiation. During this journey, Herakles confronted and defeated the lower elements of his being thus transforming himself and built a bridge to the spiritual worlds thus becoming a spiritual initiate. The 12 trials of Hercules, or Herakles, are initiation trials described in a poetic format correlated to the 12 houses of the Zodiac and the 12 aspects of the human being.[205]

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[203] Steiner, Rudolf. The National Epics with Especial Attention to the Kalevala, April 9, 1912, Helsingfors, GA 136.

[204] Steiner, Rudolf. Wonders of the World, Ordeals of the Soul, Revelations of the Spirit, GA 129, Lecture 2. The living reality of the spiritual world in Greek mythology. The threefold Hecate. August 19, 1911, Munich.

[205] Like the 12 trials of Herakles, the tale of Odysseus by Homer represents the trials and tests of the candidate who pursues the path of spiritual initiation. The tale is clothed in genuine spiritual symbolism that represent inner and outer obstacles that must be overcome. The test of the "sirens", for example, in the Odyssey represents the temptations and noise of the exoteric, or outer, world. Odysseus ties himself to the mast of his ship thus staying put, or "steadfast" in medieval terms, and is able to resist the hypnotic song or call of the sirens who try to lure him into the sea and perpetual death (or the cessation of cosmic consciousness). The "sea", in the ancient symbolism of Homer, represents the physical world of tertiary human activity of self-interest, spiritual blindness, and illusion. Odysseus, for example, had 12 sailors who accompanied him on his journey home from which represents one of 12 aspects of the human being which, in turn, correlate to 1 of 12 constellations (in terms of general influences). By the time he arrives home to Ithaca having purged his lower self, Odysseus is alone having successfully passed through the 12 stages he is reunited with his higher-I, or spirit, who is portrayed in the form of his wife, Penelope. He left for Troy as a king, richly robed, and fought to transform the links to the blood ties of the past. Having wrecked his ship due to the flaws of his own egotism, he finally makes his way back home where he returned to Ithaca penniless, homeless, and destitute. Odysseus became a king of the spirit, as a spiritual initiate, having overcome his lower aspects only after painful, extended, and challenging inner and outer trials thus being reunited with his wife Penelope which, in esoteric terms, represents his higher self.

> "Such a one was Hercules, who performed the twelve labours. The execution of these twelve labours was the achievement of an initiate. They symbolize the twelve tasks of initiation. Moreover, it is said of Hercules that he had undergone initiation into the Eleusinian Mysteries."[206]

The tale of the Trojan War was brought before the initiates in ancient Greece in order to provide a roadmap that, when viewed through spiritual perception, allowed them to perceive and understand the history, state, and future of humanity as it passed out of the Atlantean period through the spiritual dark-age of Kali Yuga that began in 3100BC and was destined to end in 1899AD. The Iliad and the Odyssey were exoteric and esoteric tales but the real value of the tale is found in the spiritual nature of the story as it applies to humanity, initiation, the past, and the future. The spiritual dark age of Kali Yuga was not thrust upon humanity all at once, but occurred gradually over time and reached its apex during the Roman period in the Event of Golgotha occurred. The Bronze Age and the Greek cultural epoch, with its smaller incarnations, eventually increased in strength has led directly to the construct of the modern world. Thus, every person in the world is connected to this transitional phase in human evolution.

> "If you understand all this you see that the Trojan saga, like so many others, is simply adhering to a true world-historic continuity. This is the secret that the Mysteries have guarded. They have shown the great events in the history of the world to the initiates from this lofty standpoint. In the Mysteries themselves such events were plainly taught, and in the old Greek Mysteries — the ancient ones that long preceded the Eleusinian Mysteries — this important moment, the beginning of the fourth sub-race of the fifth root-race and its whole significance, was among other things brought before the pupils."[207]

My intuition suggests that Priamos looked upon the people involved in this dispute as dangerous children whose arguments had spiraled out of control. However, Priamos had no fear whatsoever during the incursion by the Greeks. He was supremely confident that the walls would hold. From Priamos's perspective, the Greeks were pagans and tyrants who opposed the sacred tradition of the initiates. Priamos viewed the people of Troy as though he had a special obligation to protect and serve them. He viewed the Greeks as a group of confused and disoriented people who were competing with one another and trying to destroy Troy in the process. Priamos viewed these people as acting out of lowly and instinctual impulses while he was defending the Sun Oracle, and the dignity of the Mysteries, that he had inherited from his ancestral line. Priamos took great pride in the beauty and construction of the city of Troy, and the Temple of Apollo, which he viewed as his personal responsibility. His royal Eastern and Atlantean heritage compelled him to regard the Greeks in a rather lowly manner as being dominated by egotism and the influence of hostile spiritual forces.

Troy was a cosmopolitan city. The art and symbolism of the Bronze Age Greeks and Trojans were fairly articulate. However, the armor of the Greeks was heavy and primitive, yet resilient, compared to the Trojans. The Greek soldiers resembled "tin men" and tribal warriors who stumbled about the battlefield as slow, cumbersome, and inefficient warriors. They were large people. The armor of the Trojans was more flexible and was cut to form, as it were, to the body enabling them to be more

[206] Steiner, Rudolf. The Prometheus Saga, Lecture, Berlin, October 7, 1904.
[207] Steiner, Rudolf. The Trojan War, Lecture, Berlin, 28th October, 1904.

agile. Archery, mobility, a strong navy, and the walls of the city were the advantages of the Trojans. Brute force was the advantage of the Greeks and their clunky and primitive armor, which resembled the Tin Man in The Wizard of Oz, reflected that instinctual element. While there was a clear hierarchy within the Trojan culture, the majority of her citizens lived in a strong social-communal environment that viewed each citizen, even adopted children, as "Trojans". In Troy, everyone lived in close quarters and in that environment, we see the influences of East and West come into conflict in a battle between two opposing cultures that had a real symbolic spiritual aspect:

> "All this has been brought to expression in a wonderful way by Homer. Wherever he sets the Trojans over against the Greeks, everywhere he lets us see this contrast. You may see it, for instance, in the characteristic figures of Hector and Achilles. And in this contrast is expressed what is taking place on the frontier of Asia and Europe. Asia, in those olden times, had, as it were, a superabundance of life over death, yearned after death. Europe had, on the Greek soil, a superabundance of death in man, and man was at a loss to find his true relation to it. Thus, from a second point of view we see Europe and Asia set over against one another."[208]

Left: "The Mask of Agamemnon". A gold funeral mask was discovered at the ancient Greek site of Mycenae. German archaeologist Heinrich Schliemann, who discovered the artifact in 1876, believed that he had found the body of the Mycenaean king Agamemnon, leader of the Achaeans in Homer's epic of the Trojan War, the Iliad, but modern archaeological research suggests, although I am not sure how the finding was reached, that the mask dates to about 1600 BC which predates the period of the Trojan War by 300–400 years. These findings regarding the date, in the author's opinion, are pure hypotheses and the mask could very well be Agamemnon's or a member of the royal house. Whatever the case, the mask is indicative of the beautiful art of the period.

With a strong navy that was further expanded under Priamos and his father, Troy become very wealthy through trade and the commercial routes of the Dardanelles, which they managed and dominated, and were renowned for their exceptional horse breeding and racing. Because of their proximity to the Hittites in the East and Greeks from the West, Troy was a busy city at the crossroads of Eastern and Western culture that was continually under threat. When exploring the ancient city of Troy, one would feel as though they were connected to the winds, the sun, and the ancient traditions of the East and West that culminated in the Apollo, horses, and the sea.

[208] Steiner, Rudolf. World History in the light of Anthroposophy. Lecture 2. This is perceived by most people in today's world as a bizarre disposition. This form of seeking of spiritual knowledge follows only in death…

The city carried within her traditions and culture the Greek and Persian (Babylonian) influences. Priamos, for example, had dark hair and olive skin thus revealing his genealogical cultural origins in the East. Troy was a midpoint between Eastern and Western peoples and both came to live within her walls. The different traders, travelers, and emissaries that moved through Troy's many gates permeated the city on social, spiritual, and commercial levels. Troy was situated between the dry plains of the East and the ocean to the West. Therefore, she had a foot in both worlds.

Hector is portrayed in modern times, and in Homer, as a brave and selfless hero who loves his wife and son and fights for his country and his people. Very little information is provided on the historical Hector in Steiner's published research outside of a single reincarnation as the character-figure of Shakespeare's Hamlet:

> "…this poetical personage can be traced back to a real individuality who was once alive. I direct your attention to the character created by Shakespeare in his Hamlet. Anyone who knows the development of Shakespeare, insofar as it can be known externally, and especially someone who is acquainted with it through spiritual science, will know that Shakespeare's Hamlet is none other than the transformed real prince of Denmark, who also lived at one time. he cannot go into everything underlying the historical prototype of the poetical figure of Hamlet, but through the research of spiritual science, he can offer you a striking example of how a man, a spirit of ancient times, reappears in the post-Christian era. The real figure underlying Hamlet, as presented by Shakespeare, is Hector. The same soul that lived in Hamlet lived in Hector."[209]

According to Steiner, the transition into the modern world has not been an easy one for many of these individuals who once stood so bravely and heroically at the head of their peoples as leaders of the cultural group-soul element. This is due to the influences of the Ego-I of the human being, which was gradually introduced over time:

> "…human souls were not yet truly individualized; they were still entangled in the group-soul nature. This was particularly the case with the more prominent among them, so we may say that such natures as Hector or Empedocles were typical group-soul representatives of their entire human community. Hector grew out of the soul of Troy. He stands as an image of the group-soul of the Trojan people in a particular form, specialized but nevertheless just as rooted in the group-soul. when they were reincarnated in the post-Christian era, they had to face the necessity of experiencing the ego-consciousness. This passing over from the group-soul nature to the experience of the individual soul causes a mighty leap forward. It causes souls so firmly embedded in the group-soul nature as Hector to appear like Hamlet, i.e., wavering and uncertain, as though incapable of dealing with life."[210]

According to the Iliad, Priamos was the father of some 22 children including a daughter named Cassandra who is remembered as a prophetess and Oracle in the manner of the Oracle of Delphi.

[209] Steiner, Rudolf. The Gospel of Mark. Lecture 1. It is not known which historical personality this comment refers to in Steiner's published writings (as far as the author's knowledge), however, two kings of Denmark lived during Shakespeare's lifetime: Frederick II and Christian IV.

[210] Steiner, Rudolf. The Gospel of Mark. Lecture 2. Was Dr. Steiner is implying that Hamlet was the reincarnation of Hector?

That number is hard to accept and impossible to confirm, however, anything is possible. My intuition suggests that Priamos had as many four wives and several daughters. The bronze age period was a difficult time devoid of many of the civil, health, and social customs and laws that we have today in the West. Due to a lack of healthcare, children often did not survive into adulthood thus kings in some cases had many children to ensure the continuance of the royal bloodlines.[211]

We find some insights into the incarnations of certain personalities connected to the Trojan War through the Cayce readings, some of whom are not stated in Homer's works.[212] They were living personalities, of course, but lived supporting roles and Cayce provided insights in regards to karmic readings only. It is interesting to note that people, such as Hector, Achilles, and Helen, lived anonymous and domestic lives in the 20th century according to Cayce. According to Cayce, Achilles and Helen were married and divorced in that lifetime and were connected to the foundation of the Association for Research and Enlightenment in Virginia Beach, Va. Assuming Cayce's perception of the Akashic Records was fundamentally correct, and that Dr. Steiner possessed a far-reaching form of clairvoyance that Cayce did not as a spiritual initiate in the modern age of a much higher degree, a question arises in light of Dr. Steiner's observations on the Trojan War. Edgar Cayce speaks only of one Helen of Troy. Dr. Steiner revealed that, as was known to the initiates in the ancient Mystery Centers in Greece, there were, in fact, two Helens who lived through the Trojan War.

The real Helen, as the feminine symbol and icon of the Greek peoples, was of noble birth, in Bronze Age terms, and married King Menelaus of Sparta (or Laconia). According to myth, she was a daughter of a Spartan King named Tyndareus. However, intuition suggests that Helen was, in fact, also karmically connected to King Priamos who, in a subsequent incarnation, returned to lead the Spartans during the Graeco-Persian Wars during the early 5th century BC as King Leonidas (refer to next chapter). This fact, in spiritual terms, reveals that the competing Bronze Age kingdoms of Mycenae, Sparta, and Troy are all connected as a spiritual karmic family who had fallen into a civil strife that manifested in the Trojan War.

Helen was a true high-minded woman that, in light of the author's intuition, was intimately connected to King Priamos as his genuine spiritual soulmate. According to Homer's myth, Helen was a willing participant in the defection with Paris. However, in light of the Akashic Records, as observed by Dr. Steiner, the historical and spiritual fact is that she did not acquiesce to her elopement and was abducted by the son of Priamos; Paris. His ships were subsequently blown off course en route to Egypt. In Egypt, Helen was rescued and liberated by King Proteus, an ally of Menelaus, who took her into safekeeping. She was later returned home unharmed.

> "Homer, as you are well aware, only reveals this exoteric legend. Though he himself was initiated into the esoteric legend, he would in no way betray it. It was not until a later period of Greece that the Dramatists — Aeschylus, Sophocles, Euripides — condescended to betray something of the esoteric legend, which was to this effect: that

[211] The outdated Atlantean tradition of blood sons and daughters becoming kings and queens has continued into the modern world. This flawed concept will eventually fade and leaders will be elected based solely on spiritual merits.

[212] I recommend caution when reviewing the Edgar Cayce readings, and indeed any material where the language is hard to comprehend, as certain disparities appear to exist between Anthroposophy and Cayce's readings. Some of the incarnation histories are not correct, based on the author's research, or were not written down appropriately as they were delivered by voice by Cayce while under self-hypnosis.

> Helena did not acquiesce in her elopement; Paris did not elope with her, but stole her away by force against her will, and went with her across the sea. Hera drew the ships from their course, and Paris had to land with Helena in Egypt, where at that time king Proteus was ruling.[213] Slaves who had escaped from Paris' ships told the whole story to Proteus, whereupon he took Paris and his train, and Helena, into captivity. Paris, he let go, but he took Helena from him. According to this legend, Helena never became the wife of Paris. His treasures were taken from him; he was sent back to Troy without Helena, but on this journey to Troy he was able to take with him the Idol of Helena, in place of the real Helena who had remained behind with Proteus in Egypt. Paris, therefore, appeared in Troy with the mere Idol of Helena, and it was for the Idol that the Greeks fought; they would not believe the Trojans that the real Helena was not in Troy. Then, when the Trojan War was ended, Menelaus himself traveled to Egypt, and brought with him from thence his wife who had remained guiltless."[214]

This historical fact was revealed by Greek lyrical poets and authors who retold Homer's epics in the following centuries. This was, to some degree, a violation of the oath of secrecy that all initiates, and candidates for initiation, took before gaining the insights of mystery wisdom. Thus, the following revelation was certainly viewed by some as a betrayal of the Mysteries from one perspective. Another ancient tradition, as told by Stesichorus, stated:

> "…not she, but her wraith only, had passed to Troy, while she was borne by the Gods to the land of Egypt, and there remained until the day when her lord [Menelaus], turning aside on the homeward voyage, should find her there."

Thus, if we proceed upon the observations of Dr. Steiner's as fact, and that Edgar Cayce's perception of the Akashic Records were also correct, then the question arises; which of the TWO Helens reincarnated alongside Achilles in the 20th century in America and were subsequently were married and divorced? If the true Helen returned home to Menelaus by way of King Proteus who interrupted Paris' plans, and Achilles fought and died in Troy in sight of the "idol", as it were, who may have been equally beautiful and of a high-minded disposition as the true Helen, then the two people could have formed a genuine spiritual bond which led to a karmic fulfillment. Of course, karmic fulfillments work in several ways so the real Helen could have married the reincarnated Achilles per the Edgar Cayce readings. However, given King Priamos's karmic history which shall be discussed throughout this book, and based solely on the author's intuition, I have perceived that the genuine Helen who was returned to Menelaus from Egypt was King Priamos's soulmate.

The author's intuition has revealed that Priamos, as a genuine initiate in 1100BC, perceived that Helen was a soulmate and wanted to fetch her back. He perceived that she was being held, in karmic terms, against her will by Menelaus but in historical terms, she had no desire to leave Menelaus. The historical aspect of King Proteus is feasible as the ancient Spartans tried at one point to migrate to Egypt and set up a Spartan colony but failed. I suspect that King Proteus was a member of the extended Spartan royal family connected to King Menelaus. It follows that Proteus would keep Helen in safekeeping to be returned home to his relative. Thus, Paris returned to Troy empty-handed to an

[213] In Greek mythology, Proteus was an ancient Egyptian king of Spartan or Greek descent who was associated with the island of Pharos as mentioned in Homer's Odyssey.

[214] Steiner, Rudolf. Spiritual Scientific Note on Goethe's Faust Vol. II, Lecture V, Faust and the Problem of Evil. Dornach, November 3, 1917.

angry Priamos. The woman that Paris brought with him served no purpose. The woman stayed in Troy as Priamos's guest and ended up marrying one of the Trojan royals and, according to the Edgar Cayce readings, was not treated well by her captors. For whatever reason, there is nothing mentioned of Priamos in the Rudolf Steiner archives or the Edgar Cayce readings…

The karmic tale of Priamos and the real Helen is, in fact, a book in and of itself. Helen was, in terms of the age, a beautiful woman with blonde hair and blue eyes. Helen represents a higher aspect, in spiritual terms, of twin souls of which Priamos and Helen are reflections of each other. While they are both certainly individuals, their genuine soulmate disposition created a separation, and a yearning, for a reunion of the two souls who have sought one another having been separated by decisions, events, and histories colored by war, the fallibility of the human heart, and bitter rivalries. King Priamos, in karmic historical terms, had already fought in many battles and had nurtured many personal grudges by way of prior lifetimes in Atlantis, Northern Europe, India, Persia, and Egypt. Troy was not the culmination of all of these battles, but rather a sort of starting point for the modern era. However, those who killed Priamos came to regret, in karmic terms, the soul of a bitter Priamos who seems to have pursued some of these people were reunited through karma in many future lifetimes.

During the Atlantean period, many intrigues came to pass as people fought and struggled against one another. As revealed by Dr. Steiner, Cayce, and others the Atlanteans waged war upon one another in various forms as those corrupted leaders who attained access to the Mysteries, through corrupted leaders, misused their initiation knowledge to monopolize authority and corrupt the populace. King Priamos, and Helen, were souls who passed through those membranes of experience and had been forced apart by deeds, and mistakes, which Priamos sought to rectify. In purely karmic terms, Helen, it appears, was not prepared in spiritual terms to meet and find Priamos as two people adrift on the sea of time and destiny. Over time, these painful memories faded into the soul memory of Priamos and Helen who pursued their separate destinies.

The "pushing away" of Priamos from Helen, in karmic terms, was due to personal and broader events. They became separated by individual streams of activity. Priamos always sought, albeit subconsciously, his soulmate's return. At one point, I perceived that she was even kidnapped by Priamos's enemies in a prior lifetime. The two have died together, fought together, married one another, and subsequently passed through time. Instead of weakening his resolve, the efforts of his enemies to keep the two separated have only made him angrier. As a result, many people have suffered because of this journey; grudges upon grudges have been formed by many people connected to either side of the Trojan War; Greek and Trojan which have also led to conflicts at turning points in history that are not tied to a dispute over Helen. These two people are just two souls, of many, who have suffered and striven for change because of events, and personalities, connected to this karmic stream of activity that had a beginning and must, by the mission of the Christ, be transformed…

American actress and Academy Award winner Grace Kelly (1929-1982) who became Princess of Monaco. This is the closest image of the woman once known as Helen of Troy that, per my intuition, resembled "the woman who launched a thousand ships."

A sketch portrait of Priamos by the author based on his image as revealed through intuition. This was adapted from a Roman bust and converted to a sketch, thus it is an approximation. He was a well-manicured man who wore a philosopher's robe demonstrating his status as an initiate in the Sun Mysteries of Apollo. Priamos was described by the ancient chronicler Malalas as " tall for the age, big, good, ruddy-colored, light-eyed, long-nosed, eyebrows meeting, keen-eyed, gray, restrained."[215] *In the account of Dares the Phrygian, he "….had a handsome face and a pleasant voice. He was large and swarthy."*[216]

Thus, one soul incarnates predominantly as a masculine (Priamos) and the other feminine (Helen). The soul that was Priamos was driven to a karmic struggle with war and battle which led to many fulfillments in the Graeco-Roman Age (747BC-1413AD; mother, wife, friend, etc. There is something else, however, at work within the Helen-Priamos soulmate connection that drove them apart. An event occurred at some point in the far distant past, possibly during the Atlantean period, that appears to have been connected to one of the many wars that occurred between those who fought for freedom and those who fought for oppression and slavery. These opponents to Priamos somehow drove the two apart through a deception. Because of Helen's beauty and natural disposition towards diplomacy and public affairs, as it were, she has emerged throughout many lifetimes as an inspirational leader but rarely does she play a role involved in politics or events that have led to war. Rather, she has always been of a beautiful, softer, balanced, and diplomatic nature. It is not uncommon for this particular woman, as the former Helen of Troy, to lead a public life that

[215] Malalas, Chronography 5.105.
[216] Dares Phrygius, History of the Fall of Troy.

inspires others. Priamos, on the other hand, seems to have descended, at least for a time, into the sphere of war compelled, perhaps, by pain, yearning, and destiny.

In the tradition of the East Priamos had at least four wives, some of whom came to lead influential lifetimes in the future. Hecuba was his first wife and was a part of the Sun Mysteries thus she was the feminine political counterpart of Priamos; but not his true soulmate. According to mythology and the author's intuition, an important person who came to play important roles in Priamos's karmic history was Castianeira of Aisyme who gave birth to a son named Gorgythion and was killed by an arrow during the Trojan War. Like Helen and Hecuba, she was also of noble birth. It should be noted, however, that many of the women who married Priamos were not "concubines" in the Eastern sense of the later Persians who kept multiple mistresses. Rather, some of them were more akin to family members having been the brought to him by way of political agreements where daughters were married to kings in order to solidify treatises and alliances. Many of these women were treated as sisters and even children who carried his royal warrant and protection.

Therefore, a karmic study question arises: was the Trojan War, to some degree, intensified or caused by a stream of events karmically interwoven within a group of people, in a variety of ways, who had struggled against one another in the past? Were Priamos and Paris' plan to kidnap Helen exacerbated by a group of people karmically opposed to one another who drove the two soulmates apart in the distant past? Is the reconciliation of these two soulmates somehow connected to a necessary shift in the karmic stream of a larger group of people that can lead, to some degree, to resolution? Or, rather are the historical personalities of the Trojan War purely symptomatic in spiritual terms and thus are simply acting out a spiritual event subconsciously and therefore possess no broader significance? Assuming the people that comprise this karmic group are both; symptomatic and truly interwoven in a karmic stream of activity that drives, and will continue to drive, broader historical events will they allow the Christ to heal and transform them as they turn away from the Old World, and old Mystery streams and embrace the new Mysteries brought to the world by *The Representative of Humanity*?

Concerning the final moments of Troy, Homer makes no mention of a Trojan Horse in the Iliad. It is briefly mentioned in the Odyssey and expanded upon in Virgil's Aeneid which was an edited and modified version of Homer's document as commissioned by the Roman Emperor Octavian after the end of the Roman Civil Wars in 31BC.[217] The final siege of Troy took place over the course of several months with a series of fruitless attacks on the high city walls, which could not be breached. Anyone who has a genuine sense of tactics and strategy, such as Priamos, would not have allowed such an obvious trap, such as a giant wooden horse, to find its way into the city regardless of the object's religious significance. Thus, portrayals of Priamos approving the decision to wheel some massive Trojan Horse through the gates unchecked are incorrect and, in historical terms, absurd.

However, the leaders of Troy were not aware of every person coming and going from the city gates and therefore had to trust that duty to the officers and men who controlled and monitored those gates. The city was, in fact, large and had many gates. The gatekeepers were interviewed and

[217] Octavian, or "Caesar Augustus", commissioned a revised version of Homer's Iliad to be published during his lifetime by Virgil that was called the "Aeneid". This was considered a revised version of the Iliad which had political, additional insights from the mysteries, and fictional verses inserted. Virgil advised others to have it destroyed upon his death, but Octavian had it published anyways. This impulse to publish a revised version of the Iliad proves, in spiritual terms, that Octavian felt a strong inner connection to the Trojan War.

handpicked by Priamos and Hector who, as Dr. Steiner pointed out, was the bearer of the "folk-soul" of the Trojans and therefore we can assume that he, somehow, carried on the task as the leader of the people beyond Priamos. The guardians of the gates were vital jobs and those serving in those roles were trained to think as military men. Some possessed natural gifts of seership and clairvoyance, thus making it difficult to deceive them. It is naïve, however, to presume that only one or two men guarded each gate. Given the nature of the war, these gates were surely guarded by men who maintained contact with other gates and ramparts through messengers.

Left: The "Dendra Armor". This is an example of Mycenean armor found in Argolid, Greece believed to be from the period of 13th century BC. This armor matches the type worn by the Myceneans during the siege of Troy as revealed to the author through intuition. The Trojan armor was different and resembled Corinthian armor. The Trojan helmets bore strands of horsehair attached to the top of their helmets as was portrayed in the 2004 movie "Troy". The Trojans, at least as far as the tower guards were concerned, employed more flexible materials in their armor. Like any army, different roles wore different uniforms depending on the task. For some of the Trojan soldiers, their helmets had strands of hair that protruded from the tops of their helmets short so that they would not interfere with their eyes while moving. I perceived that these strands were horsehair. Each Mycenean's clunky and inefficient suit of armor was unique and hand-made.

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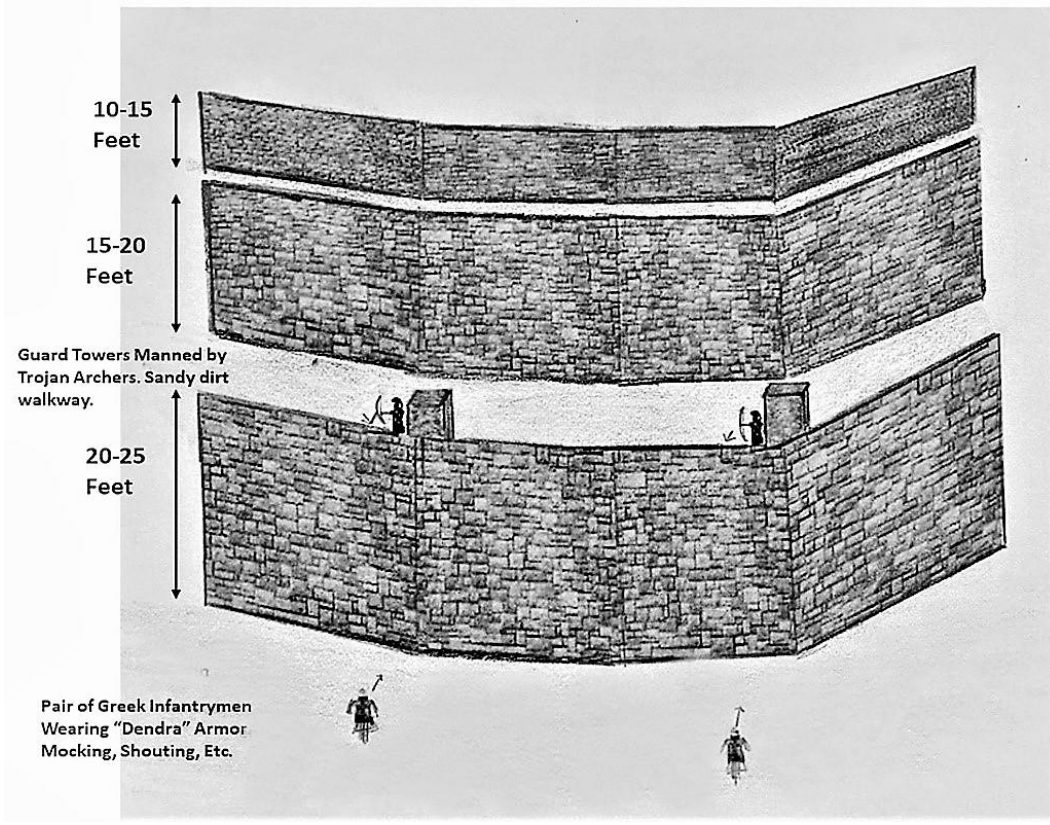
The city of Troy was virtually impregnable and was designed to resist any conventional attack. The siege technology of the time was not advanced enough to assault a city of Troy's intelligent construction. This capability came along only later with the innovations of Philip II and Alexander the Great. Troy had ramparts, fortified sections, angled walls, and rings of inner walls that led to the center of the city where the Temple of Apollo, the royal residence, and the Palladium was located. A walkway lined the entire first wall of the city which was occupied by smaller guard towers that could hold perhaps one or two men in each fortified guard post. The walkway was perhaps seven feet wide and thus was broad enough to be an effective walkway, or runway, for men and materials in the event of a concentrated attack on any one section of the wall. These messages were passed along via yelling, a sort of primitive horn, and even clairvoyance for those who still possessed it. Troy was designed in such a way that defenders and archers could mount an effective defense as the city was built of concentric and defensive rings. Just like Rome, Troy was well designed with "inner" and "outer" walls within the city.



Above: A picture done by the author that shows a view of Troy during one of the sieges as revealed through intuition and meditation. There were three levels of receding, or angled, walls that spanned the perimeter of the city. The first level was about 20-25 feet high and could not be scaled manually. The rockface was carefully hewn together and smoothed making it difficult to scale without a ladder. Guard towers were placed every 50 feet or so along the walls. The second and third walls were between 10-20 feet high and were smoothed. There were no guard towers on the second and third levels. In this vision, the archers were not wasting arrows that would simply bounce off of the heavy "tin man", or "Dendra", armor of the Myceneans. Thus, they peeked out from their towers briefly and simply withdrew to safety seeing there was no threat.

The Trojan horse is the symbol of the intellect to the ancient Greeks. Thus, it is fitting that it also represents the symbol of the turning point that changed the destiny of Troy and the Greek world which, in turn, influenced the entire world with the invasion of Persia, Baktria, and India by Alexander the Great some 800 years later.[218] My intuition suggests that the reality of the Trojan Horse is not that a whole host of people poured out of it as portrayed in dramas. Rather, it was that only one person, or perhaps two, were hidden with the horse and they simply opened the gates at night and allowed the Greeks to enter. This event occurred after Hector's death and Priamos died shortly thereafter. Through a clairvoyant lucid dream, Edgar Cayce recounted that he observed Achilles doing battle with Hector in a former lifetime….

> "… I was a man, and among those guarding the gates … I saw all the fighting, being a guard at the gate … I wore a garment that would be called something of a toga today. My trousers were composed of a cloth wrapped around me, gathered and pinned in the middle between my legs. Then another square piece of cloth with a hole for my head dropped over my shoulders. I made armholes in this piece, so that my arms could come through and not have to throw the garment out of the way; which method was afterward adopted by most of the army (or the people, for I didn't recognize them as an army).
>
> I saw the battle between Hector and Achilles, recognizing these two as the individuals I now know as [5717] and [900]. They were both beautiful of countenance. Both had matted black ringlets on their heads, which reminded me of Medusa. The hair seemed to be their strength. I noticed that Achilles was very hairy, while Hector only had hair on his neck—which was a different color from the hair on his head. I saw Hector dragged through the gate which I was guarding, into a large arena; and was dragged around the arena several times. Although he was losing, and had lost, quite a bit of blood—leaving the ground and stones bloody as he was dragged along, I noticed that he hadn't wholly lost consciousness. Eventually, the horses—in turning very swiftly, with Achilles driving—caused Hector's head to be dashed against the pillar or the gate near me, and his brains ran out. Before he had even lost the life, or the quiver of the muscles and nerves, I saw the carrion birds eat the great portions of his brain."[219]

[218] Legend has it that the Palladium eventually made its way to Rome through Aeneas who escaped from Troy, as told by Virgil in his Aeneid, where it was buried underneath a pillar at the Temple of Vesta. The initiates in Rome were aware of its burial place and its meaning while the masses were not. It was later removed from Rome by Constantine and taken to Constantinople where it was later lost to history. In the ancient world, it represented the Sun Mystery or Sun Oracle of Apollo. Today, it represents the spiritual Sun-Forces manifesting through Christ-Jesus and the Archangel Michael.

[219] Edgar Cayce Reading 294-161.

Above: "The Procession of the Trojan Horse in Troy" by Giovanni Domenico Tiepolo. Circa 1760. This fateful moment is a portrait, nonetheless the tragedy of what this painting signifies and how it symbolically reflected a change in consciousness and history that affected millions of people in the future. It resonates in the soul of one who pierces its inner and true significance.

In the Edgar Cayce files, several people obtained readings who were connected to the Trojan War in a prior incarnation including Achilles, Hector, Helen, and others whose names are known only due to Cayce's insights.[220] The "Sleeping Prophet" stated that he was the reincarnation of a gatekeeper named Xenon who was tricked by the Greeks into allowing the gift of the Trojan Horse into the gate that he was assigned to guard. Instead of using Xenon as a diplomat which was his innate talent as Priamos had done, Hector impressed him into military service. It is hard to conceive of in modern times, but according to the readings a clever argument was utilized to trick a naïve soul into admitting the gift of the Trojan Horse through the gate.

So, Xenon was misled by a form of a clever argument because he was, in fact, at a disadvantage somehow. Because Xenon was the reincarnation of the high-priest Ra-Ta in Egypt, who was a high initiate according to the Cayce readings, it is implied that he possessed an inherited form of clairvoyance. It could be that the process of analytical thinking was not seeded deeply enough within Xenon as much as it was within the Greek, who may have presented a trick that Xenon did not understand, who presented him with the gift of the Trojan Horse which was allowed through the gate without an approval from King Priamos. Thus, the expression "beware of Greeks bearing gifts" comes to mind.[221] As a result of that failure, Xenon later committed suicide and the reincarnated Cayce carried a serious personal burden within himself over the course of many incarnations

[220] I recommend a review of the Cayce records that are available on CD and also a review of Mythic Troy: The Complete Story Legend Archeology and Intuition by Kevin J. Todeschi for Cayce's insights regarding some of these personalities.

[221] This phrase comes from The Aeneid by Virgil.

connected to the trauma of that lifetime.[222] As he stated to his friends and family, Cayce experienced clairvoyant dreams of Achilles and Hector who fought in the Trojan War. The author's limited intuition has perceived that Priamos and his advisor trusted each other implicitly. He possessed an inherited faculty of clairvoyant insight which Priamos relied on. Later, Cayce reincarnated at the Lyceum, where Aristotle was its principal, in Athens as a researcher and scientist in the fourth century BC.

After the Greeks entered through the gate of Troy, as they never penetrated the walls, they moved quickly to confront the leaders whom they murdered. However, several knightly duels took place including Hector and Achilles. Through intuition, I perceived that King Priamos was dragged out of his royal estate by force. There, they dragged him by one arm as his robe gave way and exposed him. About 10 feet away, about six women, all of whom were Priam's wives, were gathered together. They were guarded by several Greeks. At that moment, one of the Greeks lifted his priestly robe robbing him of his dignity and stated (as perceived in contemporary English); "Behold, Priam's many women! Let's see what kind of a gift Zeus gave him to have such beautiful wives." At that moment, Priam arose and took off his robe in defiance and through it the ground; "Be kind to these women. They are royal wives in the same manner as your mothers, sisters, daughters, and wives." To the horror of his wives, who were forced to watch, Priamos was mercilessly killed shortly thereafter. Priam's wives were sold into slavery, adopted to Greek homes as siblings, or committed suicide.

Thus, the lack of leadership subsequently drove the city into chaos. One of the most important aspects of this battle was Helen who never made it to Troy. Another goal of the Greeks was to liberate the Palladium and safely remove it from Troy to a new home in Greece. It was located at the Temple of Apollo. The immense treasure trove of gold, silver, and bronze that the Trojans had accumulated by taxing shipping lanes in the Dardanelles and legitimate trade was stolen and taken to Mycenae, Sparta, Ithaca, and Thessaly.

The city was burned, torn down, and the citizens were sold into slavery or murdered. Some escaped, such as Aeneas, who became one of the legendary founders of Rome. Thus, the karmic seeds planted in Troy spread out over the coming centuries and bitter rivalries emerged. The sacking of Troy was not forgotten by the Greeks or the Trojans. Some of the Trojans, as shall be seen, carried deep subconscious grudges within them that manifested later. Virtually all of the personalities involved would later incarnate and some would come to play influential roles in the changes and struggles of Greece, Rome, and Western Europe.

After the conclusion of the Trojan War, a quick transition occurred in historical terms in the Bronze Age Greek world and it appears that all of the existing city-states, including Ithaca and Mycenae, disappeared rather quickly due to unknown circumstances that most likely includes rival battles, earthquakes, and the mysterious invading tribes from the North. These migrating peoples are referred to as the sea-faring Dorian tribes and they laid siege to the remnants of the Bronze Age kingdoms including Egypt. However, evidence also implies that geological changes occurred, such as earthquakes, that may have factored into the sweeping changes that led to a brief Greek dark age that continued from the end of the Trojan War to the 7th century BC.

[222] This is an important karmic parallel that is discussed throughout this book. The transformation from the 4th to 5th epoch for humanity revolved around the introduction of the intellect, and "cleverness", to the human constitution. It could be that Xenon over-relied on his inherited powers of clairvoyance and had not yet developed the powers of the intellect. Thus, he was outwitted.

The Bronze-Age Greek people, and surviving Trojans who had fled Troy, scattered into smaller communities that later remerged in the towns and city-states during the later Greek period that evolved to become Thessaly, Sparta, and Athens; each having a unique and distinct character. These transformations, in esoteric terms, actually began with the onset of Kali Yuga, or a spiritual dark age, which began in 3100BC but the residual pangs of the transition from the iron to the bronze age occurred over the course of 500 years and transformed Greek culture into a variety of regional city-states and they evolved into what we recognize today as Greek art, culture, and spirituality, regarded today as myth, that began to take on a mature form in about the 7th century BC. The new era of Greek civilization in art, music, and philosophy began with the emergence of the Orphic Mysteries. This path of initiation carried the impulse of the future in Greece as a basis for thinking, music, and human expression that was brought forth by Greek sages who were led by the forces of destiny and karma and brought forth a mission for the world…[223]

Aeneas and the Aeneid

According to Steiner, the seven founders of Rome who descended from Aeneas who fought for Troy and fled the city after her destruction, as documented by Livy, are not historical personalities. In esoteric terms, they represent the seven-fold forces of the universe that are expressed in the world and the cosmos. According to the Aeneid, the seven Roman kings are Romulus, Numa Pompilius, Tuflus Hostilius, Ancus Martius, Tarquinius Pliscus, Servius Tullius, and Tarquinius Superbus.

> "The priestly state of Troy founded a colony, the priestly colony of Alba Longa (*Alba*, an alb, or priest's vestment). It was a colony of a priestly state and Amulius belonged to the last priestly dynasty. A junior priestly culture sprang from this, which was then cut off by a civilization based on cleverness. History tells us no more about this priestly culture. The veil which was spread over the priestly culture of the earliest Roman history, is lifted by theosophy (or esoteric insight). The seven Roman kings represent nothing else than the seven principles as we know them from theosophy… Thus, the rainbow has seven colors; red, orange, yellow, green, blue, indigo, violet. Likewise, there are seven [intervals in the scale]: first, second, third, fourth, fifth, and so on; likewise, the atomic weights in chemistry follow the rule of the number seven. And that permeates the whole of creation. Hence it was self-evident to the Guardians of the Ancient Wisdom that the structure of human society must also be regulated by such a law. According to a precisely worked out plan, these seven kings are seven stages, seven [integral] parts. This was the usual way of inaugurating a new epoch in history at that time."[224]

Conclusion

Through perception earned only through spiritual initiation, it is achievable to obtain a comprehensive view of the Trojan War and the overarching spiritual and historical aspects of this turning point in time. The death of the old priest-king tradition carried within Troy's cultural impulse represents the remnants of the Eastern path, as derived from the old Atlantean priesthood who carried their impulse into the post-Atlantean world, and inherited forms of initiation. As Dr. Steiner stated, all of the paths of initiation in the post-Atlantean period are derived from the Sun Mysteries.

[223] These great sages who brought this impulse forth, and matured it, lead us today although their identities are unknown to the masses.

[224] Steiner, Rudolf. The Temple Legend. Concerning the Lost Temple and How it is to be Restored. May 15, 1905. This is abridged quote.

The old Atlantean Oracles, which consisted of the seven planetary embodiments and unique influences, faded away. The Sun Mysteries crossed over all planetary influences and were founded upon the Sun God whom today is known as the Christ who in ancient Greece was recognized as Apollo. All of us, through the Christ, are a part of the Sun Mystery. The death of Troy represents the rise of the Greeks and the transformation of the East, primarily through the Babylonians and Persians, in the ancient world. Priamos was the Priest-King who carried that impulse forward up to a certain point in time when it was destined to transform. It was his destiny to be there at her fall and, once again, watch as his soulmate slipped away from him through the powers of fate. In karmic terms, with the death of Troy Priamos moved from the East to the West as shall be seen in future lifetimes.

The individual path upon which Priamos's struggle occurred up to that point was destined to change. While the character and spirit of the Sun Mysteries evolve per the consciousness of the human being to perceive them yet never change in their character, the mission of the Christ and Michael in response to the changing conditions of the world evolves. What humanity was prepared to receive at one point was appropriate at that moment, but it is not appropriate at another. The precise details of Priamos's life are not known, and in reality are of little importance to this study. Whether he was right-handed or left, short or tall, or possessed a deep or high voice…these things serve little value outside of a fleeting or passing interest. Thus, while I have only certain facts regarding his appearance and life, I have little interest in pursuing some of the finer elements. I perceived that Priamos bears the image of a robust individual with a clean-shaven beard who wore an off-white canvas robe, dark features, and a clean appearance. He wore the robe, or tribon, of an initiate.

The Trojan War was a critical turning point in King Priamos's soul's destiny; and many others. Priamos, in a peculiar fulfillment of karma, developed a phobia, and haunting memory, of reliving the tragedy of the Trojan War in future lifetimes. He feared, and dreaded, being too passive or missing some hidden detail that would cause failure. He developed a sense of karmic vengeance; vengeance against those who robbed him of his soulmate, vengeance for those who sneaked their way into Troy through deception – a cowardly trick. He swore vengeance against those who had followed him from the Atlantean period, in karmic terms, and drove a wedge between him and his soulmate out of sheer envy in hidden ways long forgotten to history. I believe that, in some subconscious way, Priamos swore vengeance against those who drove his people and family members away from one another across the expanse of time and destiny by treachery and war. His rage, as it were, was amplified and carried within him as a subconscious impulse driven by karmic fulfillments connected to the destiny of nations, through individuals, in the West during the Graeco-Roman Spiritual Epoch (in light of Anthroposophy) that began in 747BC and concluded in 1413AD.

Priam's destiny led him to become a successful military commander and king in several future lifetimes where instead of a defensive posture which allowed him to be besieged, as it were, Priamos would take the initiative and always do the besieging. He would do the pursuing and the besieging and he would never allow himself to be surrounded again. Destiny would come to call him forth as a soldier, commander, and even a king, to fight on the frontlines oftentimes accompanied by tremendous sacrifices and those with whom he shared a common karmic ancestry…

Known karmic correlations that follow into future incarnations of Priamos include:

- 10 Years: This is the length of time of the Trojan War.
- Western Turkey: The location of the Trojan War. This area becomes a focal point of several turning points in time and the Priamos soul returns again and again to fulfill different missions in, around, and through this area.
- The Sun Mysteries. Priamos, who emerged from one of several Mystery Center streams during the Bronze Age, served the Sun God Apollo who was also known as Marduk in Eastern cultures such as Persia. That same higher being today is known as the Archangel Michael. However, that stream pays its ultimate allegiance to the Sun God, the Christ, who incarnated in the world in 30AD.
- After the fall of Troy, the soul that was Priamos followed the Sun Mysteries into Greece in a future incarnation. Initiate priests from the Temple of Apollo escaped or were sold into slavery and brought their unique stream of the Sun Mysteries from Troy to the Greeks that were symbolized by the talisman of the Palladium which was housed in the main Temple of Apollo in Troy. Later, when the Europeans brought their cultural impulse to the Mediterranean after the Fall of Troy, the Orphic Mysteries of the Greeks emerged as a result of at least three streams of spiritual activity; the Northern Europeans, the Persian impulse of the East-West culture of Troy, and the impulse of the Greeks which manifested later as the Orphic and Eleusinian Mystery Centers such as Eleusis and Samothrace.
- The Trojan War Karmic Soul Group. The broader group of people are karmically connected and reincarnated repeatedly together and often in the same geography in several future incarnations. The fall of Troy marks a turning point for Priamos and many others whose karmic journeys were not over. There were, in fact, many souls who bore the heroic fighting spirit of Achilles who were severely traumatized and affected by the Trojan War. Many came to reincarnate with dispositions that have been exacerbated by conflicts. As we shall see, these people became involved in bitter struggles for dominance and ongoing competitive rivalries. Some had karmic scores to settle that manifested as subconscious impulses and led to continued conflict which, as we shall see, enveloped entire countries. The Roman Civil Wars of the 1st century BC and the Wars of the Roses in England are future fulfillments. Helen of Troy reincarnates repeatedly alongside Priamos in a variety of future lifetimes as the two sought reconciliation. Priamos's second wife, Castianeira, followed a similar karmic path as someone who is intimately connected to him in many prior, and future, lifetimes. Both of these women played, and continue to play, roles as a wife, sibling, child, aunt, and mother to the soul who was known as King Priamos.

Leonidas, 480BC

"Go tell the Spartans,
Passerby, that here,
obedient to their laws,
we lie."[225]

After the destruction of Troy and the Bronze Age Kingdoms vanished and reappeared as smaller cultures in the centuries to follow. Priamos was reborn with a new name, face, language, and spiritual mission connected to a critical turning in time for all of Greece where he was destined to play a leading role. After the City of Troy fell in about 1100BC, each of the Bronze Age kingdoms that had waged war upon her disappeared into history. Some speculate that the cause was due to a group of hostile immigrants known only as the "invaders from the North". Other causes proposed are the plague, or disease, and the aftereffects of a natural disaster such as an earthquake that affected the entire region. Archaeological evidence exists to support the theory that a sizeable earthquake occurred at some point as excavations at Mycenae and Minoa, for example, revealed.

I believe, however, that this shift was a confluence of variables including the colonizing invaders, who were European tribes, and a massive earthquake that left the Bronze Age Greeks vulnerable to invasion destroying trade routes and supply lines. After the earthquake, supply lines and infrastructure were destroyed and disrupted, people starved or became ill, and the survivors spread out into smaller settlements. With the influence of the invading Europeans, a new cultural spiritual impulse was imbued into the surviving settlements and new and unique cultures emerged; each with its peculiar aspects. Within these changes, the spiritual Mysteries were reborn in a new form and brought forth a new spiritual-cultural impulse that was destined to change the world and humanity. In Anthroposophy, this period, which began in 747BC and ended in 1413AD and lasted 2,160 years, is referred to in Anthroposophy as the "Graeco-Latin Age", "Graeco-Roman Age", and "4th Post-Atlantean Age".

Each culture that emerged in the wake of the Bronze Age Greek kingdoms, which had waged war on Troy, were unique and peculiar. The Athenians, Thracians, Thessalonians, Macedonians, and the Spartans are just some examples. Each had unique founders, cultures, and philosophies. A basic

[225] Simonides (Greek poet 556 BC - 468 BC), Epitaph for the Spartans who fell at Thermopylae.

study of the principles that emerge from basic initiation knowledge, such as genuine virtues, reveals that each of the cultures in post-Trojan War Greece manifested a unique blend of virtues and vices frequently in polarized ways. Each culture carried within it a certain impulse. Each community shared a common acknowledgment of the Greek pantheon of Gods and embraced different streams based on location and spiritual-cultural origins. Each culture that emerged after 1100BC identified with a different perspective of the Greek Titans and Gods and grabbed hold of, as it were, certain peculiarities that separated them from their neighbors. As Dr. Steiner revealed, the perception of the Greek Gods, and the names given to them, should be viewed as genuine perceptions of spiritual beings who were, and are, leading humanity. For example, the ancient Babylonians expressed Michael as "Marduk".[226]

The Spartans venerated the Gods with, perhaps, a degree of solemnity that the Athenians and others did not possess. They rigidly clung to the superiority of the "group-soul" over the importance of the individual. The impulse for the ego, or 'I", was brought to fruition through the faculty of independent thought that did not rely on inherited clairvoyance; this movement was reflected in the works of the Greek philosophers such as Heraclitus, Socrates, Plato, and Aristotle who worked through a stream of activity that was different from Lycurgus; the founder of Spartan law which was based on immutable social and cultural norms that focused on rules rather than thinking. The true Greek philosophers destined to carry an enduring impulse for humanity, such as Aristotle, were working through the Orphic Mystery stream which arose early on in Greek history and carried within it a stream of philosophic inquiry based on thinking and perception. These men gravitated towards the Mystery Centers in Eleusis and Ephesus. Much later they migrated to Athens. As Dr. Steiner pointed out, the philosophers of any age are a kind of "thermometer" reflecting the impulses and conditions of the moment in history and culture in which they live.

> "A philosopher cannot be judged by his effect on his age alone, nor by observing how many people have accepted his ideas. He is rather the *expression*, the manifestation in person for his age. The philosopher presents in his ideas that which the greater part of humanity bears within it as its frame of mind, unconscious feelings, and impulses of life. Like a thermometer which registers the degree of the surrounding warmth, he registers the mental condition of his age. The philosophers are no more the causes of the psychology of their age than the thermometer is the cause of the surrounding temperature."[227]

When Troy fell, Priamos lost his connection to the group-soul of a karmic family and city to whom he had dedicated his life and soul. Priamos had attained a degree of initiation during that lifetime which bonded him to his people in a very real and personal way that resonates at the soul level as a part of his living identity. Thus, Priamos perceived and accepted a sacred obligation through a spiritual duty to his people that was sensed and felt as a personal responsibility through an expanded faculty attained through the Mystery Center of Apollo. In a fatherly sense, as a political and spiritual leader, Troy and her people were Priam's life. For better or worse, the Trojans were a karmic family of people and each person felt some kind of a personal and spiritual connection to the other. The nature of thinking and perception at that time was different from today. Thus, one cannot look back

[226] Dr. Steiner gave several lectures and written works on the mission of Michael in the modern age. Also refer to Esoteric Studies: The Michael Impulse by Dr. Ita Wegman.

[227] Steiner, Rudolf. Anthroposophical Leading Thoughts, Section 11. Second Study: How the Michael Forces Work in the Earliest Unfolding of the Spiritual Soul.

on Troy, or ancient Greece, through the same lens as the consciousness and perception of people today. The conditions of the human being were very similar, yet there were differences. For example, Dr. Steiner revealed that the Greeks could not see the outer world with the same color spectrum as humanity today.

Priamos's karmic history, and journey, guided him to a fulfillment, and reunion, with the Orphic Mysteries of Greece which appeared in about the 8th century BC. This unique approach to spiritual initiation was different compared to other cultures. For example, art (including sculpting), poetry, music, and song evolved (the 7-stringed lyre was invented at this time through the Orphic Mystery Centers), and critical philosophy which embraced thought as the primary means of perception and discovery that did not rely on the inherited aspects of old clairvoyance or the group-soul but rather ego-I consciousness, and architecture (the architrave, came into creation as a result) emerged.

The candidates for spiritual initiation pursued this lofty task in a structured way. During the candidate's training for initiation into the Orphic Mysteries, the student felt as though they had been shattered into pieces only to be reassembled one piece at a time. In other words, the soul is composed of different aspects. These were separated during the initiation procedures. Sometimes these aspects, once separated, came into conflict with one another. It was up to the candidate, with the help of the Hierophant and Master Initiate, to understand the candidate's soul, review his karma, plan and help heal the astral-soul damage that has been accumulated through prior lifetimes, or "Samskara", and then assist with a plan to purify and transform the candidate for initiation. This took time and great effort.

During this process, intensifications occurred as spiritual energy was amplified and channeled into the human being, in a spiritual state of consciousness comparable to a dream, thus revealing weaknesses within the soul-body of the individual. The effect produces unique and sometimes very confusing experiences in the human soul which they, in turn, must observe and understand. A mature candidate passed the tests. Someone who has gaps, as it were, experiences the gaps in a conscious amplified way that can be quite painful. They are also assisted by guides, and guardians, in the spiritual worlds who help to oversee this complex and sometimes perilous process.

Preparation, moral and physical purification, meditative training, and education were, and are, the hallmarks of this process for spiritual initiation. Imperfections were overcome through meditation, willpower, purification of one's diet, healthy and balanced thought and feeling, prayer, enlightenment, and committed effort. If the candidate failed, he was either held back and could sometimes remain as a servant and helper of the Masters, or was expelled from the Mystery Center and had to return to the mundane world with what they had learned. Sometimes, for the immature candidate, madness or death could ensue. Some candidates who forced their way into the Mysteries without the approval of a Master, such as the tyrant Cambyses II who conquered Egypt by force and then pressed the Egyptian priests of the Mystery Centers during the late 6th century BC to reveal the secrets of initiation, went mad and committed suicide.[228] To observe the disparate elements of one's inner soul being separated that had once been unified can be a traumatic experience. To confront the purest of spiritual sources, in the Sun God, through an unpurified and corrupted spiritual body could be extremely dangerous. Observing the imperfections in one's soul through a supersensible state of consciousness is frequently a disappointing and disturbing experience. In other words, we find that we all have a lot of work to do and often must continue the long journey. The Light, which is

[228] Refer to Eduard Schure's From Sphinx to Christ for a recounting of this tale.

power in and of itself, cannot be tolerated at a high degree of exposure by one who has not attuned his or herself to receive it.

> "The pupils of these Mysteries (the Orphic) had to live through in their own soul what is described in the myth of Dionysos Zagreus, who was dismembered by the Titans but whose body was carried away by Zeus into a higher life. How, as the result of a certain path taken in the Mysteries, man's life is surrendered to the outer world, how his whole being is torn in pieces so that he can no longer find his bearings within himself...a pupil of the Orphic Mysteries had to develop the inner strength of soul which would enable him, re-established as a self-based individuality, to triumph over the disintegration of his being in the external world. When all this had become an actual human experience, it represented in a certain sense one of the very highest secrets of Initiation."[229]

Left: Rodin's "Orpheus and Eurydice" 1893. The Met Museum. The symbolism of this peculiar statue reveals, in fact, a deep spiritual mystery that affected all of humanity in the ancient world. It reflects the loss of the direct vision of the higher self and the spiritual worlds that was formerly an inherited clairvoyant spiritual faculty within the human being. The development and eventual predominance of the "ego-I" as a primary means of perception through the outer world and waking consciousness pushed our direct perception of the spiritual worlds, which was an inherited aspect of human perception, into the sphere of blindness and amnesia. This is a temporary and necessary change that must be rectified through individual effort, training, sacrifice, and freedom.

The Orphic Mysteries were founded by one of the seven Greek sages and the most advanced pupils, in turn, helped to bring forth elements of Greek culture that had hitherto been lacking. They inaugurated aspects of the human spirit including music and art that later took on a foundational expression in Greek culture.[230] As a part of the knowledge conveyed to the initiates of ancient

[229] Ibid.

[230] Genuine initiates have unfolded their spiritual and intellectual capabilities to a very high degree that supersedes scientific analysis. Hypatia, as a genuine initiate of the Orphic Mysteries, was more than just a mathematician or astronomer in the modern sense of the academia or profession. The genuine initiates, such as Hypatia, are thoroughly imbued with high spiritual values as living principles and typically lived ascetic lives in the ancient world. The initiates adhere(d) only to vegetarian diets, excluded beans, lentils, and meats (these three elements cause disturbances in the astral and etheric bodies), achieved expansion through rigorous forms

Greece, included in the path of the Orphic Initiate was the attainment of inner knowledge of the true nature of the gradual transition of humanity into the modern era after the fall of Atlantis. This is referred to in Anthroposophy as the transition from the 4th to the 5th Post-Atlantean Epoch. As Dr. Steiner revealed, this change was characterized by the progression of the ego, or "I", and the development of thought and perception of the external world as a primary means of knowledge. Thus, per the will of the divine beings of the spiritual hierarchies, humanity traded off its inherited spiritual vision, which was previously carried forward through the group-soul connection and heredity, as an integrated aspect of the pursuit of spiritual freedom through thinking and the "I". For those who had been, perhaps, wedded too deeply to the group-soul aspect, an involuntary separation from this spiritual family and the pursuit of individuality was a painful and lonely process…

After he died, Priamos had no home, in spiritual terms, that was connected to a group-soul. Troy was his spiritual mission and his destiny as a human being. After Troy fell and Priamos was brutally murdered, his soul was shattered, as it were, and the disparate elements, manifested through pain and yearning, which were imprinted onto his spiritual memory. They followed him into future lives as predispositions that led him to Greece. Thus, as revealed through intuition, Priamos's soul had migrated gradually over time from India to Persia to Troy and finally to Greece. The fall of Troy, with all of its ramifications to his soul, resonated within him not as fear, but as over-compensation. Eventually, as shall be revealed in this study, Priamos became aggressive, and proactive, and sought out, subconsciously, a way to prove that he was worthy of his people's striving. He had failed them before. This predisposition manifested not as fear but rather as aggression. He looked for ways to be proactive. It also resulted in a peculiar longing for a martyr's death, and redemption thereabouts, over again the loss of Troy. Somehow, through the masks of subsequent incarnations, he sought to prove, through the peculiar nature of his soul, to those who fell at Troy that he loved them and would never fail them again.

Thus, Priamos's soul went, once again, passed through a partial spiritual initiation in ancient Greece through the Orphic Mysteries. He had once been an initiate in the East-West Mysteries in Troy. However, his initiation was a unique experience as his soul had been utterly transformed, and traumatized, by the fall of Troy when his loved ones were scattered to the winds of fate, karma, and time only to be reunited occasionally in an individual way. Through clairvoyance, during his time post-Bronze Age Greece when the Greek Mysteries were founded, he was forced to watch yet again the trauma of that experience and how much his soul ached in the wake of his perceived failure to protect his people. Over time, those with whom he had been connected as colleagues, friends, and lovers, were reunited gradually over the long course of human destiny as people moved through their unique tapestries of karma.

Priamos's heart ached and his passions burned as he watched first-hand, through clairvoyant memory, much of what had occurred. He tried to forgive, but the haunting pang of lost loved ones cursed to wander the world at that time as slaves and victims of war were ghosts and demons that haunted him. Anger, sadness, regret, longing, and a desire to fight – all of these soul moods were the result of that traumatic experience that became amplified through the initiation process which he embraced and yet felt compelled to flee from. He remained a student of the Mysteries over the course of his life, but my intuition suggests that he never completed the full procedure. Rather, he

of physical, intellectual, and spiritual self-purification, and adhered to strict forms of abstinence and self-abnegation. They were, and are, concerned with the life of the spirit through knowledge of nature, humanity, and the cosmos.

perceived through his initiation trial, through clairvoyance, just how far into the future his leading role and personal disposition, as a member of the Trojan War Karmic Soul Group, would take him extending into the 20th century. Thus, he carried within him into the next life polarized attributes that manifested in curious ways. His soul was drawn to certain environments by karma and his disposition to unite with, and be a part of, a genuine group-soul impulse. His path, however, was into the individuality of his Ego, or "I", along with the rest of humanity.

Throughout Greece, a variety of unique and polarized cultures existed from the 3rd to 9th centuries BC. Many were exacerbations of certain aspects of human behavior. Each were unique and possessed some measure of admirable and unenviable qualities. Thus, Priamos was drawn to Sparta. Sparta was in actuality the last of the nations to be united in a true group-soul aspect in the ancient Greek world. Priamos became a part of it, again, in a form that catered to his martial disposition as a general and political leader. As a prior King of Troy, he was destined, once again, to die for his group-soul which had yet to be shed from his consciousness. His role in the ancient Mysteries from prior lifetimes, for whatever reason, compelled him to leadership positions by birth. Some of those connected by karma to Priamos were led once again to the region of Greece including Athens and Spartans.

The soul that was Priamos and reincarnated as Leonidas, King of the Spartans. He was an adventurous and charismatic leader from the start. He was not a pure dogmatist in the tradition of the Spartans. The harshness of the Spartan civil construct was viewed by Leonidas as a kind of irritating challenge that compelled him to find ways to beat the system and his predicament. For example, each male child in Spartan culture began the *agōgē* which was a crude and extended period of testing and social initiation when the child must live amongst his peers and fight for survival. This time of initiation began at the age of seven and formally ended at the age of 29. If the son of Sparta survived, then he returned home and took his place amongst the Spartan community with its focus on bearing children, supporting the Spartan group-soul, and war. There was no pity on the wandering children of the *agōgē* although they were tightly monitored. They were sometimes publicly punished when caught breaking Spartan law (for example stealing food). Thus, these children, and adults, learned to be innovative, tactical, and work in teams. This enabled them to survive in the worst possible circumstances.

According to Plutarch, the agōgē was divided into three age categories: the "paides" (about ages 7–14), the "paidiskoi" (ages 15–19), and the "hēbōntes" (ages 20–29). The boys were divided into groups called "agelai", or "herds", with whom they shared primitive accommodations. They were led by an older boy known as an "eirēn" who was elected by the boys by vote. Everyone answered to the "paidonomos" or "boy-herder" who was an upper-class official who was tasked with overseeing the Spartan education system. This layer of management oversight, however, was not so easy to administer in the case of Leonidas where he set a unique precedent. Neither his father, nor the administrators of the educational system, had a definitive plan on how to deal with him…

Upon entering this now archaic phase of development that consisted of expelled wandering boys who formed a caste system of would-be soldiers, he survived well. By the time he was 14 years of age, he had formed all of the boys into a tight family unit. Many of the boys younger than him, or slightly older, nominated him to be their leader. They separated from the older men whom Plutarch referred to as upperclassmen who formed their own brigade. They began to make weapons, make uniforms, steal supplies, and even conduct raids and ambushes on caravans. They learned how to orchestrate successful ambushes and how to set up clever diversions so that large caches of supplies

could be acquired and stored. Even women began to be attracted to this group of soldier-boys, which was strictly against the rules, whom Leonidas thanked and them home. It was during one of these meetings that he met his future wife and queen of Sparta Gorgo[231] who was, as it turns out, Priamos's soulmate, who reincarnated alongside him repeatedly…

Naturally, stories about Leonidas' behavior made their way back to his father.[232] When the educational administrator, and the king's advisors, questioned him on what to do with Leonidas, his father responded with something akin to the following; "Well, you created this problem. Deal with it. I am not going to punish my son for forming his own unit and becoming a true leader." When these advisors cautioned him that Leonidas might form his rival nation or become a civil terrorist, his father laughed and applauded his son's ingenuity. Then, they implied that they might deploy fighting forces to deal with him to which his father responded; "Well, I would be leading that unit. And I can assure you, that I have no intention of losing my first battle to my son who barely has a beard on his face!"

People attacked Leonidas and accused him of being too aggressive. He was regarded as a brigand and even usurper by some in Spartan society for a time. When these rumors made their back to Leonidas, he simply stated; "There are no rules. We are here to win." His father, then, bade him to come into the palace to discuss the issue and he, in turn, simply retreated to the rules; "Father, that would be against the rules." His father was so overjoyed at his son's behavior that he sent him a supply wagon to which his son responded; "I do not accept gifts. I take what I need and when I choose." It was these stories about Leonidas that created a kind of myth around the man during his life and led to a fulfillment for Sparta, Athens, and all of the smaller city-states of Greece.

Leonidas' bad behavior became an issue for the administrators of education in Sparta. Leonidas simply stated (in so many words); "You ask me to come home, now. Why? I live in freedom and I do as I choose. We have agreed to support each other even unto death and to help one another." Eventually, he agreed to tone his behavior down but only after a negotiation. Many of the young men who followed Leonidas for over a decade became lifelong friends and members of Leonidas' honor guard. He only gave in on the condition that certain men would accompany him as his personal bodyguards. Many of these men later followed King Leonidas to the "Hot Gates", or Thermopylae, in 480BC…

Priamos-Leonidas refused to be caught behind the lines. He refused to be caught in another Troy. Thus, his soul compelled him, at a subconscious level, to meet the Persian invaders head-on before they could enter lower mainland Greece and run amuck at will. He decided to meet them at a point far away from the city-state of Troy early enough such that, in the event of failure, a message would be sent home to evacuate the city. Priamos-Leonidas chose the Hot Gates for tactical reasons and convinced the neighboring Thespians, and several smaller communities of Greeks, to aid in their defense. There, at Thermopylae, Priamos-Leonidas would not allow himself to be surrounded by

[231] After her father's death (Cleomones I, died 490BC) from suicide in 489 BC, Gorgo was left as his sole heiress of Sparta and married her uncle; King Leonidas. Despite being the daughter and wife of Spartan kings, Gorgo herself could not be considered a queen, as royal women in Sparta did not typically hold a special role in society. The title of "queen" being used to describe Greek women would not appear until the late Hellenistic period. That said, Gorgo did hold a certain amount of authority and influence in Spartan politics.

[232] The father of Leonidas I was Anaxandridas II. He was an Agiad king of Sparta between c. 560 BC and c. 524 BC. Leonidas was born in 540BC according to Herodotus; thus, he would have between 14 and 16 years of age when this occurred if these dates are valid.

walls that, as he learned in a prior lifetime as King Priamos, could be breached through deception or a twist of fate. Thus, the King's disposition was to be mobile, active, and aggressive.

The key battles of the Graeco-Persian Wars were the Battles of Marathon (490BC), the Battles of Salamis and Thermopylae (480BC), and the Battle of Platea (479BC) which occurred after the Persian army entered Athens and burned Acropolis (479BC). Many fulfillments occurred that were connected to the Mysteries during that war. For example, the Battle of Salamis occurred in the region of the Eleusinian Mysteries in Greece and occurred three days after the destruction of Athens and the Acropolis. A mystery is revealed here tied to the movement and transformation of the Holy Mystery Centers in the ancient world. The conflicts between East and West, as is seen in the Trojan War as already described, where the individual "I", or ego, and the foundational impulse of democracy, was destined to overcome the old forms of religious political constructs that were still manifesting in in the Persians as God-Kings. This later came to its fullest expression in the mission of Alexander the Great…

During one of several assemblies with the Athenians, the Spartans agreed to lead the resistance against the Persians on land while the Greeks, led by the Athenians, confronted the Persian naval forces. The first true war for Western civilization unfolded in 500BC in what has become known as the Graeco-Persian Wars. In reality, it was an invasion of Greece by the Persian army of Xerxes after at least one Greek revolt in Turkey caught the attention of the Persian King and his advisors. A demand was put forth to all of the Greek city-states that submit sometime between 483-481BC. Most submitted, but the leading city-states of Athens and Sparta refused. Behind, several smaller city-states followed and supported them.

The Athenians approached the Spartans at which point Leonidas consulted the Oracle of Delphi in accordance with the tradition and law of Spartan kings and citizens. The response, as revealed through a mediumistic form of clairvoyance connected to the elements, the Oracle, who was typically a female who was venerated as a bridge between the physical and spiritual worlds, and paid a fee at the Oracle in Delphi, provided Leonidas with the proof he needed to justify his decision. He was surprised to hear that his life would be the price, and tax, of Greece's salvation yet he accepted his fate with a sense of honor in the spirit of true Spartans. Many of the Greeks at that time were still imbued with an inherent faculty of clairvoyance passed down from the ancient world, thus I believe that Leonidas was aware that this was a karmic tax, as it were, somehow connected to the past and the future.

> "Here is your fate, O you who live in broad-streeted Sparta: Great and glorious though your city is, men bred of Perseus will sack it. Either that, or a king sprung from the stock of Heracles must perish and be mourned within the borders of Lacedaemon. For the might of neither the bull nor the lion can check the Persian backed as he is by Zeus, face to face. I tell you this; there can be no holding him, not until one of the two he has rent."

Thus, either Leonidas, as a "son of Heracles" (or Hercules), must die or the city of Sparta must burn. I would argue, however, that the Oracle was also referring to Athens in her statement since Athens was carrying the impulse for democracy and philosophy in the Greek world. So, we have one city-state, in Sparta, which was a remnant of the old Group-soul from Troy and Athens which was carrying the future of thinking and perception through her cultural impulse. Many of the leading thinkers of the Greek age led lives in Athens. Sparta was a militaristic society with very little, if any,

philosophy. I would argue that the karmic descendants of Troy, and the Bronze Age Greeks such as the Mycenaeans, split off into two karmic familial camps at that moment in history; Sparta and Troy.

They united in the defense of Greece. The spiritual confirmation that Leonidas needed, in that he was working in alignment with the will and directive of the guiding beings of the spiritual world or the "Gods", was delivered by way of a valid supersensible perception clothed in a poetic format from the Oracle. Despite the horrors of losing Troy, which resonated in his subconscious as a disposition, the soul of Priamos-Leonidas was being called forth, again, by destiny and a mission for Greece to martyr himself in exchange for the survival of the Greek impulse which was destined to change the entire world. Even though his "I" was budding within him, and his soul was conflicted between the needless dogmas of the Spartans and his individuality, which was perceived as weakness by Spartan law, culture, and social code, this was a task he accepted.

Planning was extensive and began at least two years before the second invasion in 482BC. Many of the commoners, however, such as the Athenians refused to acknowledge the threat. The Persians had been defeated in the first invasion at the Battle of Marathon in 492BC. When the time grew close, and reports came in of the Persian army on the march, a final agreement was made between the Spartans and the Athenians at the Council of Isthmus in 481BC. The Athenians elected a renowned politician and commander named Themistocles who had assiduously prepared the Athenian Naval Fleet, through the deception of the Assembly who refused to allocate funds for the effort, seeing that a second invasion was imminent. This politician, who was unpopular with many Athenians, should be viewed as a visionary who saved the Greek people from utter ruination.

The Spartans were led by Leonidas who was aided by several smaller Greek tribes on the Spartan mainland. Leonidas did not have an army large enough to defeat the Persians whose numbers were vastly greater than their own. The combined land and naval forces of Xerxes were massive. The Spartans were brave, martial, and disciplined but the actual number of Spartan citizens was relatively low compared to Athens due to their strict and bizarre policy of demanding only physically perfected babies to enter Spartan culture. The Spartans relied on a slave culture called "helots" who did all of the agrarian work and were not allowed to fight. Thus, like so many cultures in the ancient world, we see a group of people united in a polarized way consisting of moral and immoral attributes.

Knowing that the army stood little chance of success, Leonidas put an emergency plan in place. The villages of Sparta were dispersed into the hills and countryside. They carried what they could and prepared to survive for a time in the mountains of Sparta. Some fled south from Sparta and others West to safety. From his capital, Leonidas departed North and took his elite royal bodyguard, consisting of 300 hoplites, and met the Persians head-on hoping to create a bottleneck. He was supported by more than 7,000 Thespians and hundreds of other Greeks tribes. He knew he would not survive, but a least he could guarantee that his people had time to flee into safe hiding thus avoiding a second Troy when everything was lost; his wife, his children, his friends, and indeed the entire culture. This was one of the key aspects of his plan. One should remember that during this time, the Athenians were aligned with the Spartans. They had taken all of their citizens and placed them on ships or on nearby islands in the straits of Salamis where they would stand a greater chance of survival.

Left: Statue of King Leonidas at Thermopylae in Greece.

The author's intuition suggests that the Persian army invaded Greece with about 75,000 land soldiers.[233] There were accompanied by several hundred transport and warships. Until the Peloponnesian Wars, it was a national and cultural law, and an irrevocable oath taken by each citizen, that a Spartan Hoplite could never surrender. To do so meant disgrace. Thus, the placement of the enduring cryptic cenotaph and homage to the Spartans who died at Thermopylae while fighting a vastly superior force of Persians who were, as was the case in the Trojan War, able to achieve victory through treachery when the Persians found a secret goat path through the mountainous terrain around the Spartans by way of a Greek traitor. This secret path was guarded by about 7,000 Thespians, Arcadians, and contingents from smaller cultures on the Greek mainland. By day three, forces had dwindled and the Parians encircled the remaining Spartan and supporting forces. The forces were annihilated and Leonidas, and those connected to him by destiny, fulfilled their destiny…

The Spartan law was independence and hegemony over weaker cultures. Loyalty to the state was supreme. Her law codes were inviolable. Only two types of people were entitled to have their name on a tombstone; women who died in childbirth and men who died in battle. The Spartan system of life was rigidly designed to remove individuality and emphasize a structured and militant society. Spartans, like the Trojans, were one family and community. They looked down upon personal preferences and personal egotism, although it was certainly present as they regarded themselves as far superior to other cultures. Due to the loss of Troy, inside the depths of Priamos's soul was a longing and impulse to fight and die for his people against foreign invaders at all costs. His karma led him to Sparta and then to "the Hot Gates".

The loss of Troy, and his loved ones with whom he had been separated by tragedy and karma, resonated deep in his soul as a burning thirst for a heroic victory and, if need be, a last stand. He had to vindicate his loved ones whom he could not see anymore and resonated in the depths of his soul as emotional yearning and pain. He would not allow himself to be surrounded and boxed in and therefore relive a second Trojan disaster. This trend came to manifest again in later lifetimes. Leonidas did not view himself as a "hero" in the modern, egoistic sense. Rather, he viewed his life as a necessary duty having been conditioned in Spartan society from birth. Even so, Leonidas sensed his

[233] Estimates that the Persian army were in the millions are invalid and impossible given the requirements and constraints of transporting a large army.

unique destiny as an individual even though he devalued his ego and the "I" of others. Leonidas was determined, in a subconscious way, to vindicate the memories of those who were torn away from him at Troy 600 years earlier. This subconscious impulse developed into a sort of hero-complex and soul-illness in future lifetimes. For all of its romantic resonance, many of the heroes of the Trojan War have since led lead tragic lives that concluded prematurely. They reunited briefly in future lifetimes, only to be torn away from each other again and again. Priamos's soulmate, Helen of Troy, is one such example.

In conclusion, Leonidas was the leader of the folk-soul, or group-soul, impulse of the Spartans at that moment. While he was connected to the group-soul impulse and that stream found its expression in the Trojans and to its fullest measure in Sparta, it was his destiny and choice to play an active and key role in preserving the foundations of Western democracy which emerged from Athens. Athens went through many incarnations as a city and state, yet Sparta was destined to fade away to the ashes of time. Leonidas, however, made a conversion. He died to preserve the impulse of Western society through his decision to defend the Greek city-states against Persian invasion. His defense failed, yet in spiritual terms, he succeeded. He followed the advice of the Gods which he believed was accurately perceived through the Oracle at Delphi. As a result, he was destined to play future roles in the evolution of democracy as we shall see in this study. Before that time, however, a special mission of destiny appeared connected to the Greek impulse of Aristotelianism and Hellenism when it was carried East by a soul who is recognized as the greatest military commander in human history.

Because Leonidas was connected to the Greek Mysteries, he was selected, in karmic spiritual terms, to follow a critical moment and need in the Graeco-Roman spiritual-historical impulse. His karma led him to become a Spartan King a key historical moment that secured, and sustained, a period of transformation that affected the entire world.

This task was critical to the survival of a stream of activity and a new philosophy or thinking about the world in a new way, that was connected to the fulfillment of the ego-I aspect of the human being which was also tied to the foundations of Western culture. On the surface, this mission was imperialistic in nature, thus this individual has been misperceived by historians over the course of time. He was not a martial man by nature. Rather, he was a student of the Mysteries who had been, although I do not have the evidence to support it, connected to the Orphic Mysteries in a prior lifetime and ancient Persia thus passing through several degrees of degree of spiritual initiation over the course of several lifetimes. This leader was surrounded by men of martial skill and deep karmic histories of the past several centuries in Greece who were well-suited to ensure the best chance of success.

That man was Alexander the Great.

Ptolemaeus, 283BC[234]

"We do not dip twice into the same wave; we are and we are not."[235]

Thus, the soul that was once Priamos, and King Leonidas, was reborn in the area of Macedon around 367BC. He was born with the ancestral name Ptolemaeus, or Ptolemy, and was attached from a young age to the court of King Philip II of Macedon. Fate and the movement of the Mysteries carried Priamos-Leonidas to mainland Greece for several lifetimes after the fall of Troy. Through the Trojan War and his Eastern karma, Priamos was interwoven with the path of the Mysteries that led him to a global mission. Within 200 of this moment in history, all of Greece would be subservient to the will of Rome and be nothing more than a province. So, from one perspective, 4th century Macedon and Athens can be seen as a descending period, which reached a certain height, of her civilization as the leading impulse in the Mediterranean.[236]

Left: A bust of Alexander the Great that resides in the Acropolis Museum, Athens made around 330 BC. It was discovered in 1886 and is thought to be the work of the sculptor Leochares. Based on my intuition, this is the exact image of Alexander and is not idealized. Alexander was a lean man and had high energy levels. He had an abstemious diet. Alexander was constantly on the move, active, and highly motivated. He was a shorter man and stood about 5' 6". He was engaged in constant physical activity; both mental and physical. He had blonde-brown hair and blue-grey eyes. In Alexander's mind, there was no bridge that could not be crossed, all challenges could be overcome, and nothing less than victory was expected. The statue seen her is missing a nose. The Christians of the early Church period (200-400AD) lopped off the noses of all of the ancient Greek statues that they encountered viewing them Greeks as icons and therefore abominations.

Karma led Ptolemy to the life, and mission, of the successor of King Philip II of Macedon; Alexander who became Alexander the Great. This ambitious and proactive leader, inspired by deep soul impulses connected to the Mysteries, led the largest Greek army in history to an invasion of the East. The Macedonian Army followed a route through the Dardanelles (past the ruins of Troy which once guarded the passageway between East and West) to Persia in Asia Minor, Egypt, and India. In accordance with the tradition of Macedonian royal families, Alexander was entrusted by his father with advisors, bodyguards, and pages. These trusted men, who came from elite families known to Philip, were provided to him from birth and trained in diplomacy, martial arts, history, literature, and

[234] There is not sufficient space to cover all of the known journeys and battles of Alexander, Ptolemy, and his commanders in this summary and is outside the scope of this work. Thus, this summary touches upon high level aspects of Ptolemy's and Alexander's life with a focus on relationships, the Mysteries, and the karmic stream at work for the Priamos-Ptolemy soul as it leads to future fulfillments

[235] This quote is attributed to either Heraclitus or Cratylus who were early Greek thinkers and philosophers. Heraclitus and Cratylus were early Greek initiates attached to the Mystery Centers in Ephesus and observations on life, death, and reincarnation weighed heavily on their minds and their writings.

[236] This summary covers Alexander from three perspectives; (1) the spiritual background, rooted in the ancient Mysteries which have since transformed, (2) some historical aspects of Alexander and Ptolemy, and (3) insights recovered through intuitive knowledge.

some elements of the Mysteries. Ptolemy, as Alexander's oldest bodyguard and advisor, became a trusted companion, bodyguard, and cavalry commander. Ptolemy was one of the "original seven" who, guided by fate and karma, protected, advised, and fought alongside Alexander over the course of his lifetime.

From the time that Alexander was a little boy, Ptolemy escorted, watched over, and protected the inheritor of the Macedonian kingship. The original seven who came to Alexander became known formally as Alexander's *companions*. My intuition suggests that Ptolemy was about 14 years of age when he first entered Alexander's life. Eleven companions are listed here as the names changed over time and some were utilized as diplomats and commanders rather than bodyguards. Alexander's seven companions and bodyguards were known in Greek as *Somatophylakes.* That number remained consistent throughout his lifetime although the names changed from time to time. The names of the companions and bodyguards of Alexander were Hephaestion,* Nearchus,* Ptolemy (Ptolemaeus),* Peithon, Belacrus (Belakros),* Lysimachus, Arybbas, Erigyius,* Harpalus,* Aristonous, and Demetrius.[237] There were several pages as well who became commanders including Perdiccas.

Above: A silver tetradrachm/coin showing a portrait of Alexander as Herakles minted in Arados under Ptolemy I in 320-310BC. This coin belongs to the author.[238]

Historically, Ptolemy is recognized as a son of a Macedonian nobleman named "Lagus", or "Lagos", of whom little is known. Given Ptolemy's role in Alexander's life, historians agree that Lagos was connected to Philip II.[239] My intuition suggests, nor do I believe, that Ptolemy was the son of Lagos. Rather, and was stated by Ptolemy and others later in life, he was one of several illegitimate children born by way of Philip of Macedon and thus was an older half-brother of Alexander. My intuition suggests that Ptolemy was Philip's firstborn child born during Philip's teens (Philip was about 16 years of age when Ptolemy was born in 367BC.[240] Ptolemy's mother was a midranking noblewoman at the court at Pella named Arsinoe. Arsinoe was already married to a nobleman when she became pregnant by Philip II. Ptolemy viewed both Philip and Lagos as his fathers; one by blood and the other in name only. Regardless, Ptolemy accepted his task to Alexander as a special duty. In karmic and historical terms, Ptolemy cannot be contemplated outside of the lives and missions of King Philip II and Alexander of Macedon.

[237] A * (star) indicates a trusted boyhood friend of Alexander's. This list is based on the author's research and may not match other lists.

[238] With regards to coinage, a correlation emerges over time. Ptolemy, and later Antony and Edward IV, preferred the Sun, or Sun-God, as a symbol that they sought to connect with as well as the Rose. The rose manifests itself specifically on Rhodian coinage, but Ptolemy personally selected the rose as a mint mark on the first run of Alexandrian coins, similar to the one shown here which was minted in Arados, minted just after he took control of Egypt after 323BC. The Ptolemy-Alexandrian silver tetradrachms with the rose mint mark are rare and collectible.

[239] Some historians speculate that Ptolemy was not related to Alexander and that it was a myth created later by Ptolemy to legitimize the Ptolemaic dynasty. This assertion is incorrect and serves no purpose. Ptolemy was already legitimized during Alexander's campaign as his bodyguard and companion and was undisputed regent and King of Egypt when he wrote his own version of the history of Alexander's campaigns, which has not survived.

[240] Philip lived from 382-336BC making him about 15-16 years old at the time of Ptolemy's birth in 367BC.

Philip of Macedon (382-336BC), as historians have recorded, was the most talented general and motivated leader in the ancient world. All military leaders who came after Alexander acknowledged, even if reluctantly, his accomplishments and feats as a genius and impossible to duplicate. Alexander demonstrated heroism in battle, innovations, cavalry tactics, and siege warfare tactics that were new to the ancient world. He overcame all who stood in his path. Having consolidated authority throughout Greece, Philip bequeathed unto his oldest son a massive inheritance and infrastructure that enabled his success. Alexander thus consolidated his authority in mainland Greece through a series of military victories and political marriages.[241]

Philip II had a profound love for women and the wine, which was a shared aspect of the character amongst many Greeks, Persians, Athenians, and Macedonians. Philip had 7 wives, many affairs, and many children; both legitimate and illegitimate. Philip's polygamy annoyed Alexander, yet it was a cultural norm during that period in Macedon and Persia.[242] Alexander's mother was a noblewoman from Epirus named Olympias who was just a child (some historical accounts state that she was as young as 12 years of age) when she was pledged in marriage to Philip. Historians paint a picture of Olympias that is not altogether flattering suggesting that she developed a bitter dislike for her husband. In reality, not much is known about their relationship. A mature study disregards tales of Zeus-inspired snake festivals and violent alcohol-induced Macedonian soirees. Snakes were used in the Mystery Centers, and certain rituals, as the symbol of healing and spiritual initiation. Regardless of his vices, Philip II was a capable and competent commander and king who raised the Macedonians above their primitive heritage as a rustic mountain people and employed leading men from all over Greece in his court including the renowned Athenian tutor Aristotle. Aristotle is the leading figure who led Alexander to a mature study of the Greek Mysteries and a genuine path to spiritual initiation which enabled his path, and deep insights regarding human nature, to succeed on the Eastern campaign.

Philip of Macedon enjoyed the wine but he was not a perpetual drunkard or would-be rapist as has been suggested by historians, scholars, and modern portrayals of the man in movies.[243] However, the gala celebration was a key aspect of Macedonian life, as was the veneration of the Gods, and they consumed a raw type of undiluted wine that very few Athenians, or non-Macedonians, could tolerate. Following Philip's dreams of heading East and conquering Persia, Alexander was a focused, accelerated, and highly energetic man focused on a Persian campaign. It was drilled into him during his youth by Philip and his commanders who planned the invasion for years in advance before Philip's death in 336BC. Alexander was sharp, direct, highly assertive, sometimes temperamental, and

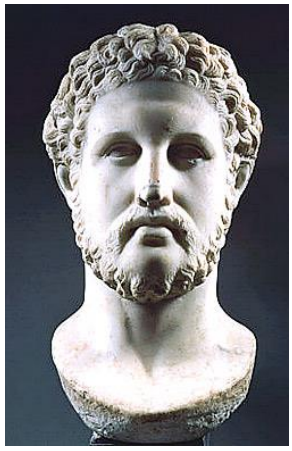
[241] Philip refounded the town of Philippi in Eastern Macedonia and Thrace Greece named in his honor. This town becomes a critical turning point, and karmic fulfillment, during the Roman Civil Wars in 42BC as shall be shown in the next chapter.

[242] The Persian King Darius, for example, brought some 365 mistresses, or concubines, with him on his campaign against Alexander the Great; one for every day of the year. This form of shameless decadence was offensive to the Macedonians who frowned upon Persian narcissism and decadence. Macedonians were fighting men who believed in deeds. One could not ascend in Philip's or Alexander's retinues without deeds and people were held accountable.

[243] Macedonians were known for consuming a pure form of undiluted wine which Athenians considered undrinkable. It has been suggested by some historians that the Macedonian army consumed alcohol heavily before battle and it was a matter of lifestyle as if the Macedonians were a wondering band of drunken raiders. This is untrue. Drinking undiluted wine was a social habit reserved for banquets, dinners, etc. and was never done before battle. The Macedonian Army was a professional, trained, skilled, and organized fighting force.

possessed a remarkable memory. He could think through another person's perspective and thus get inside their minds. This is the mark of an initiate. I believe that Alexander possessed an inherited form of clairvoyance that was matured through his education in the mysteries under Aristotle.

This supersensible ability, which was common amongst many Greeks of the period as an inherited ability, led to the conquest of Asia. Some of Alexander's victories were the direct result of his inner knowledge and an expanded faculty but his commanders played a key role. They learned to trust Alexander's orders regardless of how counter-intuitive they appeared to be. Contrary to some historical accounts that portrayed Alexander as a womanizer with exploits, Alexander guarded his integrity jealously and did not waste time on dreamy romantic endeavors.



Right: Bust and genuine portrait of Philip II of Macedon

From a spiritual and karmic perspective, the implications of this point in time are vast and impacted Ptolemy's karma, and destiny, in a significant way. Alexander's life, and Ptolemy's, were connected to the movement of the Greek mysteries through the Western world of which Alexander's task was one of several streams of movement and a key fulfillment. In karmic terms, Ptolemaeus, and other companions, were connected to the impulse of the Eastern Mysteries as they moved West prior to the Greek period during the migrations of peoples from India to Egypt and Babylonia very early in human history between 2500BC-7000BC. Alexander, as a student of the Ephesian and Eleusinian Mysteries, was imbued with an inner mission to conquer Asia from the moment of his birth. He was destined, and pursued a task, to bring about a change in the historical and social construct of all of Asia. An ambitious task which he, as an initiate in the Greek Mysteries, was capable of achieving. Other commanders who followed in subsequent periods, were not initiates although they possessed strong karmic foundations for success such as Julius Caesar and Napoleon.

Ptolemy's personal and public karma was connected to the ancient Mysteries which were closely bound to the mission and destiny of Alexander the Great. Both were students of the Mysteries from prior lifetimes While Ptolemy had once incarnated as King Priamos of Troy, Alexander the Great had once incarnated as Gilgamesh; the mythological King, initiate, and founder of the Babylonian culture.[244] Through the path of karma, and the unique nature of Alexander's mission, Ptolemy was selected, in spiritual terms, and passed through a karmic fulfillment as a protector and advisor to someone leading a unique mission in the world.

[244] The precise date of Gilgamesh's life and reign are historically unknown. Dr. Steiner reveals that Gilgamesh also found a path to spiritual initiation through the Mysteries of that time through Eabani. We can infer from studies such as The Death of Merlin by W.J. Stein, that his lifetime occurred 2,480 years before the lifetime of Alexander the Great. This is inferred from a 354 ½ year rhythm as originally introduced by Trimethius of Sponheim which is confirmed through Steiner. Following that cadence, we arrive at approximately 2800BC (336BC-2480 years). This estimate is derived working backwards from 7 complete cycles of Archangelic regencies of 354 years from Alexander's lifetime which came before the beginning of the regency of the Archangel Michael and began in 283BC. This connection to the Sun-Mysteries, through the Christ and the Archangel Michael, explains the use of the Vergina or 16-rayed sun symbol in ancient Macedonian implements. The Archangel Michael was perceived by the ancient Greeks as Apollo or, rather, Michael allowed himself to be perceived through Greek culture as Apollo.

Several people had key karmic relationships with Alexander including Aristotle and Hephaestion whom I view, in terms of spiritual and historical research, as being the closest souls to Alexander's karma and mission. Dr. Steiner revealed that Aristotle and Alexander were once initiated into the Greek-Ephesian Mysteries together. They were reincarnated, as leaders, to facilitate a new impulse into the world. The burning of the Temple of Ephesus marked the transition of one Greek mystery stream, through Ephesus, and the beginning of another.[245] Greece was destined to fade into history in the coming centuries and Alexander brought a mission of pollinating the East with the Hellenistic impulse in cultural, social, and spiritual terms. The Mysteries were declining in Greece and Alexander's life marked a certain turning point connected with an ancient mission centuries before.

> "…two Initiates of the Ephesian Mysteries were reincarnated in *Aristotle* and in *Alexander*. And these Individualities then came near what was still to be felt of these things in their time in the Mysteries of Samothrace
>
> When the Temple of Ephesus was burning it was the hour of Alexander's birth. But other things also took place through this burning of the temple. Oh, how manifold and tremendous are the things that have happened in the course of centuries to those who belonged to this Temple! How much of spiritual light and wisdom has passed through these Temple Halls!
>
> At the very time the Mysteries of the Kabiri arose in Samothrace, and the older Mysteries were declining, something emerged through the influence of these Kabiri Mysteries which for Alexander and Aristotle were like a remembrance of the earlier times they had passed through together in a certain century at Ephesus. (Samothrace was not a Mystery-establishment of remembrance, nor was it a place for work where development was practised; as a matter of fact the life of the Mysteries was in general decline at the time of Alexander)."[246]

A valid study of Alexander the Great regards him in light of the Mysteries and the path of spiritual initiation through the ancient temples where this discipline was undertaken. It is tempting to think that the motives of Alexander, his father Philip II, and the leading personalities who emerged after his death in 323BC and became known to the world through the Wars of the Diadochi, to purely Machiavellian impulses, megalomania, or narcissistic designs as pure political rulers. Alexander, in light of his fellows, must be viewed as something peculiar. He was a man of his times, of course, but he also sought to live in the stream of Mystery wisdom. He considered himself first as a student of the Mysteries and second as a King and General.

People like Alexander lead public lives but rarely in historical terms. They emerge at a propitious moment. It is clear that people such as these were connected to a larger mission but few can perceive how or why. Alexander pursued a hidden task that is not visible on the surface and cannot be attributed to typical egoistic impulses, motivations, and intentions although his ego was certainly

[245] Refer to "Winged Nike" or "Victory" of Samothrace which is on display at the Louvre in Paris. This statue of a winged Goddess represents the initiate who has attained spiritual freedom and transformation and once stood at the Mystery Center in Samothrace.

[246] Steiner, Rudolf. The Easter Festival in Relation to the Mysteries. GA 233a, Lecture IV. The Mysteries of Ephesus. The Aristotelian Categories, Dornach, 22nd April, 1924. This is an abridged quote.

intact. As a King in Persia from the distant past, his goal was to restore and imbue in the Eastern peoples of Asia a new impulse and path for the Greek Mysteries to emerge, later, by way of a path that would enable them to survive to the medieval period in Europe. In addition, the Persian and Babylonian culture, which Gilgamesh had been responsible for founding in spiritual cultural terms in a prior lifetime had fallen into decadence and was destined to transform by the time of Alexander's life. Thus, he was an agent, as it were, who carried the Greek mysteries into Asia. Dr. Steiner informed us that Alexander sought to restore the greatness of the Asian Mystery Schools to their former relevance.

> "You will now be in a position to appreciate the resolve that Alexander made in his soul: to restore to the East what she had lost; to restore it at least in the form in which it was preserved in Greece, in the phantom or shadow-picture. Hence his idea of making an expedition into Asia, going as far as it was possible to go, in order to bring to the East once more — albeit in the shadow form in which it still existed in the Grecian culture — what she had lost.
>
> "And now we see what Alexander the Great is really doing, and doing in a most wonderful way, when he makes this expedition. He is not bent on the conquest of existing cultures; he is not trying to bring Hellenism to the East in any external sense. Wherever he goes, Alexander the Great not only adopts the customs of the land, but is able to enter right into the minds and hearts of the human beings who are living there, and to think their thoughts. When he comes to Egypt, to Memphis, he is hailed as a savior and deliverer from the spiritual fetters that have hitherto bound the people. He permeates the kingdom of Persia with a culture and civilization which the Persians themselves could never have produced. He penetrates as far as India.
>
> "He conceives the plan of effecting a balance, a harmony between Hellenic and Oriental civilizations. On every hand he founds academies. The academies founded in Alexandria, in Northern Egypt, are the best known and have had the greatest significance for later times. Of the first importance however is the fact that all over Asia larger and smaller academies were founded, in which the works of Aristotle were preserved and studied for a long time to come."[247]

Historians, writers, and academicians, who are often constrained by a purely materialistic approach, have traditionally taken a cynical disposition regarding the motives, deeds, and relationships of Alexander the Great. This train of thought follows in the spirit of the Greek skeptics of the Alexandrian era. Men such as Diogenes the Cynic who died in Corinth in 323BC or the cynical observations of Machiavelli. A well-known story from that time provides, perhaps, some insight into Alexander's personality as a genuine student of the Mysteries. Diogenes the Cynic was a renowned Greek philosopher who had renounced the world and lived a good portion of his life as a pauper in a wooden barrel in the city of Corinth. During his last visit to Athens in 335BC, Alexander went to visit Diogenes after he concluded a diplomatic mission in an attempt to secure logistical support for his campaign to Asia.

[247] Steiner, Rudolf. World History in Anthroposophical Light as a Basis for Understanding the Human Spirit. Lecture 5, Mysteries of the east, west, and of Ephesus December 28, 1923.

> "Thereupon many statesmen and philosophers came to Alexander with their congratulations, and he expected that Diogenes of Sinope also, who was tarrying in Corinth, would do likewise. But since that philosopher took not the slightest notice of Alexander, and continued to enjoy his leisure in the suburb Craneion, Alexander went in person to see him; and he found him lying in the sun. Diogenes raised himself up a little when he saw so many people coming towards him, and fixed his eyes upon Alexander. And when that monarch addressed him with greetings, and asked if he wanted anything, "Yes," said Diogenes, 'stand a little out of my sun.' It is said that Alexander was so struck by this, and admired so much the haughtiness and grandeur of the man who had nothing but scorn for him, that he said to his followers, who were laughing and jesting about the philosopher as they went away, "But truly, if I were not Alexander, I wish I were Diogenes."[248]

Above: "Diogenes" by Jean-Léon Gérôme, 1824-1904.

This remark was met with bursts of laughter from Alexander's bodyguards and friends as they departed. If philosophy and the Mysteries were not important to Alexander, the outcome of this incident would have been far different. This comment was long pondered by Alexander for some time after he departed. Was there a philosophic implication to this statement? Respecting the freedom of a genuine philosopher, Alexander did not seek to punish the man who was pursuing the great mysteries through individual freedom. That was not the purpose of the visit as Diogenes was not a threat to anyone. In the mind of Alexander, although he was surely an eccentric, Diogenes was not a pathetic homeless person who suffered from mental illness. He was a philosopher who had rejected the temptations of the outer world and renounced the lure of politics and self-aggrandizement in favor of the philosopher's path. This is just one example of Alexander's confusing behaviors that can only be understood in light of his background, and path, through the spiritual mysteries over time; the seeking and acquisition of knowledge beyond mere intellectual analysis.

In exoteric terms, Alexander's mission was to conquer the East and spread the beauty of Hellenism amongst the peoples of Asia. In esoteric terms, his mission was to bring the wisdom of the Greek Mysteries to the East. Along the path of his campaign, Alexander implemented his unique form of Macedonian authority to those whom he encountered. In doing so Alexander attempted to free the

[248] Plutarch, Alexander, 14.

Greek and Asiatic world from Persian hegemony that was founded by Gilgamesh more than two millennia before sometime around 2700BC. There is a direct spiritual connection between Gilgamesh as the founder of the Babylonian empire and the path of the Eastern Mysteries and the life of Alexander the Great and the Greek Mysteries revealed through Aristotle.

> "A great deal in these Mysteries was no longer comprehensible in an age when human personality had come into prominence (the Alexandrian period). And like a token of how little the purely external personality understood what had remained spiritually, there stands the half-mystical figure of Herostratus, who has eyes only for the superficial aspect of personality — Herostratus who flings the burning torch into the temple of Ephesus. This deed is like a token of the clash between the personality and what had survived from ancient spirituality.
>
> And on the very same day when a man, merely in order that his name might go down to posterity, throws the burning brand into the sanctuary of Ephesus, there is born the man who has achieved more than all others for the culture of personality — and on the very soil where the culture of were personality was meant to be overcome. Herostratus flings the burning torch on the day when Alexander the Great is born — the man who is all personality! Alexander the Great stands there as the shadow image of Gilgamesh. A profound truth lies behind this. In the Greco-Latin epoch, Alexander the Great stands there as the shadow image of Gilgamesh, as a projection of the spiritual on to the physical plane. And Eabani, projected on to the physical plane, is Aristotle, the teacher of Alexander the Great."[249]

Alexander preferred to keep his companions separate from his fighting commanders, especially the old breed, as it were, that he inherited from his father. Those senior leaders also advised, of course, but Alexander preferred to keep those closest to him distinct from the core army commanders such as Antigonus, Antipater, and Craterus. This strategy changed as Alexander moved further East and stretched his supply lines into Bogdia and India and several people, including Ptolemy, took on formal leadership roles as core commanders. Not much is known of Ptolemy historically before the invasion of India. However, like all of the bodyguards and commanders, he was active and engaged in each of the battles that occurred such as Issus, Granicus, and Guagemala where he commanded a cavalry unit.

I do not believe that most of the commanders truly trusted one another. Because of the seed of egotism and ambition, one commander, in particular, came to play a role in Ptolemy's life and would change his destiny. None of the other commanders felt a competitive rivalry with Ptolemy with the same degree of dislike as Perdiccas. Perdiccas was a page who served Alexander at the court of Philip II during Alexander's life but he was not one of the original seven bodyguards or companions. Perdiccas was descended from a royal house in Macedon, the same as many of the other commanders, and suffered from an intense desire to win Alexander's favoritism. Perdiccas sometimes achieved this distinction at the expense of others, including Ptolemy, and developed a reputation for dishonesty and treachery.

Not much is historically known of Ptolemy or the commanders and bodyguards who served under Alexander outside of surviving historical documents that are necessarily filled with gaps and were

[249] Steiner, Rudolf. Occult History: Lecture 1, Stuttgart, 27th December 1910. The parenthesis are mine.

constructed hundreds of years after Alexander's death. For example, historical records do not reveal that Ptolemy was allowed to take on a leading role early in the early battles and many historians have questioned why his name was conspicuously absent from surviving historical accounts of some of these battles. The reality is that Ptolemy led both infantry and cavalry units throughout the campaign, yet Alexander preferred to keep him close during the initial years and leave the fighting to the older battle-hardened and experienced commanders who had served under his father, Philip II.

Left: A sketch of Ptolemy done by the author based on a statue discovered in 1755AD near the Villa dei Herculaneum in Ercolano in southern Italy. This is a good approximation of Ptolemy during the Alexandrian campaigns (the implements were improvised such as the Vergina symbol), around the age of 35-40 years. Ptolemy was physically larger than most of his colleagues and stood about 5'10"'

Left: A bust of Ptolemy I that is often incorrectly attributed to Ptolemy Alexander, Ptolemy Epiphanes, or Nicomedes of Bithynia. Discovered in 1755 near the Villa dei Herculaneum in Ercolano in southern Italy, this bust is attributed to either Ptolemy Alexander, Ptolemy Epiphanes, or Nicomedes of Bithynia. This bust is located at the Naples Archaeological Museum. This bust is a very good likeness of Ptolemy I. Ptolemy was of a stockier build compared to Alexander, had light-brown or sandy-blonde colored hair, and grey-blue colored eyes. He was perhaps four to five inches taller than Alexander.

During the initial years of the Persian campaign, Alexander's bodyguards and key advisors had only recently begun military careers as the army entered Asia in 335BC. Ptolemy was given commands but was kept in reserve around Alexander as a part of his leadership core. If Alexander went into battle, then the bodyguards commanded cavalry units that typically fought alongside the King. Regardless of their place in Alexander's retinue, each member of Alexander's command staff including his companions were consulted for their perspectives. Opinions were carefully considered before reaching a final decision on broader issues. Heated arguments sometimes occurred. Cleitus the Black was murdered by Alexander in 328BC during one of these debates that occurred at a banquet held by Alexander during the Persian campaign.

The symbol of the Macedonians, and Alexander, was the Sun. The term "Vergina Sun" was adopted by the country of Macedon as her national symbol after archaeological excavations around the town of Vergina, Greece in the late 1970s. In older references, this symbol was referred to as the "Argead Star" or "Star of the Argeadai" and was the symbol of the royal Macedonian family. This sacred symbol was seen throughout Macedonia and Greece and was used on coins, medals, and objects associated with the royal family of Macedon. Zeus, as the bringer of light and chief of the Gods, was especially important. The sun, the eagle, the lion, and the lightning bolt were symbols of intelligence, courage, and the Sun Mysteries and the ennobled aspects of the human being. The Sun symbol came to play a significant role in Ptolemy's destiny and it followed him into future lifetimes as a subconscious disposition. From an exoteric perspective, the sun symbol was just what it appeared to be; the symbol of the life-giving power of warmth and light. From an esoteric perspective, it was the symbol of the Sun God and spiritual initiation. The Vergina Sun symbol of the Macedonians was portrayed with sixteen rays raying outwards which corresponds to the 16-petalled lotus flower or throat chakra.

Left: The Vergina Sun Symbol of the Macedonians on a shield portrayed as 16 rays from the rosette symbol, or rose flower. The rose flower, in the spiritual mysteries, is the symbol of an organ in the human being, and there are several which must be purified on the path of the initiate, which has been purified from its lower aspects.

> "There is a certain similarity, for instance, between the Eightfold Path of the Buddha and the Eight Beatitudes of Christ. The same underlying truth is that whenever man develops one of the virtues, he unfolds a new faculty of perception. Why are eight stages mentioned? Because the seer knows that the faculties which may be transmuted into organs of perception are eight in number." [250]

> "The astral organs of perception are called in occultism the 'lotus-flowers' (sacred wheels, chakra). The lotus-flower with sixteen petals lies in the region of the larynx… In earlier times, eight of the sixteen petals were visible, the others undeveloped. In future ages they will all be visible, for the first eight are the result of the action of unconscious initiation, the other eight of *the conscious* initiation attained by dint of personal effort. The eight new petals correspond to the Beatitudes of Christ."[251]

Ptolemy received an education alongside Alexander and his companions through a variety of tutors at the royal court in Pella. However, Alexander's education expanded greatly under his mentor master teacher Aristotle. Alexander's formal education under Aristotle began at about the age of 12 and lasted for about 3 years. Ptolemy followed the two leaders, who were karmically connected over many lifetimes and attached to the ancient Mysteries, to Mieza and Samothrace where Alexander passed through a form of spiritual initiation, albeit in an abbreviated form. Alexander, as a student of Aristotle, was the most gifted student in the group. Others, such as Ptolemy, tried to follow the instruction of Aristotle and his peers who accompanied him. The group was taught mechanics, natural science, mathematics, philosophic debate and thinking, and some aspects of initiation knowledge. The latter was reserved almost exclusively for Alexander which was conveyed to him in private.

Aristotle instructed Alexander from an annotated copy of the Iliad and the Odyssey which Alexander carried with him for the duration of his life. It was rumored that Alexander slept with this annotated copy under his head during the campaign in Persia. Unbeknownst to modern scholars, this was an ancient trick of the initiates whereby information contained in the book could be clairvoyantly transmitted to the dreamer while he slept. Most of Alexander's companions carried something of a

[250] Steiner, Rudolf. An Esoteric Cosmology, GA 94 Lecture X. The Astral World II, 6 June 1906, Paris.
[251] Ibid. This is an abridged quote.

desire for the Mysteries within them into future lifetimes including Ptolemy.[252]During his later years, Ptolemy owned copies of the Iliad and the Odyssey as many of the leaders intuitively grasped the fact that they had descended, in spiritual terms, from those who fought in the Trojan War. Through the researchers at the Library of Alexandria, which Alexander founded and Ptolemy constructed in his honor after his death in 323BC, Ptolemy conducted further research into the esoteric and historical meaning of Homer's epic poems.

Amongst the principles taught by Aristotle in the field of initiation knowledge was reincarnation and karma. Most of Alexander's closest friends and bodyguards, including Ptolemy, were taught and accepted the idea of reincarnation as an operative principle. Contrary to today where people do not feel a common inner thread or connection to the world and each other, many of Alexander's leaders and companions felt a karmic connection to one another, and the Gods, as a conscious and living aspect of their perception, ideas, and feelings. Those in the Mystery Schools pursued deeper answers to questions in nature and the world. For example, herbs and plants were well known to produce certain effects on people just like today.

> "Ancient history is taught in the schoolroom (today) but at that time the schoolroom was related to the Mysteries, and the Mysteries signified the world. A knowledge of the world was the result of the forces which predominated in the Mysteries. That gave man the impulse to carry over to Asia what was then this natural science."[253]

Left: The ruins of Mieza today where Alexander and his friends, bodyguards, and companions were educated for a time under Aristotle. They moved about the landscape walking and talking. Aristotle used the outdoors and nature as a medium for teaching. He often walked and talked as he taught. This allowed the group to explore nature through empirical observation as well as classroom study. A building once existed there with a red-tiled roof that has long since vanished. The group lived here for a time in a communal setting. The group moved freely and without constraint.

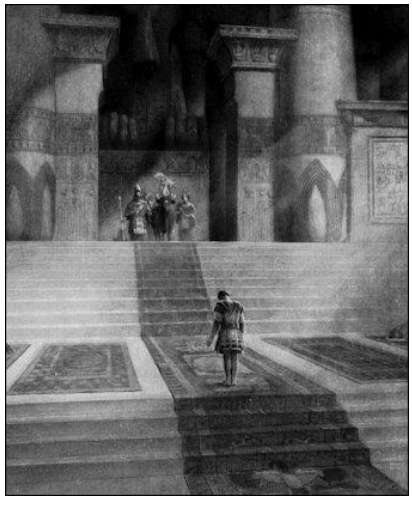
[252] Modern views of the Serapeum, or Library of Alexandria, assert that the Library was constructed under Ptolemy II and not Ptolemy I. This is not correct. Construction and the foundation began under Ptolemy I and was expanded under Ptolemy II and those that followed in Ptolemy's footsteps. There is a mischievous element at work regarding the accomplishments of Ptolemy I that follows in future lifetimes as shall be seen in subsequent chapters.

[253] Steiner, Rudolf. The Secret of Plants, of Metals, and of Men. Lecture, Dornach, December 15th, 1923.

The Gods, in Greek terms, were not hollow ideas or illusions as they are typically perceived in modern times purely through the intellect. Everything in the world, including nature and human events, were perceived as being connected, somehow, to the Gods. The Greeks felt in their hearts and souls. I believe that some elements of past lives were revealed to a couple of Alexander's companions during their brief time on the Island of Samothrace. Dr. Steiner described the unique observations achieved at Samothrace in a lecture as a kind of mist or smoke evoked from a fire. The nature of these unique experiences, which cannot be duplicated today, on Samothrace were direct visions and communications with the spiritual worlds as evoked through a sage.

> "Rudolf Steiner has described what came to pass in the Samothracian Mysteries. The sacred vessels dedicated to the Kabiri contained a substance which was lighted by the priest; and as the sacrificial smoke went up, he spoke into it certain mantric words, thereby giving it form. In that which arose from the combined power of the word and the work of the hands which prepared the burning substance, fleeing forms of the Gods were revealed. The priest came into touch with the Gods by means of speech."[254]

Each person that looked into the vapors saw something unique. My intuition suggests that about five of Alexander's companions were allowed to participate alongside Alexander including Nearchus, Ptolemy, and Hephaestion. Each was looking into a mirror that also included, to some degree, a reflection of the "Gods" and themselves. Some saw forms of the Gods and spiritual beings, some perceived aspects of their prior lifetimes, some saw the future, some their purpose in life, while others saw loves and relationships long gone and now transformed. It was a personal experience. I sense, however, that Ptolemy confessed to Alexander what he had seen concerning his prior lifetime in Troy. My intuition suggests that Alexander perceived in his peculiar reflection that his role was to go East and never doubted his life mission. His lingering question was if he had attained the high degree of initiation equivalent to a "True Son of Zeus" or divine immortality.



Left: Alexander at the Temple of Apis (the Mystery Center of the Sacred Rite of the Bull) in Memphis, Egypt. Sketch by A. Castaigne.

Alexander went out of his way to visit the surviving Mystery Centers during his journeys. Most were extinct by the time of Alexander's life. One such journey took place in Egypt when Alexander and his

[254] Wegman, Ita. On the Work of the Archangel Michael, Originally Printed in German as Aus Michaels Wirken.

companions journeyed far to the Temple of Amon *at* Sīwah in the Western Desert of Egypt to consult the Egyptian Priests and Initiates. The distance is approximately 500 miles through the open desert West of Alexandria. This journey required about 10 days each way on foot, camel, and horse. Upon arrival at the temple in Siwah, the priests bequeathed a secret unto Alexander about his true spiritual heritage as a "Son of Zeus" that he pledged never to reveal to anyone other than his mother, who viewed Alexander not Philip's child, but as a soul on a higher mission. The contents of that letter have been lost to history.

Alexander portrayed himself as the great hero Herakles in the Greek Mysteries and he genuinely viewed himself from that perspective. Upon arriving in the Dardanelles and the ruins of Troy in 335BC, and as legend has it, Alexander was given the sword and shield of Achilles that was preserved in a nearby sanctuary and carried it with him into Asia.[255] The two companions, Alexander and Hephaestion, raced around the ruins of Troy as Achilles and Patroclus. Alexander sought to revive the lofty quest of the Greek heroes, who had passed through the difficult transformation of spiritual initiation and pursued great deeds in the world, in light of both inner and outer experiences and they were a living part of his mind, soul, and consciousness.

Upon landing in Asia, what followed was a string of tremendous victories. Alexander's army was unstoppable. His will was incorruptible and indomitable. He refused to accept anything less than full victory. Alexander, if unopposed, simply passed over towns and left a satrap in command who levied a tax and kept things status quo.

Left: The Battle of Granicus. Portrayed in this sketch is Cleitus the Black saving Alexander the Great's life when he fell in battle.

[255] One can only speculate if Ptolemy was aware of his karmic roots to Troy as Priamos at that moment and what feelings passed through his soul as the army recounted and discussed the tale of Troy and epic of the Iliad hoping to relive the victory of the west over the east…

Alexander's campaigns can be divided into two parts; the journey before and after the acquisition of Babylon. Alexander defeated the Persians in three major battles at Granicus, Issus, and Gaugamela but he also laid siege to many towns and villages. When the Macedonians entered Egypt, the Egyptian army welcomed Alexander by attaching flowers to dummy arrows and shooting them in the air to welcome the Macedonian army who left a regent in Alexandria to govern the country and assess taxes. The city of Alexandria was laid out during that extended visit.

Many, including the Egyptians, viewed Alexander as a redeemer and transformer of the old to the new and openly welcomed him. In reality, Alexander was not interested in tyranny. If those he encountered accepted his authority, which most did, other than financial change and a release from Persian authority there was virtually no deviation in the lives of the people in the towns after he passed through. Alexander began building projects in each town that he acquired and left regents behind as satraps to oversee the execution of those plans. Alexander did not interfere in the social or religious customs by instituting new dogmas; that was beneath him. Alexander was enchanted and interested in the beauty and spiritual histories of the Egyptian, Babylonian, and Indian peoples. During these journeys, he met with many priests, Brahmins, and spiritual teachers connected to the Temples in their native lands. Ptolemy, for example, became good friends with a Brahmin priest in India who became terminally ill. Ptolemy granted his wish to take his own life, which was his custom, and gave him a full ceremonial burial on a pyre. Ptolemy wept at his funeral…

After Alexander occupied the capital of Persia at Babylon in 331BC, he paused and turned East to India but first had to pass through Bactria, Sogdia, and the Hindu Kush Mountain range. I consider this the second half of Alexander's campaign to the East. Across the landscape were an array of peoples of diverse Asian ancestry, language, and peculiarities each of whom possessed unique cultural and spiritual backgrounds. Most were proud people who defended their homelands with great courage. Contrary to some modern views, Alexander did not regard the rural peoples of Sogdia and Bactria as inferior and respected their traditions and values. However, battles were fought to defeat the political tyranny of Persian and Babylonian hegemony and subsequently push through the resistance of the Eastern tribes. Alexander viewed all forms of Eastern authority, regardless of the size of the tribe or town encountered, as something that had to be overcome, changed, and transformed. Alexander's quest was to push into India and beyond, not knowing for sure what was over the horizon. No one knew for sure where the end of the continent lay; thus, they followed the Sun.

Alexander wanted to raise the isolated peoples in Asia to a new standard and integrate them with the achievements of Greek thought and culture. He envisioned inspiring the Eastern peoples through the discoveries, and knowledge, brought forth from the Greek Mysteries and Hellenism. This was accomplished in large part by Alexander's leadership of a vast army that transformed the East by force. A syncretic impulse was also brought forth by Alexander simultaneously which is the reason why Alexander chose an unknown Bactrian woman named Roxana as his wife; a decision that was scorned by many of the leading Macedonian nobles and commanders who looked down upon the backward peoples of the East.

In each of the three major battles that occurred after Alexander invaded Asia, Ptolemy fought alongside Alexander in the Companion Cavalry. On the journey East, Ptolemy took on an independent command as the army stretched its supply lines and became fatigued. Veterans and commanders were sent home or left behind as satraps. Some rebelled and were dealt with

assertively by Alexander. The first significant notable event directly involving Ptolemy that is remembered by historians occurred after the Macedonians crossed the River Oxus in 329BC as the army pursued the fleeing Persian leader Bessus who, as the second in command to Darius who had murdered his king, fled north after the fall of Babylon. The pursuit of Bessus brought the Macedonian army to the mountain range of the Hindu Kush as it pressed further East. This passing footnote in history was an important event in Ptolemy's karmic destiny.

The broad River Oxus was located in Bactria (not to be confused with the Battle that subsequently occurred at the river Jaxartes) and emptied into the Caspian Sea. The far bank was guarded by small groups of local tribesmen. Not having boats to cross the broad river, Alexander tasked his commanders to innovate and find a way to cross it. Intuition revealed to the author that Ptolemy developed the innovation of small rafts made of sheep and cow hides that were inflated with air. They could hold as many as 5-10 men. They were intended only long enough to cross the river. Thus, Alexander and Ptolemy led a midnight raid on the far side of the river Oxus and routed the enemy forces in a surprise attack. This innovation came to serve them well in subsequent skirmishes.

> "Bessus had tried to prevent the crossing of the Oxus by burning all available ships. However, the Macedonians made rafts. They stuffed animal skins and tents with hay, and five days later, the army was on the other bank in the south."

Upon crossing the river and receiving word that Bessus had been arrested by his leading advisors, Alexander ordered Ptolemy north in command of several hundred cavalrymen supported by infantrymen. Ptolemy located and detained Bessus at a small village without any casualties and he was delivered to Alexander. This turning point represents the titular fall of the Persian Empire, and with it, any hope of a revival of resistance against the Greeks or Alexander vanished. Most of Darius's family and relatives were left in Babylon and would never assume any positions of power again. Accepting the surrender of Bessus, in karmic terms, cut the karmic strings from the East to the West that had driven Ptolemy's fate and karma over the course of some 7,000 years as he followed the Mysteries out of Atlantis into India, across Asia, and finally to Troy. After the fall of Troy, Ptolemy's karma led him to Greece to serve the Initiate-King Alexander the Great to bring a new impulse to the world through the conquest, which he had helped to build and sustain in prior lifetimes, but had fallen into decadence and was destined to transform. He would incarnate in the East, particularly in India, only rarely over the course of the next 2,300 years.

Over the course of 13 years from 336-323BC, Alexander founded some 30 Alexandrias but only one survived in Alexandria, Egypt under Ptolemy's inspiration and support. After reaching the far reaches of India, the army turned West again to Babylon. The army had rebelled at least once due to fatigue, illness, and lack of appreciation for Alexander's mission. The hardships were beyond imagining. The battles in India were generally no different than had already been experienced except that the army suffered. Tropical illnesses and the rural peoples of India took a toll on the Macedonian army. Alexander led the army home through the Gedrosian desert on foot while the navy proceeded west along the coast under the Admiral and companion Nearchus in barges constructed from scratch over the course of several months.[256] Alexander's army was essentially a moving city consisting of people of virtually all occupations and social classes. Thousands of soldiers and civilians died. After a series of victories and setbacks, losses, illnesses, wounds, and revolts in the army, Alexander returned to

[256] Nearchus later wrote an account of his journeys and was documented by Arrian. It is called The Voyage of Nearchus from the Indus to the Euphrates.

Babylon after being wounded during a heroic attack on a remote town in the Indian-Bactrian lowlands that was well-defended by Brahmin priests and local warriors who skillfully and heroically defended their homes.

During that particular siege, which is remembered as the Battle of Mutan in India, Ptolemy was wounded in the shoulder by a poisonous arrow during an intense and brave Brahmin-led resistance at the city of Harmatelia. [257] My intuition suggests that the arrow shot was incurred at the left shoulder area. This location was to be the same spot where Ptolemy would suffer from a mortal death wound in a future lifetime in the 12th century during a siege as a King of England…

After Ptolemy incurred this wound, he fell deathly ill. According to Arrian, Alexander tended to Ptolemy, and several commanders, personally. Alexander spent the night on a cot in Ptolemy's tent as he lay ill and dying. According to the story, in a dream, Alexander received information psychically to acquire a certain plant and create a potion to offset the effects of the poison, which he did. It saved Ptolemy's life and the lives of many others. Plutarch relates the story of Alexander which, in the manner of those who have attained some measure of initiation, provides insight into how dreams are connected to human life. The antidote to the poison used by Brahmin archers was revealed to Alexander in a dream and he set his soldiers about looking for a specific type of plant and flower indigenous to the area. In his dream, he was shown the plant's appearance, where to locate it, and how to make it into an ointment and potion. Alexander watched over his friends and commanders personally as if he was an attending physician. Most survived.

Alexander was wounded by an arrow that pierced his lung in 326BC during an attack against the Malians when he charged over a wall without any regard for his own safety and was nearly killed. This wound followed Alexander for the rest of his life as a fever from the symptoms of pneumonia and infection. The Malians were an independent Indian tribe who lived between the rivers Acesines and Hydraotes in a region that now belongs to Pakistan. Alexander fought through the injury and survived the perilous journey of the Gedrosian Desert to Babylon. This perilous journey began in the winter of 324/325BC. My intuition suggests that Ptolemy followed Alexander on foot through the desert as his bodyguard.

By the winter of 324BC, Alexander had completed a tour of the East and returned to Babylon under heavy duress. Hephaestion, Alexander's "alter-ego", or soul companion, according to Aristotle, died just after Alexander's arrival. Alexander was devastated. The cause, as far as historians go, was an illness caused by bad chicken. He may have grown sick after consuming undiluted wine having been ill or severely dehydrated. After the death of Hephaestion, Alexander erected several monuments dedicated to his best friend and he subsequently went into a state of mourning while locking himself in a room for days inconsolable in Babylon. Alexander declared a National Day of Mourning. Before this loss, Alexander had his aging horse, "Bucephalus" ("ox head") who died in India. This loss also affected him deeply. This statue has never been located and, perhaps, still lies beneath the sands and sediment somewhere in Asia waiting to be rediscovered...

[257] It was really not a battle. Ptolemy led a group of men on a tactical maneuver which quickly led to the surrender of the Sogdians who were barricaded in a large rock-mountain fortress which was perceived by them as being impregnable. By showing them that he could outflank them, which they thought was impossible, Alexander quickly attained the Sogdian's submission.

Only visits by certain people, including Ptolemy, were able to coax him out of his depression. He refused to see anyone else. While the precise cause of Alexander's death is unknown and some suggest poison which is entirely feasible, it could also have been the result of an infection from his chest wound such as pneumonia. Alexander died in 323BC in Babylon at the age of 33 which is symbolic, in spiritual terms, as an age when genuine sacrifices occur for those who are on the spiritual path connected to the Mysteries….[258]

On Alexander's deathbed in 323BC in Babylon, as he lay dying from a long-term infection, pneumonia, and possibly poisoning, ancient historians recount that he held on to his signet ring until the last possible moment. My intuition has confirmed this fact. He was surrounded by his senior leaders including Ptolemy who guarded him while he lay dying. Alexander did not, in truth, know whom to pass the regency to as there was no direct heir except his child by Roxana who was too young to rule. The expedited onset of his illness did not afford him an opportunity to settle his affairs properly. According to my intuition, during his final moments, Alexander arose and with his right arm, lunged a bit, and offered the ring outward…but to no one specifically. It was almost as if Alexander was waiting for someone to step forward. Ancient historians state that Alexander's last words were "to the strongest". My intuition suggests that he said something akin to: "to he who can take it." No one stepped forward. It was clear to any clear-thinking person present that for he who stepped forward in front of a group of battle-hardened Macedonian commanders, it was an act of futility. Death surely awaited him.[259]

Boldly, and at great risk, Perdiccas stepped forward and took the ring. Cleverly, he did not claim it. Rather, he placed the ring on Alexander's throne and suggested a forum for discussion that took place the following day. Perdiccas was not one of the leading generals or commanders of the group nor was he the most qualified, senior, or respected. He was not a bodyguard or companion. However, he was a trusted and competent infantry commander. Perdiccas had earned a reputation for being reliable, committed, ambitious, treacherous, and manipulative; not so indifferent from the other Macedonian leaders. Alexander kept Perdiccas close to his leadership core because he was a trusted and competent leader.

Ptolemy, specifically, was not respected by Perdiccas. This rivalry was a karmic one and competitive relationships such as theirs were consistent amongst those who simply did not like one another; a carryover from prior lifetimes that typically were one-dimensional. Perdiccas had betrayed Ptolemy on at least one occasion in mainland Greece as the army began its expedition into Asia and damaged Ptolemy's reputation. As a result, Ptolemy developed a genuine distrust and dislike for the man but he kept to himself. Ptolemy did not believe in showing his whole card, in terms of bias, and did not share his personal views about Alexander's leaders casually or haphazardly. In reality, Ptolemy did not bear a grudge against Perdiccas and did not understand his hostility towards him. Ptolemy was

[258] This is a key karmic correlation that signifies martyrdom and is a cadence with the Mysteries that reveals itself in the sacrifice of Christ-Jesus in 33AD at the age of 33. The mystery of this cadence is associated with a genuine spiritual sacrifice.

[259] Perdiccas, in his desire to be bold, claimed the ring as a "placeholder". He then downplayed its significance and tried to pass his role off as a "protector" of Alexander's half-brother and future son by Roxana who were of the bloodlines of the Argead dynasty as he, in secret, consolidated power and made alliance agreements with the other leaders. Perdiccas did not fool anyone. By the time he claimed the ring as a protector, he had already struck several agreements with supporters including Eumenes, Alexander's personal secretary, who turned out to be an exceptional general although his career did not last long.

cautious and knew better than to trust anyone except Alexander (and Hephaestion who revealed everything to Alexander). Others were certainly trustworthy, but the wise man knew to keep everyone at a distance.

After Alexander's illness and death in 323BC, a council was brought together by the Somatophylakes, or the bodyguards and commanders closest to Alexander, in what is known today as the "Partition of Babylon". The purpose of this meeting was to discuss and agree upon terms of succession, governorship, and structure of the new world left in the wake of Alexander's death. Ptolemy, Perdiccas, Meleager, Craterus, Eumenes, Lysimachus, Seleucus, Nearchus, and all of the key members were present. It was a hostile meeting and arguments erupted. It was destabilized by the presence of Perdiccas and his egotism began to resonate in the proceedings as his suggestions inevitably placed him in a position of advantage. In other words, he was a shifty leader who tried to misdirect others by suggesting that he had no real interest in authority; which was not true. Macedonians, by definition, were bold and heroic people. Typically, the average Macedonian commander was pretentious, courageous, and bold. They despised "shifty' leaders.

Thus, several proposals were put forward with Ptolemy's idea being the most progressive; he recommended a collegium with designated governors, or satraps, of individual kingdoms that would form a voting committee. This idea was well-received amongst only a few including the infantry commander Meleager, who respected Ptolemy, but the others would not agree. It was rejected out of a hatred of Athenian politics that were viewed as a path to corruption. The real strength of any kingdom, as far as the Macedonians were concerned, was kingship. Therefore, it was quickly squashed by the *voting* members of the committee, each of whom was positioning themselves behind a racehorse as a potential regent. Through historical accounts of this incident and the author's intuition, I believe that Ptolemy was offered Alexander's regency as the most qualified and respected amongst the group because he was a balanced individual in terms of restraining his emotions, but turned it down for fear of being assassinated. He only wanted Egypt.

The leadership core of Alexander's army began to split and take sides. Meleager, who was the leader of the army and was quite familiar with Perdiccas' real intentions and reputation for treachery, saw what was happening and started a riot with the specific aim, and no other, of killing Perdiccas and ridding the world of his mortal enemy. In this effort, Meleager's men revolted against everyone including Ptolemy and a riot occurred throughout Babylon that sent everyone into hiding. The commanders fled the city and into hiding for a time outside of the city to their respective units who had divided loyalties. No one was sure if their units would remain loyal to the division commanders having sworn loyalty to Alexander.

A formal meeting for a "renewal of friendship" baited Meleager and the culprits of this rebellion into the open outside of the city. They gathered in a field outside of Babylon where Perdiccas, Eumenes, and the bulk of his army were waiting. There, about 300-400 of Meleager's trusted foot soldiers, who had long served on the Persian campaigns but were involved in the uprising, were brutally murdered under the guise of reconciliation. These brave men were trampled underneath elephants and then hacked to pieces as all of the commanders, including Ptolemy, were forced to watch under guard.[260] That moment sealed Perdiccas' ascension to power but also his fate. The example set by Perdiccas led to a premise for civil war which followed quickly.

[260] In a vision, I saw that Ptolemy was present during this peace meeting after this rebellion under Meleager. About 300-500 Greek soldiers, of their own volition, came to an open field outside of Babylon to observe a

Watching the murder of loyal Macedonian infantrymen who had done nothing more than press their legitimate rights compelled Ptolemy and others to swear vengeance against Perdiccas. Some were freighted into submission but the senior leaders were not. Ptolemy had been promised the satrapy of Egypt by Alexander and this was accepted by the partition that led to the final settlement of territories and their governors or satraps.[261] None of the leaders wanted Egypt. It was a hostile land with a difficult climate and Alexandria was a new city under construction with all of the problems and expenses thereabouts. Most of the leaders wanted all of the provinces, which was far more than a single leader could manage. Despite whatever agreements were made, Perdiccas had no genuine desire to allow the satraps to continue without his interference. It was a ploy for time and everyone knew that battles were sure to come. Thus, everyone journeyed to their respective territories with all due haste to prepare for the coming war. Ptolemy sensed that Perdiccas would come to Egypt as his first target due to their long and enduring rivalry.

Within two years after Alexander's death in 323BC, Ptolemy was able to build a sufficient army and consolidate his position in Egypt. During that time, Ptolemy recruited and trained recruits and veterans from Greece, Egypt, Judea, and Macedon who wanted a new life in Egypt. They brought their families. Royals migrated to Alexandria having grown weary of the corruption and conflicts in Athens and Macedon after Alexander's death. Ptolemy consolidated the existing Egyptian forces into an Egyptian phalanx with experienced Macedonian commanders. Ptolemy promised land grants, tax exemptions, and citizenship to anyone who wished for a new life in Egypt under Ptolemy as regent. Ptolemy built a small, but competent, fighting force who were loyal to the spirit and memory of Alexander and Ptolemy. Some men, such as Nearchus, warned Perdiccas of Ptolemy's growing strength and not to force a confrontation in Egypt. Nonetheless, Perdiccas, who saw himself as the next Alexander, ignored him.

In addition to the natural barriers, the existing fortifications of Egypt were reinforced. With the harsh elements of the desert, crocodiles, lack of supplies, scorpions, sand fleas, desert sand storms, and the unrelenting heat, Egypt itself was a perfect and natural fortification. To tempt Perdiccas, however, Ptolemy needed a provocation to lure him to the inhospitable terrain of Egypt. Therefore, Ptolemy hijacked Alexander's funeral train, the path of which had been ordered by Perdiccas, as it passed through Syria on its way to Macedon and brought it to Memphis where a memorial was

ceremony which was intended to show a celebration of sorts of forgiveness. This was not the case. They were quickly arrested and were led to an open area with the senior leadership watching. These brave soldiers, who had accompanied Alexander throughout his campaigns, were brutally hacked down with swords. Their remains were trampled upon by elephants many while they were still alive. Ptolemy observed this atrocity in horror and turned in disgust. He vowed that he would, someday, purge the world of Perdiccas and his tyranny.

[261] Contrary to the view of some historians who view Perdiccas as a formal regent, he was never officially elected by any vote or agreement, nor was he afterwards. He passed himself off as a "protector" of Alexander's half-brother, which was a rouse and everyone easily perceived. The decisions during this meeting on Babylon in 323BC were made collectively but only after heated arguments as everyone attempted to integrate Alexander's wishes with the ambitions and goals of those present. Each of the leaders held separate commands, so Perdiccas certainly could not force the bodyguards or generals present to simply acquiesce. However, through treachery, he could enforce his will. Fearful and consolidating their positions, as it were, after the atrocity of Meleager's infantry unit, the leading generals and bodyguards present came to an agreement and then took up residence at their respective countries as satraps. This set the stage for the Wars of the Diadochi which began the next year. The wars would have occurred regardless of Perdiccas's involvement, but his approach certainly expedited the affair.

created. Later, his tomb was moved to Alexandria to a permanent location near the Library in the town center. Alexander's tomb overlooked the harbor at Alexandria where the Pharos Lighthouse was later constructed. It is reasonable to assume that the memorial erected in Alexandria survived beyond the 1st century BC as historians mention the fact that Octavian visited the memorial after his conquest of Egypt and the defeat of Marc Antony in 30BC.

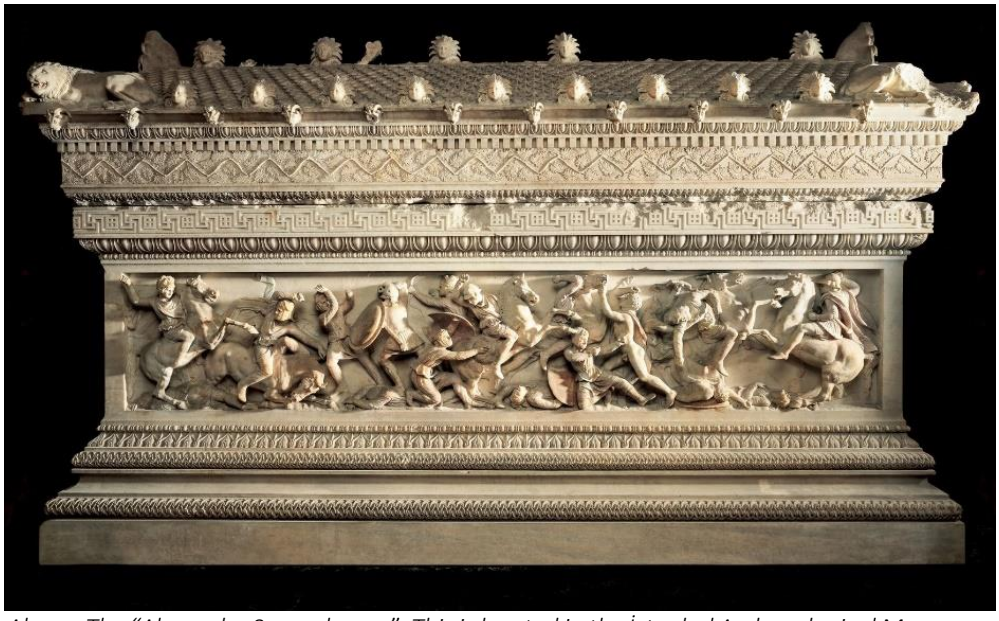
I believe that Ptolemy intercepted Alexander's sarcophagus for several reasons including; (1) he wished to see Alexander entombed in the new cosmopolitan capital and Mystery Center of Alexandria which was being constructed per dream of Alexander, (2) because Ptolemy loved Alexander in the best sense as a half-brother and it was personally important to him, and (3) as an ancillary benefit to provoke Perdiccas into an invasion of Egypt that put would put the usurper and rival at a disadvantage due to the terrain, heat, and inhospitable nature of the elements. Ptolemy knew it would be very difficult for a Macedonian army encumbered by elephants, heavy infantry, and heavy cavalry to cross the desert and the Nile delta through blistering heat with little fresh water and provisions. In addition, the spirit and loyalty of Perdiccas' army were questionable. They were not a slave army. They envisioned themselves as free men. Perdiccas did not regard them as free individuals while Ptolemy did. The soldiery and army knew this. After the debacle outside of Babylon where Perdiccas slaughtered several hundred of Craterus's men in full view of the leadership, grudges were formed and distrust mounted against Perdiccas amongst his commanders and soldiers.

Interring Alexander in Egypt was something that Alexander and Ptolemy had not discussed while he was alive – nor had anyone else. That would have been sedition. So, Ptolemy was acting out of his own volition to have the king interred in an area that was to be a resurrection of the Egyptian Mysteries.[262] He wanted Alexander to be near the new academy of Alexandria; yet to be built. Upon hearing this news, Perdiccas formed the army and went into Egypt. During this period, Perdiccas had been positioning himself for a political marriage with Alexander's sister, and even his mother, and preparing for war with his rivals. Rumors circulated that Perdiccas had a caravan ambushed and some of Alexander's relatives murdered. Survivors escaped to Alexandria and sought protection under Ptolemy; where they were warmly welcomed.

The leading commanders, spread throughout the empire, were preparing and waiting for others to act. Ptolemy aligned himself with Antipater and Craterus and preparations were made for a war against Perdiccas. What followed was the First Battle of the Diadochi. Eumenes, as Perdiccas' second in command and former secretary and administrative assistant to Alexander, went north and defeated Antipater and Craterus (both experienced veterans and leaders of the Eastern campaigns) where he, as a true underdog, won a great victory at the Battle of the Hellespont in 321BC. No one, including Ptolemy, foresaw that Alexander's secretary would emerge as a great fighting general. The same was true for several others who emerged later as competent commanders including Seleucus I ("Nikator" or "Victorious") who founded the Seleucid Kingdom in Babylon and ruled over most of Asia.[263]

[262] The Egyptian Mysteries found a path to the Greek Mysteries through Pythagoras who earned a degree of spiritual initiation over the course of some 20 years in Egypt and Chaldea.

[263] After Perdiccas' death, Seleucus was granted the satrapy of Babylon after being nominated and endorsed by Ptolemy at the Partition of Triparadisus in 321 BC. The elder commander Antipater was confirmed as regent. Ptolemy was reconfirmed as regent of Egypt. After that agreement was made, the wars between the Diadochi resumed and one of the most powerful of the Diadochi, Antigonus, occupied Babylon with a superior force under the guise of friendship. Out of fear of execution, Seleucus fled Babylon to Egypt and remained with



Above: The "Alexander Sarcophagus". This is located in the İstanbul Archaeological Museums. It was accidentally unearthed near the Royal Necropolis in Sidon in 1887. Its origins are disputed, but my research and intuition suggest that this is the sarcophagus of Alexander and was not created for one of his satraps or generals. The paint has faded over time. The sarcophagus took over 2 years to finish including the preparations for the grandiose funeral procession. The sarcophagus appears to have been moved out of Alexandria at some point probably by plunderers or by someone who sought to protect it from the persecutions that occurred by way of the Roman Catholic Church in the 3-5th centuries when ancient Greek and Roman statues and monuments were vandalized and destroyed including the Library of Alexandria in 415AD.

Ptolemy was prepared for Perdiccas upon the latter's entrance into Egypt. He had laid a tactical trap having stationed forces at two smaller fixed fortifications in strategic spots along the desert path to Alexandria. These fortifications were not impenetrable, but they were situated in such a way that made them difficult siege targets. Key positions with pathways for movement, or displacement, were planned for throughout the area of Memphis to Alexandria. Perdiccas was confronted at Pelusium and later Memphis. Victory on either side was not achieved. After he entered Egypt, Ptolemy simply shadowed Perdiccas and allowed him to expend his resources to wear the men down. Being outnumbered, Ptolemy had no desire to engage in a full confrontation, so he waited.[264] There were

Ptolemy as a guest, advisor, and commander until 312BC after Ptolemy again endorsed him and supplied him with troops. From that point, Seleucus held Babylon until his death and expanded his authority throughout Asia, Greece, and Turkey.

[264] There is a karmic correlation here with a future incarnation in the Holy Land where Ptolemy, as the reincarnated Richard the Lionhearted (1157-1199AD), used the same tactic at the Battle of Arsuf in 1291AD against Salah al-Din. Richard's patience drew the Moslem calvary archers in to the crusader battle lines in order to expend the energy and ammunition in repeated attacks that had no impact on the defending crusaders who protected by a long shield and spear formation and heavy armor. This formation resembled a Macedonian

two defensive skirmishes as the forces of Perdiccas attempted to cross a shallow river to attack Ptolemy's forces but were pushed back.

Through intuition, I observed Ptolemy holding a position on a small deserted island, on foot, across a broad brown river, which was the Nile basin, while Perdiccas's army walked slowly and laboriously along the far bank of the river glaring at Ptolemy. Ptolemy and his army patiently mirrored Perdiccas and were just outside the range of the archers, javelin throwers, and slingshots. Ptolemy simply shadowed Perdiccas and his army along the other side of the river delta basin slowly, cautiously, and deliberately until they reached a crossing point and a skirmish occurred where Perdiccas was easily pushed back. Perdiccas and his lumbering army pressed on looking for another crossing point. After finding one, which was not conducive to a river crossing due to the strong water current, Perdiccas decided to use his elephants to block the flow of the water surging down the Nile and thus lower the water level downstream allowing his soldiers to cross more easily. It did not work. The soft sand could not support the weight of the massive animals and they lost their footing. Thus, several hundred Macedonian soldiers who were crossing the river at that moment lost their footing as well and were forced downstream in the strong current with many drowning in their heavy armor. Others were attacked and eaten by crocodiles or speared by Ptolemy's men.

After the long, long journey, two aborted attacks that resulted in casualties primarily on Perdiccas' side, and failed river crossing that cost the lives of several hundred veterans, three senior captains decided that they had enough. Perdiccas was attacked and murdered in his command tent by three captains who had served under Alexander; Peithon, Antigenes, and Seleucus. Ptolemy had earned a certain reputation for fairness and respect for the hardship of the troops. He expected them to fight, it is true, but he also rewarded them and treat them fairly. The leading individual in this conspiracy was Seleucus and he knew that Ptolemy would treat him, and the survivors of his army, fairly. He was an old acquaintance and trusted ally of Ptolemy during the Eastern campaigns. Each of these men, especially Seleucus, refortified their friendships with Ptolemy and offered their services. Many of Perdiccas's soldiers were given Alexandrian citizenship and joined Ptolemy's new Graeco-Egyptian army. Some of the soldiers serving under Perdiccas joined forces with Seleucus and returned with him to Babylon. My intuition suggests that the body of Perdiccas was personally picked up by Ptolemy, who did not profane his body, but rather simply dropped it into the Nile to be eaten by crocodiles thus suffering the same fate as many of his troops. The souls that were Perdiccas, Seleucus, and Ptolemy later reincarnated during the Roman Civil Wars in the 1st century BC where their relationships were resurrected in new ways. These relationships continued for a long, long time to come.

After Ptolemy secured his position in Egypt by 321-320BC, his efforts centered around three objectives. The first goal was to secure Egypt's autonomy as a country with a dynastic presence, army, navy, and economy. The resources were limited compared to other territories, so he could not bring together an overwhelming military force quickly. The second goal was the expansion of the capital of Alexandria which would reflect the diversity that Alexander sought through a synthesis of different cultures and the Mysteries. Alexander, and Ptolemy who followed his dream, hoped to bring the Mysteries of the Hebrews, Egyptians, Persians, and the Greeks together into a single community. The creation of this new city meant infrastructure, facilities, laws, citizens, and rules for commerce. Alexandria's city streets and buildings revolved around a town center where the royal

phalanx that eventually led to a full crusader calvary countercharge that included Templars and Hospitallers that sent the Moslems into full retreat and resulted in an overwhelming victory…

residence, the tomb of Alexander, and the cosmopolitan Library ("Serapeum" or "Museum "of Alexandria) and research facility resided.

The Library of Alexandria was not intended to be a simple storage facility or repository for scrolls and manuscripts. The mission of the academy was to be a research facility as well. It was designed to attract the leading scholars of the age and was intended to be a center of activity, writing, scientific discovery, the Mysteries, and general research. At the Museum (and "Serapeum"), as it was called, the resident researchers were recruited and funded by Ptolemy. Having passed through a lesser degree of training in the Mysteries by way of Aristotle and Alexander, Ptolemy perceived things through the stream of the Sun Mysteries which followed him into the future. The key Mystery Center of Alexandria, as a central repository for the sacred writings of the Greek sages, survived into the early Christian period.

After Perdiccas' death, a construction period of several years led to smaller battles, gains, losses, and the continued building of the Library and the city of Alexandria. Ptolemy gained more than he lost as the Wars of the Diadochi dragged on. The power struggle began to wither as leaders died of natural causes or in battle. Ptolemy used that time to secure his position along the coast and build his dynasty. Ptolemy expanded considerable effort beyond his borders in Cyrene (313BC), Gaza (312BC),[265] Corinth, Sicyon, and Megara (308 BC). He lent armed assistance to Rhodes (305BC) which was under siege by Demetrius "the Besieger" and he subsequently was granted the honorarium "Soter" (Savior) by the Rhodians. Ptolemy formed relationships with many leaders including Seleucus I of Babylon and Pyrrhus of Epirus (Pyrrhus was from Epirus the home of Alexander's mother and descended from her bloodlines) who became leaders and advisors under him for a time before embarking on their paths. During their stays in Egypt, they were also guided through an advanced education by tutors that worked for Ptolemy at the Library of Alexandria. By 312BC, Ptolemy had completed construction on an official royal palace that served as a formal and opulent meeting forum where he could greet leaders, emissaries, philosophers, historians, and researchers.

The Library was the crowning contribution during his lifetime. As such, Ptolemy had an active interest in the acquisition of knowledge. Thus, he actively sought to expand his knowledge of science, mathematics, astronomy, and initiation knowledge through discussion, debate, and dialogue with those who lived at the Library or Museum. The palace was the showcase of Macedonian and Ptolemaic excellence that reflected the quest of Alexander. I suspect that the Library was a basic building located not far from the royal residence which, in turn, was also richly decorated in marble, alabaster, and iconic imagery from Greece, Macedon, and Egypt. I expect, in its architecture, one would have seen a reflection of the Lyceum and Athenian design with Dorian architraves, sea-based motifs, the Greek Gods and statues and portraits of Alexander, pillars, and statues and carvings of Egyptian motifs and symbols.

Ptolemy's formal receiving chamber was constructed of white marble and polished to a fine shine. It was impeccably clean. Varieties of incense and jasmine were perpetually burned around the royal palace. All of Ptolemy's children and his family members were educated by philosophers and researchers from the Library thus it was an educated audience taught the mannerism that Ptolemy expected; not the character of a tyrant, but one of a man who knew Alexander the Great and carried on his divine mission. As rumors of the beauty of the new Alexandria-on-the-sea spread into other

[265] Some historians speculate the Nearchus, as a companion of Alexander who knew Ptolemy, was killed at this battle fighting for Demetrius Poliorcetes (Besieger of Cities) but my intuition suggests that is not correct.

countries, immigrants, academics, aristocrats, and royals came to visit, and sometimes relocate, to the growing city. Royal members of Alexander's household who remained behind in Macedon visited and marveled at the mix of peoples who came from different places. The city took on a momentum that seemed to work from within. Many commoners moved to Alexandria permanently as the seaport was brought to maturity and became a center of learning, trading, and commerce. By 300BC, Alexander's dream came to fruition in Alexandria as the only surviving city which bore his name to carry on his true mission. Ptolemy recruited and compensated the leading academics, teachers, students, and researchers of the Library to research, discover, and document their findings for the purpose of creating a cosmopolitan center of learning that in many ways was a new Lyceum housing many researchers, librarians, and works of different cultures.

The Aristotelian works were housed in the Lyceum for centuries to come. However, as where the Athenian statesman Demosthenes and the Athenian Assembly persecuted Aristotle for his teachings at the Lyceum and drove him out of Athens, the impulse of Aristotle, and the Mysteries, found another path to the Library in Alexandria which was protected, and even venerated, by a national law instituted by Ptolemy I. Alongside those whom he employed at the Library of Alexandria, Ptolemy wrote a history of Alexander's campaigns before his death in 283BC. These were based on Ptolemy's personal experiences and the surviving account of Callisthenes of Olynthus (Aristotle's nephew) who was Alexander's leading biographer until he was put to death in 327BC. Ptolemy traveled with a personal scribe, as did Alexander, and used those notes as the basis for a historical biography. Ptolemy's history of Alexander was the first account, written by someone who knew him, to be circulated. Copies were made of the final transcript and housed in the Library of Alexandria. I suspect that most of those copies, or all, were destroyed during the looting and destruction of the Library of Alexandria in 415AD as none have resurfaced or been located.

The peculiar karmic destiny of the Library of Alexandria was intimately tied to Ptolemy's destiny. This academy was more than just a Library in the traditional sense; it was an academic institution and research facility that was inspired by the Lyceum, and the Mystery Centers of old, which was tied to Alexander's mission and the Orphic Mysteries. It had a living destiny. Many Alexandrias were founded, but only one survived with a Library and research institute that was tied to Greek thought and methods of scientific research including medicine. Most of the benefactors and patrons who followed Ptolemy's footsteps, including his successor Ptolemy II, understood the Library's significance and carried on the mission. The Library of Alexandria lived for some 747 years (332BC-415AD).

Ptolemy was not a vain man and he was not pleased with his physical appearance. Perhaps this is because of the portrayals of the Gods in Greek art and statues that were designed to a standard of physical perfection which, as Dr. Steiner stated, is not achievable in purely physical terms. In reality, the forms of the Greek gods in status and designs portrayed the perfected etheric, or energy, bodies of human beings who had reached a higher stage of development.[266] Initially, Ptolemy avoided using his image as the face of Egypt. However, over time, his images appeared on Egyptian coinage beginning around 310-312BC. Ptolemy was the first "Baselios", or king, of Egypt but very few busts or portraits of Ptolemy have survived. What historians have speculated about Ptolemy's image is derived primarily through portraits on coinage from the period some of which are better designed

[266] Refer to The Gospel of Hellas by Friedrich Hiebel for a description of the different styles of human form created under the Greeks. Hiebel refers to the strong, broad, muscular forms typically portrayed as Zeus as the "Zeus type". This form reflects a perfected and powerful spiritual body and not a physical one.

than others. The particular image to the right, as designed by a talented coin engraver, is a good approximation of Ptolemy as he appeared later in life.

Right: A silver tetradrachm of Ptolemy I minted in Alexandria, circa 305BC. This coin is owned by the author. The Eagle and Lightning Bolt are symbols of Zeus.

Regardless of Ptolemy's poor opinion of his appearance, he considered himself a carrier of Alexander's true mission. Alexander's memorial in Alexandria, which overlooked the island and Lighthouse of Pharos, became a kind of symbolic Palladium that attracted visitors and immigrants. It drew researchers to the Library of Alexandria to be in the shadow of the great military and political leader of the 4th century. Alexander did something, however, peculiar to Ptolemy's destiny. He enabled Ptolemy to fulfill a karmic mission to build a New Troy on the Sea, through Alexandria, that brought the East and the West together in a common stream of cultural identity. Thus, concerning Ptolemy's destiny, the city of Troy was reborn in a new form.

Many important karmic relationships would come to play a critical role in Ptolemy's future lifetimes. One such karmic fulfillment tied to Ptolemy's life revolved around a controversial politician in Athens named Demosthenes who had an influential and antagonistic impact on the lives of Aristotle, Alexander, and some of his companions. Demosthenes (384-322BC) was a noted Athenian statesman, philosopher, and orator. He was an open opponent and harsh critic of Philip, Alexander, and Aristotle. After Philip and Alexander publicly demonstrated their desire to unite Greece under Macedonian hegemony and press East against the Persian threat, Demosthenes resisted them aggressively. He openly spoke out against Philp and Alexander as tyrants which led him to Aristotle who, after Alexander went East, returned to Athens and his mission at the Lyceum. While a corrupted politician, Demosthenes was also a brilliant orator and writer. He was well-known for the construction of a propaganda-based written oratory called the "Philippics". In these diatribes which he delivered through public oratory, Demosthenes attacked Philip of Macedon as a tyrant and enemy of democracy. His opposition to Aristotle was such that towards the end of Aristotle's lifetime at the Lyceum in Athens, Demosthenes had him proscribed and sentenced to death for the betrayal of the Greek Mysteries. Aristotle fled Athens and spent the rest of his life in exile dying in 322BC.

Demosthenes was a gifted writer and orator who used his abilities to defraud numbers of Athenians of their homes, wealth, and properties that he retained for his private use. This included at least one of Alexander's companions whom he made a regent named Belacrus (or Belakros) who suffered from a physical impediment and was thus unable to participate in Alexander's mission. After the death of Alexander, Demosthenes was reluctantly handed over to Antipater by the Athenian Assembly where he was sure to meet a gruesome end. Antipater, as one of the leading Generals from the Macedonian army, was consolidating power on the Greek mainland at that time. While on the run, Demosthenes committed suicide in 322BC.[267] This man would incarnate again in Rome in

[267] Karmic correlations to watch for that emerge in the next chapter include; "Philippics", a corrupted public who made a habit of exploiting others through legal constructs, a man of exceptional intelligence who claimed to fighting for democracy, exceptional oratory, and the mind of a genuine philosopher that was recognized by

the 1st century BC and, following the forces of fate and karma, come into conflict with the reincarnated Ptolemy which shall be reviewed in the next chapter.

Another karmic relationship that would recur was with one of Alexander's captains named Seleucus. This commander was compelled to flee Babylon, which had been negotiated as his satrapy by Ptolemy and agreed to after Perdiccas' death. During his time in Alexandria under Ptolemy, the two leaders became loyal and trusted allies and worked collaboratively by expanding their dynasties to the greatest possible extent without exploiting one another. The two men, as karmic fellow travelers, agreed to respect one another and their territories which they both honored throughout their lifetimes. This applied especially to Gaza, which was the gateway to Egypt and Babylon from the sea, which Ptolemy claimed as a part of his territories after an incursion by Demetrius (and was supported by Nearchus).[268] Both men contributed significantly to ending the competitive strife that was surging throughout the Aegean through their expertise, alliance, and ambitions. The karmic relationship that the two men formed would continue into future lifetimes and resurfaced during the Roman Civil War of the 1st century BC.[269]

Above: A bust thought to be of Seleucus I found in the Villa dei Papiri, Herculaneum in 1755AD. This is most likely a Roman copy of a Greek original.

During a time of exile between 316-312BC, Seleucus fled Babylon and resided with Ptolemy in Egypt. While in Alexandria, he was more than just a guest; he was a trusted admiral, friend, protégé, and advisor. The two men planned a strategy for the future and thus, Seleucus and Pyrrhus led various missions for Ptolemy. For example, Seleucus I sailed with the Egyptian naval fleet and conducted raids, and successfully negotiated agreements on Ptolemy's behalf thus building relationships and coalitions. When the time was right, Seleucus returned to Babylon with troops lent to him by Ptolemy and regained power.[270] Later, Seleucus became the founder of the largest kingdom that covered all of Asia known today as the Seleucids. He consolidated power and resources throughout Asia and essentially became the largest moving army in the world at that time. He led massive campaigns requiring a mature military disposition and proved himself to be an exceptional strategist and general. Like many of the Diadochi including Ptolemy, Demetrius, and Eumenes, Seleucus was an intuitive and gifted commander. My intuition suggests that this same individual was reborn during the Roman Civil Wars as Julius Caesar.

others through a unique and compelling writing style. A karmic correlation exists here as Alexander the Great died in 323BC and Aristotle died in 322BC.

[268] Reader, please keep in mind that that were many battles, skirmishes, and wars between Alexander's commanders and captains for several decades. Leading generals, and their sons, struggled for supremacy for all of the satrapies in the Mediterranean.

[269] This shall be discussed in the following chapter.

[270] Ptolemy armed Seleucus with a light force of about 1,000 men who retook Babylon and built one of largest armies in the post-Alexandrian world that included calvary, elephants, siege engines, and foot soldiers. Seleucus also earned a reputation for speed and efficient movement of a large army.

Ptolemy had one true love in his life, such as it was possible for a Hellenized Macedonian General and Satrap of his age.[271] This woman was an Athenian known to history as "Thaïs" who was a Greek "hetaera". Thaïs entered the stage during the campaigns in Asia as the leading member of Ptolemy's personal caravan after meeting her in Athens during Alexander's journey there to press the Athenians for support on the Asiatic campaign. Hetaeras were beautiful women who offered themselves, if it suited them, as companions to men of wealth and authority. These companions were typically Athenians, thus as a Macedonian Ptolemy was, perhaps, an unusual choice. Typically, this person was a leading politician and military leader who, in turn, agreed to financially support the hetaera who considered themselves as a spouse depending on the circumstance. This was an old and decadent tradition that has followed into the 19th century with traveling armies.[272] Most of these women were well-educated. Some of these women were more promiscuous than others but they shared a common theme; the sought to bond themselves with leading men who, due to the misogynistic nature of that period, provided financial support, a personal intimate relationship, and a ladder for social and perhaps political gain.[273]

Hetaeras were not regarded as royalty but were, like Thaïs, treated with a degree of recognition especially after she formed a relationship with Ptolemy. Her penchant for witty discussion was well known. She was ambitious, intelligent, and attractive. Sometimes generals competed over them. The Macedonians considered these women as an integrated aspect of the traveling army that was also a moving city.[274] Ptolemy and Thaïs had formed a personal relationship before the Macedonians crossed the Hellespont in 334BC. He approached her while he was with Alexander in Athens and offered her a proposal. She agreed but had to accompany him to Asia. From then on, Thaïs was a formal companion to Ptolemy but he never officially married her.[275] While Ptolemy took another wife after her death in Egypt, Thaïs was the only genuine romantic connection that he clung to in spiritual terms. A karmic attachment was formed that manifested as future lifetimes in a very personal way.

Above: "Thaïs" by Joshua Reynolds, 1781.

[271] Most of Alexander's leaders spoke Greek and Macedonian. They were taught Greek by their tutors as the primary language outside of Macedon. No one spoke Macedonian outside of Macedon, except on rare occasions during fits or anger or bickering amongst the army.

[272] This tradition followed virtually all armies up into the modern world. Typically, physicians, blacksmiths, prostitutes, and people of all walks of life followed a travelling army in order to make a living. Instances of it followed into the American Civil War.

[273] Some leading women of Greece, for example, earned the financial and political support of leading men of power but did not submit to romantic relationships. A skilled woman of that age could lead a man of power on without sacrificing her morals or integrity. Some of these women became physicians, philosophers, and teachers. Thus, they had protection, a path towards a better life, and movement in a male-dominated world.

[274] This type of thing has followed into modern times. Modern hetaeras followed the Union army during the American Civil War.

[275] My intuition suggests that Ptolemy and Thaïs initially met at Athens, Greece. My intuition also suggests that she was later brought to Pella, Macedon where she resided prior to the campaign to Asia.

Ptolemy never "owned" Thaïs. She was a free Greek and not a slave. She could go where she chose but she was not allowed relationships with other men. Most of the other companions did not understand Ptolemy's emotional connection to a woman, especially a hetaera, which many considered to be a strange trait for a Macedonian Calvary Commander and bodyguard of Alexander the Great. However, each commander had his own entourage that included wives, servants, aides, and hetaeras. Thaïs had her own bodyguard and attended the Macedonian banquets where she maintained friendships with most of the generals including Alexander. She was independent, witty, and headstrong. However, she was also prudent and knew how to skillfully use her femininity.

The city of Persepolis, in Persia, was the spiritual and artistic center of the Persian Empire. It was an ancient city regarded as the cultural Athens of Persia. After the Macedonian army conquered it in 330BC, it was subsequently burned and destroyed. The story of Thaïs' influence on the burning of Persepolis in 330BC is mentioned in the history books and debated by scholars. My intuition suggests that Thaïs came to Alexander and the generals, including Ptolemy, to enjoy a banquet as she often did after sacking the city. Alexander entered the city peacefully having defeated the Persian forces in a brief battle on the desert plains. Alexander knew Thaïs through Ptolemy and she was a staple at social gatherings. [276] The actual burning, however, was not led by Thaïs so the portrait at right is the product of an artist's imagination and not a historical event. Thaïs recommended this idea in casual conversation with Alexander and Ptolemy as a proper reciprocation for the burning of the Acropolis by the Persians during the Graeco-Persian Wars under Xerxes in 480BC.

Thaïs thrived at the witty discussion. Alexander appreciated that quality as did all Macedonians. While contemplating the beauty of the Persian city and the Mysteries of the East, Thaïs made a statement akin to: "…it is true that this place is beautiful, but the Acropolis was beautiful too...oh, our long, lost Acropolis…" The spirit of these statements, especially when they come from a beautiful free Greek woman who had a clever way of projecting her woundedness, could flare a Macedonian temper quickly, especially under the influence of alcohol. My intuition suggests that the intent was to burn down just one building as an example, as it were, but not the whole city. The fire, however, spread to an entire column of buildings and countless treasures were lost. Alexander regretted this outcome later as did Thaïs and Ptolemy. Other Macedonians, however, did not appreciate the beauty and art of the Persian world and therefore found the reciprocation appropriate. Ptolemy's karmic history in the East through prior incarnations in Persia, Egypt, and Troy led him to appreciate the spirituality and architecture of Persian culture. Alexander was not interested in purging the Persian culture or destroying it. He sought to transform it.

After Alexander's death, Thaïs accompanied Ptolemy to Egypt where she bore him three children, none of whom would inherit the throne due to her lack of royal Macedonian lineage. As Ptolemy's dynasty grew, he sought to perpetuate the royal Ptolemaic dynasty with genuine Macedonian royal bloodlines that were tied to Alexander's house. Thaïs died not long after the birth of their third child and before Ptolemy took another wife. Ptolemy was heartbroken and, in a sense, he never healed from that personal loss. Ptolemy married other women for political purposes and, as was his way, protected them. Ptolemy's children by Thaïs focused on personal and not political, pursuits such as

[276] Alexander fell into only one trap during his campaigns east. This occurred during the journey to Persepolis in 330BC where he was ambushed while passing through a ravine/valley between two mountains. He was concerned by this experience and quickly overcome the obstacle. Karma worked itself out here as a unique fulfillment. As where the Persians defeated the Spartans at the Battle of Thermopylae in 480BC by being led to a hidden goat path by a Greek traitor, so Alexander and his forces were led to a hidden path by a Persian traitor…

philosophy, art, and athletics. They lived civilian lives and did not participate in military endeavors. They were intentionally kept away from the intrigues of the Alexandrian court. Due to the mother's heritage, at least one of the children resided in Athens where he was educated at the remnants of the Lyceum. One of these children competed as a chariot racer and won a great victory at the Olympic games. History recorded that Ptolemy journeyed to Athens to watch the games and celebrated his son's victory. These children followed an Athenian path, as it were, and not a Macedonian one.

Towards the end of his life in 283BC, Ptolemy was frail and did not leave the royal palace often. He was known by some of the resident scholars at the Library of Alexandria as "the nice old man". Ptolemy's popularity was at an apex amongst the citizens and residents of Alexandria. The city's population grew significantly over the course of Ptolemy's life. Different races and religious backgrounds including the Jews, Greeks, Egyptians, and Persians were invited to come to Alexandria by Ptolemy and were safe to live there during his reign. Each group was placed in a neighborhood, as it were, of common ancestry but were not constrained by it. Spiritual and religious practices varied and were not interfered with although efforts were made to syncretize spiritual views through Serapis. Ptolemy implemented harsh civilian laws for violent offenders and law codes that protected the rights of the individual. Due to his karmic links with the Jewish people, Ptolemy left an open door for immigrants to come to Alexandria from Judea.[277]

Progressive and cosmopolitan laws were put in place. Most of the taxes collected were reflected in the infrastructure programs, army, navy, Library, palace, and other buildings that served the people. In other words, residents saw the impact of their tax payments that proved that the Ptolemies were not extorting funds for nefarious purposes. Why horde it when the people could benefit from it and achieve the grand dream of Alexander? After the wars of the Diadochi had settled down, Ptolemy spent virtually all of this time inspecting building projects, developing new ones, or reading and writing in his spare time. The greatest of Ptolemy's projects was the Pharos Lighthouse which was the first of its kind and the last to be undertaken before his death. During that period, Ptolemy worked on his history of Alexander upon which Arrian alleges to have based his own history of Alexander called "The Anabasis of Alexander."[278] The Pharos Lighthouse of Alexandria was one the most ambitious of Ptolemy's projects and was not completed before his death in 283BC.

The most important contribution, however, was the Library of Alexandria. Ptolemy II carried on his father's work. Modern historical views that Ptolemy I was not instrumental in building out the Library are not correct. The idea was Alexander's but Ptolemy carried on the dream and passed it on to his descendants. Ptolemy's obsession with acquiring genuine works and not reproductions for the Library of Alexandria put some questionable acquisition policies in place. For example, merchants and migrants entering Alexandria were required to surrender all written works to be copied by the

[277] These people were never forced to relocate to Alexandria as slave-colonizers as some historians have stated.

[278] Researchers and academicians should, and do, resent the "royal" influence as it inevitably biases the outcome of historical writings, However, this does not apply to the sciences, if they are pursued freely, as was the case with Ptolemy's management of the Library. It is not uncommon in biographies and writings on Ptolemy in modern times that one will detect a notion that Ptolemy was a Machiavellian sort of prince with false designs on the history of Alexander that overstated his role in the campaigns. This approach is understandable, if cynical and yet appropriate, and is in alignment with the vast majority of princes so it is not unmerited. In this case, however, Ptolemy may have been the only genuine leader wearing a royal diadem who allowed researchers and scientists to pursue their work unimpeded by royal politics or threats. Euclid's geometry, much of which was consolidated and preserved under Ptolemy's sponsorship, for example, was not influenced by politics.

scribes of the Library. Sometimes, these works were never returned. However, when these works were acquired, the owners were compensated. This policy encouraged literary piracy but the overwhelming benefit was that works from all over the empire found their way into a central repository to be copied and preserved for the future. Except for Alexandrian history which Ptolemy personally reviewed to safeguard against deceptions from finding their way into the public eye, and protect the integrity of the dynasty and the integrity of both men, Ptolemy let the researchers work freely and did not interfere with their findings or documentation.

The historian Proclus (412-485AD) documented a meeting between Ptolemy and one of his researchers at the Library that my intuition suggests is genuine. One day, Ptolemy asked Euclid, who worked at the Library of Alexandria under his patronage, to expound upon and explain the mathematical concepts that he had developed:[279] "…is there a shorter road to learning geometry than Euclid's Elements?" Euclid responded, "Sire, there is no royal road to geometry." Based on the author's intuition, Ptolemy was not asking Euclid for a shortcut because he was incapable of understanding it. The question was aimed at the method itself. The question should be read in modern times as "…is the method that has been documented by you the most efficient that can be constructed?" In other words, very smart people tend to get lost in the weeds. Alexander focused on the shortest distance between two points; not the circuitous route. This question was aimed at whether or not Euclid was showing off or providing an unnecessarily complex model. Later, Euclid apologized to Ptolemy. Ptolemy ensured the mathematician that it was advisable, when discussing matters, to speak one's mind prudently with the royals who speak a different language. Ptolemy was flexible but others were not. Ptolemy replied with something akin to; "I am okay with it, as Alexander was, but you may consider being a bit gentler with the other members of the royal family after I am gone."

As a result of his quest to transform Egypt through the spirit of the Graeco-Aristotelian-Alexander impulse and the appearance of the new Mysteries, Ptolemy enacted a variety of programs throughout Egypt to transform the political construct of the priesthood, and how it interacted with the people. The dynasty of the Egyptian priests, who at one point had been genuine leaders in the Mystery Temples but over time had fallen into decadence, was integrated with other perspectives through the Greeks and Persians. Ptolemy, like others, felt that it was time for the Egyptian Mysteries to be transformed, if possible, by other valid Mystery Streams. The Egyptian high priests had assumed too much of an authoritarian role while preserving the sanctity of the Egyptian mystery temples during certain periods. This was an effort he had attempted once before as the Akhenaten, a Pharoah of Egypt who tried to convert the pantheon of the Gods in the Egyptian Mystery Temples to the Sun God; Aten.

Thus, in a prior lifetime, Ptolemy had once incarnated as Akhenaten who reigned in about 1350BC. There, he attempted to integrate, by royal decree, the Egyptian Mysteries with the cult of the Sun God; Aten. His observance of the Sun-God Apollo, as King Priamos in Troy, served as another fulfillment of his attachment to the Mysteries of the Sun. Ptolemy, however, did not seek to purge the Egyptian Mysteries from their culture. Rather, he sought to preserve the beauty of Egyptian culture, where the Mysteries were reflected in the unique symbols and architecture carved on temples and buildings across Egypt, by seeking out and acquiring artifacts of Egyptian origin that had been stolen by the Persians during their conquests centuries before by the Persian tyrant King Cambyses II around 525BC, when he invaded Egypt and suppressed, and murdered, many of the

[279] Not to be confused with Euclid of Megara who was a pupil of Socrates and colleague of Plato…

High Priests of the Temples.[280] It is interesting that Ptolemy sought, just like Akhenaten, to modernize the Egyptian Mysteries into a new form; this time with the Greek and Eastern Mysteries.

Ptolemy reacquired many of those Egyptian treasures that had been looted by Cambyses II through his ally Seleucus I who had subjected the vast swath of Asia Minor under his authority. Thus, Ptolemy achieved popularity with the indigenous Egyptian population who longed for a reconnection with their heritage that had been exploited under a series of Persian tyrants. This included steles, statues, obelisks, and sacred relics. Later, many of these relics and sacred statues were looted and carried off to the destinations beyond Egypt's borders, never to return, by Octavian's forces after Marc Antony and Cleopatra were defeated.

Another karmic relationship that is worth noting during Ptolemy's life concerns a certain woman with whom he was connected in prior lifetimes. Almost every day after the year 315BC, ships of immigrants and travelers came to Alexandria. The city became the new and blossoming trade center of the Mediterranean. As word spread in Athens and throughout Greece, royals, priestesses, philosophers, and merchants made their way to Alexandria and a new home. They were given licenses, and even subsidies, to start businesses and procure homes. Construction crews worked around the clock and engineers were recruited from all over the Mediterranean and Asia. Sometimes, if Ptolemy heard that a royal or person of standing was coming to port, he could go to the docks once word was the ship was spotted arriving in the harbor. If Ptolemy heard that a royal, especially a Greek, was coming, he arrived in full ceremonial Macedonian battle armor which was made of gold and brass polished to a fine shine. Ptolemy always wore white, gold, and red on his uniform. It was adorned with motifs of Alexander, the Argead Sun Symbol, and Gorgon. Ptolemy usually was escorted by two bodyguards and had no fear for his life on the streets of Alexandria where he would sometimes carry on conversations with commoners and ask how they were fairing in the new city.

It was during one of those moments when Ptolemy greeted a new traveler reputed to be of some noble Greek ancestry from Athens. She was rumored to be a beautiful woman who had been a high priestess in Athens associated with the Assembly who served in a ceremonial role as a kind of oracle, or priestess, who said prayers before and after certain meetings. She disembarked from a ship and greeted him. Ptolemy recognized her immediately from Athens when he accompanied Alexander decades before and met with Diogenes and met his first unofficial wife; Thaïs. Ptolemy warmly welcomed her; "I remember you." "And, I you", she said. Having grown weary of the corruption in Athens, she took a chance and arrived in Alexandria looking for a new life, which she found. She attended the Library, if she wished, and became a companion for Ptolemy who lived at the royal palace. My intuition suggests that this woman was the reincarnation of Helen of Troy; Priam's soulmate with whom he had been seeking from one lifetime to the next and had, on occasion, evaded him by the forces of destiny. She died not long after Ptolemy in 283BC. The two were drawn together again and again over the course of many lifetimes.

Towards the end of his life, Ptolemy took royal tours of the city in a guarded caravan. The royal party who accompanied him threw money at the people who lined the streets. They came out of the markets and their homes to wave and observe the procession. During these tours, the royal party wore full ceremonial regalia with multi-colored robes and implements. Ptolemy made himself

[280] Refer to the Riddle of the Sphinx by Eduard Schure for the premature initiation tale of Cambyses, which was undertaken by force of threat by the tyrant, that resulted in his suicide…

publicly visible and observed the buildings and layout of the city and how it was evolving from week to week. If the buildings did not fit the architectural taste of Ptolemy or the city planners, those constructions were updated or changed. It was only much, much later that the city took on its dark-age form and became an assortment of haphazard buildings that did not possess any aesthetic appeal.

As a farewell goodbye to the residents of Alexandria, his caravan went up and down the main streets and rested briefly on the harbor where Ptolemy took a long last stare at the ocean that he had come to love. In his later years, Ptolemy would frequently take strolls by the sea. So, on his final tour of the city, it was not a humid day. There was a breeze and the sun was bright. The sky was a wonderful pale blue color. During his final days, Ptolemy was burdened with the lingering questions that confronted each person who transitions beyond the gate of death. When his moment came and Ptolemy crossed the river Styx, what would Alexander say to him? Was Thaïs waiting for him? Would Alexander approve of Ptolemy's efforts? Ptolemy crossed the plain of death, and the unknown, just a few days after his farewell parade feeling, and hoping, that he had made a contribution and fulfilled a mission in the wake of one of the most turbulent, challenging, and transformational periods in history.

At Right: A bust of an aging Ptolemy I circa 285BC. This bust was made towards the end of his life and now resides in Copenhagen, Ny Carlsberg Glyptotek, Denmark. Ptolemy was an aging man by 285BC and approaching death when this bust was made. Ptolemy was not vain and was self-conscious regarding his appearance. He did not like to look at himself. Therefore, not many busts or portraits of him were made. This particular bust was done for the sake of posterity at the urging of family members and was intended to reside in the Library after his death.

Conclusion

The Mysteries, the battles between East and West, heroism, victories, and karmic grudges and relationships with all of their apexes and low points created a unique psychology in those who knew Alexander and followed him into the East. These dispositions emerged in future lifetimes in a variety of ways that led to unique, and sometimes very conflicted, karmic fulfillments. Ptolemy was the reincarnated King Priamos of Troy. The haunting loss of Troy was imbued within Priamos-Ptolemy for many lifetimes and, as shall be seen, that memory resonated in his subconscious for many lifetimes to come. Priamos believed that Troy was the true home of Sun God Apollo and defended it with his life. His home, as a lingering vision, was reborn in Alexandria through the hero of the Greek Mysteries, Alexander the Great.

Ptolemy's degree of ego-consciousness had not yet imbued itself fully within him. In a lecture, Dr. Steiner stated of Alexander that he was, in fact, a man of full, or perhaps even excessive, personality.

"…the day when Alexander the Great…the man who is all personality…"

This statement, when spoken by a true spiritual initiate, implies, perhaps, that Alexander was a leader who demonstrated the power of the "I" and ego-consciousness during his campaigns to the East to its fullest effect.[281] We should remember, however, that this impulse was bequeathed unto

[281] Steiner, Rudolf. Occult History, Lecture 1, Stuttgart, 27th December 1910.

humanity by the Gods (in Greek terms), the Christ, and the spiritual hierarchies (in Anthroposophical terms). Alexander was one of the carriers of that impulse. Ptolemy, like Priamos, was in touch with the folk spirit of the people but his "I" was expanding through his experiences during that lifetime. Unbeknownst to him, he would reach a personal ego-crisis point during the first century BC in Rome when he reincarnated as a conflicted, and innovative, son of a politician.

During that lifetime, it could be said that the reincarnated Ptolemy suffered from an explosion of "I-ness" which led, in some ways, to an ego crisis. He transformed into someone who was essentially flung between two extremes; the selfish striving of his own lower ego and the longing and yearning for the past which was connected to the folk-soul of his karmic family which, due to the impulse of the "I" which was gaining strength in the human condition, drove members of the Trojan War Karmic Soul Group onto their unique karmic paths. They would come into conflict, once again, in Rome during the period of the Roman Civil Wars…

Key Karmic Correlations to Consider. A reference table with key correlations is included in the Cadence & Cycles chapter.

1. 13 years: The duration of Alexander the Great's reign as King of Macedon and Asia was 323-336BC. This number, as a 13–14-year cadence, recurs repeatedly in karmic fulfillments of Ptolemy, especially during incarnations where he leads a public life and mission.
2. 40-41 Years: The number of years of Ptolemy's regency in Egypt after Alexander's death (323BC -283BC). This cadence recurs repeatedly as fulfillments in future lifetimes of Ptolemy and is tied to a key moment in the man's destiny that is revealed in the next chapter.
3. Alexandria: The city of Alexandria was constructed and expanded by Ptolemy as a continuation of Alexander's dream and his memory and was a center for the Orphic, Ephesian, Samothracian, and Eastern Mysteries which factors heavily into the karmic future of Ptolemy.

   The spirit of Alexandria was a kind of shadow memory of Troy; a way for Ptolemy to bring something back, as a Mystery Center, from the grave of Troy into the new world. He reincarnated to support the life and mission of a leading Sun Initiate, Alexander the Great, during his unique mission into Asia. Thus, the Library and City of Alexandria for Ptolemy was, in a sense, a parting gift of Alexander to continue the mission of the Mysteries. This new Mystery Center, in the Library, existed for about 745 years (330BC – 415AD). This correlates to the start of the Graeco-Latin Epoch (start 747BC). Ptolemy subsequently reincarnated in at least two lifetimes that revolved around the Library in Alexandria. As he was there at its foundation, he was also there at its destruction in 415AD. (refer to the Hypatia chapter).

4. Alexander's quest into Asia carried within it a hidden aspect. It created a path to the future for Greek thought and wisdom to a point time when they could be recovered, and revived, in a new form. That point in time, which was hundreds of years in the future, occurred when virtually all of the treasures and wisdom of the ancient world had been destroyed during waves of religious persecutions by the Roman Catholic Church. The Academy of Athens officially closed in 529AD when the last teachers, students, and philosophers of ancient wisdom fled to Asia under the threat of persecution from the Roman Catholic Church. With the closing of the schools in Athens, the last stragglers of genuine Greek

thought and philosophy were driven into the East by the proponents of a corrupted Church institution that embraced authority through church dogma. In the East, the last of the Greek thinkers and philosophers were recognized and warmly received and the writings and contributions of the ancient sages were preserved and survived, albeit in a corrupted form. The dark age in the West continued until the 14th century after the rebirth of scholasticism when the teachings and writings of the Greek sages, including Aristotle, were revived through St. Albertus Magnus, St. Thomas Aquinas, and his trusted student and confidant Reginald of Piperno (1230-1290AD).[282]

[282] This change is the introduction of the "consciousness soul" aspect into the human being, which was a shift in the consciousness of humanity imbued gradually over time as revealed by Dr. Steiner. This is also discussed in the author's book Joan of Arc in Light of Spiritual Science and Anthroposophy. There was also an important spiritual event that occurred in the 13th century (Dr. Steiner tells us the date is 1250) of global importance regarding the great Christian initiate Christian Rosenkreutz.

> *"The Alexanders, the Caesars, and the Napoleons belong to the past. Certainly, the supersensible element flowed into them too, but they received their highly personal coloring from what came to them from below. Those who are personalities on account of the way in which they carry the spiritual world into the sensible, who carry personality into humanity from the soul, will take the place of the Alexanders, the Caesars, and the Napoleons. In the future, the strength of human deeds will come from the strength of the spiritual influence working into those human deeds."*[283]
>
> *"Let us take the virtues…: first — valour, bravery. In this respect human nature may diverge on one side to foolhardiness — that is, unbridled activity in the world and the straining of the forces at one's disposal to the utmost limit. Foolhardiness is one side; the opposite is cowardice.*
>
> *A person may turn the scale in either of these directions. In the Mysteries, the pupils were shown that when a man degenerates into foolhardiness he loses himself and lays aside his own individuality and is crushed by the wheels of life. Life tears him in pieces if he errs in this direction, but if, on the other hand, he errs on the side of cowardice, he hardens himself and tears himself away from his connection with beings and objects. He then becomes a being shut up within himself, who, as he cannot bring his deeds into harmony with the whole, loses his connection with things. This was shown to the pupils in respect to all that a man may do. He may degenerate in such a way that he is torn in pieces, and losing his own individuality is crushed by the objective world; on the other hand, he may degenerate not merely in courage, but also in every other respect in such a way that he hardens within himself. Thus, at the head of the moral code in all the Mysteries there were written the significant words: "Thou must find the mean," so that through thy deeds thou dost not lose thyself in the world, and that the world also does not lose thee."*[284]

The most frightening of demons are the ones that we create ourselves. Regardless of one's willingness to accept or deny that reality in light of the laws of karma, both shadows and light manifest in experiences as living beings and conditions for life. One is compelled, by destiny and choice, to decide how to confront and manage the lower influences that arise within us in response to conditions, one's environment, and life events. Extreme yearning, and longing, manifest in a variety of ways. Finding balance is critical and vital to healthy living. In the case of Priamos, as the world progressed further into a sort of hardening, and materialism, he lost sight of the balance necessary to attain genuine Mystery wisdom in a subsequent incarnation in ancient Rome. He drifted between the polarity of bravado and foolhardiness which was overshadowed by ambition and excessive egotism. In the end, it overwhelmed him and, in spiritual terms, cast him into many separate parts which could only be healed, and put back together again, over the course of many future lifetimes.

[283] Steiner, Rudolf. The Festivals and Their Meaning, Michaelmas, The Significance of the Michael Impulse, Chapter V. Lecture, Stuttgart, May 18, 1913. There is a deep Mystery at work in these words which applies directly to the transformation of the human soul over time through the process of repeated earth lives.
[284] Steiner, Rudolf. Anthroposophical Ethics ... St. Francis, GA155, Lecture III

Thus, the person that Priamos became in this incarnation was a complex, brave, and yet simple, personality who allowed his polarized aspects to carry him away and, at times, get in the way. He was courageous and reckless as well as insightful and short-sided. His gambles paid off and his heroism, which got the better of him, compelled him to take tremendous risks which led him to the apex of military victory…and failure. There was a thrill in the adventure. Somehow, as if protected by Providence, he made it through many tight situations where others did not survive. This fact compels one to a deeper study of persons who, for better or worse, have led world-historic destinies.

And thus, through the tide and law of destiny, the soul that was once incarnated as King Priamos, King Leonidas, and Ptolemy I of Egypt reincarnated in the 1st century BC in Rome as Marcus Antonius or "Marc Antony". There, he was a political and military leader who participated and contributed to key events preceding the great turning point in human history in 33AD with the Event on Golgotha. It was a time of transformation where the personalities of the Trojan War, both Greek and Trojan alike, reincarnated to complete yet another act in the ongoing drama of the Trojan War Karmic Soul Group. The activities of the leading personalities who lived during the 1st century BC during a tumultuous and chaotic period in Roman history came to permeate almost all aspects of Western civilization for centuries to come.

In spiritual terms, the ego-consciousness of humanity in the West, including the application of the intellect, reached an apex in these ambitious, motivated, and conflicted people who incarnated together during the period of the Roman Civil Wars in the 1st century BC. All were unique. Some were inspired by their higher aspects. Some were empowered and inspired by the lower aspects of the human ego. Some, like the subject of our study, struggled to find a balance between the two. An inclination to egotism and violence permeated the Roman world at that time and humanity reached a moral low point that was an outcome, albeit not the only one, of a planned change in the consciousness of humanity, through the "I", that had unfolded gradually over the course of several millennia.

Due to the powers of the "I", or ego, the veil that separates outer perception, from the inner perception that had led the doors of the spirit, had grown denser. This led to thinking and independence but it also led to a reliance, in many people, on the lower aspects of their personalities. Most of the people familiar with the Mysteries were trained to interpret the symbols and relationships that were perceived through an active and lucid dream life when the human being ascends into the spiritual worlds during sleep. Leaders, especially those trained in the Mysteries, learned to interpret and make life-decisions through these observations. Many awoke from a dream, including Antony and Octavian, and took action based on what was revealed through guardians and colleagues who had passed through the membrane of death. This was a tradition passed down through the initiate priest and initiate kings of ancient Atlantis and was as valid in Rome as it was in Atlantis.

It is not the intent of this chapter to present a full biography of Marc Antony, Cleopatra, Octavian, or Julius Caesar which is not feasible. I have chosen to utilize the insights of Dr. Rudolf Steiner as the primary source for spiritual observations with regard to the Mysteries and hidden aspects of destiny and events that were active during this period. Karmic relationships were revealed to the author through intuition every so gradually. In terms of historical facts, I refer to the traditional sources who

wrote biographies during the ancient period including Appian, Cassius Dio, Suetonius, Plutarch,[285] and Cicero[286]. Historians who have written about this time inevitably interwove generally accepted facts, personal bias, and hearsay. There is always a gap between historical facts observed through genuine spiritual knowledge by way of the Akashic Records and historical accounts conceived through traditional research. It is not the purpose of this chapter to provide that analysis as the author does not possess the ability to provide a comprehensive historical review that explores discrepancies thereabouts through the Akashic Records. For that is the sphere of the spiritual initiate…

There are three essential aspects to consider in this review of Antony's life and the Roman Civil War of the 1st century BC; (1) the context of the spiritual Mysteries with regards to Rome and that moment in history, (2) a review of certain personalities who lived during the Trojan War and the Alexandria period reincarnated as leading personalities during the period of the Roman Civil War, and (3) certain historical facts of those connected to Antony as karmic fulfillments and correlations.

The ancient Mysteries before the Greek period were based on the governmental construct of the ancient initiate-priest kings that were overcome by the Greeks during the Trojan War in the West. It did not die there, however, and certain Romans sought to reinvigorate it including Julius Caesar, Octavian, and Antony; all of whom were distantly related. Thus, almost as if they were throwbacks to an old tradition that wanted to revive the past, several leading souls reincarnated to struggle for power trying to reinstate the old priest-king tradition. Others, such as Cicero, were fighting for the Republic albeit in a corrupted form. A significant change in direction for Roman culture occurred after Octavian Caesar Augustus took power in 30BC when the Senate as a democracy existed, but with very limited authority. This difficult struggle for power occurred during the latter part of the century that preceded the birth, life, and resurrection of Christ-Jesus and the Event on Golgotha in 33AD that was the culmination and transformation of all of the ancient Mysteries in the world.

The social, economic, and political environment in Rome during the 1st century BC was severely corrupted. The political elite regularly infringed upon the idealistic notions of freedom, democracy, and the right to vote for an elected membership that represented the people's interests; the egotism of Rome's leaders had become influenced by excessive ambition, greed, and corruption. The spiritual Mysteries as brought forth by the Greeks had become mere slogans and tools that served the interest of those seeking power and wealth. The living impulses of equity, brotherhood, justice, the Gods, and truth were punchlines used for political advantage. This change was being experienced across the breadth of humanity in the West. Democracy was born in a nascent form in Athens several centuries before and elements of that ideal, such as the senatorial body, carried forward in a corrupted way into ancient Rome. By the 1st century BC distortion, trickery, and cruelty

[285] Plutarch lived from AD 46–119AD (approx.). He was a Greek Platonist philosopher, biographer, essayist, and priest at the Temple of Apollo. He is known primarily for his Parallel Lives and Moralia. Upon becoming a Roman citizen, he was named Lucius Mestrius Plutarchus.

[286] Cicero is remembered for several works including De re publica and The Philippics (Latin: Philippicae) which are a collection of 14 speeches composed by Cicero in 44 and 43BC (after Caesar's death when Antony was assumed control of the legions) condemning Marc Antony as a tyrant, threat, and public enemy of Rome. It is an interesting twist of fate that Cicero used the term "Philippic"" to compare the reincarnated Ptolemy, as Antony, to Philip II of Macedon (Alexander the Great's father) as a person that he was intimately connected to in a prior lifetime. Cicero's declarations are, as presented in his peculiar style as a gifted orator and writer, a mixture of truth and fiction. These speeches were delivered over the course of many months in the senate Room and the Roman Forum to the general public.

had become standard part and parcel of Roman political, religious, and social life. Most of Rome's leaders were cynics filled with ambition.

There were virtuous and truly heroic people, of course, in Rome during that time. Some were paving the way for humanity while others were working towards the final revelation of the Christ Event. However, those who maintained strong and true virtues stood little chance of survival in Roman political and social life. Those people stayed close to the temples, the provinces, or the Mystery Centers that still existed, such as Eleusis, where they could guard their virtue and stay out of harm's way. While they existed in the provinces, there were very few, if any, genuine spiritual philosophers to be found in the capital of Rome. However, priests in Rome were trained in the Mysteries and passed that knowledge along to the elite who were not prepared for the knowledge. Thus, the knowledge, secrets, and processes of training candidates in the Mystery Centers and academies of the spiritual Mysteries were extant although they were being infringed upon by the corruption of Roman social and political activity. They were withering at that moment by way of Rome's imperialism and were revived through Octavian as a political policy for future emperors, most of whom were dreadfully unprepared for the task of spiritual initiation, which resulted in disastrous consequences. Octavian-Caesar-Augustus (63BC-14AD), for example, passed through a degree of training in the Mysteries as a youth and fancied himself the "Divine" Emperor, or "Augustus', of Rome.

The memory of the Trojan War permeated Greek and Roman life in diverse ways. Those who fled Troy, such as Aeneas, were viewed as the founders of Rome. Regardless of the side that each soul found themselves on during the Trojan War, Trojan or Greek, these same souls reincarnated throughout the Graeco-Persian Wars of the early 5th century BC, the Peloponnesian Wars, and the Alexandrian campaigns. Through the struggles and dispositions of the Roman peoples, countless changes were brought forth across the landscape of human activity as their strivings, rivalries, and ambitions – guided by fate and the pitfalls of egotism - spilled over into the public arena and impacted the development of countries across the Western world. The constructs of Roman law, economics, militarism, and engineering transformed the Western world including Gaul, Spain, North Africa, Britannia, Egypt, and Palestine.

Because of the memory of the Trojan War and the Roman cultural-spiritual connection to the parliamentary philosophy of the Athenians that strove against the idea of kings, a battle erupted in the 1st century BC between kings and the parliament. Senators colluded with elected consuls who behaved as temporary kings and together they exerted absolute authority over nations, people, and their political enemies. The concept of the kings had been replaced by an elected leader who colluded and monopolized power and regularly exploited others. Thus emerged the civil strife of the 1st century BC due to an influx of certain souls, in karmic terms, who had led influential and proactive military and political lives during prior turbulent periods in history.

The perfection and use of rhetoric and the written word were often used purely to suit the ends of those seeking self-aggrandizement and wealth accumulation. It was crafted with great skill and art to suit the aims of those in power. Thus, exploitation and collusion were common modes of expression and brought a group of proactive, ambitious, and intelligent people into conflict with each other and nearly tore the Roman Empire apart. The cultural source of her turbulent spirit can be traced to Rome's spiritual origins passed down through myth.

> "Rome, however, became great in quite another sphere, one in which the Greeks were not much interested. Because of the peculiar constitution of the Romans, they developed such forceful perceptions and feelings in the legal, political and military domain that they still continue to work in the present. …the Romans trace their history back to Romulus, who killed his brother and then collected all the available discontented persons and criminals and made them his first Roman citizens. They then propagated themselves through the rape of the Sabines. Therefore, it does seem that the Romans, thanks to the force that works by striving for the opposite, were indeed the people who were called to invent rights and extirpate wrongs. Here is a nation whose men trace themselves back to robbers, and the women to a rape! Many things in world history find their explanation in opposites."[287]

> "…the Romans trace their origin to that assembly of robbers in the neighborhood of Rome that had been called together in order, as a robber band, to found Rome; and that the founder of Rome was not suckled with delicate mother's milk but, as you know, was suckled in the forest by an animal, a wolf. These are the influences that were taken up into the Roman nature and led to the formation of the social order in Rome largely out of abstract concepts. What has remained as our heritage in regard to the concepts of rights and the State has thus come from the Roman constitution of soul."

One should keep in mind that the memory of the ancient Mysteries, as they were connected to Troy, resonated throughout the minds of Rome's leaders especially the emperors and the priests of the Temples. The connection to Troy and the Greeks was alive and were a part of Roman consciousness. Symbols and personalities such as the Palladium, Hector, Achilles, and Aeneas were common knowledge to the average Roman. Like Julius Caesar and Octavian, Antony was inducted into the league of the Augurs, or sacred priests, who interpreted the will of the Gods. This was not a titular position, but rather a priestly-political role that allowed Antony to gain access to some of the secrets of the Mysteries withheld from the public and contained only in the Temples. Since the general public did not have access to the secrets contained in the Mysteries, there was both an inner, or esoteric, impulse and an outer, or exoteric, stream working through the Roman peoples.

> "People knew that in earlier times wisdom was not an arbitrary invention of man but was a revelation from the spiritual worlds. They knew that in primordial times priests had preserved this wisdom, not in Rome, of course, but across the sea in Ilion, in Troy where they originally dwelt. And this is expressed in the legend of the palladium, the so-called image of Pallas Athene which fell from Heaven in Troy, was preserved in a sanctuary, was then transferred to Rome and buried under a porphyry pillar. In all that was connected with this symbolical cult act people felt that they were able to trace back their civilization to the ancient wisdom which they had received from the spiritual world, but that they could not reach the heights which this wisdom had known in ancient Troy."[288]

[287] Steiner, Rudolf. Inner Impulses and Evolution, The Mexican Mysteries and The Knights Templar, Lecture 1, The Effects of Greece and Rome on Our Time. GA171. This is an abridged quote.

[288] Steiner, Rudolf. Building Stones for an Understanding of the Mystery of Golgotha, Lecture 6. GA175. April 17, 1917.

Having lost touch with the genuine spiritual faculty of the past, which was gained through Mystery training and knowledge, there was an active effort to revive and embrace the past through Roman culture. As Dr. Steiner stated:

> "…in the days of the Emperor Augustus there was to be an extinguishing of that which men could acquire in their own epoch. Instead, they were to have, in its ancient glory and significance, that which had been proper to the people of earlier times, the time of ancient Persia, and of the Egypto-Chaldean culture. And when, through all the undergrowth heaped up as history, we look back at the reality, we must ask: Among certain Romans there was a deliberate wish to preserve something from the past, and this project was defeated by the Christian impulse..."[289]

According to historians, Marcus Antonius, or Marc Antony, was born on January 14, 83/82BC, and died on August 1, 30BC at the age of 53. From the time of Antony's birth, he was born into the chaos of civil strife and war in the political theatre of 1st century Rome. His father was Marcus Antonius Creticus who was the son of the noted orator and Antony's namesake who was murdered during the purges and proscriptions under the Consul Marius in 86-87BC. His mother was named Julia. This woman was, in fact, the reincarnation of Antony's true soulmate with whom he shares an enduring karmic relationship. Antony's mother was named Julia and she was a third cousin of Julius Caesar.

A wave of persecutions under Marius led to a civil war under a General named Lucius Cornelius Sulla Felix or "Sulla" (78-138BC). Sulla eventually won at great expense and suffering to the Roman aristocracy and common man. This war is referred to historically as "Sulla's Civil War" and was fought between the Roman general Lucius Cornelius Sulla *and the Cinna*-Marius faction during the years 83–81 BC. The scope of this conflict included most of the patrician families of Rome who were connected to Julius Caesar's quest for dictatorship including Pompey, Crassus, Antony, Lepidus, and Brutus.[290] Thus, three of the leading men of the Roman Civil Wars shared descent from the same bloodlines; Julius Caesar, Marc Antony, and Octavian who was Caesar's nephew.

According to Marcus Tullius Cicero (106-43BC), who was Antony's leading political adversary, Antony's father was incompetent and corrupt. He was given power only because "he was incapable of using or abusing it effectively."[291] Antony's father died in Crete from illness in 71BC after he was given a military command and failed to defeat raiding pirates operating throughout the Mediterranean. His father's death left Antonius and his brothers, Lucius and Gaius, fatherless and in the care of their mother Julia who later married a certain Publius Cornelius Lentulus Sura who was an eminent member of an old Patrician family with few political connections. He is remembered by historians, such as Cicero, for accumulating vast debts. He was a major figure in the "Second Catilinarian Conspiracy", also known as the "Catiline Conspiracy", and was summarily executed on the orders of Consul Cicero in 63BC for his involvement. This conspiracy was a plot devised by the

[289] Steiner, Rudolf. True Nature of the Second Coming, Lecture 6, Three Streams of Human Evolution, GA118, Dornach, October 13, 1918.

[290] Many of the leaders who served Sulla included Pompey, Crassus, and Lepidus and members of these families' bloodlines came to oppose or support Julius Caesar during his bid for power based on this history.

[291] These types of attacks were common amongst Cicero's writings when he sought to destroy the credibility of a political opponent. Cicero was renowned for his writing skills and oratory and was a master at the art of using clever and satirical language. He also wrote several genuine and insightful philosophic treatises for which he is remembered today.

Roman senator Lucius Sergius Catilina (or Catiline) with the help of a small group of fellow aristocrats and disaffected veterans who served under Sulla and attempted to overthrow the tyrannical consulship of Cicero. Regardless of blame or truth of conviction, these deaths represent two instances of tragedy that seriously shaped Antony's perspective that were directly connected to Cicero who ordered the deaths of Antony's family members. A third premature death occurred in Antony's ancestral line through his grandfather through political intrigue and mistreatment by the Senate. Thus, Antony's life was influenced, shaped, and jaded by the persecution of his family by way of the intrigues of the corrupted Senatorial assembly in Rome over the course of several decades.

Left: Standing at about 6'3", Antony was an imposing figure over most Romans who were much shorter than he. At left is an amateur sketch of Marcus Antonius by the author as revealed through intuition. He stood about 6'3". Due to his penchant for the soiree and eating, he sometimes carried girth around his waist. After Antony's defeat, Octavian ordered that most of the effigies and busts of Antonius and Cleopatra be destroyed. Possessing one was punishable by death, fines, or imprisonment. This is the reason why none have survived except for the portraits on Roman coinage which are sometimes crudely portrayed. The timing of this image was during the strained negotiations with Octavian at Brundisium, Italy in 41-40BC. Antonius, like Octavian, preferred white garments inlaid with gold. He always wore a purple cape, which was a very expensive item at the time. No expense was spared with his attire as he was a man of eccentricities, panache, and vanity. Thus, while the sketch appears in dark colors, the actual colors of Antony's attire at this point were white, brass/gold for the accouterments, white boots with gold inlay, and purple for the cape. Eagles and lions were the preferred accents and accouterments that he used.

The wave of change that the Sulla-Marius conflict set in motion set loose forces to the consciousness of young aristocratic men in Rome who later emerged to play historic and vital roles that led to a violent transformation. After that conflict concluded, the Roman political environment deteriorated

when Cicero was elected Consul of Rome in 63BC.[292] By the year 65BC, the Roman legal and political system needed to be transformed, at least through the wisdom of hindsight, to accommodate for the corruption and changes in Roman political life that were taking place. Some historians speculate that the Roman political system no longer met the requirements of the age, which is impossible to validate. Rather, it is more appropriate to say, in light of Anthroposophy, that it was reflective of the consciousness and conflicted nature of human beings alive in Rome at that time. The deeper reality is that forces of destiny, and history, were working in a certain direction and this led to the circumstances and conflict of the Roman Civil Wars. The culture of Rome was not "evolving" or "devolving" in the academic sense; rather it was changing based on influences that arose within the human being from a spiritual perspective which led to key karmic fulfillments that changed the shape of the Western world.

"Cicero Denounces Catiline", fresco by Cesare Maccari, Circa 1882–88.

The Sulla-Marius Civil War was a precedent and symptom from which, as led by destiny, several future leaders emerged including Julius Caesar, Gnaeus Pompeius Magnus (Pompey), and Marcus Licinius Crassus[293] who colluded to assert their political careers with an eye on dictatorship. The

[292] Because Cicero was a man of genuine philosophic and educated mind, his tendency to corruption and self-interest created bitter enemies and led to his downfall. The same destiny followed him as the Greek politician and orator Demosthenes in a prior incarnation in Athens during the lifetime of Alexander the Great.

[293] Crassus was, perhaps, one of the shrewdest and certainly the wealthiest man in Rome at that time. He made his money by creating the world's first fire department. The catch was, however, that if his team of slaves showed up with one of his water-wagons the tenant had to sign over the deed to the house which they occupied. If they refused to sign it over and pay a premium rental payment to Crassus, the home burned and the family was homeless. Over time, Crassus came to own at least 1/3 of Rome's homes and apartments. One of his cunning tricks to wealth was, in pure Roman fashion, arson. He would instigate a fire and then have his private fire department magically show up at just the propitious moment. No one in Roman politics crossed Crassus and he was one of the first men with whom Caesar, and later Antony, aligned himself with during his bid for power. Crassus was not, however, a talented or intuitive military commander. His son, Publius, served with

collusion of these powerful men resulted in the creation of the 1st Triumvirate (53-60BC). As the forces of change gained momentum, Cicero emerged as the leading critic and opponent of those seeking authority outside of the Senatorial body. This individual had incarnated during the period of Alexander as the Athenian orator and Greek assembly leader Demosthenes who was connected to the Athenian-Macedonian conflicts led by Philip II and Alexander the Great. After 63BC, Cicero wielded absolute power after he was elected Consul and masked his appreciation for the Mysteries and well constructive writings on philosophy with egotism, personal ambitions, and even cruelty. Like many of those alive during that period, Cicero was a conflicted man who was torn between his higher and lower aspects.

Not much is known of Antony's early childhood although I perceived that he had a lot of freedom and experienced emotional trauma because of the political chaos that enveloped the lives of those in his family and was connected to. Antony's family owned a horse ranch outside of Rome and he spent time there becoming an expert equestrian. Antony is remembered by Plutarch as someone who frequented the streets of Rome with a host of friends, who were portrayed as a gang of ruffians and acquaintances by Cicero who, for want of anything better to occupy their time, found trouble and accumulated debts through gambling and partying.[294] The city of Rome was a dangerous place filled with the rich and the poor, injustice, violence, tragedy, and countless temptations. There were no genuine standards for education and the wealthy were educated through parents and tutors…if one could afford it. Wealthy children, including Antony and some of his friends, found trouble if they were not restrained by their parents.

Rome's legal system was a paradox. It was an amalgamation of religious codes, civil law codes, rules, religious rites, and dogmas which were regularly broken through bribery and corruption. Rome was a peculiar place. At moments, and in certain parts of Rome proper, lawlessness was a normal part of Rome's civil identity. People who traveled through the streets of Rome frequently carried weapons for self-defense knowing there was no recourse for injustice. The wealthy and political elite often traveled with paid bodyguards, or soldiers from their legions, known as "lictors". Gangs, both large and small, controlled certain parts of the city and were referred to as "collegiums". People of all ages sometimes disappeared never to be heard from again having been murdered or abducted into slavery with no recourse.[295]

Caesar in Gaul as a cavalry commander and shared his father's fate during the failed invasion of Parthia in 53BC. His grandson, Marcus, later aligned himself with Sextus Pompey and Antony and was given a governorship over Crete. The grandson later defected to Octavian prior to the Battle of Actium in 30BC.

[294] This harsh language appears repeatedly and is, no doubt, the result of Cicero's political bias that seeks to discredit Antony as a thug, robber, and criminal. This perception has influenced later authors. For example, Cicero claims that Antony accumulated a debt of some 250 talents prior to going to Athens for a sabbatical, which is a vast sum of money and impossible. Julius Caesar, as a comparable, was worth about 400 talents at the time of his death.

[295] Therefore, boys who grew into young men, like Antony, formed themselves into social groups that protected each other. Antony grew up on the streets of Rome and became street-tough, as it were. His small group of friends were not a roaming gang committing crimes as has been hypothesized by some historians although they could come together for that purpose should the need arise. Antony learned, through experience, that one cannot survive alone on the streets of Rome for very long and it was always best to travel in pairs or groups if one passed through certain areas of the city. This little group bailed each other out of debts and issues on occasion and Antony is remembered by at least historian in this regard for pawning some of his mother's silver in order to get one of his friends out of a gambling or partying debt. Local loan sharks were known for loaning money to wealthy sons whose fathers would be obligated to repay them.

Having led a protected life, Antony finally decided to enter the sphere of politics upon becoming a young adult and felt the pressure to find a career path. Antony's pursuit of politics, and later a military career, was inevitable due to his family and karmic history and the tension of the times. After languishing in Rome for a time, he imposed upon himself an education in Athens focused on rhetoric, philosophy, and the classics. His mother was an influence in that direction. He was trained at a school in Athens for the wealthy around sometime in 57-58BC when he was about 25 years old where he learned oratory; the art of persuasion through language. In the ancient world, each form of oratory was unique and was regarded in one of two ways; lowly or discerning. For example, Plutarch commented:

> "He (Antony) adopted what was called the Asiatic style of oratory, which was at the height of its popularity in those days and bore a strong resemblance to his own life, which was swashbuckling and boastful, full of empty exultation and distorted ambition."[296]

In terms of oratory, Antony is best remembered by historians for his funeral address given in honor of Julius Caesar's death in 44BC that aroused the public to such anger and hostility that it plunged the capital into chaos forcing senators and Caesar's assassins to flee the city. Brutus and Cassius fled East to raise armies, funds, and support. At that moment, Antony recognized and developed his ability to influence the general public through emotional speech and thus grew bolder realizing his potential.[297] Based on intuition, I discerned that at least part of Antony's speech included the following language (perceived in English, not Latin) which sent marauding crowds rushing through the streets seeking Senators and Patricians to assassinate in retaliation for Caesar's murder. Antony identified Caesar's assassins by name.

> "Behold Caesar who lies prostrate. He is dead! Hero of Gaul! Leader of men! Dead at the hands of cruel and ruthless assassins! Would he murder your husband? Would he murder your wife, your son, or children? No! He brought Rome glory and wealth! He loved you! Behold the treachery of those who use you for financial gain…"

During his time in Athens, Antony achieved limited exposure to the Greek Mysteries, at least in a nascent way, through the Greek dramatists such as Sophocles and Empedocles. While in Athens, after a short time he was offered a commission by way of familial influences under a Roman legate and provincial governor in Syria named Aulus Gabinius (47-101BC). His time with this controversial Provincial governor lasted for about two years between 54-56BC. Under Gabinius, Antony led and participated in military campaigns in Palestine, Syria, and Egypt where his karma manifested in numerous ways mostly on the field in battle. Victories were achieved due to Antony's boldness and the willingness of those serving under him to risk their lives and follow him into battle. He had no prior formal military training. Thus, he must have relied on an individual study and a soul-disposition

[296] Plutarch, The Parallel Lives, The Life of Antony. The karmic correlation of importance is the reference to the "east" which, in light Antony's karmic history, makes sense. However, Plutarch was heavily influenced by Cicero whom many held in high regard, so specific examples of what this Asiatic form of oratory was structured like or how it differed from what was not "empty and distorted" is not known. Terms such as "distorted ambition" and "empty exultation" are argumentative in nature.

[297] Turning the capital of Rome upside down after the senators had chosen to reenact the Tiberius Gracchus murder event of 133BC was, in a way, a personal karmic vindication for Antony. Several senators and innocents were killed during the riots.

that was carried forward from prior lifetimes and was awakened within him through real-world experience. His battlefield experiences brought these skills to the surface and they matured through a genuine, if dim, intuitive faculty.

Antonius became Gabinius' "Master of the Horse", or second in command, which was the equivalent of a legate or Deputy General. After the victory at Mount Tabor in Palestine where Antony led an attack on a fort and put down an uprising of Judeans, the army entered Egypt to put down another uprising at the plea of Egypt's King Ptolemy XII. They confronted the rebels at Pelusium, Egypt and Antony led an assault and negotiation that restored King Ptolemy XII to power with virtually no loss of life. Antony was praised by the Egyptians for his compassion and the restraint of the enraged Ptolemy XII who sought violent reciprocations against the city's citizens.[298] This victory at Pelusium is a direct karmic correlation to one of the skirmishes that occurred between Ptolemy I and Perdiccas during the First Battle of Diadochi that occurred near the same spot in 322BC. Thus, through fate, the reincarnated Ptolemy I, as Marc Antony, returned to preserve the dwindling Ptolemaic kingdom that was falling under the yoke of Roman hegemony.

Karma and relationships led Antony to a promotion to Julius Caesar's legions in Gaul which carried him to Gaul consisting of modern-day France, England, Switzerland, and Germany. This, no doubt, was made possible by way of Antony's mother, Julia, who was Caesar's third cousin. Many battles were fought and won by Caesar's legions with Antony's involvement. Antony set the tone and course for future karmic fulfillments in Western Europe. These campaigns, for the first time, imbued the Gallic peoples with aspects of Roman cultural life that would influence Western Europe centuries later. Specific nuances regarding karmic fulfillments while in Gaul are not known to the author during that period of Antony's life. Through Caesar, some historical information is available regarding that period (58BC-50BC) including battles and intrigues. Suffice it to say, this period of Roman and Gallic life, when the two cultures came into conflict with one another, was filled with challenges, tragedies, intrigues, cruelty, heroic stands, and fierce battles fought on both sides of the lines. Led by Caesar's ambition, the Gallic world was imbued over the course of several centuries with the nuances of Roman life including economics, law, and religion.

The various tribes of the Gauls were filled with heroic warriors imbued with the strength and valor of the Germanic cultural spirit. In the following centuries, a new culture emerged permeated by Roman influences that eventually gave rise to the Merovingian and Carolingian peoples. During the Middle Ages and Medieval Period, Marc Antony, Julius Caesar, and many of the leading commanders of the period later reincarnated to fight, in one way or another, in the developing English, Swiss, German, Spanish, Italian, and French nations. The reality is that both souls moved and influenced the development of these nations over the course of their lifetimes.

For Antony, his time with Julius Caesar was a fulfillment and a preparatory one that involved many battles, several consular and diplomatic negotiations with Rome, political intrigues, and the formation of friendships and rivalries; all of which are part and parcel of human life and have serious karmic ramifications. In egoistic terms, Antony earned distinction. In spiritual terms, he left a powerful karmic footprint that necessitated many painful future redemptive karmic experiences. At the Siege of Alesia in 52BC, for example, when Caesar's legions were greatly outnumbered and

[298] At that time, a governor of province could not invade another province without explicit approval of the senate. Doing so meant criminal punishments including loss of rank, financial penalties, imprisonment, and possibly execution.

surrounded, Antony led the infantry center where he successfully rallied the troops to hold the line against a far superior force of Gallic warriors.[299]

Above: "Vercingetorix Throws Down His Arms at the Feet of Julius Caesar", circa 1899 by Lionel Noel Royer. In this stylized painting of the surrender of Vercingetorix in 52BC after the defeat of the Gauls at the Siege of Alesia in Gaul, Caesar is flanked by commanders, soldiers, and captured Gallic warriors. Obviously, the horse was not present at the surrender. Behind Caesar, presumably, the painter intended to include Caesar's key commanders and trusted colleagues that would have included Marcus Antonius, Decimus Junius Brutus Albinus (not to be confused with Caesar's assassin, Marcus Junius Brutus although both were present at Caesar's death), Titus Labienus (later left Gaul and joined the Republicans), Lucius Munatius Plancus, and Caius Trebonius (also an assassin of Caesar). Some historians speculate that both men named Brutus were illegitimate children of Caesar. Among this group at Alesia would also have been notable men who fought for Caesar including the well-known Centurion Gaius Crastinus who was personally recruited by Caesar due to tales of his heroism and leadership.

After the Senate ordered Caesar to lay down his legions or be banished, Caesar turned his attention to full-scale war with the Roman Republic. After Caesar and Antony crossed the Rubicon in northern Italy, the next phase of Caesar's and Antony's exhaustive karmic journey began. These men must have been people of boundless energy and egotism to live lives of so much mental and emotional stress, physical endurance, and conflict. This struggle for Caesar's political hegemony lasted for five long years and ended with his assassination in 44BC. This civil war consumed the entire empire and

[299] Caesar revealed in his book Commentarii de Bello Gallico which was written in the third person, that the Gallic forces were some 80,000 front-line soldiers with at 248,000 in reserve and that the Romans were about 60-75,000. The supplies, equipment, and transportation required to move an army of these huge sizes is a massive undertaking in the ancient world, thus my intuition suggests that these estimates may be overstated.

was fought in Italy, Illyria, Greece, Egypt, Africa, and Spain. Lines went back and forth a time. For example, Pompey defeated Caesar in 48BC at the Battle of Dyrrhachium (with Antony) but was later defeated decisively at the Battle of Pharsalus. Many former Pompeians, including Marcus Junius Brutus and Cicero, surrendered after Pharsalus while others including Cato the Younger and Metellus Scipio continued their resistance. Eventually, Pompey fled to Egypt and was killed upon his arrival. Caesar greatly regretted this decision and scolded the Egyptians as he considered Pompey a friend and colleague. Scipio was defeated in 46BC at the Battle of Thapsus in North Africa. He and Republican supporter Cato committed suicide shortly after the battle. The following year, Caesar defeated the last of the Pompeians under his former lieutenant Labienus in the Battle of Munda (Antony was not present) and proclaimed himself "dictator for life".

Concerning Caesar's assassination in 44BC, there is some speculation by historians that Antonius colluded with the senators led by Marcus Brutus. This is untrue.[300] Antonius was one of the only commanders from Gaul who remained loyal to Caesar. Most had defected to Rome as rumors circulated regarding Caesar's quest for dictatorship. While he was conflicted over the concept of Caesar's absolute authority and the ideal of the republic, it was not quite so simple in Antonius's mind to declare that the corrupted senatorial body was a better alternative than Caesar. Caesar represented a restoration of a decaying ideal in the debate of priest-kings over the republic which traced their ancestry back to Athens and Troy. In the modern world, especially in the West, the concept of the parliament is a standard construct that emerged in the late 15th century. In the ancient world, however, and in Antony's mind, the Republic was a new and flawed idea. Antony, and others, perceived that reform was necessary having suffered personally at the hands of Senatorial corruption. The loyalty reciprocated between Caesar and Antony was due to a karmic relationship formed during the Alexandria campaigns into the East and the Wars of the Diadochi when Antony was Ptolemy I and Julius Caesar incarnated as Seleucus I.

[300] If Antony was colluding with the senators, why would they simply not invite him to participate in the murder? Why go down the path of putting on the act of stalling Antony at the door in the first place? If Antony had sought to distance himself from the act, and was colluding, he would have feigned an illness or found another more plausible excuse. No, Antonius was gracefully distracted for a time while the act took place and fled after he realized what had happened.

"The Death of Caesar", by Jean-Léon Gérôme (1867)

"Cleopatra and Mark Antony at the Funeral Bier of Julius-Caesar" by Lionel-Noel-Royer, Circa 1878. The portrayal of Cleopatra is not accurate and she was not present at this event although Caesar's wife, Calpurnia, was. On the morning of Caesar's assignation, she warned of the attempt on his life (information gathered through clear astral or clairvoyant dreaming) but he disregarded her advice. The portrayal of Antony in terms of his wardrobe, build, height, armor, and appearance is a fair approximation. At a height of about 6'3", he was much taller than the average Roman male whose height was between 5'5-5'8".

Antony's chief competitor, as it were, in this race to power after the death of Julius Caesar was Caesar's nephew and adopted son, Octavian. A resourceful, intelligent, sickly, and instinctive leader, the young boy audaciously approached Antony in 44BC to press his claims to Caesar's contested will. The argument over Caesar's will ended controversially. Copies of wills of Senators and aristocrats were housed and sealed in the Temple of Vesta and were intended to remain unopened except by a designated priest after death. After his death, Caesar's will could not be located and mysteriously reappeared two weeks later having been copied, or recopied, naming Octavian as his primary heir. Antony believed, as did many others, that the will had been falsified. That was not important to many politicians as they despised Antony and preferred Octavian. What was important was that a new player was on the field, as it were, and was gaining support. In the will, Octavian inherited 25% of Caesar's wealth. The remainder was allocated to the people of Rome as a one-time distribution.

Antony knew that Octavian had no intention of distributing 75% of Caesar's wealth to the people. Thus, Antony, and many of his commanders who had been risking their necks for Caesar's political career and fighting throughout Gaul, Spain, North Africa, and Italy, were not willing to risk their fates in the hands of a young adult who had never fought a battle. He was viewed by many as a dangerous and scheming youth. Thus, Antony took the initiative and direct control of Caesar's assets and appropriated part of the funds from the will to Caesar's military veterans who were overdue on payments. He distributed part to the leading Caesarian commanders to earn their loyalty and support. He used a portion to secure loyalties and commitments from politicians. He kept the rest for himself and denied Octavian anything since the will, as he contended, was falsified anyways. That decision did not stop the forces of history or Octavian from recovering. Octavian had no problem securing loans from wealthy Romans, which he had no intention of repaying, and quickly built an army with Senatorial support.[301]

Octavian was a highly intelligent soul filled with a sense of personal destiny. His sense of destiny, and superiority, was prevalent toward older men whom he viewed as laggards from the old world. I believe that Octavian's training in the Mysteries imbued him with a nascent and genuine supersensible faculty, if dim, that revealed his pre-destined mission to become emperor of Rome. I also believe that he was one of the only leaders in Rome at that time who could have defeated Antony as a part of a predestined karmic plan.

Octavian viewed himself not just as *A* "new man", or "neo homo". He was *THE* new man. His condescending nature caused Antony endless hours of irritation because Antony also viewed himself as a "new man" of Rome, along with Caesar, who had parted with the old fellows who represented the corrupted ways of the past. Here, Octavian advocated and implied, that Antony was the same as the old fellows whom Antony had suffered and struggled against. He had lost family members to the "old breed" and thus resented them as much as Octavian. In reality, Julius Caesar, Antony, and Octavian were throwbacks to an old tradition of priest-kings that had once prevailed in the East and continued through the Greek culture until the construct of Athenian democracy was born. The invention of the Elected Assembly, or Senate, by the Athenians, brought two streams of activity into the Roman mind and conflict with one another; the vote and absolute authority. The Roman She Wolf, as the spirit of the Roman peoples, did not, by her very nature, inspire such a thing as a vote or equality.

[301] It is true that Octavian visited Caesar in Gaul towards the end of his campaigns but he was only 14 years old at the time. Therefore, Octavian did not lead a command nor was he involved in any way militarily.

Having convinced the legions and the Senate that he was Julius Caesar's legitimate heir and was fighting for the Republic at the same time, Octavian led a small unit into battle alongside two experienced Republican generals at the Battle of Mutina.[302] Both republican generals died during the battle but Octavian survived. Antony retreated to Gaul to join the legions that he had once led into battle. Plutarch remarked that Antony survived tremendous hardships and arrived as a virtual vagabond. The commander of the Roman legions in Gaul, Marcus Aemilius Lepidus, ordered his commanders to refuse Antony entry into the camp, yet Antony persuaded the officers and the majority of the soldiers to join him. Lepidus, and his older brother who fought with the republicans during the Roman Civil War, and whom history has largely passed over, came to play strong roles in Antony's destiny.

Legionnaires were not obligated to follow their commanders. They could defect. Due to a longing to reinvigorate the Caesarian spirit that was associated with Caesar in the Gallic victories and to avenge Julius Caesar, a massive group of some 100,000 people including soldiers, officers, camp personnel, and cavalry came under Antony's command within a matter of days. Rather than be executed by his own men, Lepidus agreed to be Antony's deputy commander. The two went south to confront Octavian who commanded a smaller number of Roman legions.[303] At that moment, Rome was effectively split between the would-be imperators and the Republican armies in the East led by Brutus and Cassius who were sacking towns and looting temples such as Rhodes, and taking loans from the Parthians. One can only dimly imagine today how the whole of the Roman Empire was on the verge of chaos at that moment as the fate of countless people hung in the balance compelled to sleepless nights of worry and hopelessness trying to find a path to safety. After the treaty was concluded and Antony, Lepidus, and Octavian agreed to align, they waged war against the Republican armies.

Antony held the young Octavian in very low regard because of his age and the shared karmic history between the two men. This distrust did not exist because of Octavian's lack of intelligence, appearance, or disposition but rather because of an inherent competitive rivalry between two people struggling for authority and a general dislike for each other. Antonius viewed Octavian as a weak and manipulative child and an unproven military leader who spent too much time in legal rhetoric, deception, and word gymnastics. This was a bit unfair in modern terms, perhaps, but the perspective was well-founded in Roman aristocratic terms. Many, whose fates relied on the outcome, shared the same view.[304]

Octavian considered himself to be truly Roman, which was an aristocratic disposition, and subsequently viewed Antony as a vainly and shallow individual who was incapable of using his brain

[302] The Republic's leading general, Pansa, attacked Mutina in an effort to relieve Decimus Brutus, one of Caesar's assassins, whom had taken refuge in the small fortified town of and was under siege by Antony. General Pansa, who was nominated by the senate and was an experienced commander, was defeated and killed. However, it had been a crippling victory. A second fighting general Hirtius, supported by Octavian, approached to relieve Pansa and were able to rout Antony's forces.

[303] Plutarch tells us that Antony refused to harm Lepidus even though his rebelling legions offered it and instead made him second in command. He referred to Lepidus as "Father" upon meeting him the camp after the revolt concluded. This is a sign of courtesy obviously, but it may also have a karmic implication as well as we shall see in a future fulfillment.

[304] Octavian travelled with Caesar in Spain and sometimes in Italy, but never fought or led legions into battle. He rode along in the caravan.

in the manner of a true Roman aristocrat. Octavian viewed himself as a true Roman aristocrat and initiate. In Octavian's view, Antonius was reckless, debased, and animalistic. Antony came across as a condescending father who acquiesced to his son's trickery, which oftentimes was true. There was a peculiar weakness in Antony that compelled him to accept and trust Octavian's tactics at the negotiating table. Their relationship was flawed from the outset due to bitter karmic attitudes. However, both souls were men of destiny and shared a vision of purging Rome of her senatorial corruption and, in turn, replacing it with their own. As where Antony was willing to share authority through two venues, the East and West, Octavian was not.

After the second triumvirate was formed in 43BC between Antony, Octavian, and Lepidus, Antony was content with presiding over the territories of the East where his karmic ties were stronger and the wealth and food supplies were. Due to his karma, Antony was torn between the East and the West but his heart was still with the memory of the East. Residing in the East allowed Antony to manage the supply of grain, food, and materials to Rome and thus control the supply lines. The provinces in the East required an active military presence and for years an ambitious, and difficult, plan of invading Parthia had been the dream of Roman leaders. Crassus failed miserably. Caesar had planned to announce an invasion of Parthia on the day of his assassination. While Antonius had been present at several planning discussions regarding the invasion of Parthia with Caesar and others, neither he nor Caesar shared genuine enthusiasm for it. It was a complex and expensive endeavor that would require the best that Rome had.[305] Due to the instability of Rome, it required leaving the capital behind.

Many of the men who served together in Gaul under Caesar knew each other well. There was a certain respect amongst these men that carried over between Antony and Brutus. After Caesar's funeral oration of 44BC, the decision by Brutus to allow Antony to live was not a sound strategic move. However, Brutus was a man of conscience, and their distant friendship, as it were, endured from the Gallic campaigns. From a perspective of friendship, it was the right choice at that moment but certainly not from a political one. Antonius exercised the same courtesy. From a modern perspective, a reviewer must remember that karmic relationships and fate always manifest in deeds, circumstances, and activities of closely connected people who are connected. It is because of these hidden threads in our relationships that confusion occurs amongst historians when they try to understand why an event or course of action occurred the way that it did and things do make sense on the surface. Historians oftentimes retreat to a hypothesis of self-interest, egotism, lowly behaviors, or conspiracy when these disparities arise. This lower and fundamental aspect of the human being is always present, but so are ideals. There was a mutual aristocratic respect amongst many of these men driven by karmic relationships.

So, in 43BC, what can be viewed karmically as the "Last War of the Diadochi", or the second act of the Trojan War, began between Antony and Octavian both representing a different stream of the ancient initiate priest-kings from prior lifetimes. Despite one year of back and forth and political positioning by a variety of players after the death of Caesar in March 44BC, the final stage of the civil

[305] The rough terrain of the East and the reliance on calvary for the Parthians, including the use of a bow which was specially designed for the dry elements, put the Romans at a disadvantage. In order to win, the Romans had to employ new tactics including archers and a mobile cavalry. The heavy reliance on traditional legionary tactics, in the heavily armored cohorts, put the legions at a disadvantage as the defeat of Crassus at the Battle of Carrhae had proven. Later, Ventidius, serving under Antony, was able to achieve victory over the Parthians using new tactics.

war began and continued for roughly 13 years (43BC to 31/30BC). Four men were leading armies that would define Rome's, and the Western world's, destiny; Octavian, Antony, Brutus, and Cassius. Behind them were countless politicians, wives, family members, friends, relatives, and common folks alike who were taking sides or trying to avoid being drawn into the whirlpool of chaos and conflict.

Above: A marble bust of Marcus Junius Brutus that is located at the Palazzo Massimo alle Terme in the National Museum of Rome.

This shared respect between two people, as I have discerned, is due to the karmic relationship that Brutus and Antony shared. This accounts for their mysterious behavior after the Ides of March in 44BC when Brutus had Antony at a distinct disadvantage and could have murdered him. Instead, Brutus felt a duty to honor his intuition. After Antony and Octavian's victory at the Battle of Philippi in 42BC, Antonius laid his purple cloak upon Brutus's body and ordered that it be burned on a funeral pyre as a token of respect to the memory of a brave man, and acquaintance, whom he had fought alongside during the Gallic campaigns. To the surprise of his soldiers and officers, Antony openly mourned at Brutus's funeral pyre. This is an Alexandrian custom and one that Alexander the Great exhibited towards Darius after his defeat and later capture after he had been murdered by one of his senior advisors. The purple cloak/cape, which was dyed in a color known as "Tyrian Purple", was an expensive item available only to the ultra-rich. It could only be made in Crete by manually retrieving a special sea snail called a Murex from the ocean floor. In ancient times, extracting this dye involved thousands of snails and substantial labor.

Antony's behavior was quite a show of respect in the ancient world. The expensive cloak was stolen before the funeral pyre burned and Antonius was so angry that he subsequently had the man berated and executed. The cloak was retrieved and returned to Brutus. Antony's soldiers were perplexed by his attitude and Antony's lamentation over a determined and resolute enemy. It was, perhaps, a sign of weakness for some who perceived Antony as sentimental. [306]

Octavian, Marcus Aemilius Lepidus (89-12BC), his older brother Lucius Aemilius Paullus, and several others would come to play important roles in at least one future lifetime connected to Antony. The Lepidus family was descended from a long line of proud Roman patricians. They had constructed

[306] A karmic correlation exists in at least two streams here. First between Antony and Philip II of Macedon and Alexander the Great. "Philippoi", or later Philippi, was a town that Philip II refounded in his own name in approximately 360BC. Later, the Battle of Philippi in 42BC marked a turning point in the Roman Civil War for Antony and Octavian. As the reincarnation of Ptolemy I, Antony, was connected to Philip and Alexander, it is clear that there is a karmic correlation here to Philip II as the first town that he founded as his namesake and self-honor and ushered in the Macedonian period of conquest throughout Greece and later Persia. Since many of the men who followed Alexander and Philip reincarnated during the Roman Civil War and continued their competitive rivalries, I suspect that the reincarnation of Philip II may have also been at this battle, or somehow connected to it, but his role is unknown to the author. The second correlation fulfills itself at the Battle of Tarawa during World War 2 when the reincarnated Antony dies as a United States Marine on November 22, 1943. This fulfillment occurs almost 2,000 years to the day of the victory at Philippi which ended on or about October 23, 42BC. At least one of the men who fought and died near Antony as a senior captain at Philippi fought on Tarawa as well and died on the same day.

temples and played important roles in the Senate and political developments of Rome before the Roman Civil War. As a republican supporter, the older brother Lucius Paullus opposed the second triumvirate of Octavian, Mark Antony, and his brother Marcus. Lucius Paullus joined forces with Brutus before the Battle of Philippi. He later supported Cicero in condemning the members of the Second Triumvirate formed in 43BC. As a result, the triumvirs included him in their proscriptions of 42BC. The flames from the outcome of the Battle of Philippi in 42BC spewed over into Rome proper and resulted in chaos in the capital, and the provinces, as people ran for their lives who had been consigned to death and the properties, and wealth, confiscated.

For reasons of pure vengeance, all of Rome was turned upside down for one year in 42BC when the proscriptions were announced after the 2nd Triumvirate was formed. There were some 1,400 proscriptions announced including most of Rome's wealthiest citizens and Senators with rewards posted for their heads. This list was narrowed down to some 400 names after appeals, negotiations, and payments. Old grudges were settled that extended back decades as the memories of prior injustices, and betrayals were publicly announced in the names of those condemned. Some did nothing at all and were betrayed by family members. This tragedy marked the low point of the Roman Civil War. I believe that this approach was Octavian's idea, but I have nothing to prove otherwise as a researcher looking back in time. Cicero's name, as Antony's arch nemesis and the man whom he held accountable for murdering members of his family from politician intrigues that he had innovated as Consul, was at the top of the list. This was purely a karmic relationship and outcome. Even Antony's Uncle, Lucius, was proscribed and later saved by his mother, Julia. My intuition suggests, however, that the intent was to scare Lucius. The soldiers, however, carrying out the order did not recognize the difference and he was nearly murdered.

> "His uncle, Lucius Caesar, being closely pursued, took refuge with his sister, who, when the murderers had broken into her house and were pressing into her chamber, met them at the door, and spreading out hands, cried out several times. "You shall not kill Lucius Caesar till you first dispatch me who gave your general his birth!" and in this manner she succeeded in getting her brother out of the way, and saving his life."[307]

According to Cassius Dio, Marcus Aemilius Paullus allowed his brother to escape. However, my intuition suggests that Antony granted Lucius Paullus a full pardon after an appeal from a trusted friend and surrendering his assets. Marcus betrayed his brother who was a Republican supporter and conservative politician. He was one of those who had not fallen into the trap of Republican corruption. Antony accepted a bribe and exiled Lucius Paullus to an estate in Miletus or Crete to live the rest of his days under the condition that he would not raise arms against Antony or Octavian. The older brother honored this request and a grudge and relationship were formed that would come to follow both men over the course of many lifetimes as fellow soul travelers. Very little is known of either Lepidus today but neither should be viewed as weak or ineffectual leaders as is sometimes portrayed in dramatic reenactments. Both of the Lepidus brothers played influential roles in the Roman Civil Wars and the karmic destiny of Antony in future lifetimes.[308]

[307] Plutarch, Antony, 20

[308] Marcus Aemilius Lepidus and his older brother, Lucius Aemilius Lepidus Paullus, whose life was later spared during the proscriptions, came to play a strong role in Antony's karmic destiny. Ironically it was Octavian who pressed hard for the proscriptions, and not Antony, who spent a good deal of time handing out free passes and arranging for friends, old enemies, and opponents to leave Rome sparing their lives. This is the source of an important karmic relationship between Antony and the senior brother of the Lepidus family, who was a

Thus, the four fighting commanders of the legions in Rome at that moment of history in 42BC; Antony, Octavian, Brutus, and Cassius led, at least as reflections of the changes occurring that moment in time in spiritual terms, a transformational change that would affect the entire Western world. Despite their educations and battlefield experiences, I seriously doubt that any of them possessed sufficient imagination to grasp or realize the true far-reaching impacts that are not discernable in human, social, spiritual, or karmic terms of what happened or what was destined to follow in the coming centuries. They were men of destiny, it is true, but they were not capable of piercing the veil of karmic destiny as a living idea. Their personalities, and egotism, drove their decisions colored by familial histories, ambition, and tints of idealism. Over the next 13 years, battles between Octavian and Antony followed. Isolated commanders, such as Sextus Pompey, eventually were defeated. Families were divided, fortunes were gained and lost overnight, cities and provinces were traded back and forth, and allegiances and grudges were formed and continued as significant karmic seeds that followed all of these men into future lifetimes.

Wives & Lovers Who Become Mothers…and Aunts

Karmic relationships always carry forward into the future and manifest in future lifetimes. Marriages, and romantic relationships, create deep and powerful soul connections. Thus, these types of relationships are a serious element of the human experience and possess far-reaching karmic effects, relationships, and outcomes. Many people, including most of the aristocratic Romans of the 1st century BC, unfortunately, did not appreciate the gravity of this concept and treated it more like a necessary element of political and social life. Wives were often treated as property to be traded back and forth haphazardly amongst the ultra-rich for political purposes. There was always a personal element, of course, but many aristocrats, including Antony, viewed marriage in political and financial terms as they focused on their careers. Men and women in aristocratic ancient Rome did not typically marry for love. They married for wealth, status, and power.

Antony was married a total of five times. He had, however, several lovers throughout his life and was not well respected for it by his patrician peers. I suspect that three of Antony's marriages were short-lived, political, and consensual. I think he married for love in his first marriage as well as his last. For all of Antony's irresponsible behavior, which was oftentimes embellished by his opponents, he spent little time at home in a domestic capacity so his wives typically led independent and sometimes conflicted lives. Antony's first marriage is unknown. His second wife's identity is not known, but he appears to have divorced her in favor of a political marriage at the insistence of Julius Caesar. His third wife's name was Fulvia and she was an ambitious, aggressive, political, and wealthy divorcee.

dedicated and well-respected Republican. Later, this important karmic relationship resurfaces over the course of many incarnations and the two souls became friends, fathers, sons, and fellow travelers over the course of many incarnations.

This marriage was a recommendation by Caesar in hopes that she would mature Antony's disposition for politics in the Roman arena. She was the widow of one of Antony's friends during his youth. She was one of the first women in Roman politics to have a coin minted with her portrait (this was done by Antony during their marriage as he appeared to have been quite taken with her). Fulvia died in 40BC after seeking refuge from Octavian during a brief attempt to inspire Octavian's legions to rebel while Antony was headquartered in Greece.[309] Fulvia is, perhaps, best remembered for her degenerate nature in debasing the corpse of Cicero by sticking nails in his tongue after he had been murdered during the proscriptions of 42BC. His hands were severed by his assassins and nailed to the doors of the Senate house in retaliation for the "Philippics" where he assaulted Antony's credibility in tirades that were copied, posted, and delivered orally in the Roman Forum by Cicero himself.

Antonius's fourth wife was Octavian's older sister, Octavia (69-11BC). She bore a striking resemblance to her brother. She was used as a political pawn at least once before her marriage to Antony and played the role of the dutiful sister well. The two were married during tense political negotiations between Octavian and Antony at Brundisium in 41-40BC. Antony respected her and treated her courteously; as he did with all of his spouses. As far as Antony was concerned, she was a fine wife…predictable and boring…and most importantly an informant for Octavian. While she tried to remain neutral, in the end, she was compelled to remain loyal to Octavian when a turning point was reached sometime around 35-36BC. As tensions escalated between the two men with the Cleopatra issue which had been gestating for some time, Antony gave Octavia and ultimatum; swear an oath of fealty to me or return home to Octavian. She tried to negotiate on Antony's behalf, but in the end, Antony abandoned her in favor of his fifth and final wife; Cleopatra VII of Egypt; a descendent of Ptolemy I.

The role of being a political pawn to be used as a tool in the Octavian-Antony conflict was beneath a woman of Octavia's standing and character. Thus, Antony never formally divorced Octavia and abandoned his headquarters in Athens and moved south to Alexandria; the capital of Egypt to wed Cleopatra with whom he already had two children out of wedlock. This marriage was never legally recognized as Roman law forbade Roman citizens, and especially leading politicians, to marry

[309] This effort took place through Antony's brother, Lucius, and Antony's third wife Fulvia. Fulvia was a force to be reckoned with in Rome in the sphere of domestic politics, but she was no soldier. While in Greece, Antony communicated regularly with Fulvia and his brother Lucius to be active but not instigate a full-blown escalation towards war in Italy. It appears that Fulvia was conspiring with Antony's brother and Marc Antony felt alienated or had grown suspicious of the two. After the failed uprising, she Lucious was temporarily forgiven and Fulvia led to Athens only to learn that had lost Antony's support. He confined her to the island of Sicyon, Greece where she died. I suspect that she most likely committed suicide.

foreigners. The two were married according to Egyptian custom and made their home in Alexandria and Athens.

Antony first met Cleopatra when she was in Rome as Caesar's mistress in 45-46BC. Antony regarded her as a bit of a child at that time and, like others, was a bit perplexed by Caesar's fascination with her as a love interest given the risks that it represented. The two finally connected at Tarsus in 41BC and Cleopatra won him over through the oldest of tricks; seduction and the illusion of romantic love. She used aphrodisiacs and whatever worked to entice Antony, but her wit and the illusion of her energy, and appearance, were enough to win him over. Although it is not known to modern historians, Cleopatra was present at the negotiation of the Treaty of Brundisium between Octavian and Antonius in 40BC. The two spent several weeks together afterward in the coastal town afterward. Cleopatra was not a part of the negotiations but her presence was felt. She stayed in an apartment not far from the home where the negotiations took place. Antonius's relationship with Cleopatra was common knowledge amongst the aristocrats including Octavian long before he married her in Egypt. They were aware of her presence at Brundisium.

Above: A portrait done by surrealist artist Raymond A. Whyte (1923-2002) in the mid-20th century not related to Cleopatra. My intuition has revealed that this image is a close approximation of Cleopatra in about 40BC.

Cleopatra, as has been suggested by many historians correctly, was a motivated, ambitious, and assertive leader. But she was not a cynic. She was a calculating woman, it is true, but she was a beautiful and gentle person. Her key, as is widely portrayed in movies and dramatic reenactments, to swaying Antony was sexuality. The negative stigma of Cleopatra's eastern and feminine influence, however, that hung over Caesar like a shadow and contributed to his assassination followed Antonius and contributed to his downfall.[310]

It would be erroneous to assume that Cleopatra was an aggressive, domineering, or outspoken individual. She was a politician of course, but not short-tempered. She was the last descendent of Ptolemy I and thus had a connection to the spirit and memory of Alexander the Great. She is remembered by historians as being witty and intelligent with a command of multiple languages. She is sometimes portrayed as a short-tempered woman given to outbursts of anger. That trait was not in her character. She was a Caucasian Greek and not an ethnic Egyptian or Eastern descent as is sometimes portrayed in dramatic portrayals.

[310] Julius Caesar had a statue of Cleopatra constructed in the temple of "Venus Genetrix". It was perceived as an insult to traditional values by aristocratic Romans. Cleopatra was in Rome during the time of Caesar's assassination with her child by Caesar, Caesarion, in 44BC. Her presence inflamed the situation amongst Brutus, Cassius, and the Roman senatorial body which was motivated by a rumor that Caesar intended to crown her as Queen of Rome and in doing so denigrate and violate the integrity of Roman social law. Furthermore, some historical accounts state that Cleopatra set a fashion trend in Rome and patrician women began imitating her, thus she had gained a certain popularity and approval in social terms. With the help of Caesar's friends, including Antony, she departed Rome quickly and sailed for Egypt after Caesar's death.

When Antony decided to pursue the Cleopatra marriage and did not divorce Octavia in proper Roman legal terms in 36-35BC, it was the public precedent that Octavian needed to brand Antony as an anti-Roman wife-abandoner. This did not stick, however, so he turned to the witchcraft card and branded her as an Eastern whore with magical abilities over low-minded men. However, my intuition suggests that Cleopatra was not a promiscuous woman. The surprising divorce from the respected Octavia, whom Octavian presented as the ideal of Roman womanhood, was a justification for war. Although he did not care, Antony broke two important social laws and violated the integrity of Roman custom in the process; bigamy (having not formally divorced Octavia according to Roman law before marrying Cleopatra) and marrying a foreigner which was illegal for Roman citizens. At that point, however, Antonius was ready for a final confrontation with Octavian and designed a defensive strategy in Greece and Egypt.

Antony's loyal commanders did not follow him to defend his love for Cleopatra or Egypt. The men followed him because of his successes in Gaul, Julius Caesar, glory, and wealth. The soldiery across the army considered Antony's marriage to Cleopatra as an absurd idea that offended the very heart of Roman dogma of which Antony was viewed as the poster child. Initially, the notion of Antony's marriage to Cleopatra did not offend most of the soldiery. With Antony's dreadful defeat in Parthia, however, they had to blame someone. That person was Cleopatra who, with Octavian's help, convinced the Roman world that she had corrupted Julius Caesar and Antony by way of the "mystery of Egypt" and sensuality.

The two took their formal wedding vows in Alexandria, Egypt after Antony abandoned Athens in 35BC and left Octavia to her own devices sending her home to Octavian in shame (at least in Roman aristocratic terms). Athens, however, remained a military outpost for some of Antony's legions. Cleopatra was a shrewd business and political leader but, like Antony, was torn by an inner conflict between her genuine affection for Antonius and a practical political and economic mindset. Cleopatra was determined to preserve her ancestral heritage as a Priestess-Queen in the spirit of her Greek ancestors and the spiritual Mysteries of Egypt.

Like Octavian, Antony was, perhaps subconsciously, seeking to reinvigorate the tradition of the Ptolemaic and Trojan kingship that had ties to the ancient initiate priest-kings. For Antony, due to his karmic heritage, this link was to the Trojans and Ptolemies. There were busts of Alexander the Great and Ptolemy, Osiris, Horus, Isis, Serapis, the Greek pantheon of Gods, and the Egyptian Gods throughout Cleopatra's residences in Alexandria. They were decorated with Eastern and Roman spiritual motifs. Being a Queen of Egypt, Cleopatra had gained access to the secrets of the Egyptian Mysteries albeit in a questionable way as was the case with the Romans. The Library of Alexandria was vast at that time and Cleopatra was educated by her tutors and thus possessed an advanced education. So, through Macedon and Greece, Ptolemaic Egypt came into being and blended itself with Egyptian, Greek, Eastern, and Hebrew cultures. Under Cleopatra, Alexandria continued its mission as a cosmopolitan center of learning and culture. Antony was split between East and West, Rome and Egypt, and had equal sympathy for the two cultures.

The two people developed and shared a grand, and achievable, vision for the future. However, the forces of history, and destiny, were not working with them. As a part of a dream to restore Alexandria to its greatness through ambiance and panache, the two set about creating epitaphs, monuments, effigies, and temples throughout Alexandria and Egypt which today have vanished having been destroyed. These monuments were destroyed by Octavian after the defeat in 30BC or

were swept under the sea during several earthquakes since ancient times significantly pushing the coastline further inland. Towards the end of Antony's reign, Cleopatra's financial support was vital to the survival of the Eastern Roman army serving under Antony's authority. This support intensified after the failure of the Parthian campaign, or "Atropatene campaign" that raged from 40-33BC and ended with Antony's retreat from the East, but it was not enough. Regardless of her support, the Roman army and political philosophy of the patrician class would never allow a foreign Egyptian queen to be involved in Roman political matters. Women were generally regarded through the lens of chauvinism in Roman culture. Time and again, Antony's generals tried to dissuade him from Cleopatra's involvement only to see their sound advice fall on deaf ears.

In the end, Cleopatra chose to travel across the plane of death at the age of 40-41, committing suicide by snake bite. Thus, we have two people who had lived historic destinies as leaders of their nations, side by side, committing suicide in a lover's pact. The forces of Octavian swept through Egypt looting treasures and destroying Antony's effigies. From this outcome, it is clear that the Egyptian Mysteries and the Ptolemaic Dynasty, which founded Alexandria and was born by way of Alexander the Great, were destined to fade into history. As where in a prior lifetime Marc Antony incarnated as Ptolemy I who was the founder of the Ptolemaic dynasty in Egypt in 322BC, the same soul was a direct cause of the fall of the Ptolemaic dynasty in 30BC. He was there at its end. The direct descendants of Antony and Cleopatra's bloodlines died out by the first century AD.

The axiom "lovers who become mothers" (this also applies to sons and fathers) is an immutable truth that follows from one lifetime to the next. Many of the people who married or had romantic relations at that time remained connected to each other in future incarnations.[311] For example, the future Aethelflaed, Lady of the Mercians (died 918AD), who during the Roman Civil War, incarnated as Pompeia Magna; the only daughter of Pompey the Great. She and Antony were lovers for a time, although they could not be married, and the two developed a serious karmic attachment that had continued forward from centuries of prior history. They had lived many lifetimes before this one back into the Atlantean period. She later incarnated, as shall be discussed in the Aethelstan (died 939AD) chapter, as his aunt and adoptive mother who raised him as her only son.

Antony's mother, Julia, as the reincarnated Helen of Troy was destined to reincarnate in future lifetimes in a variety of roles including a romantic love interest, but, as shall be observed in further chapter and lifetimes, she appeared in ways that kept her at a discrete distance yet within Antony's sphere of activity.

Additional Thoughts on Octavian

Having passed through the Mysteries in a prior lifetime as well as his youth, Octavian possessed a certain genius that was unique to him and others lacked. He preferred to work from the political angle, use his wits, and employ the art of deception. He set a new standard for Roman bureaucrats that would follow his descendants who were not concerned with heroism or bravery. Thus, he delegated to others when it came to the battlefield. Fighting was a task of the lower classes. Since Octavian perceived himself as a divine king, he portrayed this disposition throughout his life. His quest was to survive and not die gloriously but win and live a long life.

[311] Dr. Steiner revealed that our future parents and relationships in future lifetimes are solidified, in karmic terms, during our early 30s. However, Dr. Steiner also observed that the karma of our future lifetimes is seeded and threaded together as many as 500 years in advance.

Octavian recognized that Caesar's name was the key to his ascendency to power. It did not matter if he earned it. This precedent also set the standard for kings and queens that were to follow across European culture for centuries to follow; he or she who inherits the throne must be descended by blood from the divine king who reigned before. Others would rebel and take the throne of Rome but they too followed the path of ancestral rights. Before the entry of Octavian on the political scene, long-term political success was achieved through deeds on the battlefield or politicking. Julius Caesar took this reality to heart and sought personal glory…and so did his commanders. For example, the Senator and fabulously wealthy Marcus Licinius Crassus, who was not predisposed or trained for military endeavors, attempted to prove his valor against the Parthians. His terrible fate was death by drinking molten gold, due to his love of money, after the disastrous defeat at the Battle of Carrhae in 53BC. In egoistic terms, he was competing with Caesar and Pompey, both of whom were successful military commanders, and failed miserably. The point being is that a wealthy and powerful man in Rome felt the NEED to pursue heroism to vindicate the persona he wished to project publicly as a military commander with genuine deeds and accomplishments.

The Legions were always commanded by men of both political and military talents. They were often provincial governors, elected consuls, or senators. Octavian was the first to achieve a high rank in office without the experience needed to command an army or prove his deeds on the field as a soldier. He was the first man to not have worked his way up, as it were, in the trenches. He was between 18 and 20 years old when he inherited Caesar's title, estate, and name which was his most valued asset. Before Octavian, genuine deeds were required to substantiate one's name to be viewed as a proper leader and hero in the spirit of the Greeks, Trojans, and the Alexandrians all of whom the Romans recognized as historical, spiritual, and genealogical ancestors.

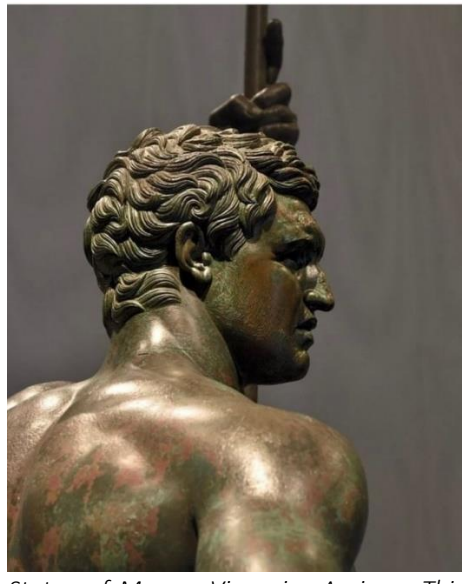
Octavian avoided the battlefield except as a titular leader. He was a master of shaping the public perception of his persona. The Roman public, or the *mob* in patrician terms, was largely uneducated and thus easily influenced. A Roman in Octavian's view should not stoop to performing an act of manual labor or fighting; that was a task for the lower classes. In Octavian's mind, there were two types of Romans in the aristocracy. The first were those who were truly aristocratic and demonstrated a certain elegance, superiority, and *perceived* portrait of self-control. This disposition was often accompanied by a certain effeminate demeanor that compelled others to come and yield to one's divine greatness and submit to the will of the superior being of a Roman aristocrat of which Octavian eventually became the highest expression. By Octavian's view, these men were patricians but not initiates, as he was. This elite did not bother with the manual aspects of life.

The other group was slavishly devoted to their lower impulses, sometimes athletic other times overweight and lethargic, predictable, and generally less desirable. From the view of a Roman aristocrat like Octavian, they were the result of, and could not control, their lower impulses. They were the slaves, the army, and the mob. Octavian was appalled when he heard stories of Antony joking, drinking, and sleeping in the field with his soldiers as a commoner. Antony was a soldier's soldier, as it were, and his legions and commanders loved him for it. Julius Caesar observed a similar disposition in that regard and used his wealth and popularity to great effect. Telling war stories and jokes by the campfire, in the manner of Teddy Roosevelt, was one of the great joys of being a soldier and the best way to earn the trust of those fighting for him…

For Octavian, Antony was counted amongst the lowly group and had no right to be a part of the upper echelon of the Roman aristocracy. He viewed Antony as a brutish man, overweight, and reckless compared to Octavian who was thin, controlled, elegant and inclined toward intellectual

superiority. Antony was viewed, and portrayed, as being slavishly devoted to his base and lower impulses. According to Octavian, Antony gained access to the aristocracy through the backdoor of his military accomplishments and, through his inability to control his egotism, robbed Octavian of his inheritance which was both legal and moral. Conversely, for Antony, Octavian was weakly, cowardly, and less male, as it were. Antonius often referred to Octavian in private company as "the boy" or simply "boy". While this kind of personal insult was sometimes received with laughter amongst his fellows, it offended Octavian and he never forgot it. The two men never reconciled their differences, and karmic histories, although moments of temporary peace occurred between 43-30BC.

Caesar Augustus (Octavian). This Roman statue is probably from the late Augustan period. Today this statue resides in the Vatican, Rome. Octavian was leaner than this portrayal. He stood perhaps 5'8".



Statue of Marcus Vipsanius Agrippa. This original artwork dates from 25BC and is exhibited in the Louvre Museum (Paris). Athletic, focused, and intuitive, Agrippa can be viewed as the military genius behind Octavian's victory over Antonius at Actium. He was, perhaps, the military alter-ego of Antony as Caesar's leading commander. A childhood friend of Octavian, he gets less credit than he deserves for the military successes of Octavian during the period of 44-30BC.

Octavian, like Antony, was a man who perceived himself as a man of destiny. He was not a natural military commander. Thus, fate led a personality into Octavian's life who would enable his military accomplishments and compliment him through a certain Marcus Vipsanius Agrippa who was a capable and intuitive military commander. He was not afraid to take the field, prepare, plan, fight, and lead men into battle. Like Antony and other successful commanders such as Ventidius, he was a natural on the battlefield and possessed a deep understanding of tactics and strategy. He was Octavian's right-hand and the real source of his military achievements later in his reign including the naval strategy against Antony at the Battle of Actium.

The Roman Civil Wars in Light of Anthroposophy

Nothing was stated, at least as translated into English at this moment in time, regarding Marc Antony. However, Dr. Steiner provided deep insights concerning Octavian and the Roman cultural impulse. In light of Anthroposophy, Dr. Steiner revealed that there was a deeper significance at work in the lives of the leaders who lived during the 1st century BC in Rome. Dr. Rudolf Steiner referred to Octavian as an initiate, although achieved through a dubious path, which confirms that he had achieved a degree of higher consciousness and attainment by way of the formal process of the ancient Mystery centers. According to Steiner, Octavian Caesar Augustus wanted to preserve the traditions of the Greeks and carry them forward.

> "…there were great rituals then, full of significance, designed to take the place of reflection — rituals which, according to old, atavistic customs, were to arouse the soul in a half hypnotic condition to a living experience of the Gods and of blissfulness through the Divine. It was this experience that some people in Rome wished to infuse with new life. We can get to know the specific character of this by observing the finer points of distinction between the Roman and the Greek outlooks — although Greek culture was then approaching its outward decline. This feeling, which the Emperor Augustus in particular, with his powerful initiation-impulse turned towards the past, wished to introduce into Rome — all this was unknown over in Greece. The Greeks had no wish to bring back the past…"[312]

> "…the outlook of the first Roman Emperors, the Julians, of whom the very first, Augustus, was the only one to be initiated, though in a rather questionable way."[313]

As revealed by Dr. Steiner, while Octavian attained a degree of initiation in the ancient Mysteries, necessary steps were surpassed and shortcuts were taken for the sake of the privileged classes of the aristocracy. This was very dangerous as souls unprepared for the process inevitably suffered from serious personal problems. Octavian achieved a degree of initiation possibly through the Mystery Center/academy at Eleusis as references are made in historical documents to that academy.[314] I believe, however, that Octavian, Julius Caesar, Antony, and others gained limited access to training in the Mysteries, for which most were unprepared, through the Temple of Jupiter and Vesta by the priests who guarded the Palladium, the vestal virgins, and the sacred scrolls in Rome who were familiar, if inadequate, with the extant methods and paths of spiritual initiation.

None of the Roman leaders at that time, and in the decades to follow, passed through a full, proper, and formal program of training in the Mysteries which led to the proper and mature expansion of supersensible principles and consciousness. Admission to the Mystery Centers in the ancient world was contingent upon having achieved a higher stage of purification of the soul by purging karmic debts, sins, and the dark matter of the soul. Neither man met this requirement. Terrible corruptions,

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[312] Steiner, Rudolf. Three Streams of Human Evolution, Lecture 2, GA 184, October 5, 1918, Dornach. This is an abridged quote.

[313] Ibid.

[314] Most applicants had an opportunity to prove their worthiness for admittance, but very few passed the entrance examinations and interviews. Of those that passed, very few stayed not possessing the patience, willpower, and determination required for initiation that required long cycles of training, absolute trust in one's initiate teacher, and elaborate testing over the course of many, many years.

narcissistic megalomania, madness, dissociative disorders, and narcissism could, and did, appear in Roman leaders whose vices and corruption became amplified after passing through a partial process that was not overseen by mature initiates. Madness and insanity can manifest in a soul that has not mastered its lower impulses as it pierces and passes through the expansion of consciousness into the astral world.

After Antony's death in 30BC, Octavian proclaimed himself as a divine emperor. He took on the name "Caesar Augustus" or "Divine King" indicating his official title as an initiate priest-king. "Divine King" was not just a titular name as it was used during the Middle Age or Medieval period. Both men; Octavian and Antony, had passed through stages of initiation in prior lifetimes extending back to ancient Troy. Thus, the two men who came to struggle against one another in the Roman Civil Wars were, for better or worse, connected to the ancient Mysteries that migrated from Atlantis to Northern Europe, Britain, Ireland, India, Greece, and Rome. Octavian's descendants followed his royal decree that each emperor should pass through training in the Mystery Centers which were still open but in decadent and corrupted forms. Through the wisdom of hindsight, it was a disastrous decision.

> "Augustus, who was an initiate to a certain degree in these Mysteries, was well aware of this. Therefore, it was his endeavor to withdraw the divine world rulership from what men had hitherto, and to work in the direction of introducing the principle of heredity in the appointment to the office of Consul. He was anxious that the Consuls should no longer be chosen as they had been up to then, but that the office should be transmitted through the blood, so that what the Gods willed might be transmitted in this way. The continuance of the divine element in man was pressed down to a stage lying beneath the threshold of consciousness because men had reached a stage where they were no longer willing to accept the divine. You only arrive at a real understanding of this extraordinarily remarkable figure of Augustus, if you assume that he was fully conscious of these things, and that out of full consciousness, under the influence of the Athenian initiates in particular who came to him, he did all the things that are recorded of him. His limitation only lay in the fact that he could reach no understanding of the Mystery of Golgotha, that he only saw how human beings come down into matter, but could not conceive how the divine element should take anchor in the material of the blood. He had no understanding of the fact that something entirely new had now arisen in the Mystery of Golgotha. He was in a high sense an initiate of the old Mysteries, but he had no understanding for what was then emerging in the human race as a new element."[315]

Thus, regardless of the risk, kings who had gained access to the Mystery secrets, and achieved an expansion of consciousness, had led to catastrophic results in leaders, who became shameless tyrants, whose names are forever remained in the annals of shame in human history; leaders such as Cambyses II,[316] Tiberias, Caligula, and Nero. Later, certain ennobled emperors are remembered with a higher degree of civility but nonetheless were not true initiates such as Trajan, Hadrian, Constantine, and Julian II.

[315] Steiner, Rudolf. The Tree of Life and the Tree of the Knowledge of Good and Evil, Lecture 3, GA162. July 31, 1915, Dornach.

[316] Refer From Sphinx to Christ: An Occult History by Eduard Schure, which describes the premature and forced initiation in the Egyptian Mysteries of Cambyses II and how it led to his suicide from madness after being reflected upon, in a pure spiritual way, the thousands of victims of his tyrannical reign.

> "In due course the Roman emperors, by Imperial edict, demanded to be initiated into the Mysteries and this became the accepted practice. Augustus was the first to be initiated, but he did not abuse the privilege of Initiation. It was against this practice in particular that John the Baptist protested. He sought to segregate those who wished to be baptized so that they should not look for the future well-being of mankind only in that which emanated from the Roman Empire. The emperors who were fully initiated into the secrets of the Mysteries were Caligula, and later, Nero. The fact that Initiates such as Caligula and Nero could acquire knowledge of the Mysteries by force is one of the enigmas of history. Imagine the state of mind of those who realized that this was impending and yet sensed what it signified. Try to enter into the thoughts and feelings of men such as John the Baptist. It would have been natural for them to say: that which must come and will come is the Kingdom of Heaven; it is here that the sacred Mysteries must henceforth be sought, and not in the kingdom of men!"[317]

Tales of the debased behavior of Tiberias, Nero,[318] and Caligula are legendary. Their extreme depravity was characterized by narcissism, madness, perversion, and sadism that reached legendary levels of treachery and debauchery. However, historians and students of history in the modern world do not grasp why these behaviors emerged. They assume that it was due to simple egotism or madness caused, perhaps, by tainted water supplies or abuse as children; both causes of which are reasonable hypotheses. Caligula, for example, grasped the concept of karma but not the underlying necessity for moral behavior. This explains why Tiberias, Caligula, and Nero regarded matters of life and death with such ambivalence.

I believe that during the immature training in the Mysteries, that some of the Roman leaders who passed through some measure of training were using a mind-expanding concoction such as the Blue Lotus flower of Egypt or Peyote in the Americas. LSD, which was so popular in the 1950s and 1960s, produced confusing and disorienting astral experiences that caused some people to lose touch with reality and develop pathologies such as severe paranoia, depression, or anxiety. By the time of the 1st century BC, the use of a medicinal herb was used in the Egyptian mysteries, for example, that was given under the watchful eye of a master or teacher who could induce spiritual and astral experiences with the intent of testing a candidate for initiation. It was dangerous and candidates were advised of the risks.

Thus, if someone were to receive too much of this elixir and the bodily constitution was not prepared, or mentally they were too immature or not trained for what they would perceive as experiences, feelings, and thoughts, the experience could induce a state of coma, disruptive behaviors, insanity, or even death. The herbs were, in some cases, poisonous and could only be taken gradually thus opening up the astral vision of the candidate for initiation in the quest to achieve an all-encompassing visionary, auditory, and perhaps an out-of-body experience that took the candidate through an astral journey where they confronted the darkest nature of themselves,

[317] Steiner, Rudolf. Building Stones for an Understanding of the Mystery of Golgotha, Lecture 5, GA175. April 14, 1917.

[318] There is a reference to the reincarnation of Nero in the 19th century by Rudolf Steiner. In at least one lecture, he shared that Nero reincarnated as Crown Prince Rudolf of Austria who committed suicide in a bizarre scandal in 1889 which was reflecting of his disposition resulting from this chaotic lifetime which has led to many painful karmic fulfillments.

the guiding beings who oversee human destiny, and the dark beings who oppose them. Passing through the door of the astral world, for an unprepared soul who suffers from dark ideas, feelings, and impulses, can be a waking nightmare.

If someone entered an extended sleep state under the influence of this mind-expanding elixir and detached from their physical body without proper training (in the ancient Mystery centers this state of "sleep" lasted for 3 ½ days), and was unable to endure the exposure to the astral plane and subsequently reform properly as a person normally does upon waking without any effort, the candidate might return to their bodies unable to grasp the difference between the astral world, illusion, and the physical world. In terms of the experience of human beings today, instances of sleepwalking, nightmares, or talking in one's sleep are shadows of this all-encompassing experience. I believe that this explains the behavior of the Roman Emperors Tiberias, Caligula, and Nero whose lowly and demented activities, incomprehensible responses to simple questions which lack any notion of common sense, and thought processes that were perverse, bizarre, and destructive.

> "Caligula had been instructed how to live in accordance with the teachings of the ancient Mysteries, how to live in accordance with the spiritual principles embodied in those Mysteries. He knew therefore how to command his consciousness between sleeping and waking so that he could communicate with those spiritual Beings known to the ancient Mysteries as the Moon Gods. From the Mysteries, he had learned the art of holding converse with the Moon Spirits during sleep. It pertained to the hidden teaching of the ancient Mysteries to know what lay behind ordinary waking consciousness and to discover how this waking consciousness is modified so that a man learns the secrets of consciousness during sleep. Through the fact that he is aware that his individuality inhabits the spiritual world between sleeping and waking, he realizes that his individuality is not only incarnated here on Earth as a being of nature related to other beings of nature, but that it is related to the spiritual world, to the spiritual Hierarchies. When a man knows the secret of the Moon Gods his relationship to the Sun Gods naturally changes also. Owing to the blunting of his waking consciousness by Lucifer he does not perceive the Sun Gods in the surrounding world, but he can perceive them during sleep with his awakened or clairvoyant consciousness. A man such as Caligula knows from his own experience that from the time he goes to sleep until he awakens the human individuality inhabits the spiritual world, and he is also aware that this individuality in its waking consciousness is not only present in the trappings of external nature, that it participates not only in the physical sunlight, but that it dwells among the Spirits associated with the Sun."[319]

Because Caligula gained admittance to the Mysteries prematurely without the prerequisites being fulfilled, he became severely corrupted and lost the power to discern the difference between good and evil.

> "Caligula's judgment was clear evidence that the power to distinguish between good and evil no longer existed. When a judicial error had been made on one occasion — an innocent man had been condemned to death because he had been mistaken for the guilty party — Caligula said: "It is of no consequence because both are equally guilty!" And when Petronius lay under sentence of death Caligula said: "Those who condemned

[319] Ibid.

him might just as well be condemned themselves for they are equally guilty." The power to distinguish between good and evil therefore had already ceased to exist at the time of which I am now speaking. We can ascertain the moment in time when this power to distinguish was lost if we are really prepared to wait upon the events of history."

These types of comments made by Caligula were common and incomprehensible. These statements are the result of a misinterpretation of the inner workings of karma and the continuity of deeds which are corrected through life events and the interest of his direct involvement. Caligula never possessed the proper training, and ability, to distinguish between justice and injustice, or good and evil because he perceived that both sides of a dispute were equally responsible for their karma. He could not perceive the precise nature of the karma of people standing in front of him; only the general processes which he improperly rationalized in his mind.

In other words, men such as Tiberias, Caligula, and Nero did not possess or developed an attitude and perspective of a healthy candidate for initiation. Therefore, he could not determine when to act in light of injustice. From a forward-looking perspective of a person living in the modern world, doing the right thing is a moral principle, which is reinforced in a gradual and balanced way through advanced training in the ancient Mystery Centers. If a candidate's weaknesses were exposed, and he or she could not make it past the next hurdle, that person was denied further progression until the said issue, or problem was resolved. Caligula, for example, simply skirted around these safety processes and wreaked havoc on the lives of others as a result.

Additional Thoughts

After 43BC, Antony was the leading opponent that stood in Octavian's way to victory and his questionable inheritance under Julius Caesar which Antony never accepted as legitimate. Had Antony not been there, as guided by destiny, Octavian's transition would have been relatively smooth. Over time, Antonius had, for some mysterious reason, become rather complacent in his competitive disposition towards the younger Octavian. Because of their problematic and shared karmic history, Antony possessed a certain sympathy for Octavian which led to a strange disposition. This is self-evident when one observes Antonius repeatedly making concessions that benefitted Octavian. In addition, Antonius could have assassinated Octavian through treachery but never did (and vice versa). It appears that Antonius followed a different path because, in karmic terms, he felt compelled to work mutually with Octavian, or was afraid of him, and chose to honor agreements that worked against him having miscalculated his advantage. It is almost as if Antony, compelled by some subconscious notion, was trying to impress upon Octavian the idea that he could keep his word. Octavian felt no such obligation to reciprocate and did so only grudgingly. To him, that was a sign of weakness. Along the way, one of Caesar's assassins, Marcus Brutus, aptly warned others that Octavian was more dangerous than Antonius.

For Antonius, leaving Rome and headquartering in the East after the 2nd Triumvirate was formed was a dreadful mistake. It allowed Octavian too much room to operate amongst the powerbrokers in the capital although both men agreed that Italy was common ground which, of course, Octavian sought to disrupt at every step. He blocked attempts by Antony to enter Italy by force. Julius Caesar and Antony were men of adventure thus, they preferred to be outside of Rome. Octavian was quite comfortable sitting in Rome and managing his power base; the Roman Senate. His sense of karmic history, which resonated perhaps only at the subconscious level, and his restlessness compelled Antony to the living history and nature of Greece, Egypt, and the East. There was no glory in Rome; only intrigues. Antony viewed the East as the cradle of civilization that need to be revived. In Athens,

Antony could be near the ancient Greek Mysteries. In Egypt, he could be the achievements of his prior lifetime as Ptolemy I.

The rest of Antony's emotions, and dispositions, were connected to the pursuit of his ambitions and glory on the battlefield. It was self-glorification. Like Octavian, Antony viewed the concept of Caesar, or king, as though it were his inherited birthright and destiny. Antony possessed an undying love and appreciation for Greece and Egypt and by 34BC he sought to solidify those celebrated relics of the past as a new dimension of the Roman Empire in the East. Antonius sought to resurrect, as it were, a new Troy in Alexandria as a bridge between the East and the West as a gateway to the past. So, by returning to Alexandria, Antony could fulfill his goal of marrying and installing Cleopatra as the Roman-Graeco-Egyptian Queen and pursue the creation of a new Graeco-Antonian Eastern-Roman Empire.[320] The Ptolemaic dynasty, which was threatened by Rome, could survive. Alexandria would be, once again, a great capital of the Mediterranean. Going back even further, Antony sought to revive the old city of Troy. His quest was, at least from one perspective, a reverse form of Hellenization in bringing the East, in Egypt, to the West in Rome. Despite his talents, military skill, and intellect, the forces of history, as was the case in Troy, were working against Priamos-Ptolemy-Antony and Octavian led the way.

As such, Octavian defeated Antony because he did not possess any dreamy or wishful memories and attachments to the past. He was a calculating and shrewd man. He took an interest in the mythos of tales taught in the Mysteries which resulted in an edited version of Homer's Iliad that he commissioned to Virgil which was released as the Aeneid. Octavian considered himself the equal of Alexander and his fulfillment. Octavian did not coalesce in a dreamy way over the conquests of Alexander, or Homer's Iliad, as a sentimentalist. He did not seek to preserve the eastern Mysteries but rather transform them as the new initiate-king of the West. For example, after the death of Antonius and Cleopatra in 31-30BC, Octavian and his armies looted many of the great Egyptian relics and monuments including sacred obelisks that were scattered across the world. Octavian allowed the legions to loot the treasures of Egypt and transposed them across the landscape of the Roman Empire. Thus, at least partially as Egypt is so vast, Octavian effectively dismantled the symbols of the Mysteries in Egypt. The best example, perhaps of Octavian's disposition toward his greatness can be seen when he visited the tomb of Alexander the Great in Alexandria, which was extant at that time, after the death of Antony and Cleopatra. Suetonius stated:

> "At this time, he (Octavian) had a desire to see the sarcophagus and body of Alexander the Great, which, for that purpose, were taken out of the cell in which they rested; and after viewing them for some time, he paid honors to the memory of that prince, by offering a golden crown, and scattering flowers upon the body. Being asked if he wished to see the tombs of the Ptolemies also; he replied, he wished to see a king, not dead men."[321]

So, Octavian recognized Alexander as a true initiate king and the Ptolemies, of whom Antony was a direct karmic fulfillment, as "dead men". A statement such as this is not made unless one has an inherent disposition and bias that is karmically founded. It appears that an inherent competitive bias

[320] Antonius never blindly yielded to Cleopatra's authority as has been stated by Octavian's propaganda machine and modern dramatic reenactments.

[321] Suetonius, The Divine Augustus

towards Ptolemy I and his bloodlines was revived in Octavian that, in karmic terms, originated out of the Wars of the Diadochi after Alexander's death in 323BC.

Karmic Insights

The life that Antony once led as Ptolemy I in Egypt and the memory and accomplishments of the Alexandrian adventure, was imprinted onto Ptolemy and thus carried forward as talents and dispositions. The memory of that traumatic and adventurous lifetime subsequently followed Antony and many of those men who incarnated around him.[322] Under the auspices of Alexander, Ptolemy I survived the Wars of the Diadochi and expanded the foundation of the only Alexandria to survive into the modern era. The experience of the Alexandrian campaign in the East with all of its hardships and challenges strengthened the will of Ptolemy and those who served with Alexander significantly.

Ptolemy's ego, which was of a more conservative disposition in his youth, later came into a much bolder, boastful, and more adventurous expression during his subsequent lifetime as Marcus Antonius. The powerful forces of the "I" of Antonius became, in a sense, overwhelmed and it appears that his passion to succeed in military and political terms was exacerbated by the tension, corruption, stress of the times, and the conflicts with the Senate in Rome. Many leaders in Rome, including the aristocracy, were heavily influenced by materialism and egotism.[323] The competitive karmic relationships of many of these people were intensified for a time as they fought it out yet again, as it were.

The karmic and transformative history that occurred from the Trojan War to the Alexandrian campaigns had a significant influence on Antonius's soul disposition. By the time of Antonius's birth between 83-85BC, the amnesia caused by the process of rebirth and materialism pushed the memory of the Trojan War and the Alexandrian campaigns deep into the subconsciousness of his soul. But it was still a living impulse within him. It emerged in the form of dispositions towards thought, activity, and career choices. While he possessed no direct memory of Alexander or King Priamos at a conscious level, the symbols, adventure, and spirit of the Trojan, Spartan, and Macedonian experiences manifested within him as temperament, habits, thoughts, and yearnings.

Antony was bold yet prudent, trusting yet skeptical, social, comedic, absurd, irresponsible, and a consummate actor (all successful leaders learn to be good actors). His bravery and leadership skills showed through on the battlefield. His love of the arts and acting manifested at theatres, parties, and a traveling troop of jugglers, swamis, and flute players that sometimes accompanied him on his journeys. This was, in fact, an Eastern and even Macedonian custom. During times of peace, Antonius enjoyed rhetoric, dinner parties, womanizing, and socializing. However, he was also conflicted, disoriented, and bored. The respites of peace did not last long. He was never more at home than on the battlefield or in a competitive situation. He tended to engage in long stretches of

[322] For example, the accidental burning of some 40,000 scrolls at the library of Alexandria that occurred during Julius Caesar's defense of the docks in 48BC was a necessary accident. Antonius sought to restore the damage and carry on the tradition of the library by appropriating and donating thousands of scrolls to Cleopatra in order to repopulate the inventory. Antonius felt a responsibility to keep the legacy and history of Alexandria alive as a disposition.

[323] The reincarnated Alexander was not present during these conflicts in Rome. Attempts to locate the reincarnated Alexander on the battlefield, or as a great political leader in the modern era after his incarnation as Alexander the Great, will fail. Over time, the soul of Alexander the Great, as a genuine student of the ancient Mysteries, followed a unique karmic path compared to those that surrounded him during the Alexandrian campaigns. To find Alexander, one must look into the history, as it were, of the Mysteries as an initiate...

heavy exercise and lack of food then recover by overeating and becoming lazy; thus, he perpetually lost weight and put it on again. Antonius seems to have been more focused on an adventure or a challenge to overcome his opponents outwardly (and thus, not inwardly). Without it, he seemed to languish. It seems that Antonius constantly sought to relieve the monotony of day-to-day life with lavish dinner parties, laughter, a prank, or some form of harmless excitement which usually revolved around alcohol consumption.[324] These are all symptoms of a person who has not mastered his or her lower aspects.

In terms of karmic relationships, my intuition suggests that Julius Caesar was the reincarnation of Seleucus I who was one of Ptolemy I's most loyal allies. He became one of the most successful fighting commanders of the age after Alexander's death. He emerged from humble roots as a captain serving Perdiccas and evolved to become a truly inspired and intelligent commander who effectively mobilized, supported, and deployed huge numbers of troops and transported them over long distances gaining victory in the process. By the end of his life, Seleucus governed the whole of Asia, except Egypt and Gaza, and was moving to take possession of Macedon and Thrace towards the end of his life. Seleucus intended to leave Asia to Antiochus I (his heir) and govern from Macedon. He was assassinated before taking possession.

An intriguing karmic correlation emerges in that Seleucus I, as a prior incarnation of Julius Caesar, began his rise to power by stabbing Perdiccas (his commanding officer) with a knife in his command tent during the failed invasion of Pelusium in 322BC after which he went switched allegiances to Ptolemy I. He remained loyal to Ptolemy I for the remainder of his life. Later, Seleucus was assassinated (also being stabbed by a knife) by one of Ptolemy I's sons known as Ptolemy Keraunos who had been displaced by Ptolemy II in the line of succession. He became king of Macedon until the advent of Seleucus I in September of 281BC. Where this chain of events began in karmic terms for the destiny of Julius Caesar is unknown to the author but most likely it occurred before the Alexandrian period and is, somehow, connected to the destiny of Ptolemy I through his experience.

Antony deployed his most capable general at that time to Parthia. It was a very risky enterprise and was viewed as such by everyone who knew anything about military strategy. The one and only Roman commander who was successful in Parthia was a Caesarian who served with Caesar in Gaul named Publius Ventidius Bassus (known simply as "Ventidius"). He, like Antony, was one of Caesar's protégés and a competent and trustworthy commander. His successes in Parthia – a first for a Roman general – backfired on Antony as rumors spread by Octavian spooked the talented general of Antony's envy of his accomplishments which was not true. As an older man, Ventidius retired to Rome and died shortly after an honorary triumph which was endorsed by Antony. Antony tried desperately to convince Ventidius to stay in Parthia and finish the campaign but he refused. He died shortly thereafter. This man reincarnated later as one of, if not THE, finest fighting generals in United States History during the American Civil War. This chaotic moment in American destiny and history was a direct fulfillment connected to the Roman Civil War of the 1st century BC.

The question of king versus republic, the struggle, and the far-reaching global outcomes that this quandary produced, and continue to produce in modern times, in Antony's soul came to define the core elements of Antony's destiny through future experience and karmic seeds over the next 2,000 years. A true republic represents the power of the people over the tyranny of the wealthy and the

[324] Antony, as an insult to the aristocracy and to demonstrate his extravagance, was observed on occasion lavishing great gifts upon servants and commoners.

aristocratic elite but this, like dictatorships, is academic and theoretical. It inevitably becomes corrupted through the lowly nature of human beings who seek power through egotism and instinctual impulses. The true Republic provides, however, the only safety mechanism against tyranny in the modern world through a parliamentary government. However, as time goes on, even that construct is failing as it did in ancient Rome. Collusion in any democracy is just as dangerous as absolute authority resting in the chair of one leader. The concept of parliament ("Greek Assembly", "Senate", or "Republic"), with its benefits and drawbacks, was born out of ideological impulses to minimize the exposure to the risk of the tyranny of the ancient priest-kings who originated out of the East.

In karmic and political terms, the first ruminations of the Roman Civil War began in the late 3rd century BC with the conflict that emerged between a political leader and Centurion named Tiberius Sempronius Gracchus (163-133BC) who was a tribune of the plebeians (the people). Tiberius was the son of a Consul who was recognized for his heroism as the first Roman soldier to scale the high walls of Carthage during the Third Punic War. For this achievement, he was awarded the "golden crown." Later, he was disgraced and blamed, along with his senior commander, by the Senate for a military failure in Spain as a junior officer. He was spared and entered the sphere of politics in the tradition of his father who had been a Consul. Tiberius sponsored and fought for several agrarian reforms that sought to transfer land from wealthy landowners, most of them Senators or aristocrats, who had illegally confiscated farmlands from Centurions while they were fighting in the Carthaginian War. Many of these small landowners were families of legionnaires who fought in the 3rd Punic War against Carthage and had achieved a great victory.

Thus, a miscarriage of justice occurred as Senators illegally appropriated the productive farmlands of these loyal soldiers, many of whom returned home only to be homeless, and displaced their families who became impoverished vagabonds. Senators and wealthy land owners used Carthaginian slaves, imported after the end of the Third Punic War, to work the lands and simply expelled the families of veterans and doomed them to hopelessness and poverty. Thus, they stole property and worked it with free slaves becoming even wealthier. Roman soldiers and their families migrated to the city of Rome and lived on the streets as beggars having been driven off their lands. Tiberius fought not just for veterans' rights but also for the rights of the average citizen. This deed resulted in his brutal assassination at the hands of hired thugs by key senators, and senators themselves, who accused Gracchus of seeking dictatorial authority when he successfully stopped the grain supply from being opened. Tiberius held this authority as a Tribune of the people; an elected position that held authority amongst a group of elected officials who performed daily administrative tasks such as opening the seaports, grain supplies, and marketplaces. It was a voting procedure. A riot began and Tiberius was beaten, dragged, and his boy was mercilessly dumped in the river Tiber. Thus, this soul, who later reincarnated as Marc Antony, was imbued with a disposition of distrust and hatred for the Roman Senate through his prior incarnation as Tiberius Sempronius Gracchus.[325]

Others suffered during this moment in history as well, including the prior incarnation of Julius Caesar who was the brother of Tiberius Sempronius Gracchus. This event should not be undervalued in how it shaped the perception of Antony's prior incarnation that carried forward as a disposition. This

[325] Some karmic researchers have stated that this person, and his brother, were reincarnated as President John F. Kennedy and his brother Robert in the 20th century; both of whom were assassinated and thus shared the same fate. I believe this to be incorrect but it is not a provable in any scientific way. Karmic researchers, at times, who rely on intuition and degrees of clairvoyance will sometimes disagree on these matters.

event marked a turning point that revealed the corruption of the Senate which only grew worse over time. In Antony's mind, Cicero, who was the undisputed champion of a corrupted assembly in the first century BC, was the embodiment of the corruption of the Roman Senate. It is important to note that the chief opponent of Tiberius during the late 2nd century BC was named Octavius, who was also elected as a Tribune of the people at the same time and was loyal to the Roman Senate; thus, he opposed Tiberius. Before that time, the two men had been childhood friends. The author's intuition has observed that Octavius was, in fact, a prior incarnation of Octavian Caesar Augustus. Octavius was also an elected Tribune of the people (there were 10 elected to annual terms). This was just one event in a series of karmic fulfillment and rivalries between the two men that would continue for centuries…

Another karmic earmark, or correlation, is observed during Antony's time in the East. By 35BC, the propaganda effort waged by Octavian was at its height shortly after Antony's abandonment, in legal terms, from his legal wife Octavia; Octavian's sister. By 35BC, Antony had relocated to Egypt from Athens and divorced Octavia. At that point, he moved his headquarters to Alexandria with Cleopatra and married her. They then declared themselves the Roman and Egyptian King and Queen of the Eastern Roman Empire. We then observe Antony labeled as "bewitched" as a foreign sorceress by the Octavian propaganda machine. Octavian attacked Cleopatra; not Antony, as a national effort to legitimize war against Rome's most popular general. Accordingly, a karmic seed was planted that followed Antony, Cleopatra, Octavian, Lepidus, and others into future lifetimes that are directly connected to the Angevin dynasty that arose under Henry II and Richard I in the 12th century. A karmic fulfillment also followed into the Wars of the Roses in England in the 15th century.

Octavian and his supporters were presented, in public terms, as priestly, philosophical, and virtuous men. While Antonius aligned himself with Roman gods for public purposes, he did not worship the Gods Dionysus and Bacchus as is widely portrayed. Antony was confused by religion due to the influences of his ego, or "I", which could not reconcile the reality of the corrupted Roman world with the infallible and incorruptible notion of God which, for Antony, was expressed through the Sun and manifested in Zeus, Sol, Helios, and Apollo.[326] As time progressed and he struggled more and more with his "I-ness", Antony tried to avoid the inner struggle of spiritual ideas versus the hypocrisy of the real world by turning to simpler things.[327] What he did not know was that in death, and rebirth, he would come to find the true Sun God who finally came to humanity to lead us out of the darkness in 30AD. This being was light itself, absolute, and the ideal and apex of human transformation. He would come to transform Antony's soul and countless others….

Thus, Antonius and those competing for power were a mix of polarized and conflicted elements rooted in, to some degree, a knowledge of the Mysteries, personality, ambition, self-interest, and genuine ideals. In the hypocrisy of that environment, which had permeated all of Roman political culture, competitors mercilessly attacked each other based on self-interest and grudges. The vast majority of political men were corrupted. The de facto position of the Roman elite and aristocrats

[326] Steiner revealed that Apollo was perceived by the Greeks as the same being as the Christ; the God of the Sun. Antony was drawn to the spiritual echo of that great individuality, the Sun God, to whom he had once paid homage as a leader of the Trojan peoples. Antony's coins minted during his reign in Rome reflect a variety of themes. For example, in 42BC he minted a theme with a theme of Helios on the reverse.

[327] By the early 30s BC, Antony's egotism was reaching a certain apex. For example, he had statues of himself, and Cleopatra, created and placed throughout Alexandria including obelisks, stelas, etc. The two spared no expense in projecting the image of their divine status.

was to present the illusion or guise of being virtuous, pure, balanced, and true. In reality, everyone knew that those were vain efforts to deceive the public based on the craft of illusions and the slogan of one's lofty individuality. In that regard, and unlike Octavian, Antonius was a bit of an exception. He had no desire to mislead the people as a pure and virtuous man. He fought for his position and self-interest in a flawed way, it is true, but he did not claim to be a God-King as Octavian had. He embraced his uniqueness and egotism…for better or worse...and did not deny his vices although he had moments when he managed to reign in the stallions of his life chariot and find balance.

Thus, Antony appealed to those Romans who detested the Roman aristocracy. They supported his attacks on the Senate. Take or leave it, love or hate it…Antony was Antony…and he stayed true to his vices and virtues. He, like Julius Caesar, was a symbol of Roman military prestige and leadership. That image resonated throughout Rome and gained support amongst those who prided themselves on military achievements, a certain degree of rebellion, and conquest. For those who could see through the horrors of the Roman Civil War and its true causes, they were compelled to flee Rome to the provinces and went into hiding. Antony was viewed by the average Roman citizen as a true Roman…male, gregarious, heroic, unafraid, loyal to military glory, and unapologetic. He could feign humility and then portray his greatness.

Having been taken prematurely through the Mysteries as an Augur of the Republic, Antony possessed knowledge regarding karma, destiny, and spiritual states of consciousness which, for example, is observed in one's dream state. Antony was an active dream interpreter and looked for signs in his dream life. Octavian did the same. I believe Octavian, however, was more mature in spiritual terms than Antony having achieved a higher degree of attainment. Antony's premature entry into the sacred aspects of human consciousness that can be attained through genuine Mystery wisdom led to a struggle with mental and spiritual balance.

For example, when frustrated, Antony was given to bouts of mumbling to himself when he was alone. When these little fits occurred, Antony was not mumbling incoherently but rather did so out of a need to express a thought, or idea, outwardly. This was immature behavior indicative of one who could not channel, or control, his thoughts and emotions in a mature fashion. They simply surged through him. This disposition was driven by Antony's tumultuous karmic history connected to conflict, lack of personal balance and fulfillments having been separated from some of those whom he truly loved and sought to be reunited.

Like many people who have experienced trauma repeatedly over the course of several lifetimes, and reacts in a certain way to the karmic circumstances that unfolds before them, I believe that Antony suffered from what could be viewed in modern times as a form of karmic Post-Traumatic Stress Disorder, or "PTSD". This is a general and ambiguous description that describes disruptions in the human soul through the astral and etheric bodies due to severe physical and emotional trauma. It is exacerbated by real-world experience in one's current incarnation. It is a common outcome of military service and those who have suffered abuse, violence, addiction, and other painful experiences. These wounds do not end with a person's death. The Christ, through Christ-Jesus, heals us, it is true, but each human being must follow a path of deliberate change that transforms our habitual dispositions that have become unhealthy.

These vexations and disruptions follow us in future incarnations as attitudes, dispositions, and soul qualities including emotional issues, nervous disorders, alcohol or drug addiction, sex addiction, restlessness, recklessness, and other polarized behaviors. Dr. Steiner informed us that an egotist, for

example, will often reincarnate as an egotist. Certain polarized qualities can be inherently negative or positive depending on how they are nurtured and managed. What was once a great benefit, or asset, to an individual in a prior lifetime can be a great roadblock to progress in a subsequent incarnation. Personal balance for those who suffer from forms of inner trauma is difficult to obtain especially if they cannot focus and channel their focus into a path of peace, transformation, and spiritual purpose.

Oftentimes, traumatized souls who have led many lives on the battlefield long for moments of peace where they seek a release from the highs and lows, the confrontation with death, the pain of the march, and wounds albeit soul-spiritual, mental, and physical. As a shortcut, typically moments of release are achieved in some tertiary outward activity such as alcohol consumption or carousing, but the polarized conditions typically return and frequently become exacerbated. It takes a disciplined mind, willpower, self-restraint, temperance, and the right perspective to control the peaks and valleys associated with the trauma of a soldier's experience. An informed path to the spirit, as can be found in Anthroposophy and the search for the answers, for example, is vital for souls seeking transformation. For Antony, and many others, some reprieve was found in the soiree, gala, or party where alcohol, feasts, dancing, and music were effective tools for releasing the pressure, sadness, and tension.[328]

If one does not take corrective action, the tendency to relive certain destructive personal habits and attitudes from past lives can and will follow someone from one incarnation to the next. To make progress, individuals must confront and control these vexations, or throwbacks, as a conscious spiritual task and heal themselves through an informed path. This can only be accomplished through becoming conscious of one's inner self through a school, or practicum, of spiritual training that includes meditation and determination. A true release only occurs when the seeking soul turns inward, discovers and honestly confronts the past, and embraces a genuine inner path of spiritual development based on mature principles and genuine higher ideals. These ideals and moral principles cannot be viewed as theories, illusions, or hypotheses. They must be actively sought as living operative principles. By channeling his talents and energies into egoistic pursuits that revolved around political, personal, financial, and military pursuits, Antony, like so many of the other leaders at that time, pursued a karmically redemptive path that led to transformation but only through great pains and sacrifices. Thus, his gradual transformation, as shall be revealed, was achieved only at tremendous cost and suffering. This activity, which results in illness and trauma, is the true tragedy of war and it is contrary to the nature of the human soul.

In the final analysis, while Antony's notions regarding romantic love and personal relationships were rather childish, frivolous, and sometimes harmless and otherwise social, and may have provided an illusion of temporary balance, they also created a disposition that was harmful to others. He bonded romantically with several leading women in Rome during his lifetime who would come to play critical roles in his destiny. Many of these relationships were, inf act, positive and constructive while others were not. These women were intelligent, motivated, and inspired people who had played some

[328] The Macedonians followed a similar habit. The Macedonians were known to have elaborate feasts where alcohol consumption was taken to the extreme through wine consumption. To complement this activity, Antony also possessed a certain flare for the ridiculous and the absurd. Childish pranks, games, acting, and entertainment were at the top of his priority list. Unlike future Roman Emperors who had become corrupted to the extreme in sadism and cruelty, the goal of Antony's social activities was never to harm but to heal through distraction, pageantry, a celebration, and the wine.

measure of a personal, and romantic, role in his prior lifetimes over the course of history. I believe that Antony's struggled with "Kundalini Syndrome", or "Achilles Syndrome". This, in spiritual terms, is the result of the improper flow of the Kundalini fire. It is the "secret fire" of the Rosicrucians. It is also the "serpent" of the Egyptian initiate when unfolded properly, resembles a cobra erect and upright. It is the spiritual energy current that normally flows up the spine in an initiate in a mature and balanced way. In Antony, and many others, it remained blocked due to his premature training through the Mysteries and unredeemed karma and the immature imprint, or disposition, that remained within him from prior lifetimes or "samskara".

If someone has passed through the Mysteries prematurely, this energy can become amplified and a person feels as though they are imprisoned within themselves. It cannot pass through the spine properly thus it leads to an over-stimulation of lower behaviors, such as vanity and egotism, sex addition, etc. thus, resulting in imbalance. This condition of the soul can lead to anger, aggression, phobias, excessive ambition, as well as over, and under, activity. In Antony, it could only be satiated by military victory, the party, alcohol, and intimate relationships with women. In other words, an expanded state of consciousness as produced through the Mystery Centers in the ancient world can only be maintained by proper spiritual balance, training, and meditation gradually over time having been achieved by genuine progress in the soul by the guidance of a hierophant or master initiate. What Antony could not see nor could anyone at that time who had not passed through a higher degree of spiritual initiation, was just how intimately connected these people were and how they would be reunited over and over again in future lifetimes as loved ones, antagonists, friends, and enemies…

Antonius revealed that he could be as decisive and intuitive as Alexander the Great, and yet as naïve and childish as a mischievous schoolboy. In fact, from a perspective of materialism that disregards karmic fulfillments, it is miraculous that Antony survived all of the battles, intrigues, journeys, and hazards of the age in which he lived. Antony's boldness served him well in military endeavors and it often worked against him in politics and his romantic relationships which were based on political necessity and strategy in ancient Rome; not maturity in an emotional and spiritual sense.

Antony's appreciation for the absurd was a joy to him and a mystery, and annoyance, to everyone else. In Antony's mind, the corruption of the Roman Senate, which actively sought and abused power and influenced other leaders and political bodies throughout the provinces in a negative and hostile way, was the most absurd of absurdities. It was not the construct of a genuine democracy or republic that Antony despised. That was a noble idea. Rather, he acknowledged in a tragic and futile way that he lived in absurd times permeated by corruption and decadence. He adopted a rather simplistic view at times which worked against him. Antonius was, in fact, anti-democratic by the end of his life but also recognized that the future held a democratic form of government as the only fair model that could be employed to defeat the corruption of the aristocracy. The republican democracy worked, in Antony's view, as long as the people who ran it were of good mind, fair conscience, and noble intent that represented the interests of the people. Although Cicero and others wrote about the ideals of the Roman republic, that impulse died due to the rivalry between Octavian and Antony that purged these influences from the consciousness of Rome. The Senate and republic survived, but over time the system became utterly corrupted and the real power resided with those who were descended from the emperors or commanded the legions.

Antony as an Adult Child

On evenings of extreme boredom while in Athens, Antonius sometimes took to disguising himself as a commoner or beggar. He embraced the strange idea of wandering about at night after dinner where he would casually stroll the streets of the city. In the distant past, Athens had been the cultural and spiritual center of activity in the Greek world; it was the home of the Lyceum and the great philosophers such as Plato and Aristotle. The Mysteries were still alive in Athens at that time. Although the soul of ancient Greece had changed over time, the city was something near to Antony's soul having been connected to it in prior lifetimes. He loved Athens as much as he loved Alexandria. Antony was not as fond of the city of Rome.

On at least one occasion, Cleopatra accompanied him. Under the influence of alcohol, the two would often play tricks on people and humor one another.[329] Some passersby on occasion would recognize them, but certainly not all. As a result, an element of danger was involved. Violence was rare but sometimes people would throw things at them or berate them which gave them great enjoyment. On one occasion, the two decided to camp out on the street and pretend to be beggars clothed in old robes that they borrowed from servants. Then, the two pretended to fight over a coin that was thrown at them. "Woman! It is mine! I have debts! Give me that coin!" Cleopatra was shocked by Antony's behavior at times but went along with his bizarre gambits. Tricks, jokes, and pranks were a part of Antony's disposition and psychology and followed him into many future lifetimes. While many children are fans of the joke, this was certainly not an enviable quality for an accomplished military commander or leading politician of Rome.

Antonius was a politician, successful military commander, playboy, and harmless adolescent all rolled into one.[330] He was a genuine paradox to many as he was not understandable in any traditional way. To know Antony was simply to accept him for what he was; stubborn, relentless, and inherently flawed. It is surprising just how many Romans and Athenians adopted this mindset and were amused by his antics. The Athenians came to call him the "comedian" or "comic". Others, however, were aroused to sincere and unswerving hatred.

1st Century BC Rome in Light of Anthroposophy

Certain cosmic and spiritual influences, and the conditions of that age, were impacting humanity and some of the leading personalities of Roman civilization at this time. Humanity was passing through a necessary transformation and the reliance on the limitations of the "I", or ego-consciousness, in the human being was reaching a certain apex. According to Dr. Steiner, the intellect had reached a certain pinnacle of development while the moral values of human beings sank to a low point. Some of the leading personalities of Rome were driven by extremely powerful egotistical and instinctual forces based on their karmic histories. This was a time when otherwise common men sought to emulate and follow the historic heroes of Greece and tried to style themselves in the guise of the great leaders of the past. But, generally speaking, the excessive egotism of Rome's commanders, and

[329] Nero heard these stories and followed Antony's example for the sake of posterity, but his path was a destructive and violent ordeal where he frequently indulged in fighting, assaults, and crimes against commoners. Antony did not follow this path and played pranks for amusement purposes only. He oftentimes gave people money or patted them on the back if they became confused or were worried after finding out who he was thus he earned the name in Athens of "The Comedian".

[330] Modern representations of their relationship are largely distorted. There was no kneeling, gesticulating, and argument between the two. Egoistic feminism was not present in Cleopatra especially towards Antonius. Cleopatra needed Antonius and could not afford to antagonize the man that she relied heavily upon for political and military reasons. Over time, Antonius came to rely heavily upon her as well and the two had mutual trust for one another.

their karmic rivalries, nearly tore the empire apart and purged idealism. Those who pursued the Mysteries, as a true spiritual ideal, were driven out of Rome and into the provinces such as Alexandria where they continued their spiritual missions.

This began to change by the 3rd century BC as Roman law, materialism, and egotism took root and became foundational impulses throughout the provinces. This egotism, resulting in spiritual blindness, came to its most intense expression in Roman emperors such as Nero and Caligula who, as discussed previously, were exposed to the Mysteries as a result of Octavian's decree that each subsequent emperor should do so. Octavian was trying to create a line of initiated priest-kings through his bloodlines which were intended to bring about a positive influence. In many cases, it had the reverse effect but others emerged who were influenced by their knowledge of the Mysteries in a constructive way including Hadrian and Marcus Aurelius. The corrupted nature of an individual's self-interest and self-deception which was exacerbated by corrupted initiations in the Mysteries to those who should never have had exposure to those secrets crippled the Roman world over time. The Mysteries were finally purged from Greece and Rome in the 6th century AD by Justinian.

Most Romans were dogmatic and believed in their western superiority just as the majority of traditional Macedonians had during Alexander's campaigns. However, Alexander was unique and did not possess the same notions of dogmatism having passed through training in the Mysteries by way of his mentor and teacher Aristotle. The majority of Macedonians, and later Romans, had a natural abhorrence for Eastern traditions and waged war upon them. Alexander, Ptolemy I, and Seleucus were more open to Eastern cultural influences. This is an important karmic correlation because the Romans who followed the same disposition, such as Julius Caesar and Antony, possessed Eastern sympathies as well. The dogmatic Romans believed in their absolute superiority in cultural and spiritual terms to anything in the East. This inclination, as a karmic historical disposition, towards Eastern ways for Antony that manifested through Egypt, led to his and Caesar's ruination. It is an interesting turn of events that Antony sought to rule Egypt from the East (as agreed upon with Octavian and Lepidus) outside of Rome proper from the provinces.[331] Antony's decision to follow that unique path has confused historians ever since. The true answer lies in Antony's karmic history which is connected to Egypt, Alexandria, and the East. Antony was a divided man who had not yet let go of the memory of his eastern karmic roots that were intimately connected to the movement of the Mysteries over the course of several prior lifetimes.

So, as the Greek impulse withered and died through the Roman cultural impulse, Antony was, in a peculiar way, attempting to resurrect the eastern Mysteries by refounding Alexandria as a Roman-Egyptian cosmopolitan capital in the ancient world. He wanted to bring Alexandria and Egypt back to life by merging the old mystery wisdom and the achievements of Ptolemy I, as connected to Alexander the Great, with Rome and in doing so revive the beauty and majesty of a time and world that had long since faded into the past. Ptolemy was pursuing this task in both conscious, and subconscious ways, as his spiritual memory was not fully conscious of his karmic history. Drawn by karma, and his subconscious, Antony pursued Cleopatra who was a direct descendant of the very same bloodline that he had founded as Ptolemy I in a prior lifetime.

[331] This trait is revealed during a future incarnation as Richard I the Lionhearted (reviewed in a subsequent chapter) where he attempted to rule England from France and Palestine on the Third Crusade. Antony spent virtually no time in Rome. Richard spent virtually no time in England.

There was a deep yearning, confusion, and bravado in the man caused by the fact that he could not reconnect with the memory of the Alexandrian journey that had faded into history. A yearning for glory and the battlefield remained within him as expertise, disposition, and psychosis at the same time. He had taken the warrior's impulse deep into his soul and with the powers of his personality reached a new apex. Thus, Antony was desperately searching for spiritual reconnection to the past but the vision was always just out of reach. That past extended beyond Alexander to the Trojan War where he, as Priamos the first priest-king of Troy, tragically lost the city through treachery.

Antony's Death

Antony was the final casualty of those men who comprised a group of leaders who led Rome to civil war. He had gone from being a world leader and leading Roman personality to a being single dot amongst dots; one man in the world who was doomed to death. His egotism, and personality, reached a certain apex. His death brought him back to reality and left an imprint that led to many pivotal and influential karmic fulfillments across Europe and America. Antony was a sort of Odysseus who, having mocked the gods and not shed the lower impulses of his ego, found himself adrift on the Sea of Poseidon. However, unlike the Trojan hero who pursued and achieved the difficult quest of spiritual initiation, Antony did not find his way home during his lifetime nor was he on the immediate path of spiritual initiation in a focused way. A genuine initiate at one moment in the past as King Priamos, Antony had fallen away from the Mysteries yet was still connected to them. It was only through the transition from one name to another, that he found a necessary path to the Event on Golgotha. It is through the Christ, who values all beings in the world equally, that the concept of being a dot amongst dots becomes eternally meaningful as all living beings in the world possess immeasurable value. We are all brothers (and sisters) in one family. Through Christ-Jesus and the spiritual hierarchies, every being has a destiny, spirit, and an evolving role in the universe. There is a path for everyone, large or small.

Thus, Antony's vanity began to fade in the final weeks of his life and the enduring questions faced him directly as living impulses. His final act of egotism was to take his own life rather than suffer through the humiliation of surrendering to the "boy". This was a great sin that followed him into the future as a disposition and illness. For most people in the world, the enduring questions of life, death, and the afterlife are not faced until one's final moments. It is only in death, that one truly appreciates life. For Antony, it would require many lifetimes to work his way along the difficult path that affected so many people. Astral flames and egotism led him to the manner of his suicide which was undertaken in the spirit of Roman officers by a self-inflicted sword wound to his abdomen.[332] The event and manner of his suicide created massive trauma in the man's karmic pattern that recurred later as illness, disease, and premature death. It led him to the battlefield and a battle within himself in many future lifetimes.

The ennobled and true spiritual path is the confrontation with and overcoming of one's self. It is the fulfillment and planting of seeds for future lifetimes. The goal is true spiritual freedom through the conquest and transformation of one's lower impulses. After the Christ Event in 33AD, this quest became the pursuit of the Holy Grail as spiritual transformation and is an inherent pillar of the reincarnating process. The "emptying" of the self without the elimination of one's "I" is a requirement for genuine spiritual transformation. It is the quest for genuine brotherhood born out of true unselfishness and is a mission for redemption, balance, and spiritual initiation through the Christ. Before 33AD, these forces were gathering for a fulfillment that had not yet occurred. Christ

[332] In spiritual terms, carries with it traumatic and long-lasting consequences for the future.

became the fulfillment of all of the Mysteries brought to the world in the course of human history. The turning point in history, which was fulfilled through the Event on Golgotha, was the impulse that permeated Antony's being and led him into the future.

For Antonius, his karmic connection to the Library of Alexandria in 30BC played a major role in his life and fulfillment. Antonius felt the blossoming of a genuine spiritual connection that would follow in a future quest to seek out the real Sun God who was destined to enter the world into a physical body. This nascent idea is evident in some of the coins minted by Antony during his years as Triumvir (43/42BC-30BC) that depict motifs of the Sun God Helios and Hercules. Exoterically, the image of the Sun God Apollo-Helios is found on coins minted in other regions, especially Rhodes, so it is certainly not unique to Romans. However, for Antony, it was spiritually meaningful. The Mysteries were still present in the minds of some of the Roman leaders including Antony and Octavian. Accordingly, Antony held the Island of Rhodes, and the Mystery Center at Ephesus, with a certain veneration. Rhodes, like Ephesus and Eleusis, was a Holy Place of veneration that pilgrims visited.

The Battle of Actium in 30BC was a disaster. A large percentage of Antony's men had defected before the battle. The reasons for this betrayal were due to two primary causes that were the outcomes of Octavian's extended propaganda campaign. Octavian's victory at Actium was enabled by countless successful bribes that incented Antony's generals and captains to switch sides. The catastrophic decision to fight a naval battle instead of a land battle was incomprehensible to Antony's commanders and soldiers alike. Men hung their heads in shame as they betrayed their once beloved leader and bade goodbye to the memory of Julius Caesar and Antony. "Oh, Antonius!" "Do not fight at sea!" Some of the men considered Antony's betrayal of Roman values a personal tragedy. The reason why he chose to fight a sea battle is not known. I suspect that this was bad tactical advice from Cleopatra and/or her advisors. Antony's fulfillment, somehow, ties back to the naval dominance of Troy when the Trojan Navy dominated the Dardanelle shipping lanes and taxed ships that passed through the trading route. Antonius was warned repeatedly by his generals, captains, and even the common soldier alike, to fight Octavian on land and abandon the naval strategy. In his obstinate frame of mind, Antonius disregarded their wise council and as a result, he suffered a catastrophic defeat that shall be remembered in the annals of military history for all time.[333]

Antony watched in powerless dismay as loyal generals, captains, and soldiers defected to the opposing side as Octavian's forces began their naval siege of the Actium harbor and coastline. During a critical moment of the battle, Cleopatra fled the area with around 20% of the entire fleet (about 60 or so Egyptian ships) leaving a flank fully exposed. Was she paid by Octavian? Was it simple fear? Why betray Antony, her husband, in his hour of need having already provided financial and military support? In the wake of the general failure and subsequent retreat, Antony's remaining forces achieved a couple of minor victories in the Egyptian area as Octavian's forces pressed into Egypt. They were not enough. Many of the leaders of the land units who guarded passes into Egypt for Antony simply let the forces of Octavian pass by.

[333] This colossal error in judgement is akin to Pickett's Charge at Gettysburg on July 3, 1863 when General Lee ordered a daring charge up the center to break the Union lines. It was a miserable failure and caused the loss of the battle and eventually the entire war. General Lee, immediately seeing this horrendous mistake, apologized openly to the retreating soldiers in full view of the army; "It is not your fault. It is all my fault." That eternal sense of regret and remorse of making a dreadful mistake would haunt General Lee, and Antonius, for the remainder of their lives. It followed Antony into the future as a disposition.

The mystery of the Battle of Actium perpetually haunts historians and students of the Roman Civil War. One must remember that Antonius had often broken the dogmatic approach to gain victory on multiple occasions. Except for the Parthian expedition, which was flawed from the start, Antony's bravado and intuition had typically proven to be correct. Antony had achieved at least one significant naval movement during his relief of Julius Caesar at Macedon in about 46BC (after Caesar's return from Spain). Antony had pushed the threshold repeatedly over the years and won even when those beneath him thought it impossible. He seemed to be blessed for victory. Had Antonius followed his experience and the council of his captains as well as the common soldier, he most likely would have achieved a victory, or a draw, against Octavian's forces.

The final surrender occurred en masse in Alexandria when Octavian's forces surrounded the port of Alexandria. The last of Antonius's most loyal captains and commanders abandoned him in the days preceding his suicide. Surrounded by no loyal commanders, or wise council, he was left to his own devices in the royal palace in Alexandria. Even Cleopatra, who had always stood by him, hastened away to her private living quarters and sealed herself off. The once-recognized global leader who never had a moment to himself was now utterly alone and surrounded only by a small handful of messengers and servants.[334] In the end, he sent everyone away and chose to end his life in isolation.

In those final days and moments, Antonius relived his mistakes and observed the outcome of his folly. His ego, heart, and soul collapsed as he looked out across the unknown and death. His despair was such that he would have surely taken self-destruction at the soul level rather than live through the humiliation of surrendering to the "boy" pretender Octavian. The inheritance of Octavian to Caesar's title and accomplishments, which he did not share, was an insult to Antony and that reality never left his consciousness. He had been defeated by a spoiled and arrogant child. There was some consolation in the fact that most of the leading men of Rome met the same fate who had led successful careers during the chaos of the Roman Civil Wars such as Caesar, Pompey, Brutus, and Cassius. But in a way, Antonius, like Octavian, considered himself superior to all of them and therefore stood apart and above them.

Antony perceived that he was not preserved by some special grant of destiny. Spiritual blindness overtook the man, which was an inevitable outcome of the times. His transformation required many sacrifices by himself, and others, to transform in the future. It was a part of a broader plan but through his free will, Antony engineered it. Unbeknownst to Antonius, his soul journey was just beginning. He spent his entire life laying an extensive karmic footprint that would culminate in many future fulfillments and would, as is the way of grace, karma, and destiny, come to influence broader groups of people at moments yet to come. By the grace of the Christ and the Event on Golgotha that was just over the horizon, Antony would be allowed to redeem his mistakes and repair the damage that had been done as a result of his extensive successes, failures, and activities. He would come to play important roles in the foundation and expansion of Scotland, Britain, France, and America.

The event and manner of Antony's death solidified the tempo and cadence of his future rebirth and set a by which Antony's destiny would fulfill itself in future lifetimes. Antony committed suicide by inserting his sword into his abdomen which was the customary and honorable method of death for

[334] It was almost as if an utter expansion of consciousness occurred for a child-like soul that later turned itself off quickly and suddenly. The contraction was akin to turning the power off of a nuclear facility that had been running for years on end and was nearing a burn-out.

Roman commanders and soldiers. His life did not end right away as the sword pierced his pancreas instead of his heart. This piercing of his pancreas, when combined with his predisposition towards food and wine, would later recur as a lethal chronic disorder known today as Diabetes Mellitus that would follow him for at least two thousand years. Antony was fond of drama and tragedy and he found it in the manner of his life, death, and karmic destiny…

Above: "The Death of Marc Anthony" by Pompeo Batoni, circa 1763. Antony's self-inflicted wound, which actually penetrated the left side of his torso and not the right as depicted here, caused a slow death. His sword pierced his pancreas which serves, amongst other things, to produce insulin. This wound, and the influences that surrounded him during that lifetime, followed him into future lives as a karmic chronic illness known today as Diabetes Mellitus. Being mortally wounded and unable to walk, Antony was lifted to Cleopatra's room on a stretcher (she had barricaded herself in her room and abandoned Antony) and brought inside where he bled to death shortly thereafter on a cot on the floor. The karma and memory of the Trojan War claimed another victim.

At the end of her life, I suspect that Cleopatra surely experienced a similar crisis and ego contraction. She was faced with the inevitability of her self-destruction and was forced to re-examine her decisions and how they led to the outcome. My intuitive impression is that Cleopatra passed over with fewer regrets than Antony. She had a cleaner conscience for some reason. She was highly intelligent and possessed more of a long-term vision than Antony. Yet, the karmic shadow followed her as well and led to future redemptive lifetimes. Like Antony, this outcome defined an important stream within her destiny. Like all romantics, they agreed to meet again on the other side in the grave not knowing for sure what that entailed. Over time, the two people's life streams would meet again as karma interwove their destinies. Her unique individual stream would manifest itself, amongst other things, as a revulsion of authority and a desire to be out of the public eye recognizing

the pitfalls, dangers, and implications of public leadership. Both souls would necessarily walk the path of human spiritual striving as individuals and find their way into many karmic redemptions and fulfillments of a public and private nature.

Conclusion

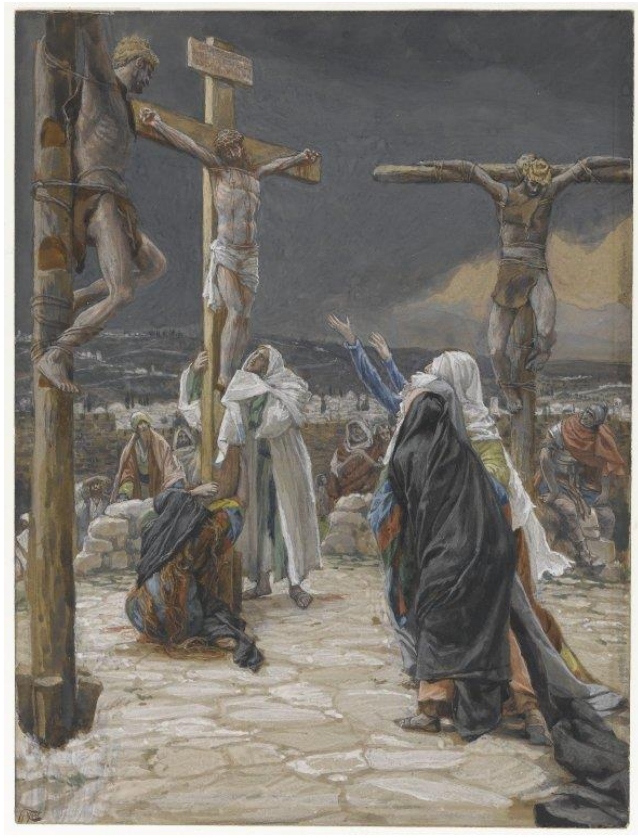
Antony attained an unenviable disposition for battlefield leadership. He was, at best, a fair politician. He, like so many others, was a man of deep flaws and heroic attributes. One could argue that Antony mastered one skill in military leadership while allowing other character traits to fall out of balance in his personal and spiritual life. He made mistakes when he tried to blend the two. This is often the case with soldiers who have so immersed themselves in the trauma of war, and perhaps dragged others with them through personal relationships, that certain habits invariably follow from one lifetime to the next…for better or worse. These dispositions can become intensified in subsequent lifetimes if they are not transformed. People who aspire to the heights of leadership may find themselves working against the tide of history as well as the spiritual health, and well-being, of their fellow men. These relationships, both flawed and supportive, followed Antony into future lifetimes.

It is an axiom that there is always a catalyst for a change in the direction of the soul. This is a result of the initiative of the individual who works within the construct of a plan provided to him, and others, activities by the higher beings who oversee humanity's development from the land of the Spirit. Antony will never be Antony again due to the conditions, influences, and circumstances of the age and that moment in history. People loved and hated him. He would come to know the expressions of both in the future in a very personal way. In the next incarnation, which occurred rather quickly in karmic terms after his death, the soul that was once Marc Antony reincarnated as a simple Roman centurion who fought briefly in Octavian's legions and had a special part to play in THE Turning Point in Time named Gaius Cassius Longinus…

Key Karmic Correlations to Consider. A reference table with key correlations is included in the Cadence & Cycles chapter.

- 10-11 Years: Antony's term of military and political service under Julius Caesar (54BC-44BC). This cadence reveals itself in unique fulfillments in future incarnations. This is the duration of the Trojan War.
- 13-14 Years: Antony's reign as Triumvir in the East (44/43BC) until his death (30BC). This cadence appears in various fulfillments including political, social, and personal.
- 40-41 Years:
    - Antony's birth (85/83BC, precise date unknown but historical sources say 83BC) to Caesar's death & Antony's ascension to authority (44/43BC).
    - The difference between Antony's death age and his time as Triumvir. 53/55 years (age at Antony's death) - 13/14 years (length of Antony's reign as Triumvir).
    - Cleopatra's age at her death (70BC-30BC). Birthdate unknown but estimated 69-70BC.
    - Antony's life before becoming Triumvir, which was about 40-41 years, set a cadence for the age of his death in future lifetimes: Thus, the two periods are split inside the karma of Antony for the next 2,000 years (and beyond).
- 52-53 Years: This is the death age of Marc Antony and came to play a role in many future fulfillments including those who are spiritually and intimately connected to his soul journey. It is not uncommon for those karmically linked to Antony to experience significant life

transitions as karmic fulfillments. He, and his soulmate, sometimes share a cadence in terms of years that correspond to key events in their lives.



Above: "The Death of Jesus" circa 1884-96, by James Jacques Joseph Tissot.

"Behold the Lion of Judah!
The Messiah who came first as a child
Who returns not as a child
But as the King of Kings
To rule power and glory forever!"

> *"…in accordance with spiritual-scientific research (of the initiate), the Christ-event must be regarded as the most momentous of all events in the whole evolution of mankind, an event which provided an entirely new departure to the whole evolution of our earth. We found that, through the Mystery of Golgotha, through the events enacted in Palestine and everything connected therewith, before and afterward, an entirely new element entered into human evolution; indeed, this evolution would have been essentially different had the Christ-event not taken place."*[335]

There are many sources of information available on the Crucifixion and the mission of Christ-Jesus. Not all are in agreement and it is by far the most debated, and contemplated, event in philosophical and theological history. As far as the scope of this work is concerned, it is not feasible to provide

[335] Steiner, Rudolf. The Gospel of St. John in Relation to the Other Gospels, Lecture XI, GA112. The parenthesis are mine. This is a reminder that the author, in light of the process of spiritual initiation as described by Dr. Steiner, acknowledges the highly developed and mature perception of a genuine spiritual initiate in Dr. Rudolf Steiner who guided the public to a genuine and insightful understanding of the most important event in world and human history…

anything of a comprehensive review of that which, in the author's view, is the greatest of Mysteries in the human experience. Thus, for the sake of this imperfect review, the author used four sources perspectives; (1) Dr. Rudolf Steiner who brought the greatest of Mysteries to light through the mature and developed supersensible perception as a genuine high spiritual initiate in the modern age, (2) some quotes from the Holy Bible, (3) the visions of an 18th-century nun and visionary who relived the details of the Crucifixion in a very clear form of supersensible perception over the course of several years named Catherine Anne Emmerich, and (4) intuition observations from the author. During Catherine's detailed visionary experiences, she manifested the Stigmata and the wounds and pains of Christ-Jesus during his three-year sojourn on earth and the Event on Golgotha.

The details of the Crucifixion, per Catherine's visions and experiences, are recorded in The Dolorous Passion of Our Lord Jesus Christ. I believe the facts and details given to us by Catherine are accurate as they are transcribed in the manner of an objective observer. Her disposition is of one who is within the experience in the first person and yet observed from outside as a direct witness. From her perspective, I believe that she transmitted the facts of the Christ-Jesus story accurately as reflected in the Akashic Records. Catherine passed through this supersensible and physical experience by way of the oversight of her spiritual guides, including Christ-Jesus, by way of her expanded perception and bridge to the spiritual worlds which I believe was a key aspect of her genuine Christian initiation. Thus, in light of initiation knowledge, Catherine's experience can be viewed as a genuine form of spiritual initiation that was unique to her.

The Event on Golgotha is the most important and pivotal event in human history. Christ-Jesus is the fulfillment of all of the ancient spiritual Mysteries of the nations and cultures of the world since the beginning of time and humanity's entrance into the physical world. Christ-Jesus is not a product of a religious or cultural idea, and therefore an illusion, as many have advocated in the modern era. He is not a simple carpenter who had a "calling" which implies a vague form of emotion, inspiration, or feeling to embark on a task. Dr. Steiner revealed that the Event on Golgotha had been planned, and evolved, gradually over the course of human evolution as a cosmic event. The reality that the God of the Sun, the Christ, descended into the body of the greatest of initiates Jesus occurred once and will never happen again.

The ancient Rishis of India, for example, who were initiates trained in the ancient Mystery Centers recognized the Christ through supersensible perception but called Him by a different name. They recognized that the Christ, as the mighty God of the Sun and bringer of Light, was a mighty and exalted cosmic spiritual being unknown to the masses who was gradually approaching the earth to fulfill a divine mission. They perceived this mighty being supersensibly, however, and took their guidance from those leaders who brought His impulse into the world. The Christ, as the God of the Sun-Sphere and the most exalted and divine being of light, guided and worked within certain individuals, and humanity, since creation. Christ, who incarnated in the man Jesus and from that point forward was referred to as Christ-Jesus by Dr. Steiner, is a global impulse that works within all people regardless of race, gender, culture, or religion. The Christ, and Jesus, are two separate individualities. One sacrificed his body, which had been perfected to such a high degree that it could provide an adequate vehicle, as it were, for a time for the God of the Sun to carry out His mission. The purpose was to perform a mighty redemptive cosmic deed for humanity and the world. HE descended from the Sun to enable the Earth to become His home; thus, He bonded with the world and humanity.

Yet, while the Event on Golgotha is a profound mystery with many esoteric mysteries as revealed by Dr. Steiner, His mission is a task that can be approached by anyone. Each of the four Gospels were constructed with that end in mind; to provide a path for people at varying degrees of aptitude and consciousness to approach the Christ and His mission in the world.

> "The Mystery of Golgotha is one of the profoundest secrets of the evolution of the world. In order to understand it, we must shed light upon the occult wisdom of thousands of years ago, and the remote past of the world's development. It is not a plausible argument against a more penetrating knowledge of the Mystery of Golgotha to say that the life and work of Christ-Jesus should be accessible to the simplest mind. This is indeed the case. But a full, encompassing comprehension of this greatest event on earth must be drawn out of the depths of Mystery-wisdom."[336]

According to Dr. Steiner, the entrance of Christ into the world occurred at the precise midpoint of human evolution and took place at the Baptism on the River Jordan when His Cosmic Being, having never done so before, entered into the physical world into the confines of a physical human body that had been prepared assiduously over long periods of time by the highest of spiritual initiates; Jesus of Nazareth. This high spiritual leader, as Dr. Steiner revealed, was the great Sun-Initiate Zarathustra in the far distant past who founded the Zoroastrian religion which brought a perception of the battle between light and dark or good (Ormuzd) and evil (Ahriman). Zarathustra is known in esoteric studies as the "Sun-Initiate" and became the highest spiritual initiate in human history. He is not, however, to be confused with later incarnations of the same individuality who were, in fact, pupils who took on the name of their masters and teachers. Zarathustra returned to fulfill the mission of the Christ in the 1st century AD as Jesus of Nazareth…[337]

> "The most important disciple of the Great Initiate of the Sun Oracle to receive the secrets of the Sun's essence was Zarathustra, who was subsequently to establish the second post-Atlantean culture. He was not the Zarathustra history talks about, however. It was customary in ancient times that the successor of a great teacher or humanity took the name of his esteemed predecessor. No document contains any reference to the Zarathustra of whom we are now speaking; only his last successor is mentioned in history books. Yet it was the original Zarathustra who founded the primordial Persian culture and who was the first to point out to his Persian peoples that the sun not only possesses physical energy but also spiritual power that streams down to earth. In his endeavor to awaken in his people a realization of this truth…"[338]

> "What really happened at the Baptism by John? We said that at the Baptism by John, the Ego of Jesus of Nazareth issued from his physical, etheric, and astral bodies, leaving behind the threefold vehicle for the Christ. Jesus of Nazareth's Ego had left his physical body; in its stead, Christ entered and took up His abode in the threefold sheath (again in

[336] Steiner, Rudolf. The Mystery of Golgotha, Lecture, Cologne, December 2, 1906.

[337] As mentioned previously, the reference to Zarathustra by Rudolf Steiner pertains to the founder of Zoroastrianism in Persia sometime between 6000-7000BC and not the prophets who followed in his footsteps. All of the disciples of the founder Zarathustra took on his spiritual or titular name and disregarded their own. Also, I encourage the reader to carefully review the works of Dr. Steiner on the mission of the Christ as a deep mystery is already revealed in this simple statement… Refer to The Fifth Gospel by Rudolf Steiner.

[338] Steiner, Rudolf. The Principle of Spiritual Economy, Lecture 3, Munich, March 7, 1909

all essentials) and principally in the physical body. It is true that we are now on the verge of a profound mystery. When we come to consider what actually took place at the Baptism by John, we must admit that it touches upon all the great circumstances of human life…"[339]

Due to the hidden influences of the blood ties and the ancestral links to the past, which had followed humanity since the fall of Atlantis and was become the primary focal point of humanity's consciousness, human beings were bound to one another, and the world, through blood and karma. Dr. Steiner, it was revealed that the Christ pierced and severed this shackle, as it were, and enabled the path of true human freedom and the highest form of brotherhood that can be expressed between people as individuals not confined to the limitations of ancestry, genetics, culture, gender, or race. The Christ impulse is not about weakening the "I", but rather about developing the "I" in the highest spiritual sense, thus enabling human freedom. This lofty and achievable task can only be achieved at the expense of egotism, false-pride, and antagonism. It is the task of the "New Mysteries" or spiritual initiation through the Guardian of the Threshold; Christ-Jesus.

"It is just this that is the mission of the earth, which is expressed in love, that the Egos learn to confront one another freely. Love is not perfect if it proceeds from coercion, from people being chained together, but only when each "I" is so free and independent that it need not love, is its love an entirely free gift. It is the divine plan to make this "I" so independent that as an individual being in all freedom it can offer love even to God."[340]

Today, our inherited intuitive abilities, once inherited from our ancestors, is weakening to the effects of materialism. However, before the Event of Golgotha, this bridge to the past remained as a subconscious impulse that bound cultures and groups together based on race, culture, and bloodlines. Thus, after His martyrdom, each person in the world had a path to individuality and freedom. The mission, and sacrifice, of the Christ enabled human beings to approach one another as individuals and siblings.

"In what light therefore must the future have appeared to an initiate of ancient times, who could see deep down into the process of human evolution and could foretell what would come to pass if evolution continued unchanged in the same direction as of old, without the intervention of the Christ-event? What images must be have used to bring home to the people what would come to pass in the future unless psychic love, Christ-love, replaced in equal measure the love conditioned by blood relationship?

"He would have said: 'If men become increasingly isolated from one another, each becoming hardened within his own Ego; if the dividing line separating soul from soul becomes increasingly sharp, so that souls become less and less able to understand each other; then mankind will to an increasing extent fall a prey to discord and dissension, and the strife of *'All Against All'* upon the earth will usurp the place of love.' And this would indeed have ensued had the evolution of human blood pursued its course without the coming of Christ. All men would irretrievably become victims of the strife of *'All Against All'* the strife, which indeed will come, but only for those who have not become penetrated by the Christ-principle in the right way. Such was the end threatening earthly

[339] Steiner, Rudolf. The Mystery of Golgotha, Lecture, Cologne, December 2, 1906.
[340] Steiner, Rudolf. The Apocalypse of St. John, Lecture VIII, GA104, Nuremberg, June 28, 1904.

> evolution in the vision of a prophetic seer; a vision which filled his soul with dread, for he saw that when one soul no longer understands its fellows, then soul will rage against soul."[341]

Dr. Steiner revealed that the Great War of "All Against All" will occur several thousand years in the future. During that period, people will be divided based on groups as well as individuality having not adopted the spirit of the Christ within themselves in a mature way. To avoid this pitfall, the path of the Christ brings us to a stage of reconciliation through forgiveness and the recognition of freedom in every other person.

> "…when the seventh age has passed away, by the War of All against All, but this war must really be pictured quite differently from the way we have been accustomed to think of war. We must bear in mind the foundation, the real cause of this war. This foundation or cause is the increase of egoism, of self-seeking and selfishness on the part of man…
>
> "Thus the "I" will be the pledge for the highest goal of man. But at the same time, if it does not discover love, if it hardens within itself, it is the tempter that plunges him into the abyss. For it is that which separates men from one another which brings them to the great War of All against All, not only to the war of nation against nation (for the conception of a nation will then no longer have the significance it possesses today) but to the war of each single person against every other person in every branch of life; to the war of class against class, of caste against caste and sex against sex. Thus, in every field of life the "I" will become the apple of discord; and hence we may say that it can lead on the one hand to the highest and on the other hand to the lowest. For this reason, it is a sharp two-edged sword. And He who brought the full Ego-consciousness to man, Christ-Jesus, is, as we have seen, symbolically and correctly represented in the Apocalypse as one who has the sharp two-edged sword in his mouth."[342]

This reality, then, leads us to the most fundamental and yet most difficult spiritual disposition of the human being to accomplish in our world today; the ideal of genuine and brotherly love, forgiveness, and compassion. Many people in the world today, and this shall continue and even grow in intensity, will view other human beings as roadblocks or challenges to be overcome by force. Violence and war are the basest and most primitive expressions of the antagonistic impulse. It emerges from below upwards, as an instinct for survival and egotism, that distorts and pollute one's emotions. Only by overcoming one's egotism, which is the path of the Christ, can brotherly love and balance be achieved within one's self and thus transform the outer world. The overcoming of one's lower aspects occurs only by deliberate effort. It is not a holistic process. While this fact is self-evident,

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[341] Steiner, Rudolf. The Gospel of St. John in Relation to the Other Gospels, Lecture XI, GA112. This is an abridged quote.
Author: This distinct separator can take on many forms including egotism, grudges, blood, nations, religion, cultures, political philosophies, self-interest, etc. They are separating influences that drive wedges between the brotherhood of one person to the next and people invariably go to war and rage against one another… In Dr. Steiner's works, the end of days in our current Epoch will result in a "War of All Against All" that takes on this form. The Christ gave humanity the capability, and the path, to avoid this terrible calamity as influenced and driven by the opposing beings and their influences.

[342] Steiner, Rudolf. The Apocalypse of St. John, Lecture VIII, GA104, Nuremberg, June 28, 1904. This is an abridged quote.

most people allow their willpower to slip and cannot manage their lower influences.[343]. It is a quest that requires constant management and observation of one's self, especially through feelings, and how one responds to the events that occur outside of ourselves. One must seek to give and not receive, to understand rather than be understood, to love others rather than to be loved, to recognize the freedom and right to freedom, of others, and to give in the highest sense without thought of one's self, instead of taking…[344]

"There is no greater love than he who gives his life for his brother(s) (or friends)."[345]

and

"'Because you are a human being, you are my brother.' This is the highest principle of Christianity."[346]

Without this premise, humanity will inevitably fall into spiritual error. We must, therefore, seek to bring our inner being into consciousness and now allow the hidden destructive elements of the human being to mysteriously arise from the depths of our inner being and overwhelm our reason and core virtues of brotherly love and compassion. Because these influences exist so deeply within the human being, they are connected to the powers of the will, thinking, and feeling in a variety of hidden ways.

> "Having therefore realized the intensity and power of the Christ-impulse, we must now not fail to recognize a great truth. Without the Christ-impulse, and through the isolation, separation, and mutual antagonism prevailing among men, something resembling a struggle for existence would ensue, such as is falsely applied to the human race by those who forcibly propagate materialistic Darwinian theories — a struggle for existence which, however much it may prevail in the animal world, should nowise do so in the human world. Putting it grotesquely, we might say: 'At the end of the world, humanity on earth will present the spectacle depicted by certain Darwinian materialists in as much as they borrow their facts from the world of the animals!' But this Darwinian theory is false today, when applied to the human race. Applied to the animal kingdom it is right, because in that kingdom there is no impulse able to turn strife into love. Christ as a spiritual power in humanity will refute all Darwinism by His Deed."[347]

Survival of the fittest leads a true seeker away from the ennobled path of human progress. Innovation, and transformation, is not reliant upon base aspects although it could be argued that baser needs have compelled change since time began. Aggression and the hunter's instinct leads one away from the path. The path of the Christ is the solution to a core and fundamental issue of human nature which arises through temptation, which is a Luciferic impulse, inherent within the human

[343] Thus, one who becomes overwhelmed by violent impulses and acts of antagonism should be viewed in spiritual terms as someone who has not developed sufficient willpower.
[344] Adapted from the Prayer of St. Francis.
[345] John 15:13. Today, there are at least 20 different interpretations of this quote that reflect minor variances, yet the spirit of the message remains the same. This quote is my interpretation…
[346] Steiner, Rudolf. Source unknown.
[347] Steiner, Rudolf. The Mystery of Golgotha, Lecture, Cologne, December 2, 1906.

experience.[348] The expression of antagonism can be rationalized, confused, and distorted *ad infinitum* by the intellect which, in actuality, is under the continued influence of hidden forces that reside deep within the human being. These elements of the human experience are exacerbated by the opposing beings who seek to lead human beings into a state of corruption. The intellect must serve as a vehicle, permeated by Cosmic Thoughts brought to us by the Christ and the Archangel Michael in the modern age, for the expression of the conscious soul.[349]

> "…human beings cannot avert from themselves the war of opinions, feelings, and actions in the outer world of sense, unless they combat in themselves and settle inwardly the antagonism which would otherwise flow into the outer world. Whoever first combats what is to be combated in himself, and establishes harmony between the different principles of his nature, will not combat another's opinion in another's soul. He will confront the outer world, not in a polemical spirit but in a spirit of love. The point is that the combat is diverted from the outside world to man's inner being. The forces governing human nature must combat each other inwardly…. To insist upon one's own opinions exclusively, to hold one's own action to be alone justifiable, means being an egoist."

It is not the purpose of this chapter to provide a comprehensive treatise on the nuances of the history of Christ-Jesus and the Mystery of Golgotha, which is simply not feasible in the context of his work. It is better to review the works of Dr. Steiner which are available for free on www.rsarchive.org. In light of this review, however, it is vital to understand that the Christ imbued humanity with a living spiritual and cosmic impulse that now radiates throughout every human being on the planet regardless of if we are aware of it or not. His impulse was able to be imbued in the world only because a God imbued the world with a redemptive force that permeated all human beings and will grow, and transform us, over time whether we are aware of it or not. This was achieved through the highest of initiates Jesus, who became Christ-Jesus,[350] in whom all egotism had been purged and thus He brought forth eternal and balanced brotherly love in the highest spiritual sense.

Dr. Steiner observed that there were two Jesus streams at work in the Mystery of the Golgotha in his lecture series The Fifth Gospel and that the process of Jesus reaching the pinnacle of preparation for the Christ Spirit in 30AD was the result of the influence of several divine beings, including the Buddha, who participated in hidden ways. His being, and the path he taught, is the key to freedom and balance albeit social, personal, spiritual, or karmic. Dr. Steiner used many terms, meditations, and references to relay the momentous importance of this cosmic event, and the nature of Christ-Jesus, for human destiny. In the following meditation, Dr. Steiner refers to this moment in history as *The Turning Point in Time.*

[348] Dr. Steiner revealed that the Luciferic impulse, while necessary, was imbued in the human experience eons ago in the astral body which carries the feelings and passions of the human being within it.

[349] Dr. Steiner delivered several lectures on the mission of Michael in the modern age. There is a difference between a purely intellectual thought and a "cosmic" thought permeated by spiritual wisdom. Refer to The Mission of the Archangel Michael, GA 194, and Anthroposophical Leading Thoughts, GA 26.

[350] Christ-Jesus is the name that Dr. Steiner used to refer to Him after the Crucifixion. Steiner referred to Him as "Christ" before 30AD and the baptism on the river Jordan but before the Event on Golgotha. There is a deep esoteric mystery at work in the life of Jesus, who became Christ-Jesus, and only through the supersensible perception of a proven spiritual initiate can it be properly approach and studied in its fullest historical and spiritual context. A reading list of Dr. Steiner's lectures is provided at the end of this chapter for further study.

I.
"At the turning-point of time,
The Spirit-Light of the World
Entered the stream of Earthly Evolution.
Darkness of Night had held its sway;
Day-radiant Light poured into the souls of men,
Light that gave warmth to simple shepherds' hearts,
Light that enlightened the wise heads of kings.

II.
O Light Divine! O Sun of Christ!
Warm Thou our hearts,
Enlighten Thou our heads,
That good may become
What from our hearts we would found
And from our heads (minds) direct
With single purpose."[351]

So, in light of the immutable laws of karma and human destiny, it is certain that each soul who lived and participated in the events of the birth, life, and Crucifixion of Christ, whether young, old, rich, or poor was compelled to be present by way of their unique karmic histories. There was something unique in their karmic histories that compelled, and allowed, them to come into contact with the Christ. It is an absolute certainty, in light of karmic laws and the spiritual facts as revealed through Anthroposophy, that each person present played a unique role based on their connection to the Mysteries, the evolution of humanity, and the events that had, at one point or another, led them to be present at the Event on Golgotha.

Some of the karmic streams of those present were revealed through the lectures of Dr. Steiner in his lecture series titled Karmic Relationships. Each person discussed by Dr. Steiner that was connected to the Event on Golgotha has continued their karmic missions, some of whom have led to unique fulfillments. Lazarus-John, for example, was referred to by Dr. Steiner as a prior incarnation of the great spiritual leader and high initiate known as Christian Rosenkreutz who brought the impulse of Rosicrucianism, or the Rose Cross, into the world in the late 16th century.[352] He was the first person initiated by the Christ in the world during his resurrection when Christ spoke the words "Lazarus, come out!" He is a great leader of humanity today.

Of those great spiritual leaders and true saints who were present, only the karmic histories as revealed by Dr. Steiner are known to me except three; the subject of our karmic study and two of his companion souls who have accompanied him through time. On April 3, 33AD,[353] an account contained in the Gospel of St. John tells us of a Roman Centurion who was observing the Event on Golgotha. The Gospel describes how this soldier took the initiative to provide proof to the representatives of the High Priests of the Sanhedrin, Annas and Caiaphas, that the Jesus was, in fact, dead so they would not defile His body and break His bones; a Roman custom.

The high priests obtained permission from the Roman Governor of Judea, Pontius Pilate, to expedite the desecration of the bodies of Christ-Jesus before the Sabbath Day. Thus, the two condemned men who died beside Christ-Jesus were defiled by smashing and breaking their bones before nightfall arrived. On Saturday, Jewish Law prohibited the killing of anyone for any reason and this rule applied to condemned men. Thus, the Sanhedrin took the initiative to ensure that Christ-Jesus was dead before the Sabbath Day. The Event on Golgotha occurred on a rocky hill that overlooked Jerusalem known then as the *Place of the Skull*.

[351] Steiner, Rudolf. The Festivals and Their Meaning: Christmas, Christmas Meditation, 1923.
[352] Dr. Steiner revealed many of the nuances of these mighty people and some of the peculiarities of their soul histories, including Judas Iscariot, which are unique, revealing, and important to an informed study of the Event on Golgotha.
[353] This date was provided by Rudolf Steiner.

> "Then came the soldiers, and break the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, 'A bone of him shall not be broken'. And again, another scripture saith, 'They shall look on him whom they pierced'. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus."[354]

There were several people present at the Crucifixion including a dozen Roman guards who reported to Pontius Pilate, Hebrew royal guards who represented Herod Antipas, Annas, and Caiaphas of the Sanhedrin, and Christ-Jesus's closest followers including Lazarus-John, the Holy Mother Mary, Mary Magdalene, and Joseph of Arimathea. In this mix of people that included some of the leading individuals of humanity who were the first Christ initiates including the soul would later become known as Christian Rosenkreutz, there were also otherwise common people who were compelled to keep a distance. Also present, in a most peculiar destiny, was the Roman Centurion remembered today as the Spearman "Longinus." [355]

Gaius Cassius Longinus is known today by several names. However, the term Longinus[356] is typically always found in connection to this person. This name was documented in the Gospel of Nicodemus in the Apocrypha of the King James Version of the Holy Bible. The name "Gaius" is also found in The Dolorous Passion of Our Lord Jesus Christ which provides a very detailed account of the events of Christ-Jesus's life based on the clairvoyant visions of a venerated 18th-century nun and visionary who experienced the stigmata named Anne Catherine Emmerich. Other studies and works have put forth the name "Gaius Cassius Longinus".

The name "Gaius Cassius Longinus" has one known historical link by way of one of the assassins of Julius Caesar who shared the same name (86-42BC). In light of this study, it is possible that Longinus the Spearman, or St. Longinus, was descended from this man perhaps as a grandson who was born after 30BC (Antony's death). It is also feasible that the name "Gaius Cassius Longinus" may have been used as an allegory with another historical personality because of the parallel to a historical personality who used a dagger to assassinate Caesar (or divine king as he was striving to be known fulfilled only later by Octavian Caesar "Augustus"). Thus, and based purely on intuition, I have settled on the name "Gaius Cassius Longinus". This Centurion was probably born in about 15BC and was

[354] King James Version, John 19:32-38.

[355] The name "Longinus" first appeared in the apocryphal Gospel of Nicodemus. The spear, or lance, that he carried with him is referred to in Christianity the "Holy Lance" and "Spear of Longinus" and the story is related in the Gospel of John during the Crucifixion. This act is said to have created the last of the five Holy Wounds of Christ. The Gospel of Nicodemus mistakenly places the act of piercing the side of Christ-Jesus before He had spoken His final words to the two thieves, when in reality, Longinus pierced His side after His physical body had expired.

[356] This name is derived from a Roman cognomen. In Latin "longus" means "long". A "cognomen" is an extra personal name given to an ancient Roman citizen that is more like nickname and is typically passed down from father to son. Other sources associate the term "Longinus" with "lance" thus it may be an allegorical association from later authors.

attached to the provincial legions in Palestine and Judea. Eventually, he came to serve Governor Pontius Pilate when eye problems made him incapable of further service in the legions. In reality, he was not an elderly man but rather a middle-aged veteran of about 50 years of age who had the unenviable task of reporting on the political situation in and around Jerusalem. My intuition suggests that Longinus intentionally stayed in the background during the majority of the Event on Golgotha and was, for example, a direct witness to the Sermon on the Mount and other miracles that the Christ performed. The centurion, a man of honor, observed in awe and horror the dignified and saintly manner of the arrest, imprisonment, abuse, and death of the "Rabbi" who had performed many miracles and good deeds such that he converted many people, including Pilate's wife, to His movement which spoke of spirituality, balance, brotherly love, peace, and redemption.

As Dr. Steiner revealed, there were many Mysteries and hidden aspects of the Event on Golgotha. Thus, it is referred to in esoteric circles as "The Mystery of Golgotha". The spirit and the soul, once removed from the physical body, are invulnerable to the influences of the physical world although the soul suffers from the emotional and spiritual effects of its prior lifetime as it passes through the phase of purgatory or "kamaloca" in Anthroposophical vernacular. Yet, it was necessary, for spiritual reasons, that the physical body of Christ-Jesus needed to be preserved after death in an uncorrupted state and given back to the earth.

Longinus, who had been heavily influenced by the prophet and healer Jesus was a convert at the time of the Crucifixion having witnessed the Christ's miracles directly. Longinus experienced a spontaneous and overwhelming urge to pierce the side of Christ-Jesus to prove He was dead and prevent the representatives of Annas and Caiaphas, the high priests of the Sanhedrin, from breaking His bones and smashing His skull, thus desecrating His body which had to, even unto death, remain uncorrupted. It was a venerable act intended to preserve the integrity of the body of Christ-Jesus from desecration. This act alone, however, would not have stopped the Sanhedrin from defiling the body of Jesus. Thus, Longinus also guarded the body of Jesus for a short time preventing anyone from touching it.

The decision to pierce His body was not a seditious, corrupted, or violent act. It was a redemptive deed meant to preserve the dignity of Jesus who inspired and changed so many lives as the Sun God walking amongst men. It could be, perhaps, that Longinus was compelled to act by an Angelic influence and the Spirit of Christ-Jesus Himself. During this sequence of events, Joseph of Arimathea left Golgotha to petition Pontius Pilate for approval to protect and release the body from desecration by the guards of Annas and Caiaphas, which he received. It is reasonable to conclude, then, that Joseph of Arimathea must have returned to the Event on Golgotha at some point after, or during, the moment when Longinus pierced the side of Christ-Jesus. Through intuition, I have learned that Longinus was given a message that only he heard to go forth and perform the deed, which he hesitated to do, yet performed anyways.

Above: "It Is Finished", by Johann von Kdeler-Wiliandi, published in 1958.

"31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken *down*. 32 The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. 33 But when they came to Jesus and found that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. 35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. 36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," [c] 37 and, as another scripture says, "They will look on the one they have pierced." 38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes about seventy-five pounds. 40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. 41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. 42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there. …"[357]

The two condemned thieves are described in various places including Catherine Anne Emmerich. Catherine provided some deeper insights into the nature of these two men and confirmed that they are both thieves, yet one doubled as a murderer. She mentioned in her work that she forgot their real names,[358] so it appears that she may have used the reference from the Gospel of Nicodemus

[357] The Gospel of John, verses 31-41.

[358] Refer to Emmerich, Catherine Anne. The Dolorous Passion of Our Lord Jesus Christ, CHAPTER XL. Crucifixion of the Thieves.

which identifies these two men as Gestas and Dimas (or Dismas).[359] Catherine revealed another riddle of the Mystery of Golgotha:

> "The thief placed on the left-hand side was much older than the other; a regular miscreant, who had corrupted the younger. …Both the one and the other belonged to a band of robbers who infested the frontiers of Egypt; and it was in a cave inhabited by these robbers that the Holy Family took refuge when flying into Egypt, at the time of the massacre of the Innocents. The poor leprous child, who was instantly cleansed by being dipped in the water which had been used for washing the infant Jesus, was no other than this Dismas, and the charity of his mother, in receiving and granting hospitality to the Holy Family, had been rewarded by the cure of her child; while this outward purification was an emblem of the inward purification which was afterwards accomplished in the soul of Dismas on Mount Calvary, through that Sacred Blood which was then shed on the cross for our redemption."

When Longinus intervened and pierced the side of Christ, he violated the orders of Pontius Pilate and the law of the Sanhedrin, placing himself at great risk. However, his rank prevented retaliation from his colleagues who simply observed the act in astonishment and followed his orders not to interfere. Piercing the body of Christ was one thing, but guarding the body was another. It was clear to his Roman colleagues that he had been compromised. However, after receiving the documents from Joseph of Arimathea that had been signed by Pontius Pilate, the body was preserved and taken to the tomb. Church dogma relates that the physical body was resurrected into heaven and later reappeared to the Apostles as a "phantom" or "apparition". Dr. Steiner revealed that the physical body, in fact, of Christ-Jesus fell into a fissure after an earthquake and a solar eclipse.

> "Perhaps the relation between that solar eclipse and the earthquake will someday be better understood scientifically, for certain teachings which are prevalent today but incoherent, indicate a relation between solar eclipses and earthquakes and even firedamps in mines. That earthquake was a consequence of the solar eclipse. That earthquake shook the tomb in which Jesus' body lay – and the stone which had been placed before the tomb was ripped away and a crevice opened in the ground and the body fell on to the crevice. Further vibrations caused the ground to close over the crevice. And when the people came in the morning the tomb was empty, for the earth had received Jesus' body; the stone, however, remained apart from the tomb.
>
> "Let us follow the sequence of images! Jesus dies on the cross. Darkness suddenly covers the earth. Jesus' body is laid in the tomb. An earthquake opens the earth's crust and Jesus' body is received by the earth. The crevice caused by the quake closes. The stone is thrown aside. These are all factual events; I can do naught else but describe them as such. May those who wish to approach these things from a natural scientific viewpoint judge as they wish and use every possible argument against them. What clairvoyant observation sees is as I have described it."[360]

Without Steiner's observations and insights, it is a mystery as to why it was that the body of Christ-Jesus had to be preserved after death in an uncorrupted state having passed through the

[359] The Gospel of Nicodemus, Chapter 7, verses 7-13.

[360] Steiner, Rudolf. The Fifth Gospel, Lecture II, Oslo, Norway, October 2, 1913.

unfathomable and excruciating suffering that He experienced. Christ's wounds were horrific and unimaginable. His suffering, as a true innocent who entered the world with no redemptive karma, and who created no new karma, was beyond the imagining. As Catherine informed us, the Roman soldiers and those who represented the Sanhedrin showed Christ-Jesus no compassion and did everything in their power to prolong and extend His suffering. Those of Roman and Jewish authority went to great lengths to ensure His slow and agonizing death. However, based on this ancient prophecy in the Book of Isiah and as described in the Gospel of St. John as a fulfillment of the Turning Point in Time, the breaking of the bones of Christ-Jesus after He died could not come to pass.

"A bone of Him shall not be broken."[361]

This preventative measure was connected and vital to His transition to the spiritual worlds despite the excessive wounds from the (large) nails used, the lashings, the crown of thorns, the perpetual and debased insults by His opponents, the effects of starvation, and the pain of desperate thirst as He approached the threshold of death. The night before His trial, as legends tell us and I am inclined to believe, in the Grotto near Gethsemane He experienced the deeds and human beings from the past, present, and future as living ideas, visions, and feelings. He bled from His pores. The countless perversions, insults, wars, and degradations of human history, both past and present, including those abominations done in His name, were thrust upon Him before he walked down the path of martyrdom; persecuted and murdered by those He came to earth to redeem. His death was followed by a storm, thunderburst, an eclipse, and an earthquake that occurred after Christ-Jesus had been interred in His tomb.

> "And then there actually comes before the clairvoyant consciousness, the picture of the Cross raised on Golgotha, of the body of Jesus hanging upon it between the two thieves; the picture, too, of the body being taken down from the Cross and laid in the grave ... And here I will add that the more one tries to prevent it, the more forcibly does it present itself. And now comes a second mighty sign, whereby again there is written into the Cosmos something that one must read in order to discern it as a symbol of what has actually transpired in the evolution of humanity. One contemplates the picture of Jesus taken down from the Cross and laid in the grave, and then, while the gaze of the soul is thus directed, one has the experience of being shaken through and through by an earthquake which spread through that region."[362]

The first Christians believed, and initiation knowledge revealed by way of Dr. Steiner, that had Christ-Jesus bones been shattered and broken, the Resurrection as we know it could never have been accomplished. In addition, a deep secret was unveiled to us by Dr. Steiner that His physical body was given back to the earth and merged with it for all time. Dr. Steiner also revealed that as a result of this act, the Christ planted a seed through His martyrdom that will eventually transform the earth into a second Sun, permeated by spiritual Light, in the far distant future.

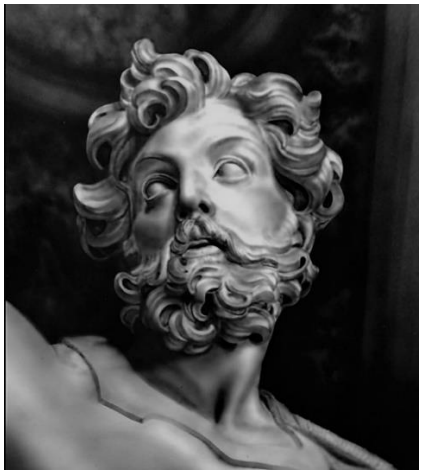
Dr. Steiner revealed many mysteries associated with the Christ mission. For example, there is a spiritual law among the great initiates that could they could transform all aspects of their being except the bones and the skeleton; the blood, the organs of the body, the spiritual bodies; these can

[361] Refer to Gospel of St. John 19:32-38.

[362] Steiner, Rudolf. The Fifth Gospel, The Fifth Gospel, GA 158, Lecture II, 2 October 1913, Christiania.

all be transformed by deliberate effort but the bones of the body cannot. Even the highest of spiritual initiates must observe this law. However, when the Christ entered the body of Jesus of Nazareth during the baptism, He, the God become man, exercised a transformative force upon Jesus' physical body into the finest aspects of the skeleton for the first time in human evolution. His destiny was to unite with the Earth. The God of the Sun who incarnated in man and brought the light, or Sun-Impulse into the physical world thus transforming for all time. Thus, the physical body, and the bones, were given back to earth:

> "Here we touch the fringe, as it were, of a profound secret, or mystery. In the structure of man there is one element to which the power of a pre-Christian initiation could not penetrate: the subtle physicochemical processes in the skeleton. Strange as it may sound to you, that is the case. Previous to the Baptism of Christ-Jesus there never had been a human individuality in earth evolution, either among initiates or elsewhere, with power over the chemico-physical processes in the skeleton. Through the entry of the Christ into the body of Jesus of Nazareth the egohood of Christ acquired dominion even over the skeleton.
>
> Because the form over which Christ must retain His dominion was not to be desecrated. Had they broken His bones, a base human force would have interfered with the power Christ must exercise even over the bones of Jesus of Nazareth. None must touch that form, for it was written that this should remain wholly subject to Christ's dominion."[363]



Above: Longinus Sculpture, St. Peters, Vatican, Rome, by Bernini.

[363] Steiner, Rudolf. The Gospel of St. John in Relation to the Other Three Gospels. GA112. Lecture 10. What Occurred at the Baptism?

Left: James Tissot (French, 1836-1902). "The Strike of the Lance" (Le coup de lance), 1886-1894, Brooklyn Museum.

Above: A photograph of the face on the Shroud of Turin and an enhanced photographic negative (right). The controversy of the Shroud of Turin will never be solved using modern forensic methods as there was a fire at one point in the past that skewed the results of any testing that was done when attempting to date it. Per the author's intuition, which is unprovable in any scientific way, this portrait is a very close resemblance to Christ-Jesus. The image at right is a modified artistic rendition of the imprint of the Shroud at left. The original was restored ever-so-delicately in the distant past, probably during the medieval period, but the modifications were very slight. Given the powerful spiritual energies of the Christ which amplified and super-charged the etheric and astral bodies of Christ-Jesus, it should come as no surprise that those mighty spiritual forces resonated outwardly through his physical body for a long while after His death and imprinted themselves on to the Shroud. Based on the author's intuition, there are some disparities between the actual historical image of Christ-Jesus and this image. However, it is a good approximation based on the author's intuition.

According to the Eastern Orthodox Church, Longinus was decapitated on the orders of Pontius Pilate after he learned that the veteran soldier had converted to Christianity after protecting the body of Jesus. Other legends are variants of the same theme. One tale, for example, states that Longinus was arrested on the orders of Pontius Pilate and executed. Some say that he was led back to the Cross by his fellow legionnaires and decapitated while others state that he was executed outside of Judea after converting to Christianity and becoming a follower of Jesus after the Crucifixion. Some say that he was a victim of a Jewish conspiracy after he refused to be involved in some manner of a plot to falsify reports and eyewitness accounts of the Crucifixion on behalf of the Sanhedrin. Some stories yet recount that he was not alone and a handful of his colleagues were also converted to Christianity and also have suffered a martyr's death.

The author's intuition suggests that Longinus was captured by a small group of Roman guards on direct orders of Pontius Pilate after he had retreated to his home after the Crucifixion and was executed after openly professing his belief in Jesus. These men were a group of lowly out-of-shape

Roman guards who served Pilate as personal thugs. They were viewed as laggards, and not true soldiers of honor, by Longinus who was a professional soldier and well respected by those whom he had served with. He was kidnapped from his home, nailed to a cross, and left to die outside of Jerusalem. In terms of appearance, he was lean and resembled Jesus to some extent. Thus, when the author observed Longinus through clairvoyance, I thought it was Jesus initially, but upon further observation, it was clear that he was not the same man. Longinus wore a red headband with a gold inlaid design made of wool cloth and was stripped down to his loin cloth. I perceived that the headband was a strip of the robe of Christ-Jesus that he had kept for himself and venerated. I observed the nails hammered into his hands as he shrieked in excruciating agony. Mocking him and laughing, his Roman colleagues shouted:

"Traitor! Traitor! Go to your Jewish God!"

Longinus died on the Cross within 30 days of Christ Jesus's death. His wife and soulmate, who lived in Jerusalem, eventually came to the cross where he was crucified and with help, took him down and buried him in an anonymous spot near an Olive grove where the two people, as the reincarnated King Priamos and Helen of Troy, would sometimes stroll together. She buried him near the spot where he proposed marriage to her. Whatever the actual karmic details that led Longinus to become Longinus, it is clear that he was compelled to defend the integrity of the Redeemer who walked amongst men as a Higher Being who incarnated in a man named Jesus.

The sacrifice and deed of the Redeemer enabled Longinus, and every human being in the world, to begin the path of confronting and defeating the manifestation of lower instinctual forces in egotism that bring human beings into conflict with one another. Longinus now had a path forward but the battle to overcome himself did not end. Christ did not enter the world to blot out his karma but enabled him to fulfill it. So, as where his egotism led to Antony's self-destruction after his shameful defeat to Octavian, the life and power of Christ-Jesus redeemed him and gave Longinus a new path to the future. As Antony's eyes were opened in his subsequent incarnation as Longinus the Spearman, the words of St. John resound all the more profoundly for him and others whose eyes have been opened to the Truth…

"Where once I was blind, now I can see."[364]

As we shall see, the Longinus-soul came to trod a difficult path in many ways compelled by the ever-present echo of the drumroll and the calling of the soldier's heart as wars, and conflicts, continued to rage between nations over the course of the next 2,000 years. His was a unique path. Virtually everyone present at the Crucifixion was transformed by the Event on Golgotha in some way. Yet, for many, the Event began to fade into the sphere of mythos and superstition with the onslaught of materialism and egotism. The memory of His universal martyrdom was imprinted onto Longinus in a profound and immutable spiritual way.

This change compelled the Longinus soul to seek out and if possible, reenact the martyrdom of Christ-Jesus over and over again in future lifetimes in his own peculiar and imperfect way. It became a sort of subconscious obsession, as it were, that would come to life within him triggered by world events and his karmic destiny. As we shall see in subsequent lifetimes, this soul struggled between his self-interest and the quest to make a difference solely for others. The psychology of decisions

[364] John 9:25. Many interpretations of this text abound, so this is author's preferred vernacular.

made in the future by the Longinus soul are intimately attached to this experience as he sought to avoid the pain of watching others die in his place when he, as a soul who perpetually lived in the shadow and the light of the Crucifixion, refused to be left behind in that regard. He lamented and looked back on the Crucifixion in terrible emotional agony. He had to prove that he was, like Jesus and those who followed in his footsteps, up to the task. The haunting echo of looking behind him knowing that he could, and should, have sacrificed himself followed his soul as a disposition for many lifetimes to come.

The true Christ-Initiate, which overcomes antagonism and egotism, follows the highest spiritual ideals having purified the lowest instinctual impulses that reside in the depths of the human being and are continually stimulated, and tempted, by the "sirens" of the outside world. These sirens carry within them hidden influences of the opposing forces, as described in the chapter on Ahriman and Lucifer, who seek to thwart humanity's progress toward balance, freedom, and redemption. Regardless of how high-minded a person is, the circumstance of opposition, antagonism, and confrontation can compel powerful lower impulses to manifest, if they have not been purged, that are simply not compatible with the highest spiritual ideals of brotherhood, compassion, and genuine higher love. An advanced intellect is not required. The challenge will continue to be there for all of us until we reach the apex of conquering the lower aspects of ourselves. Thus, sacrifices and a commitment to service are the pillars upon which the Christ impulse, and as advocated by genuine spiritual initiates through history, are based:

> "A new command I give you: Love one another. As I have loved you, so you must love one another...[365]
>
> "I count him braver who overcomes his desires than he who conquers his enemies; for the hardest victory is the victory over self." – Aristotle
>
> "It must never be forgotten that the words at the end of the Gospel of St. John hold good for all the Gospels — that the world itself could not contain the books that would have to be written if all the facts were presented. The revelations vouchsafed to humanity through Christianity are not of a kind that could have been written down and presented to the world once and forever as a complete record. Christ's words are true: 'I am with you always, until the end of the world!' He is there not as a dead but as a *living* Being, and what He has to reveal can always be perceived by those whose spiritual eyes are opened. Christianity is a living stream and its revelations will endure as long as human beings are able to receive them."[366]

As we shall see, due to his karmic disposition towards the battlefield, the reincarnated Longinus attempts to reenact the genuine martyrdom of Christ-Jesus in his own peculiar and unique fashion that compels one, as a soldier, to seek a martyr's death for the sake of others. His karma, and disposition, compel him to the battlefield over and over again. Thus, he rises and falls…and rises and falls…as he tries to find the middle way and the good path as one who struggles between egotism and martyrdom. The inner dragons, as exacerbated by the opposing powers, pull each person towards extremes and polarities until they can find the middle way…

[365] New International Version, Gospel of St. John, 13:34.

[366] Steiner, Rudolf. Gospel of St. Luke, Lecture 5, September 19, 1909, Bern.

> "Just imagine, for a moment, that humanity had entered into this most deeply materialistic age without Christianity. It would then have been impossible for it to find again the impulse upwards. Think away the Impulse that has been implanted in mankind through the Christ, then the whole of humanity would have had to fall into decadence, would have had to be bound forever to matter. As it is expressed in occultism, it would have been "seized by the force of gravity in matter" and would have been thrown out of its evolution. Thus, we must imagine that in the post-Atlantean epoch, mankind made a movement downward into matter, and that before the lowest stage was reached, there came the other Impulse which impelled it again upward in the opposite direction. This was the Christ Impulse."[367]

Josephus

Longinus quickly reincarnated in the guise of a Jewish military leader, diplomat, and historian named Titus Flavius Josephus (37-100AD).[368] Born in Judea, he was raised in a wealthy family in Jerusalem and was well-educated. Josephus was initially a representative and military commander for the Jews during the Roman-Jewish War which was led by Vespasian and later his son Titus. Josephus converted to a role as a diplomat and intermediary for the Romans where he tried to dissuade the Jews from a hopeless defense of their homeland. The Romans were, at that time, determined to suppress the Jews without any consideration for human life. Jewish culture was, to some extent, at risk. Josephus, in alignment with his spiritual task, tried to find a path to peace by marching with the Roman legions and trying to negotiate peace and settlements with those Jewish strongholds that they encountered.

During the invasion of Judea by the Romans under Vespasian and his son Titus, Josephus was tasked with holding several key fortresses and strong points in Galilee and Judea. Later, he was held as a hostage and negotiator for the Romans. After the Romans triumphed over Judea, Josephus was formally adopted by Emperor Vespasian after which he took on the Romanized name of Titus Flavius Josephus.[369] The chaotic lifetime of Josephus was an amalgamation of three streams of activity. First,

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[367] Steiner, Rudolf. The Gospel of St. John, GA103, Lecture 10. The Effect of the Christ Impulse Within Mankind.

[368] I use the term "peculiar" here because there is an average cycle of time that governs the transformational process from death to rebirth. This duration is connected to the orbit of Saturn around the Sun (30 years) which equates to 1 spiritual year. This has changed in recent centuries; thus, it is not a hard and fast rule over the course of human history. Some individuals reincarnate in longer, or shorter, periods between death and rebirth. In the case of Longinus, the holdover was only four years, thus in relation to the cycle of Saturn, it can be viewed as being of a fairly short duration. However, there is no way to determine what is, and is not, average or common for the duration of time from death to rebirth as everyone is unique. Time, in the spiritual worlds, does not conform to the same rules as the physical universe. Time slows as the soul-spirit incarnates in the earth. Thus, in the case of Longinus dying in 33AD and reincarnating as Josephus in 37AD, this could be viewed as a shorter duration when compared to the orbit of Saturn. This perspective, however, should be guarded because it can lead to a false conclusion if one seeks to justify one's perception of things, or egotism and bias, when conducting a karmic study to "make things fit" a sequential timeline.

[369] The formal adoption of a Jewish man by the Roman Emperor Vespasian is unusual. It is the result of karmic ties and an intuitive affirmation of one's spiritual connection to another person. Josephus bore a striking resemblance to Marc Antony. Despite their anti-Christian and anti-Jewish policies, Vespasian, and Nero alike, both felt a desire to listen to someone whom, for hidden reasons, they felt a connection to. This is why Nero released a group of Jewish hostages under the diplomatic efforts of Josephus. The modern reproductions of Josephus' likeness are inaccurate. The bust attributed to Josephus that resides in the Ny Carlsberg Glyptotek, Copenhagen, Denmark does not align with the image of Josephus that I perceived intuitively. His image more

there was a military task that resulted in a failed defense of Galilee against the Romans. This defense failed due to a lack of technology fueled by disparate communities throughout Galilee that consisted of a variety of obstinate and brave rebel leaders with whom Josephus was unable to coordinate effectively and the city fell.[370]

Thus, as where Ptolemy I, and later Antonius, were active in Judea and Palestine in military and political terms, the same soul returned as a Jewish commander to defend Judea, specifically in Galilee, and Palestine who was unable to withstand the very forces that he once led. Josephus's prediction that the siege of Jotapata would last precisely 47 days and that Vespasian would become emperor during the reign of Nero could only have been the result of a clairvoyant faculty (and not a guess as presupposed by historians). Josephus had successfully withstood the siege of Vespasian and his son, Titus, and repelled every attack. The city fell only because of a trick, similar to Troy, where Roman soldiers snuck over the walls, where a Jewish guard was sleeping, and opened the gate allowing the Roman forces to enter.

The obstinate and stubborn resistance of the Jewish militia leaders led to several hopeless tragedies including the destruction of the Temple of Jerusalem in 70AD and the mass suicide that occurred during the Siege of Masada in 73-74AD. Josephus was physically present at the burning of the Temple of Jerusalem where he spoke to the resistance leaders at the head of the Roman forces and tried to convince them to surrender. After Josephus's prophetic words came true, the Romans considered him a kind of Sybil, or seer, and Vespasian and later Titus used him as a diplomat between the two warring cultures. From that point on, Josephus was viewed as a traitor by the Jewish peoples.

Second, there was a diplomatic stream that manifested, for example, with negotiations directly undertaken by Josephus with Nero and later Vespasian to release hostages. It appears that Josephus took on a spiritual task to act as a diplomat between the Jews and Rome to preserve as much of Judea as possible. Surely, he was serving self-interest, yet it is also evident as he walked in front of the legions and spoke to the defenders of various cities and towns, and tried to persuade them to surrender peacefully which failed repeatedly that he was also serving a broader task. Third, Josephus was a would-be historian who felt compelled to document the story of the times and published works that have survived. In these works, Josephus provides commentary on Christ-Jesus the Essenes, Ptolemy I, Aristotle, the Greeks, the history of the Jewish peoples, and the Roman Civil Wars.[371]

The scope of this work will not cover the nuances and details of the lifetime of Josephus as only the vaguest details are known by the author outside of historical records. Historical events of his life are available through his works and a variety of sources and there is no reason to doubt that the high-

closely aligns with the portrait of Antony that is included in the "Antonius" chapter of this work. Josephus wrote historical commentaries on Aristotle, Jesus, the Essenes, Jewish history, Ptolemy I, and a variety of other topics.

[370] The incident of Josephus where he refused to commit suicide is a direct result of the spiritual lessons he learned from his suicide as Antonius. He had learned the value of life. His 30 or so colleagues wished to commit suicide after the collapse of Jotpata in 67AD but would not listen to Josephus's advice to surrender. Josephus held out hope to negotiate and find a way to save Galilee and Judea from utter destruction.

[371] I point out here an interesting fulfillment that Josephus wrote a fair amount about the activities of Marc Antony in Judea. It appears that Josephus felt an inner duty to recount the story of the Roman Civil Wars; a time that had so shaped and transformed his soul.

level details of his life are historically accurate to a reasonable degree based on what I have reviewed. His appearance resembled Antony's as revealed through intuition.

Left: A bust attributed to a young Titus Flavius Josephus. Josephus had a much straighter nose and wore a beard similar to Antony's. This image is not a good likeness of Josephus although it is frequently attributed to him by historians.

I suspect that the spiritual echo of his prior lifetime as Marc Antony may have resonated with the succession of Roman Emperors who dimly recognized, through an old form of subconscious insight, a karmic link between Josephus and Marc Antony. The reality of reincarnation was a living principle at that time for those who passed through an education in the Mystery Centers in Rome which the emperors did after a decree from Octavian which carried forward. Even Herod the Great, whose reputation lives in infamy, contemplated if Jesus was the reincarnation of John the Baptist. Given the fact that Octavian, as Caesar Augustus, had mandated that all subsequent Emperors of Rome be guided through the mystery teachings that had always been kept secret and safely guarded by those who were worthy to gain access, which as Dr. Steiner revealed Nero and Caligula had, the recognition and adoption of Josephus (by Vespasian), was more than a subconscious form of recognition…[372]

Some Karmic Correlations to Consider:

1. Marc Antony incarnated as Gaius Cassius Longinus, the "Spearman". He was a recognized disciplinarian and successful Roman officer who was senior to all of the Roman soldiers present during the Crucifixion.
2. Longinus was married. His wife was his soulmate, the reincarnated Helen of Troy, who lived in Jerusalem with him while he reported to Pontius Pilate as an intelligence officer. Evidently, Pilate had made a pass at Longinus' wife, which incurred the wrath of the Roman officer, and the two men were on tense terms.
3. Julius Caesar incarnated as Pontius Pilate.
4. Lucius Aemilius Paullus incarnated as a Roman soldier who was gambling with dice at the foot of the cross for Christ's robe. As one of the guards of Pontius Pilate, he was also a part of the group that nailed Longinus to the cross a month after Christ died. He mocked him thus setting in motion redemptive karmic fulfillments for centuries to follow. He was one of those who considered Longinus the ultimate traitor to Rome.

Below is a partial reference list of lectures and works by Rudolf Steiner for further study on Christ-Jesus and the Mystery of Golgotha:[373]

1. The Apocalypse of St. John, GA104

[372] Nero's lack of moral preparation and training that accompanied all genuine neophytes who entered into the Mystery Centers led to his madness and insanity… Refer to Rudolf Steiner, Building Stones for an Understanding of the Mystery of Golgotha, Lecture 5, GA175. April 14, 1917.

[373] Most of these lectures can be found online for free on www.rsarchive.org

2. The Gospel of John, GA103
3. The Gospel of St. John in relation to the other Gospels, GA112
4. The Gospel of St. Mark, GA139.
5. The Gospel of St. Matthew, GA123
6. The Gospel of St. Luke, GA GA114
7. The Fifth Gospel, GA148
8. Christianity as a Mystical Fact, GA8
9. Christ and the Spiritual World - The Search for the Holy Grail, GA 149
10. The Mystery of Golgotha, Lecture, Given at Cologne, December 2, 1906
11. From Jesus to Christ, GA131
12. Christ and the Human Soul, GA155
13. The Event of the Appearance of Christ in the Etheric World, GA's 118, 130, 178, 182
14. The Four Sacrifices of Christ, GA152
15. The Deed of Christ and the Opposing Spiritual Powers. Lucifer, Ahriman, Asuras, Lecture, Berlin March 22, 1909, GA107a
16. Christ In Relation to Lucifer and Ahriman, GA 159
17. Buddha and Christ, GA 58
18. True Nature of the Second Coming, GA 118, Lecture 2, The Second Coming of Christ in the Etheric World

Maurice, 285AD

Left: A portrait of Mauritius as revealed to the author through intuition. The image of a member of the 54th Massachusetts Regiment was taken during the American Civil War from extant photographs and is used here because it bears some resemblance to the Maurice of the Theban Legion. The informal motto of the Theban Legion was "Always Forward, No Retreat." The legion earned a reputation for being tough and reliable. Maurice, in terms of size, was shorter compared to the fighting him of his legion, some of whom were well over 6 feet tall. Thus, they made a formidable fighting force.

"Talent is nurtured in solitude; character is formed in the stormy billows of the world."
- Johann Wolfram von Goethe, Conversation with Torquato Tasso (1790).

Thus, destiny led the subject of our study to the reborn in the mid-third century to the family of a wealthy trader in Senegal on the West coast of Africa.[374] His father was a successful merchant who traveled regularly along the busy shipping lanes to the trading ports throughout the Mediterranean of which Alexandria, Egypt was the busiest harbor. The boy was named Mauritius and he was of African descent. He was a rather lean and small man. This name Maurice, or Mauritius, is a derivation of the country and region of Mauritania from whence he came. He later resided in Alexandria into young adulthood. The boy was well-educated for that time period which was beset with countless social and cultural challenges inherent within the provinces of the Roman Empire in the 3rd century AD. Eventually, the young man enlisted in a provincial legion that was tied to Thebes, thus they were known as the "Theban Legion". The city of Thebes was a remnant of a once greater time in Egyptian history when the spiritual Mysteries were an active and integrated aspect of her cultural impulse when the old methods of initiation were still practiced. The Egyptian capital of Thebes, which had transitioned to Alexandria by the time of Maurice's life, was the home of the Necropolis which housed the colossal tomb of Hatshepsut that still stands today.

This particular legion was geographically attached to the area around Alexandria but moved freely throughout Egypt and the shipping lanes of North Africa. The central port city of Alexandria was founded by Alexander the Great during his brief time in Egypt and later was expanded and

[374] Senegal, at that time, was distantly connected to ancient Mauritania on the north and west coast of Africa. During the period of the Roman Civil Wars, Mauretania was ruled by Juba II. Juba II was a Berber king and married Cleopatra Selene who was the only surviving child of Marc Antony and Cleopatra VII. This is an important connection to Marc Antony's and Ptolemy's bloodlines that allegedly ended during the reign of Caligula with the death of Cleopatra and Antony's grandson Ptolemy of Mauretania (9BC-40AD). As is often the case in royal households of the ancient world, the bloodlines continued outside of the palace and are most likely tied to Maurice albeit in a diluted form.

developed under Ptolemy I. During the 3rd century AD, Alexandria was a center of economic and commercial activity which was also tied to the Library, or "Serapeum", of Alexandria that housed philosophers, scientists, academics, and thought leaders of the day. Alexandria was one of the philosophic cultural centers of the Roman Empire from her foundation during the reign of Ptolemy I in the early 4th century BC, but that changed by the early 5th century AD when the leading philosophic minds and academies of Greece were purged in a series of political and church-based persecutions driven by the new institutionalized form of Christianity that was permeated, and corrupted, by the legal constructs and political machinery of the Roman Empire. During the 3rd century AD, some 28 Roman Emperors (200-300AD) held the reigns of authority in Rome. It was a time of civil war, political unrest, and transformation.

The Latin name Mauritius (English: Maurice) can be translated as "of the moors" or "the moor".[375] Just like today, the use of Etymology was sometimes based on racial characteristics, cultural sources, virtues, or other spiritual ideas. Despite what some historians suggest, the name Maurice, in this case, is not an ambiguous or general term used by ancient authors and historians to describe all of the members of the Theban Legion. The Theban Legion was a multi-cultural group of men including Egyptians, Africans, Parthians, Hebrews, and a few, but not many, Caucasians. It was mostly composed of men of African descent. The name Mauritius, or Maurice, is the actual name of a historical personality that also reflected this man's particular racial ancestry.

Egypt was an important province of the Roman empire. She was a diverse mix of races, countries, cultures, and religious ideas. The philosophic foundation of Alexandria, in light of Egypt's great mystery traditions resonated throughout the city which was a hodge-podge of decadence, genuine spirituality, academics, and commerce. The Library of Alexandria was still at the forefront of the cultural and philosophic impulse of the ancient world. Christian spirituality made its way into Egypt and North Africa with the efforts of early theologians such as Tertullian[376] whose writings advocated a Christian call to action, and not just word, that extended beyond the notion of just conceptual ideas and beliefs.[377] Christianity had a significant impact on the people of Egypt including those who served in the military. The men of the legions, as working soldiers, were accustomed to "doing" as opposed to "thinking". Most of these soldiers were working men; not philosophers. Mauritius became heavily influenced by the Christ impulse during his life. He also took a great interest in the Egyptian mysteries and symbols on the temples which lined the landscape.

Due to the impulse of Christianity which was expanding at that time, common people were becoming aware of and sympathetic to the true nature of moral and spiritual justice. This influence was nascent, from a perspective of history, but this new impulse was reaching and permeating the Christian consciousness of the soul…some more than others. Mauritius was one of those with whom the Christ impulse affected him very deeply. In light of the injustices of the Roman Emperors and the chaos of the period, Maurice did not accept or believe in the Roman pantheon of gods.

During the Roman period, injustice was a common experience sustained by a cruel and undeveloped perspective where idealism and truth were secondary considerations, if any, for those who sought authority and power. This influence would not change for those who were hardened to it, but the influence of Christ-Jesus began to have a significant impact upon people throughout the provinces

[375] Refer to the Latin root "Mauri". Maurice is an English translation for the Latin Mauritius.

[376] Lived circa 160-240AD. He was born and died in Carthage, Tunisia.

[377] "The blood of the martyrs is the seed of the church." Tertullian, Apologeticus pro Christianis.

including Maurice who was changing at the soul level. The Cosmic Christ, as the Light of the World, became a comprehensive global principle and permeated the heart forces of those who were opening themselves up to it through love, compassion, and the brotherhood of humanity.

Christianity blended well with Egyptian and North African sects who inherited the profound and genuine spiritual ideas of the ancient Egyptians who built some of the most elaborate spiritual initiation temples in the world.[378] In Egypt, the initiates of the Mystery Centers portrayed the spiritual reality of the Trinity as Osiris, Isis, and Horus. These concepts later were transformed through the Christ Event and were portrayed as Father, Son, and Holy Spirit. The perception of Isis was transformed into The Holy Mother Mary as the living expression of the spiritual archetype of the feminine principle. The ancient Egyptian initiates had, in fact, perceived the future through a genuine form of clairvoyance, the birth and martyrdom of a future redeemer who was destined to incarnate at a future point in history and that the Egyptian Mysteries would, by necessity, transform as well.[379] The impulse of the ancient spiritual Mysteries is important because they serve as a backbone to the karma of Maurice and the experience of this lifetime. Karma led Mauritius to North Africa having lived and died there in two prior lifetimes both of which were adventurous, chaotic, and significant to the history of Alexandria as a city and learning center.[380]

Maurice, as a young man, joined one of two Roman Provincial Theban-Egyptian legions that were in service at that time. The duty of the Theban Legion was focused primarily on a policing role in the Middle East specifically along the borders of the Egyptian province and the North African coastline. The Theban Legion took great pride in their ferocity in protecting her borders, families, and cultural heritage. Intuition suggests that the Legion was undefeated in battle. Maurice personally felt as though he was protecting the traditions of Egypt and Alexandria and not the hypocrisy of Rome. The Theban Legion did not participate in the suppression of local peoples for political purposes. The legion was not called away frequently from Egypt except to patrol the shipping lanes and defend the North African provinces from pirates and eastern border attacks from Parthia and the Arabian peoples. On one occasion, the legion saw significant action and success on the eastern border of the Roman Empire near Palestine and Syria defending against an attack against the hostile forces of the Sassanian Empire where the aggressors were soundly defeated. It was heralded as a great victory for the legion and fueled her rise to a certain recognition amongst the Roman emperors of that time and the peoples of Alexandria.

It was the Roman standard in the provinces to recruit from the local population for military service. Therefore, the legions were a group of men typically united by one or two connected cultures. The standard term of service was 25 years (20 years of regular service and 5 years of reserves) at which time the legionnaire would receive a pension payment and could retire to private life. As a result,

[378] The Great Pyramid is not a mortuary temple for King Khafre (ruled in 2570BC) which is the shared and accepted academic viewpoint that became dogma in the 1930s. The Temple of Knut was built during and after the arrival of migrating Atlanteans in 10000-11000BC and was used for centuries as an initiation temple which was its intended purpose. The pyramid serves as a massive concentrator of electro-magnetic and cosmic-spiritual forces. Refer to the Edgar Cayce readings for more information.

[379] A reference to this fact can be found in the works of at least one genuine initiate in the modern era such as Elizabeth Haich's book Initiation where she describes, in detail, her initiation tests during a prior lifetime in ancient Egypt when the revelation of the Sun-God was consciously reviewed in a transcendental state of consciousness during her initiation trials at the Great Pyramid.

[380] Fate led Maurice to enlist in the Roman Legions in the very city where he died in 30-31BC.

diversity was an integrated part of the Roman military machine across the empire and was colored by many different cultures, races, and traditions. By the 3rd century AD, several Roman emperors and high-ranking statesmen were of African descent including Septimus Severus, Lucius Quietus, and Caracalla. The ancient Romans of the 3rd century AD, for all of their faults and failings, did not suffer from the same racial prejudices that evolved elsewhere over time and have become such sensitive issues in today's world.

By the 3rd century AD, the North African peoples were well-integrated into the Roman culture as politicians, leaders, merchants, traders, priests, and soldiers. North Africa was a vital source of supplies for the Roman Empire. Roman Emperors such as Gordian I, II, III (Mesopotamia), and Philip the Arab originated from North Africa. Unfortunately, the civil strife that occurred under Gordian I (d. 238AD) resulted in widespread looting and riots across the Roman world, primarily in the provinces, and continued for several years. A spirit of chaos emerged out of this disastrous moment in time. Maurice witnessed these injustices and was strongly influenced by them. Witnessing several martyrdoms of Christians who died for their beliefs inspired his conscious conversion to Christianity with its disposition to redemption, compassion, equality, and justice. It was Christ-Jesus, however, who spoke to Maurice's heart and he often had no words to describe the serene feeling of love, courage, and compassion that resonated throughout his soul when contemplating His martyrdom on the cross.

By 240AD, around the time of Mauritius' birth, official Roman persecutions of Christians began under the emperor Decius and continued throughout the remainder of the century. During this time, many Christians and indigenous people, including those of Egyptian and Theban origin, were martyred.[381] Subsequently, many Christians and freedom-seekers fled to safe havens in rural areas of the empire including Gaul (Western Europe). That particular area, like Alexandria, was the geographic location of a karmic footprint left by the Maurice soul in his prior lifetime as Marc Antony when he fought in the Gallic campaigns against the indigenous peoples of Europe. That karmic footprint led to a significant fulfillment in this, and later, lifetimes.

By 260AD, the political instability and the constant transitions of power, fueled by corruption, were making recruitment for the legions difficult.[382] Due to a lack of volunteers, many retired veterans were incented to reenlist as leaders of the legions with whom they had served with guarantees of signing bonuses. Maurice was amongst those veterans who were asked, and accepted, leadership positions in a reformed Theban Legion. Due to his long experience, he was offered and accepted command of the Theban Legion alongside a colleague who was an old friend. The two men had served together for many years and trusted each other. Both men had converted to Christianity and resided in the remote areas outside of Jerusalem before their reenlistment where they had dreamt, perhaps, of living out their days in peace.[383]

[381] There were other officially sanctioned persecutions of Christians during this period. Other official persecutions occurred during the reign of Nero (54-68AD), Marcus Aurelius (161-180), Decius (249-251), Diocletian (281-305), and Galerius (305-312).

[382] Between 180-290AD, 22 of 28 emperors were murdered and authority changed hands.

[383] The author's intuition suggest that Maurice was about 40-45 years of age at the time of his death. The precise year of the martyrdom is probably closer to 289AD. Thus, he would have been born probably between 245-255AD. He was not an overbearing man nor was he tall. However, he had a forceful disposition. His countenance is one of a determined, modest, and intelligent man of African ancestry of average height and a rather stout build and a clear complexion. The African members of the legion typically shaved the sides of their

The Theban Legion was led by three executives two of whom were of full African ancestry. By the time the Theban Legion was reformed in approximately 270AD, Maurice held the rank of "primicerius".[384] The other two leadership roles of the legion included a disciplinarian/trainer/instructor ("campidoctor") and the chief military commander ("senator militum" or "magister militum"). Maurice spent a good deal of time dealing with administrative matters, managing the payroll and supply lines, and other important aspects of Roman military life. He was also responsible for communications with political leadership in Rome. Thus, he formed a relationship with people in power outside of Egypt. However, like the United States Marines of World War 2, all men in the legion were soldiers first and who were expected to fight and follow orders.

The Theban Legion did not express any specific loyalty to an emperor although they had accepted Carinus (ruled 283-285AD) primarily because he was a hands-off leader with regard to the legion's role in Egypt. Maurice had formed decent political connections by the time of Carinus's reign due to his reputation which had grown amongst the political leaders in Rome due to the Legion's accomplishments. The leadership of the Theban Legion tried to remain agnostic and loyal to Rome and Egypt. Decades of bad behavior, however, and political strife had destroyed the credibility of Roman leadership. Regardless, all legions were expected to show absolute loyalty to the political leadership regardless of how often it changed. As things grew confused, hazy, and uncertain during a century of unrest and political instability, the risk increased.

Maurice's rendezvous with destiny was set in motion sometime around 280AD and led him to Geneva, Switzerland. Because Maurice had experienced an inner spiritual awakening, he had evolved into something of a spiritual layperson who was dedicated to Christianity and a general at the same time. Many members of the legion, especially native Egyptians and North Africans, frequently observed Maurice praying and began to inquire and follow his example. He spoke openly with those who inquired. This was a risky thing to do at the time. A Christian-Roman Legion Commander from Egypt of African descent was a genuine mystery, and perversion, to the dogmatic Roman mind that was rigidly adhering to the old traditions. Carinus, it seems, was tolerant of Roman syncretism with Christianity. With other leaders, however, anyone with Christian beliefs could, and most likely would, be executed. Living in Alexandria was safer for those of diverse backgrounds at that moment in time.

heads and cut it to a point (away from the forehead). The intent here was to indicate the concept of "ahead" or "forward".

[384] Titles are taken from the letter written by Eucherius, Bishop of Lyons. At the time, this role would equate to an administrative lead, records-keeper, and payroll master. This was a vital and trusted roll by members of the legion.

Left: A modified image of a statue of St. Maurice that resides at Magdeburg Cathedral, Germany. This statue was probably constructed around 1250AD in response to renewed interest in the story of St. Maurice in Germany and Switzerland at that time. This statue was created in the guise of a knight of Western Europe of the period which, in spiritual terms is certainly valid, but in historical terms is not. Historically, Maurice would have worn a Roman Officer's uniform from the period of the 3rd century AD. The legion's colors were traditional Roman legionnaire colors. The Praetorian guard wore black and gold. The common soldier wore red, white, and silver. The African legionnaires of the Theban Legion were large, tough, and smart soldiers. They trained hard and were battle-proven legionaries.

Having lived with the threat and spiritual reality of constant death, a small percentage of the soldiers of the legion were converted to Christianity. The redemptive message of the Christ was a powerful transformational idea for the fighting men who had witnessed injustice, civil war, desperation, and strife. The new faith gave some of Maurice's colleagues hope in a world where it did not exist. It is not enough to say that Maurice simply "believed" in the revelation of Christ-Jesus in a modern context. He felt it in the core of his soul and heart. The justice of Christianity, which focused on a person who was the revelation of the Sun God, came to its ultimate expression as a great leader who sacrificed his life as a *deed,* and not a thought or idea. This greatly appealed to those who shared a common cultural, spiritual, and ancestral heritage. As more people were persecuted under the guise of the old gods, the belief in the mission of Christ-Jesus and the significance of His martyrdom gained strength. In short, some of the men of the Theban Legion who opened themselves up to the message of the Christ began to feel and take Him into their hearts of hearts and adopted a new form of courage expressing itself as self-sacrifice. As soldiers, and men of action and duty, these convictions led to a desire for deeds.

Left: This crude and comical silver coin were minted between 1100-1200AD by the Archbishop of Vienna. The inscription reads "Gallmaxima" and "SM Vienna". "Gallmaxima" translated means "France is Great" or "Gaul is Great". While there is no definitive evidence that connects the image to St. Maurice, I believe that this simple portrait of Maurice attempted to depict him as a person of African descent during a period when coin minting and design were not well developed. The production of this coin is associated with a resurgence of interest in the story of the martyrdom of the Theban Legion in the 12th-13th centuries in France, Germany, and Switzerland.

Mauritius was converted to Christianity near Jerusalem. Spending time in a Christian community where he heard stories of Jesus from local inhabitants had a strong influence on him. It was only later as a young adult that Mauritius decided to join the legions of Rome where he kept the truth of his spiritual beliefs a guarded secret. He was promoted to the rank of a Centurion early in his career. His spiritual beliefs were a conflict of interest with Rome, but thankfully Mauritius was never in a position where his spiritual beliefs contradicted an order during his service which focused on the defense of his homeland. The diverse nature of Alexandria and Egypt allowed for some flexibility in terms of diversity and spiritual beliefs. In his mind, defending the borders against invaders was an easy decision that did not violate his spiritual beliefs. A new quandary and test, however, presented itself and forced the man to choose between his life, his past, and the Christ impulse which was leading him into the future.

After the year 260AD, the Theban Legion necessarily fell under the control of the leader of the Roman Empire in the West, but a rebellion in the East began that created a period of political instability. The Eastern Roman Empire after 260AD fell under the control of a man named Odaenathus who ruled the Palmyrene Kingdom from Syria. He was a talented leader and led the Eastern Roman Empire to several victories against the Sassanids including a key victory against Shapur I (215-270AD). Although he technically did not rule Egypt, the Theban Legions were forced to serve both the Palmyrenes and the Roman Emperors in the West. The Theban Legion accomplished this divided task by staying loyal to Egypt but inevitably the political turmoil placed them in the line of fire, as it were, and men such as Maurice were unable to avoid the wraith of political conflicts.

Here enters the scene an influential female leader named Zenobia. In addition to Carinus, Maurice also felt a strong sympathy for the powerful Palmyrene Queen Zenobia who emerged from Syria to take control of the Eastern provinces in Asia Minor for a time. She held the power of the Eastern Roman Empire from about 267AD until 272AD when she lost her quest to take over the whole of the Roman Empire to Aurelian who, like so many others, was not destined to last long. She was popular amongst many of the citizens of the Eastern Empire including Egypt. The author's intuition suggests that she reached out to Maurice by messenger to test his interest. He met with her briefly and she tried to entice him to follow her banner but he declined her invitation sensing that she was not destined to survive.

"Queen Zenobia's Last Look Upon Palmyra" (1888) by Herbert Gustave Schmalz.

Zenobia claimed a genealogical descent from Alexander and the Ptolemies by way of Cleopatra VII and the Seleucids and thus was a direct line to the Alexandrian bloodlines.[385] The people of Egypt who retained an affinity for the Ptolemies and the Seleucids gravitated to her during a time of turmoil and chaos brought upon the provinces by a succession of Roman leaders who were quickly appearing on the Roman political scene and vanishing just as quickly. The memory of Alexander the Great, Ptolemy I, Seleucus I, Marc Antony, and Cleopatra resonated in Zenobia in her dress, panache, and demeanor. She carried the same ineffable *something* that leaders such as Antony and Cleopatra possessed.

Given Maurice's karmic roots, his affinity for the concept of an Eastern Roman Empire that claimed descent from Alexander the Great and Cleopatra VII was compelling. Was the reincarnation of Cleopatra VII arriving to revive the glory of Egypt? As the author's intuition has revealed, when the two met they instantly recognized a shared personal connection to one another. She asked for his military support and wooed him with the lure of her beauty and the ideals that she was resurrecting. Maurice wanted to support her but was conflicted. His feelings spoke to him that Zenobia was not to be trusted, regardless of his proclamations and promises. Unfortunately, by 272AD, Zenobia lost a key battle, was arrested, and taken to Rome with her son where she died not long after. She was most likely poisoned or otherwise executed in private after living at a private estate for a time. Maurice believed that he had survived one trap in the jungle of political instability and demonstrated his loyalty to the Western Roman Empire.[386]

[385] The name Cleopatra is borrowed from Alexander the Great's sister.

[386] As the story culminates, one when inevitably ask; "Did Maurice make the right decision? Could he have changed the course of history if he supported Zenobia and lived a fuller and richer life as one of her key commanders?"

By 283AD, karma and destiny were moving towards a fulfillment for Mauritius. Mauritius was not an overbearing person nor was he reckless. He was, however, a disciplined soldier and surrounded himself with competent and brave fighting men, mostly of African descent, who were loyal to him and his leadership. These legionnaires of the Theban Legion, as to be expected, were strong and intelligent fighting men. Before the Theban Legion departed from Alexandria for its next assignment in Gaul which was far outside its normal operating area, the leaders of the legion heard rumors of the dubious nature of a rival emperor who was awaiting them in Gaul.

Carus was the leading Roman candidate for Caesar at that moment (Proconsul) before the legion's departure and had successfully led the Roman Army throughout Gaul against the Germanic tribes and the Sarmatians. Carinus, Carus's son, was alive when they departed Alexandria for Europe but things were soon to change. The rival emperor was not a Christian and was devoted to the old Gods and Roman dogma. He was a hardline militarist. Sensing danger, Mauritius decided along the journey to Gaul that he would not abandon his spiritual beliefs under any conditions. Through his powers of intuition and a dim form of clairvoyance, Maurice sensed a great test on the horizon. It was in the beautiful land of Switzerland near Geneva that Maurice and approximately 300 of his colleagues would demonstrate their allegiance to Christ-Jesus and meet their destiny.[387]

It is important to note that during this campaign into Gaul the Theban Legion was ordered outside of its normal range of operations in North Africa.[388] They had never received such orders before. When the Legion arrived in Gaul, the Theban Legion was still under Carus and Carinus's authority. The legion was ordered to await further orders and prepare for hostilities upon its arrival. Against whom, they did not know. They assumed that it was against the Germanic tribes as war had been raging there for some time. Rumors of civil war were, yet again, circulating. All kinds of theories were circulating including an assignment to patrol the borders of Britannia. During this time, the Emperor Carinus was the last of three related emperors to be murdered. Two of these men reigned only for 1-2 years with Carinus being the last to die by 283AD.

By 284-285AD, while the Theban Legion awaited orders in Gaul, Carinus was assassinated and two rival co-emperors assumed control. These men, Diocletian and Maximian, served as co-consuls. Where Carus and Carinus had been more tolerant and held the Theban Legion in higher regard, the new occupiers of authority shared a mutual distrust and disdain for Christians as well as Africans whom they regarded as inferior. At the time of the assassination of Carinus, Maximian was a field commander under Carus who served with Diocletian in Gaul. He was located in the area of Geneva at the time of the Theban Legion's arrival where he was determined to put down a rebel uprising and begin a wave of military accomplishments and conquests to consolidate his authority and centralize the authority of the Roman Empire in Gaul. The tales of Julius Caesar's great conquests in Gaul inspired Roman leaders over time to repeat and if possible, beat his accomplishments.

The leaders of the Theban Legion discovered upon arrival that they had been betrayed. Carus had already left for Persia by the time of their arrival in Switzerland. Nor Carus or Carinus had ordered them to Switzerland. Someone else had, in fact, sent for them in coordination with a dubious plan to

[387] This number was revealed intuitively. There are no historical documents that show exactly how many men died there. Each Roman legion consisted of approximately 6,600 men at full strength. Myth states that all 6,660 men were sacrificed, but my intuition is that this figure is greatly over-stated.

[388] "Gaul" is the English translation of "Gallia" which is a Roman term that includes present day France, Luxembourg, Belgium, Switzerland, Northern Italy, the Netherlands, and Germany.

murder Carinus and thus quickly acquire control of the legion before it could dissipate or change alliances while in Egypt. It is important to note that the legion was viewed as being one of Carus and Carinus's legions that were loyal to them. In addition, rumors persisted that members of the legion had become Christians. It was also well known that some of the leaders, including Maurice, may have supported, even if just in thought, the uprising of Zenobia during 271-272AD. Orders came through to Maurice from the new co-emperor to suppress the rebels of the Swiss countryside where an uprising had been active for some time.

The local peoples to be targeted were known as the "Bagaudae" and consisted of impoverished local free peasants, farmers, families, runaway slaves, and deserters from the legions who were resisting the ruthless tyranny and taxation of an endless chain of egotistical and compassionless Roman emperors. In reality, most of these people were simple farmers who were seeking their freedom and independence; an alien concept to the Romans. These peasants and farmers were disorganized, ill-equipped, and were certainly not a genuine threat. They did not want Roman authority in the area and skirmishes were not uncommon amongst the local inhabitants and residents. This movement toward political and social freedom would never be tolerated by the political leadership in Rome.

This was the first time that such an order had been given to the Theban Legion. Up to this point, they had been tasked with protecting and defending the borders against pirates and invaders in the Mediterranean. Now, they were being asked to turn their efforts inwards to persecute and murder civilians inside her borders. For Maurice, and others, that simply would not do. Naturally, some members of the legion were callous with no regard for human life, so this type of order did not sway them. They simply followed orders. However, this notion alienated Mauritius and other members of the legion who had genuinely embraced the new spirituality of Christ-Jesus. They fought against soldiers on the battlefield; not civilians, women, and children. He knew that by disobeying a direct order from an emperor that he was signing his death warrant. During this time, the legion was encamped in the remote area of Octodurum (modern-day Martigny) not far from Lake Geneva. This is close to the settlement of Agaunum (modern-day St. Maurice-en-Valais) near the St. Bernard Pass in the Alps. Although they marveled at the beauty of the landscape, the harsh elements and the cold weather did not suit them.

By the time of Maximian's ascension to Co-Consul as Diocletian's "Augustus" in 286AD, the ambitious trail of glory and self-promotion was an old story and the emperors had lost all credibility to the general public. Given the political instability of the Roman empire, the notion of authority had become stale and cliché to Mauritius. He certainly was not going to risk his eternal soul for an ambitious, low-minded, and short-lived occupier of the throne. After surveying the populace, gathering intelligence, and discussing the matter with his fellow commanders, Maurice simply refused to follow orders. There was a debate among the men, many of whom were divided, knowing what the decision meant.

Maurice came to a decision that had major ramifications for his soul and destiny. Destiny led Maurice to this place at this moment in time to face a situation, and outcome, of a prior life's activities and karmic seeds in 1st century BC Rome.[389] During that prior lifetime, even though he was only vaguely conscious of it, the soul of Maurice played a key leadership role in the distant past that led the Roman Empire into a period of strife and civil war and thereby stressed and changed the lives of countless people. The moment was directly connected to his activities in Gaul under Julius Caesar

[389] This karmic footprint and fulfillment are reviewed in the next chapter.

as Marc Antony. Where in the past he was the direct cause of a similar situation, in the chaos of the Roman Civil War of the 1st century BC, he would now be "caused" by the far-reaching outcomes of the strife that he, and others, had created. The shoe was on the other foot, as it were. This time, however, his choice would not be about wealth, power, rivalry, or egotism. It would be an answer to the question of his soul quest.

Above: The beautiful town of Saint-Maurice in Switzerland as it looks today. It was built over the ancient site of the Roman outpost of Agaunum where Mauritius and the Theban Legion camped upon their arrival to the area in about 283-284AD. An abbey was built over the alleged location of the martyrdom of members of the Theban Legion and today is called St. Maurice's Abbey. It was constructed in the 6th century AD.

The situation that arose for Mauritius was an impossible quandary for three reasons. First, Maurice had taken an oath of loyalty to the Roman Legion. He was a loyal officer, a proven veteran, and a man of his word. Second, Maurice was limited by a karmic constraint. Due to his participation in the campaigns of conquest into Gaul under Julius Caesar in a prior lifetime, the inner voice of his conscience, as compelled by karma, would not allow him to wantonly behave like a tyrant towards civilians in the area of Gaul (or anywhere for that matter). The weight of his prior deeds, through the impulse of the Christ that now permeated his heart and was influencing an inner awakening, resonated within him. This promise pushed its way through the subconscious where he felt an overwhelming urge to resist. Third, Maurice was a reborn Christian. The dictates of the Church, biblical teachings, and Maurice's integrity would simply not allow for the persecution of Christians or innocents. Many people of the Swiss area, as a part of Gaul, were rebels striving for their independence, simple farmers, and Christians. They were being used as a means of justifying Maximian's egotism and thirst for blood. Nothing could be more repugnant to the Neo-Christian men of the Theban Legion than to harass and murder defenseless farmer-civilians and pillage the countryside in the name of false Roman justice. In Mauritius's view, he was a good soldier and a Christian first. This order was a flippant, callous, and ignorant directive from a tyrant who did not regard the sanctity of his, or Maurice's, soul.

Left: An image of the Theban Legion shield pattern contained in the Notitia Dignitatum commissioned in 1436 by Pietro Donato in the original Magister Militum Praesentalis II. It is a register of Roman military commands and shield patterns. The manuscript is housed at the Bodleian Library, Oxford. As a karmic fulfillment that shall be discussed in a subsequent chapter, these same colors would later be used on a banner that was given to Aethelstan by Otto the Great in 926AD and was carried into the Battle of Brunanburh in 937AD as Aethelstan's personal standards. The legionnaires of the Theban Legion did not carry this shield design as revealed through intuition; thus, the author has not been able to validate its authenticity. The shield design revealed to me through intuition resembled the shield on the right of the Praetorian Guard and the legionnaires who wore black and gold Roman armor and garments.

Right: A reproduction of a Praetorian shield from the late Roman period that matches the shield design of the Theban Legion as revealed through intuition. It may be that the design on the left was painted onto the center of the black shield on the right.

Mauritius and the leaders knew that any appeal to Maximian would fall on deaf ears. He was a hardened and battle-proven soldier who had an ax to grind. So, the men spiritually prepared themselves for the worst which would result in execution, decimation,[390] or harsh punishments. Mauritius by this time had achieved some measure of genuine spiritual insight. He knew that life continued, the spirit was eternal, and that he would be held accountable for his actions in the afterlife. Mauritius further sensed that this particular set of circumstances was a definitive test. He chose to face the Christ with a clear conscience. He communicated this perspective to those legionnaires who would listen and consider a perspective of what awaited them on the other side of the grave. There were no orders. Maurice emphasized that the choice to follow his example or abandon their posts was theirs alone as individuals. The legion began to disband and only the most loyal remained behind to support Maurice.[391]

[390] "Decimate" means to execute 1 out of 10. The law was that they legion would be decimated until they followed orders. This order was very rare and did not occur often. If it was necessary, usually the leaders were executed as the soldiers were needed to fight. Executives could be easily replaced.

[391] It is important to note that the Emperor Galerius (ruled 305-311AD) was later responsible for bringing an end to the Christian persecutions that began during this time. with the Edict of Toleration in Serdica in 311. Initially, Galerius appears to have endorsed the persecution of Christians, but later he changed his position as he was inspired by the deeds and acts of martyrdom including those of the Theban Legion.

Many members of the legion defected not wanting to be implicated in the disobedience of their leadership. The leaders of the Theban Legion did nothing to stop them. Most of the soldiers that remained included Egyptians and North Africans. There, alone at the base of the Alps near the town of Aguaunum, the men met their fate with the arrival of the legionnaires who were loyal to Maximian and had been assigned to handle the gruesome task for which they demonstrated no compassion. They were a crude and terse group of men. While the legion at full strength was composed of approximately 6,600 legionaries, the actual number of those martyred is unknown to history although intuitively I perceive the number to be closer to 300.

The men of the Theban Legion could have easily organized a defense and made things very difficult for Maximian had they chosen to withdraw and fight as guerrillas or by attacking him outright as an organized force if the body of the legion had supported Maurice's decision. This did not come to be and many members of the legion simply walked away. In Maurice's eyes, leading a rogue legion in Switzerland meant leaving one's home forever and it was not the path of the true Christian martyr.[392] Following the example of Christ, the men offered themselves to their executioners with no resistance. The executioners regarded them, and indeed all Christians, as though they had been infected with an illness or plague that had to be purged from the world before it spread to others and destroyed the true Roman spirit of conquest, glory, and egotism. They regarded the locals in that way as well. Mauritius assured his colleagues that both he, and Jesus Christ, stood with them. Two of the three leaders of the legion, including Maurice, were beheaded. Others were executed in the manner of a soldier's death.[393] The bodies were dumped in a mass grave and their belongings were looted by their murderers. Later, many of the bones were secretly exhumed, cremated, and interred in terra cotta urns that were hidden in a nearby cave that was painted in the Legion's colors.[394]

Historically, a variety of names are mentioned in letters and correspondence of those who gave their lives during this period. The historicity of these names has not been verified by the author although it seems reasonable to conclude that they were historical personalities. Many people were martyred during these waves of persecution. For example, other men mentioned as martyrs during the event of the Theban Legion include a Roman veteran named Victor (Latin: conquering or "victory"). This person was a veteran/passer-by who was asked to partake in the spoils of victory by the executioners who had looted the personal belongings of the murdered Thebans. When this man adamantly denied their request and confessed to being a Christian, Victor was murdered.

According to letters and scanty historical documents that have survived, other men that died alongside Maurice included Vitalis (Latin: vital or life), Candidus (Latin: radiant or to shine), and Exuperius (Latin: to excel or surpass). These names are most likely metaphorical names used to

[392] The third and fourth centuries were a time of Christian martyrs. The names, and people, who died as martyrs for Christ were remembered amongst Christians and Christian communities. Maurice hoped that the prayers of these communities would sustain him in the afterlife having lived the life of a genuine soldier that was characterized by regret and yearning for past deeds.

[393] The ritual of the Roman soldier's death was to kneel in front of the executioner who stood to the back or side of the condemned. He would then plunge the sword through a spot between the neck and the shoulder directly and into the heart causing immediate death.

[394] Allegedly, sometime in the 19th-20th centuries a cave was discovered in the area of their deaths as passed down through the ages. The cave was described as being painted in the colors of the Theban Legion and possessed many funeral urns and vases. However, no pictures or evidence has been published to date that has been discovered by the author.

describe historical personalities, but the author has no intuitive guidance one way or the other. However, people were often named, or adopted names, in the ancient world to exemplify virtues such as bravery and excellence. So, it is feasible that these names are historical personalities and not simple acronyms. Shortly after this event other, but certainly not all, Christian leaders are mentioned as being put to death across the empire during a wave of persecutions that included Ursus (Latin: the Bear), Victor at Solothurin, Alexander at Bergamo (Greek: defender of the people) Octavius (Latin: of 8, or 8th), Innocent (Latin: no harm), Adventor (Latin: to arrive or to happen), Solutar at Turin (Latin: expedient), and Gereon (Latin: elder or old man) at Cologne.

The 3rd century in the Roman Empire was a period of change, conflict, martyrs, victims, and heroes that occurred before the official political conversion of the empire to Christianity that later occurred under Constantine after his landmark victory at the Battle of Milvian Bridge in October of 312AD. In many ways, this period was more chaotic than the 1st century BC. The 3rd century was a direct outcome of the chaos and civil wars of the 1st century BC that resulted in the ascension of Octavian as the first true absolute emperor "Augustus" that gave rise to a host of tyrants, capable leaders, and even genuine psychopaths for the next 500 years that eventually tore the empire apart.[395]

The sacrificial deed for Maurice was carried forth as a subconscious memory into the future as a part of broader tasks and fulfillments. The martyrdom of the Theban Legion served as an inspirational rallying cry in the struggle for Christendom during the Dark and Middle Ages including the Carolingians. The reincarnated Maurice would come to fulfill a mission as a Paladin under the greatest Christian king of the Middle Ages; Charlemagne. It is also, perhaps, a revival of the spiritual memory that motivated Hugh the Duke of Franks to include a reproduced banner of St. Maurice[396] with a group of Christian relics that he gave to Aethelstan in 926AD. Several relics were on to Charlemagne that he retained during his life many of which were transferred to England under Alfred the Great, Edward the Elder, and Aethelstan. Aethelstan later carried a banner with a cross specifically painted in the colors of the Theban Legion during the decisive victory against a massive Viking-Scot-Dane coalition army at the Battle of Brunanburh in 937AD.

These driving aspects of fate and destiny are almost always overlooked in modern times. It is, however, the inner movement of spiritual forces, and karmic fulfillment, in people and events that these transformational events come into being. This particular connection, which exists at the soul level, found its way through to several karmic fulfillments throughout Europe and was carried forward as a mission to defend Christianity and Anglo-Saxon culture against the hostile forces of the Northmen. Charlemagne, the great hero of Christendom of the Middle Ages, was known to utilize the memory of St. Maurice, and Christian martyrs, as a rallying cry for his knights during the battles of the period. The region of Geneva, and specifically Dornach, resonates with a strong spiritual influence. Maurice, and his fellow soldiers who later reincarnated as Christian knights and those who fought for Christendom in the Middle Ages, were genuinely influenced by the Christ and the Grail which began to spread throughout Europe. Could it be that the hidden forces of the Holy Grail that resonate throughout that entire area served to inspire Maurice to this deed?

[395] A karmic cadence is at work within this group of people that shall be discussed in the following chapters of about 500 years. This event occurs on the cusp of this 500-year rhythm.

[396] This banner appears to have been a red cross inlaid on an orange-mauve background as the shield colors were.

Final Thoughts

Maurice, and his colleagues, felt the impulse of the Christ and the Grail, even if just in a purely emotional way, in the depths of their being. It is a genuine heart feeling that resonates throughout one's being as love, duty, and sacrifice to a larger idea, principle, and individuality. Anyone who has experienced the Christ force, whether they are aware of the source of it or not, is permeated by love, courage, and compassion. Ultimately, the Grail resides in the human heart, the soul, and the spirit. It manifests in our thoughts, deeds, and lives based on our roles, tasks, and circumstances over the course of many lifetimes. One need not be a leader of the Theban Legion, or a great prophet, to take the Grail into one's soul and heart. It is quite the opposite. The Grail and the Christ are not confined to any region, race, language, culture, or country. Christ brings the light to all of us. It is up to each individual to seek it out and project it into their thoughts, activities, deeds, and to others regardless of place or time.

True spiritual history, as revealed by Dr. Rudolf Steiner and other genuine spiritual scientists, reveals that the Grail impulse emerged out of Britain very early in the history of Western Europe, This impulse geographically originated near Tintagel and Wales where the activities of King Arthur historically occurred (and was the earlier location of the genuine Druid Mysteries before they later fell into decadence), and the area around Geneva by way of Grail-Spirits who occupy, in a spiritual way, that physical environment. This is also a well-known characteristic, known amongst genuine Grail seekers, of the pilgrimage route through Compostela, Spain during the Middle Ages and the Crusader period.

Evidence of this fulfillment and continuation of the Grail movement can be found in the lives of certain leading personalities who have advocated and taught the Mystery of the Grail over the centuries and the Christian path of spiritual initiation. We see the influence expand during the lifetime and achievements of St. Odilia[397] who founded an early Grail-initiation church, and monastery, in Alsace not far from Dornach, Switzerland. We also observe the Grail-Hermit Trevirizent[398], as a tale passed down through grail legends and confirmed by Rudolf Steiner and written about by Walter J. Stein, live a secluded life in his later years in a cave near Dornach where he tutored the Grail-Knight Schiontulunder who would later become one of the leading spiritual initiates of the 20th century.[399]

During the blossoming of Christianity in Western Europe, this area, including the site of St. Maurice's martyrdom, was a planned stop along the pilgrimage route to Jerusalem. In the early 20th century, Rudolf Steiner carried the modern genuine spiritual path of initiation in the Anthroposophical Society which laid its foundation stone in a building tied to this geography where it remains today. Genuine

[397] This leading Grail personality lived from 660 to 720AD in the region of Alsace, France and died at Niedermünster. Refer to the tale of the Christian relics has sent by Charlemagne by way of Hugo of Tours to Niedermünster in The Spear of Destiny by Trevor Ravenscroft and The Ninth Century: World History in the Light of the Holy Grail by W.J. Stein. A genuine Christian and Grail initiate, Odilia founded a hermitage for nuns and monks who sought initiation into the Grail Mysteries. Several monasteries exist today dedicated to her memory including the Mont Sainte-Odile in the Vosges Mountains in Alsace in France west of Barr.

[398] This is a historical personality based on the name taken from Wolfram von Eschenbach's Parzifal who later incarnated as Walter Johannes Stein. The old-man was once a travelling Grail-Knight who settled in this mountainous region later in his life.

[399] And later reincarnated as Rudolf Steiner. This is a historical personality whose name was taken from Albrecht von Scharfenber's Der Jüngere Titurel (The Younger Titurel), Circa 12th century.

spiritual initiates and seekers of different backgrounds have been drawn to this area over the centuries, many of whom are not known to history.[400]

Finding the Holy Grail is an inner task that extends beyond the confines of race, gender, nationality, religion, impediments, and age. The Michael impulse in the modern age is the Light of the Christ mission. The martyrs of the Theban Legion who were dedicated to their Christian beliefs at a soul level bonded themselves to the Grail Impulse of the Christ regardless of how they were perceived by others or their personal flaws. The round table of the Grail, which centers around the Christ and His cosmic redemptive impulse, is open to all who seek it and are willing to tread the long, challenging, and rewarding path of genuine spiritual transformation and karmic redemption. Each individual has a chair and a mission at the table, if one seeks it. Genuine knights come in all shapes and colors. All one needs do, in truth, is seek it through activity and make one's self a valid instrument, in whatever way possible, for the Christ and the brotherhood of humanity.

The Grail is the "round table" of humanity that was initially brought forth by King Arthur who, as a leading initiate, migrated to Britain and Western Europe after the final collapse of Atlantis which occurred around 9,500BC. Before one can gain a seat at the round table, however, one must be prepared for service and sacrifice based on the axiom; "So the last will be first, and the first last."[401] As Dr. Steiner revealed, one must be willing to build themselves up to the highest possible apex and then sacrifice themselves and in doing so reach a higher stage of unfolding, initiation, and transformation. It is a tall task, but it is also a great quest for those who seek to overcome their lower aspects, egotism, and self-interest in pursuit of genuine spiritual principles that sustain the world and the universe. This quest will define our destinies, with the help of the leading beings of humanity, over the course of many lifetimes and bring continuity to our striving and individual destinies that continue from one life to the next.

The karmic tale of Maurice takes yet another interesting turn and fulfillment during the transformative event that was connected directly to his karmic stream connected, yet again, to Alexandria and a fulfillment of the Greek Mysteries. This same soul reincarnated as an unknown and reflective amateur student at the Library of Alexandria during her final moments that occurred with the death of the renowned and respected female teacher, philosopher, and initiate Hypatia in 415AD.

[400] Elizabeth Haich was a genuine initiate who emerged out of Eastern origins, in karmic terms, and wrote the book Initiation. She resided after World War 2 in Ponte Tresa, Switzerland where she founded and led a genuine spiritual-yoga school until her death in 1994. Her karma, and impulse, drew her to that geographic area which compels one to contemplate its significance from a spiritual perspective.

[401] King James Version, Gospel of Matthew, 20:16.

Hypatia, 415AD

"Again, light shines forth…after the darkness that roams by night."[402]

Sometime around 370AD, a woman was born to an established philosopher, instructor, and mathematician named Theon who lived and worked at the Library, or Serapeum, of Alexandria, Egypt. Her father was the leading instructor at that time. He named this beautiful and gifted child *Hypatia*. She was one of three children and was granted access to the repository of scientific, literary, and initiation knowledge that was stored at the Library of Alexandria. She became an advanced sophist, philosopher, mathematician, astronomer, researcher, and lecturer who eventually succeeded her father as the Chair of the Museum.

These labels are only descriptive in nature. These terms describe an individual who had, as a student of the Mysteries, reached a high degree of intellectual and spiritual development in scientific or other academic fields. Intellectual development and a good memory, however, as the requirements for recognition of this sort in the modern age do not adequately describe Hypatia as she was an initiate of her age who had pierced the veil of the threshold of the spirit using geometry and mathematics as a path to inner and spiritual attainment.

The Initiate "Hypatia" by Alfred Seifert, Circa 1901. In reality, Hypatia was of a more manly appearance and was taller than the average male of that time (d. 415AD).

Hypatia's activity, and perception, were not confined to the field of intellectual mathematics. Hers was a spiritual vision that she shared in the form of cosmic thinking, rooted in the Greek Mysteries, through logic of which mathematics, science, and observation are objective tools for the acquisition of knowledge and expansion of supersensible perception. Hypatia chose to lecture to students at the Serapeum as well as in public forums regarding mathematics, astronomy, physics, and philosophy. She became a well-respected and notable personality in Alexandria and was consulted by politicians, priests, and students from all backgrounds alike. Thus, she gained a measure of influence with those who made political decisions.

Everyone, including her opponents, recognized the genius of her personality and the wisdom and insights of her words and teachings. At that moment in history, this kind of knowledge was not typically shared publicly or indiscriminately. Thus, she chose to openly share it with the citizens of Alexandria and the world. Hypatia was reinvigorating the mystery wisdom of the initiates that had fallen into a state of amnesia at that time and was gradually being replaced by an uncompromising form of church

[402] Synesius of Cyrene (370-413AD), Hymn 2: Prayer at Dawn. Synesius is remembered today as a neo-Platonic philosopher who was also one of Hypatia's students and later became a Bishop of Ptolemais in Cyrenaica. This is an abridged quote.

dogma that forced others to accept doctrine *without thought* through official positions, and synods, in the Roman Catholic Church and the Roman government.

Some extant works state that Hypatia earned her philosopher's cloak, or "tribon", and laurel wreath which was the highest award for academic achievement during her studies in Athens where she spent several years. It seems to be a reasonable hypothesis as her reputation greatly preceded her by the end of her life.[403] Hypatia, as a leading thinker of that age, most likely would have the opportunity to travel to the most reputable philosophic learning centers in Greece and Rome.

Every human being, regardless of the degree of attainment in life, is connected to a unique stream of spiritual and karmic activity that transforms over time whether they are aware of it or not. Some people are attached to streams of activity that have served a broader purpose for humanity. For Hypatia, this karmic stream was connected to a broader task connected to the path of the spiritual mysteries in the Graeco-Latin Spiritual Epoch (747BC-1413AD).

The two gifted thinkers of Theon and Hypatia worked within a task, and stream of activity, that sought to bring to expression the highest knowledge and facts regarding the other hidden aspects of existence whether it be mathematical, astronomical, or philosophical. The construct of dogmatic belief, without the ability to prove it, was abhorrent to them. They did not accept, in philosophical terms, the dogma of the church. Theon and Hypatia collaborated and produced significant contributions to the world of knowledge including a revised volume on the collected works of Euclid and the astronomical-alchemical models constructed during the reign of Ptolemy I (i.e., the Almagest).[404] Thus, Hypatia played a critical role in bringing these important works into the age in which she lived through the lens of someone who achieved a higher faculty and, in fact, a degree of spiritual initiation into the ancient Mysteries.

Theon and Hypatia, however, did not seek to corrupt the original works that they edited and republished. Rather, they sought to adapt and improve these works to the conditions of the age in which they lived as a spiritual and karmic task. Their karmic ties to the Orphic Mysteries, and Greek thought, made them uniquely suited and qualified for this task. Given Hypatia's karmic history, this is no surprise. Dr. Steiner revealed that Hypatia was karmically connected to the Orphic Mystery stream that was in existence during the 6-7th centuries BC in Greece. These ancient Greek sages who were the inspirers and founders of the Greek culture through mathematics, architecture, art, and music (the 7-stringed lyre was invented at that time) and adhered to a unique and genuine path of spiritual initiation.[405]

[403] Some historians have speculated that there is no historical proof that Hypatia studied at Athens. My intuition, however, suggests that as a leading thinker of her age, she more than likely would have studied there for a time and travelled to key centers of learning at that time and, perhaps, a visit to one of the surviving Mystery Centers such as Ephesus.

[404] This is a recurring karmic and spiritual duty, and task, that this soul has undertaken more than once which is revealed in this chapter.

[405] This is an important time period, and link, because the Greek world was reemerging after a brief dark age of about 300-400 years after the Fall of Troy (about 1200BC) when all of the ancient Greek bronze-age kingdoms had been destroyed. Homer was also active during the 8th century BC. Communities were being refounded and were coming together again based on unique cultural influences of smaller geographies of broader Greece.

> "In the Orphic Mysteries of ancient Greece, there was a wonderful personality, one who was initiated in the Mystery-secrets and was among the most loveable, most interesting pupils of these Mysteries, well prepared by a certain Celtic occult training undergone in earlier incarnations. This individuality sought with deepest fervor for the secrets of the Orphic Mysteries. The pupils of these Mysteries had to live through in their own soul what is described in the myth of Dionysos Zagreus, who was dismembered by the Titans but whose body was carried away by Zeus into a higher life. How, as the result of a certain path taken in the Mysteries, man's life is surrendered to the outer world, how his whole being is torn in pieces so that he can no longer find his bearings within himself...a pupil of the Orphic Mysteries had to develop the inner strength of soul which would enable him, re-established as a self-based individuality, to triumph over the disintegration of his being in the external world. When all this had become an actual human experience, it represented in a certain sense one of the very highest secrets of Initiation."[406]

The Orphic Mysteries brought forth aspects of the human spirit including music and art that later took on a foundational expression in Greek culture.[407] This group of initiates incarnated throughout Greece at the beginning of the Graeco-Roman Epoch which began in 747BC and ended in 1413AD. As Dr. Steiner revealed, this change was characterized by the progression of the ego, or "I", and the development of thought and a perception of the world in a new way for the human being. It was the formation of an outer perception that was able to reflect upon the self and the world through thought. Thus, humanity traded off its inherited spiritual vision through heredity in lieu of the pursuit of inner and spiritual freedom through thinking and the "I". As a result of this shift, now the human being must rebuild this latent faculty of spiritual perception through thinking, and a valid spiritual path, and reestablish a link to one's higher self and the spiritual worlds. The higher self is always expressed as a female in ancient and medieval epics and fairy tales. This holds true for Helen of Troy and modern myths such as the Sleeping Beauty.

> "Among the pupils of the Orphic Mysteries was the loveable personality of whom I am speaking, whose earthly name has not come down to posterity, but who stands out clearly as a pupil of these Mysteries. Already in youth and then for many years, this person was closely connected with all the Greek Orphics during the period preceding that of Greek philosophy — a period of which no account is given in books and the history of philosophy. For what is recorded of Thales and Heraclitus is an echo of what the Mystery-pupils had accomplished in their way at an earlier period. And one of the pupils of the Orphic Mysteries was the individual of whom I have just spoken, whose pupil in turn was Pherecydes of Syros…

[406] Refer to Rudolf Steiner, Occult History, GA 126, Lecture I, December 27, 1910, Stuttgart.

[407] Genuine initiates have unfolded their spiritual and intellectual capabilities to a very high degree that supersedes scientific analysis. Hypatia, as a genuine initiate of the Orphic Mysteries, was more than just a "mathematician" or "astronomer". The genuine initiates, such as Hypatia, are thoroughly imbued with high spiritual values as living principles and typically lived ascetic lives in the ancient world. The initiates adhere(d) only to vegetarian diets, excluded beans, lentils, and meats (these three elements cause disturbances in the astral and etheric bodies), achieved expansion through rigorous forms of physical, intellectual, and spiritual self-purification, and adhered to strict forms of abstinence and self-abnegation. They were, and are, concerned with the life of the spirit through knowledge of nature, humanity, and the cosmos. This knowledge leads to the inner Mysteries of life and the human being…

> "Investigation of the Akasha Chronicle reveals that the individuality of that pupil of the Orphic Mysteries was reincarnated in the 4th century A.D. We find this individuality amid the activity and life of those gathered together in Alexandria, the Orphic secrets now transformed into personal experiences of the loftiest kind. It is very remarkable how all the Orphic secrets were transformed into personal experiences in this new incarnation. At the end of the 4th century AD, we find this individuality reborn as the daughter of a great mathematician, Theon. We see how there flashes up in her soul all that could be experienced of the Orphic Mysteries through vision of the great mathematical, light-woven texture of the universe. All this was now personal talent, personal genius. These faculties had now to be of so personal a character that it was necessary even for this individuality to have a mathematician as father in order that something might be received from heredity."[408]

So, it is clear from this statement, assuming it has been properly translated from the original German, that Hypatia was the reincarnation of a teacher of Pherecydes, and not Pherecydes himself, who was one of the forerunners of the Seven Greek Sages.[409]

> "Pherecydes of Syros is in a certain respect the forerunner of the other Greek sages. He lived at a time in Greek spiritual development called the epoch of the Seven Sages. — This period preceded that of all historical Greek philosophy. The little that external history tells us of Pherecydes of Syros is very interesting; he, among others, is spoken of as the teacher of Pythagoras; and many of the teachings of Herakleitos, of Plato and of later sages can be traced back to him."[410]

Hypatia's mission was spiritually connected, through the Orphic Mysteries, to the Library of Alexandria was founded by Alexander the Great and was carried forward by Ptolemy I and his descendants.[411] The impulse of this civic and philosophic birth, which had a cosmopolitan spirit and impulse, led to a blending of mystery wisdom, mathematics, science, history, physics, engineering, philosophy, etc. At her founding, Alexandria was a diverse city consisting of Jewish, Egyptian, Persian, and Greek citizens.[412] Therefore, the Orphic Mysteries can be viewed in spiritual-karmic terms as an "opening" that carried within it a certain transformative impulse for humanity that was destined to be absorbed into a new cultural impulse in the future. The mission of Hypatia came to a painful

[408] Steiner, Rudolf. Occult History, Lecture 1. GA126, December 27, 1910., Stuttgart.

[409] The seven sages were Thales, Pittacos, Bias, Solon, Cleovoulos, Periandros, and Chilon. They lived in ancient Greece sometime between 600-700BC long before the advent of the classical Greek philosophers such as Heraclitus, Socrates, Plato, Aristotle, etc.

[410] Steiner, Rudolf. The East in the Light of the West, GA 113 Lecture 4. Evolutionary Stages: Saturn, Sun, Moon, Earth, August 26 1909, Munich.

[411] Contemporary history articles about the Library state that Ptolemy II, and not Ptolemy I, founded the Library. This is not correct and Ptolemy II carried on the mission of expanding the Library per the vision and quest of Alexander.

[412] The Museum was staffed by researchers, teachers, and students similar to a university today. Universities did not exist in the ancient world. Only a handful of formal academic institutions existed at the time of Hypatia's life including one in Athens and the other in Alexandria. The rest were contained in the Mystery Centers that had fallen away by this time. This group of knowledge seekers oftentimes included men and women of wealth from powerful families in the Aegean and Mediterranean. It was viewed as the center of learning and research in the ancient world therefore Hypatia's promotion to the chair of the entire institute was viewed a major accomplishment and honor.

fulfillment with the destruction of the Museum. Thus, this unique event can be viewed in spiritual terms as a "closing" and necessary transformation that followed the culmination of the Mysteries in Christ-Jesus.

Hypatia attracted to her immediate circle a small group of gifted students and thinkers who attended the Museum under her auspices and were led into the sphere of genuine initiation science. However, the Orphic initiates, including Hypatia, also achieved a high degree of intellectual development and this reveals itself in Hypatia's talents and focus on the sciences, astronomy ("Astrosophy"), and mathematics.[413] Many students, colleagues, and uneducated observers alike became enamored with the aristocratic, informed, and high-minded teacher whose eloquence of speech and gentle nature impressed and endeared almost all who came to observe and know her.[414]

Hypatia was more than just an instructor in the classroom and an open lecturer in the public forums on matters of mathematics or science. She also played the role of a life-guide and advisor to those students who trained at the Museum under her auspices. Under Hypatia's leadership, the Museum was reemerging as a genuine training facility for the Greek Mysteries based on Greek philosophy, the arts, sophistry, spirituality, language, and the sciences. Hypatia exercised a great deal of influence that was of a constructive, truthful, and objective nature on the general public. This included political leaders of Alexandria who held her in high regard. Like a shadow, however, the Library of Alexandria, which was tied to the old ways apart from dogmatic theology, and Hypatia had opponents…

By the late 4th century AD, the advent of Christianity had become interwoven with the corrupted politics of the Roman world. The fusion of religion and Roman government during the reign of Constantine created a certain dogmatic impulse that set the stage for Hypatia's, as well as countless others, martyrdom. This struggle created a certain tension in Alexandria as the city evolved from an ancient foundation that embraced a cosmopolitan spirit of diversity and discovery to a more dogmatic and oppressive environment overseen by corrupted religious leaders who were also political leaders.

This transformation gained momentum after the repeal of the Edict of Milan in 391AD.[415] The Museum was destined, however, to be purged and transformed by certain low-minded individuals who sought power, wealth, and authority. Tyranny thrives in an environment of ignorance and

[413] I use the term "Astrosophy", which is an Anthroposophical term, to describe "Star Wisdom" which reveals the hidden spiritual reality behind the planets as actual beings, and influences, and not just physical bodies. This wisdom is based on the knowledge of the initiates and was gained through genuine clairvoyance and insights. This is not the same as "astrology" which relies on superstition, hypothesis, and inconsistent systems which contradict one another and provide little, or no, reliable findings. Refer to Dr. Steiner's works on the subject and the works of Elizabeth Vreede and Willy Sucher.

[414] Sometimes students childishly develop romantic notions towards their teachers. These immature notions have occurred since time began. At least one or two of her beginner students were enamored with Hypatia but I do not believe that anyone tried to facilitate a romantic relationship in the manner as described by this modern myth. Hypatia's presence was of a towering, firm, and gentle nature. She came across more as one's grandmother. Her disposition, and countenance, was not of a seductive nature but was rather reflective of one who possessed a certain sternness, wisdom, intelligence, and purpose. Her eyes, like all genuine initiates, seemed to look through people yet behind her glare there was a beam of altruistic kindness.

[415] The Edict of Milan was a proclamation that established religious toleration for Christianity within the Roman Empire. It was the outcome of a political agreement between the Roman emperors Constantine he and Licinius in February 313.

corruption. It gains strength with the expiation of those who advocate genuine knowledge which inspires freedom, discernment, and confidence. An age of corruption that surrounded church dogma was dawning in the guise of personal power and authority by 415AD and had finally reached Alexandria which historically had been well regarded by the Greek and Roman cultures as a philosophical open city and center of learning. It was founded as an open city and that was a part of her spirit.

As an advisor to aristocrats, politicians, and wealthy citizens throughout Rome, Greece, and North Africa, Hypatia effectively recreated the environment of Athens in 300-400BC when politicians and high-ranking Athenians would often approach and consult well-known philosophers for their opinions on political, social, and religious matters; it was the time of Plato and Aristotle. Hypatia made herself available to virtually everyone who sought her advice. According to historical accounts, Hypatia preferred the company of her most advanced students, but this did not prevent her from sharing knowledge with the public through different venues. She held private classes for students and open lectures that were attended by those who could not gain admittance to the Library as formal students. As a result, Hypatia was easy to find as she made no effort to conceal her whereabouts. She considered it her personal task to be visible and available. She was often seen driving a simple one-horse chariot by herself.

The opponents of Hypatia appear to have been primarily connected to the motives and activities of two men known historically as Bishop Cyril and Theophilus, both of Alexandria, who acquired and held key positions of authority. Both men had personal bodyguards who were a gang of thugs who blindly followed orders. A movement toward a violent response to Christian heresies was growing during that time which was fueled by the public perception, in a negative sense, of Nestorianism. This movement was officially pronounced heretical at the Council of Ephesus in 431AD by the Roman Catholic Church. The rage of certain church and political leaders in Alexandria was intensely focused on those who represented opposing views to church dogma as well as the objective wisdom brought about by the nature of Greek inquiry that culminated in science, philosophy, and the secrets of mystery wisdom that did not confine themselves to religious uniformity. The church, at that time, had just began her historical journey and was permeated by the corruption of Roman politics. In some instances, this movement manifested as frenzied mania and violence. This was led by both political and church leaders whose roles became interwoven. Thus, the church became interwoven with people's political agendas whose motives were compelled by a lust for power, authority, wealth, and egotism.

> "Their aim was power in its most personal sense. They were utterly obsessed by hatred of what originated in ancient times... The deepest hatred was directed by the dignitaries of Christianity in Alexandria against the individuality of the reborn Orphic pupil. The fact that she was branded as a black magician will not therefore surprise us. But that was enough to incite the whole mob of hirelings against the noble, unique figure of the reborn pupil of the Orphic Mysteries. She was still young, but in spite of her youth, in spite of the fact that she was obliged to undergo much that in those days, too, imposed great hardships of a woman during a long period of study, she found her way upwards to the light that outshone all the wisdom, all the knowledge existing in those days. And it was wonderful how in the lecture halls of Hypatia — for such was the name of this reincarnated Orphic pupil — the purest, most luminous wisdom in Alexandria was presented to the enraptured listeners. She drew to her feet not only the Pagans, but also Christians of deep and penetrating insight, such as Synesius. She was an influence of

> outstanding significance, and the revival of the old Pagan wisdom of Orpheus transformed into personality could be experienced in Alexandria in the figure of Hypatia." [416]

So, Hypatia educated the public as a genuine humanitarian and acted as a tutor for those aspiring to be spiritual philosophers, scientists, and would-be initiates through the beauty of ancient Greek wisdom. An impulse was taking shape that included philosophers, thinkers, politicians, commoners, and wealthy patrons alike who often approached her asked for her advice or input, and frequented the lecture halls of the Museum. Her welcoming manner made her private residence, which was in Alexandria proper and outside of the walls of the Museum, a gathering place for those who waited for her to emerge so they could converse with her, ask questions, etc. Sometimes, a small group of one or two people might be waiting for her at night when she went home, so for her to be surrounded by people in a busy city was not unusual. It appears that despite the opportunity to have people that she knew to protect her, she preferred to travel as a free individual; bold and unafraid. Sometimes, she traveled with a companion such as a student, attendant, or trusted friend but never a formal bodyguard. Hypatia walked about in total confidence and without any fear.

Through a clear intuitive vision, administered by one of my spiritual guides, I beheld the chaos of Alexandria on a city street lined by brown buildings with sandy roads. There, I witnessed a woman, who was Hypatia, wearing a philosopher's tribon, or robe, boarding a small one-horse chariot as she emerged from her home presumably to go to the Library of Alexandria as was her cadence. People were loitering around the street when men in black, wearing sleeveless robes, emerged from doorways as she boarded her chariot and slowly approached her.[417] I observed Hypatia pause and take notice of one of the men who emerged to the side of her chariot (left side) and an expression of concern came over her face. I then saw a rather weakly, short, and otherwise harmless little man with olive skin, in a black toga/cloak, boldly step forward and strike Hypatia over the head with a small club or baton.

Hypatia then fell instantly to the ground and lost consciousness. She was then dragged away by a group of lowly thugs all of whom wore similar black sleeveless garments. This was the catalyst for the descent of the city into chaos. The looting, burning, and sacking of the Museum occurred immediately after her murder. The mob went from street to street and rioted throughout the city. People retreated and hid in their homes as property was destroyed or stolen and chaos ensued. I did not see Hypatia's body mutilated. However, I witnessed the Library of Alexandria being looted as scrolls and parchment were wantonly ripped, burned, and thrown through the air. Magnificent treaties and commentaries were thoughtlessly tossed about and destroyed. The gang of rioters possessed no restraint.

I also observed the subject of our karmic study here, as the reincarnated Ptolemy I, was a meager student at the Library who lived in Alexandria and took great interest in her lectures, both public and

[416] Steiner, Rudolf. Occult History, Lecture 1. Stuttgart, 27th December 1910. Steiner's statements regarding the life of Hypatia as quoted throughout this chapter are direct observations from the Akashic Records.

[417] The author validated the clothing of Hypatia's attackers historically who wore black mantles. Reference to this fact is made in the surviving fragments of letters written by one of Hypatia's more advanced students named Synesius of Cyrene. Refer to the surviving letters of this leading student which are contained in a small collection, some of which are fragments, called Synesius's Epistles or the Letters of Synesius. Refer to Epistle 154.

private, as the son of a wealthy Alexandrian merchant. He carried a little book of parchment with him for taking notes and writing down his thoughts. I believe that the reincarnated Ptolemy I had heard of a potential plot to take Hypatia's life, or attack her, and thus he was waiting for Hypatia that morning as she emerged from her home to mount her one-horse cart to go to the Library.

As she emerged from her home, she was not surprised by the little crowd that had gathered as she had grown accustomed to it. Thus, when a little man in black robes crept towards her slowly as she stood in her cart, she was vulnerable and there was nothing that could be done. The reincarnated Ptolemy I was also present, as he would be again in a future lifetime standing next to the same soul who would, yet again, die as a martyr as Joan of Arc in 15th century, awaiting her politely hoping she might give a lecture or a speech before departing for the Library. Powerless, he witnessed the debacle and was allowed to leave after the deed was done. I believe that the reincarnated Ptolemy was murdered that same day with many other victims of the riots and the looting. In accordance with the nature of the Orphic Mysteries, her physical body was torn apart as a symbolic reflection of a spiritual fact in the physical world. Although she did not profess a belief in Christ-Jesus at that time, she passed through a true and genuine sacrifice in the manner, and spirit, of the Christ.[418]

> "World-karma was working in the truest sense symbolically. What had constituted the secret of her Initiation was now projected, mirrored, on the physical plane. And here we come to an event that is symbolically significant in the case of many things that have taken place in historical times. We come to one of those events that is seemingly only a martyrdom, but is, in reality, a symbol in which spiritual forces, spiritual intimations are coming to expression. On a day in March in the year 415 A.D., Hypatia fell victim to the fury of those who formed the entourage of the patriarch of Alexandria. They resolved to rid themselves of her power, of her spiritual power. The utterly uncivilized, wild hordes were rushed in from the environs of Alexandria as well, and the chaste young sage was fetched away under false pretenses. She mounted the chariot, and at a given sign the enflamed rabble fell upon her, tore off her clothing, dragged her into a church, and literally tore the flesh from her bones. The fragments of her body were then scattered around the city by these hordes, completely dehumanized by their rapacious passions. Such was the fate of the great woman philosopher, Hypatia."[419]

I believe that several students and teachers of the Museum had previously fled the city as tension, threats, and unrest escalated in the days leading up to Hypatia's death. There was always chatter, rumor, and gossip in Alexandria and given the relationships that Hypatia had with certain people and the powers of her perception, she was surely well aware of the risk of remaining in Alexandria. Yet, she refused to flee having accepted her task and mission. My intuition suggests that Hypatia's death

[418] In terms of physical appearance, Hypatia was not a beautiful woman in the classical romantic sense. She possessed a stoic appearance. She had a confident and forceful presence. Her face had a strong and pronounced brow ridgeline. She was taller than the men who attacked her in my vision and had a strong physical build. Her perceptive blue eyes projected a certain intensity that seemed to look beyond the veil of appearances. Her gaze surely made some people uncomfortable. She had fair features and in terms of ethnicity was a Caucasian Greek.

[419] Rudolf Steiner observed that this terrible form of death was a karmic fulfillment of the initiates of the Orphic Mysteries who live in a physical way the outer expression of a spiritual projection.

came around the time of her 33rd year.[420] So, as Alexander, through Aristotle, had inspired the creation of the Museum and Library of Alexandria, this task, which was concentrated in an academy for scientific and philosophic discovery that emerged out of the Orphic Mystery stream, was destined to conclude, or rather transform, by way of the martyrdom of a leading Orphic initiate who helped to found and inspire that stream of activity. Observing her close was the agent of the construction of the Library, the reincarnated Ptolemy I, who was there at its inception and its closing as a karmic fulfillment.

Above: Hypatia being dragged from her chariot. In reality, she was unconscious when this moment occurred, yet the environment is a fair representation of the historical reality. She was hit over the head with a baton while she stood in a one-horse chariot similar to this one. The Coptic monks were assassins who wore black robes and not white as is portrayed here. Most of the monks were of Egyptian ancestry and thus had dark skin. As a fulfillment of the Orphic Mysteries, Hypatia was mercilessly torn to pieces by a raging mob. Source unknown. The title of this sketch is "Mort De La Philosphie Hypatie, A Alexandrie." Thus, it is probably from a 19th-century French history book.

Hypatia, as a teacher and initiate, was not destined to end her spiritual journey in 415AD. Her karmic mission has continued with fervor and enthusiasm in future lifetimes as a teacher, scientist, and spiritual leader connected to the Mysteries. This violent and necessary transformation laid the foundation for future fulfillments where the soul who incarnated as Hypatia would later play an important role in the continuing mission of the transformation of the Aristotelian and Platonic impulses in light of the Christ Impulse and Event on Golgotha. This occurred in a subsequent incarnation as St. Albertus Magnus (1200-1280AD) who, as a friend and instructor to St. Thomas Aquinas, was instrumental in editing, revising, and reintroducing the corrupted works of Aristotle into church theology and scholasticism. It was through the efforts of Albertus Magnus that the first

[420] Hypatia's birthdate is unknown. However, if karmic fulfillments of this nature follow the same pattern, as they frequently do, his intuition suggests that Hypatia would have been in her 33rd year at the time of her martyrdom. Alexander the Great, for example, was 33 years old at his death. This 33-year rhythm follows those who make genuine sacrifices, and server broader missions, that are in alignment with spiritual principles (as Christ died at the age of 33). Thus, as Alexander founded the Museum at died at 33, it is reasonable to suggest that Hypatia died at the age of 33 at is destruction.

scholastic institutions, and universities, gained momentum in Europe during the medieval period and directly led to the construction of the modern academic environment in the western world.

Left: An artist's portrait of Hypatia by Jules Maurice Gaspard, originally the illustration for Elbert Hubbard's 1908 fictional biography. This is an inspired portrait channeled through the intuition of the artist.

Above: "Jeanne d'Arc" by Henri Chapu, circa 1870. Based on research and intuition, I believe the same soul reincarnated as Hypatia and Joan of Arc.

In actuality, as perceived through clairvoyance, the artistic portrait on the left does not resemble Hypatia in the 5th century AD, but rather the reincarnation of Hypatia on the right in the 19th and 20th centuries. The historical personality Hypatia actually resembles the sculpture below, which is an artist's rendition of Joan of Arc who was also a reincarnation of the Orphic Initiate Hypatia. It appears that the artist who constructed the portrait on the left (above) through imagination tapped into the Akashic Records subconsciously and drew a portrait that resembled the reincarnated Hypatia on the right.

Ogier the Ardenner, 800AD

"A man can never borrow another's heart; everyone must bear his own."[421]

Prior to this lifetime, at least one incarnation occurred in Ireland connected to the activities of St. Patrick in the 5th century AD. During that lifetime, the subject of this study incarnated as a High King of Gaelic Ireland named Lugaid mac Lóegairi who died around 507AD. Not much is known of this individual in historical terms, but I have discerned that he was married to his soulmate during that incarnation and helped to spread the impulse of Irish-Celtic Christianity into Britain and Western Europe as a political leader. That lifetime was a karmic outcome of a seed that he planted during a prior lifetime in far-distant Celtic Britain after the fall of Atlantis. This probably explains why, in karmic terms, he was present at the death of Hypatia who, as Dr. Steiner revealed, was also connected to the very ancient Celtic Mysteries before becoming an Orphic Sage in the century BC.

After the fall of the Roman Empire in the 5th century AD, a time of sweeping change occurred. Roman culture had permeated many aspects of European culture which led to the rise of new impulses mixed with the indigenous peoples. Historians refer to the period after the fall of the Roman Empire as the "Dark Ages" (450-750AD or so) and the next phase of transformation as the "Middle Ages" (750-1200AD or so). After the year 1200AD or so, historians generally refer to the next period up to about 1500AD as the "Medieval" period.[422] Thus, this incarnation occurred during the beginning of the Middle Ages when a great personality emerged through destiny in Western Europe who, through his connection to the spiritual Mysteries and the Holy Grail, set the high-water mark for European kings. He was born into the Carolingian impulse that directly led to the modern geographic and political construct of Western Europe.

After the Roman conquests of Gaul (i.e., France, Germany, Switzerland, Belgium), the tribes of the Gallic peoples were permeated with Roman cultural life that transformed them. After the fall of Rome in the early 5th century AD, the Merovingian peoples united all the Franks and northern Gallic Romans under their rule. They conquered most of Gaul defeating the Visigoths in 507AD, the Burgundians in 534AD, and the Raetians[423] in 537AD. In Germania, the tribes of the Alemanni, Bavarii, and Saxons later emerged as the leaders of the English peoples in the 9th century AD and became vassal districts of the Franks. The Merovingian dynasty was the ruling family of the Frankish peoples, or Franks, from the middle of the 5th century until 750AD or so.

By the late 7th century AD, Islam had spread throughout Italy, Europe, and Africa and swept through cultures and nations thus absorbing, influencing, and transforming them in varying ways. The various caliphates from the Middle East spread throughout the world by force. In addition to science and dogma, they also brought slavery and a high cultural aspect that permeated cultures such as Spain. They carried within them deep insights into medicine, astronomy, and the sciences which had been

[421] Ludlow, John Malcolm, Popular Epics of the Middle Ages of the Norse-German and Carolingians, Volume II, Sub-Cycle of the Peers: Chapter 4, Ogier of Denmark, 1865. The context of this quote was taken from the Battle of Pavia in 774AD in regard to a knight from Lombardy named Alory who failed to hold the line around the king's position and fled. Later, based on the myth, Ogier asked Charlamagne to forgive Alory, which he did.

[422] In England, typically this period culminates with the "Golden Age" of Elizabeth I which earmarks the beginning of a transformation out of the medieval period in the modern era.

[423] This was a province of Rome and originated out of early Gallic tribes. It comprised the area in modern day eastern and central Switzerland and southern Germany.

preserved, albeit in a diluted form, by a source point from the philosophic schools of the ancient Greeks. Many villages and communities were absorbed. Entire nations were converted to the impulse of Islam as a national religion. The Islamic impulse, however, also acted as a vehicle by which the writings, ideas, and discoveries of the ancient Persians and Greeks were carried back, as it were, into Western Europe after the purging of the schools of philosophy in Athens in 529AD when the last remnants of the Greek philosophers in Athens fled to the East trying to escape waves of persecutions by the Emperor Justinian and the Roman Christian Church.

These institutions had, through a purely dogmatic principle, purged the Greek and Roman world of philosophy, science, and esoteric spirituality. The remnants of Greek philosophy, logic, mathematics, astronomy, and medicine, including the surviving writings of Plato and Aristotle, were carried forward in a diluted form through an eastern path. In the West, the ancient writings of the sages and researchers from the academies in Athens and Alexandria were also carried forward through secret streams of activity. Later, the surviving wisdom of Greek philosophy, science, and thought was edited and republished by Church fathers in the 13th century. The Platonic school was reborn at Chartres (Paris) in the 12th century. The Aristotelian school was reborn in the works and efforts of St. Thomas Aquinas and Albertus Magnus.

The first king of the Franks was Pepin the Short (714-768AD) who was a son of Charles Martel "The Hammer" (688-741AD). Charles Martel is remembered as a great hero of Christendom in the Middle Ages who achieved a pivotal victory over a large Muslim army at the Battle of Poitiers in 732AD and halted the advance of the invading armies of the caliphates from the Middle East. From the bloodlines of Charibert of Laon and Charles Martel who descended from the founders of the Merovingian and Carolingian kingdoms, Charlemagne emerged as the leading political personality who changed the construct of Europe. This was accomplished in several ways including the consolidation of the disparate tribes of Europe, church building, civil and law codification, education, infrastructure building, and organization, suppressing various tribes including the Saxons, Lombards, and Avars who carried an Eastern impulse in their culture. He waged active war against the Moslems who, by the end of his lifetime, had retreated to Spain. Eventually, Christianity held sway again in Spain but not until it was permeated by both constructive, and destructive, elements of Islam. Even today, the cultural influence of the Middle East can be seen in the magnificent architecture of Spain which contains both Western and Middle Eastern aspects.

Charlemagne encouraged and endorsed the first formal educational programs and schools designed in the true spirit of guiding his fellow men out of the Dark Ages. His magnificent cathedral and capital in Aachen, or Aix-la-Chapelle, still stands today. Charlemagne is the leading captain and renaissance king of the 9th century who was a man of many talents, yet he never learned to read or write. During his reign, he fought some 60 battles as he consolidated the kingdom of Franks in Europe and purged his kingdom of her enemies. He was a man of destiny and was constantly active and engaged. Charlemagne was a man of his times, of course, but his high achievements were ahead of his time. His stream of activity was connected to the mystery of the Holy Grail that was supplanted, as it were, into the heart of Europe and the Western World. His life and the tales of his knights, adventures, and leaders became the stuff of legend. Poems and songs were sung for centuries to come:

> "The fame of his achievements in war was heralded and sung in every country of Europe; his name was in the mouth of every story-teller and wandering bard, and it finally became customary to ascribe all the heroic deeds and wonderful events of three centuries to the time of Charlemagne. The songs and stories in which these events were

> related were dressed up with every kind of embellishment to suit the circumstances of their recital. Wild myths of the Pagan ages, legends and traditions of the Christian Church, superstitious notions of magic and witchcraft, fantastic stories derived from the Arabs of Spain and the East,—all these were blended in one strange mass, and grafted upon a slender core of historical truth. The result was a curious mixture of fact and fiction, of the real and the marvelous, of the beautiful and the impure, of Christian devotion and heathen superstition. And it was thus that "the Tales of France", which we may term the legendary history of Charlemagne, came into being."[424]

As is remembered through myths and tales, Charlemagne's court was based on a chivalric honor code as a living law that valued education, deeds, honesty, and valor. Education was brought forth through the founding of monasteries, abbeys, and churches. Not only did these efforts spread the message of Christianity in principle, but a network of church authority was created whose leaders restored the impulse of teaching others how to read and write. These religious leaders became historians and chroniclers. Education, and large city centers, did not yet exist. People lived in small villages and most could neither read nor write. However, Charlemagne and his advisors fought for many ideals including education as the light that could cure the darkness of ignorance. The first elements of an educational system appear through Charlemagne's court and his ideals and these ennobled aspects spread throughout Europe including Britain. He inspired kings and queens for ages to come. The first instance of a true chivalric code, the allegiance to Christian values and virtues in Charlemagne's court, and a focus on activities of consolidation, unification, civilizing, and education were streams of activity that Charlemagne brought into Europe.

> "Nothing of what we picture as spiritual culture existed in these regions, either among the freemen or the serfs. Hunting, war, agriculture, were the occupations of the landowners; princes, dukes, kings, even poets, unless they were ecclesiastics, could seldom read and write. Wolfram von Eschenbach had to dictate his poems to a clergyman and let him read them aloud to him… In all that secular culture catered for, there was no question of reading and writing. Only in enclosed monasteries were Art and Science studied. All other students were directed to what was offered them in the teaching and preaching of the clergy. And that brought about their dependence on the clergy and the monks; it gave the Church its authority."[425]

> "One form of culture which was fostered in the monasteries was Scholasticism. Later was Mysticism. This scholasticism, which flourished until the middle of the 14th century, endeavored — at least at one juncture — to inculcate a severely disciplined way of thinking. There were severe examinations to undergo; nobody could make progress in absolutely logical discipline of thinking without hard tests."[426]

> "The concepts with which the Science — still operate today, such as subject and object, were established at that time. A training of thought, such as does not appear elsewhere in world history, was developed. The keen thinker of today owes that which flows in the

[424] Baldwin, James. The Story of Roland, 1908. This book was constructed as a children's book. However, it also contains elements of historical fact.

[425] Steiner, Rudolf. History of the Middle Ages, Lecture 5, Charlemagne and the Church, GA51, November 15, 1904.

[426] Ibid.

> veins of his intellect to the training fostered between the 5th and 14th centuries. … the men who carried through the great revolution were ecclesiastics: Copernicus was a prebendary, Giordano Bruno was a Dominican friar. Their education and that of many others, their formal schooling, was rooted in this spirit of the Church. They were not powerful men, but simple monks, who, indeed, often suffered under the oppression of those in power."

These goals, and achievements, were brought forth by way of a higher impulse from the spiritual worlds. As a fulfillment and facilitator, through karma, of a necessary and constructive change into European civilization, Charlemagne's contributions are highly significant because through his efforts to harmonize and unify the disparate elements of Europe under one leader, he was able to foster and revive the impulse of Christianity, education, law, commerce, and infrastructure. This movement was empowered by a revival of logical thinking that was brought to maturity through the Greek sages centuries before. However, much more is at work behind the outer aspects of historical events during this period.

> "If you take up one of the ordinary school books, or any other of the usual presentations of the Middle Ages…you will find that the personality of Charlemagne (768–814) occupies an inordinate space in it. Following the feats and triumphal marches of Charlemagne in this way, you will hardly understand what it was that actually made the significance of this epoch."[427]

As Dr. Steiner revealed, Charlemagne came into the world on a higher mission. Genuine knights, educators, leaders, and seekers connected to Charlemagne who were united in a certain stream of karmic activity, gathered around him. Many of these people were of high character and spiritual ideals. Many were connected to the revival of the Christian Mysteries and the Holy Grail. Some were dedicated to the dogmatism of the Catholic Church. Charlemagne's court consisted of many who were pursuing the quest for the Holy Grail. Their tales inspired the legends of Titurel, Parsifal, and King Arthur which have a valid esoteric and spiritual-historical significance.[428] So, to contemplate Charlemagne and the circumstances of this moment in history properly, of which the subject of our karmic study is a part, we must also try to consider Charles Magnus in light of the Mysteries and the Holy Grail. As Dr. Steiner revealed, Charlemagne was the reincarnation of a high East Indian initiate ("adept") who was born with a specific mission for Europe and the world. This soul moved from a karmic stream in the East to the West.

> "Now, it's an occult law that some initiates withdraw to spiritual worlds when an especially high one unfolds his activity on the physical plane. Thus, while the Christ light shone in the Orient, another high initiate withdrew for whom north European people had been prepared as a later sphere of activity. He later incarnated to let the Christ event in its whole importance flow into mankind. We're told about this incarnation of the high

[427] Steiner, Rudolf. History of the Middle Ages, Lecture 5 November 15, 1904.

[428] And one did indeed find it... Refer to the knight named "Schiontulunder" found in Wolfram von Eschenbach's Grail epic Parzival. The name can be translated in several ways including a correlation to the old French in "jeune" and "atulander" which roughly translated could mean "young knight of table round". Without historical proof, and based on the lectures of Dr. Steiner, it is the author's position that this knight, who was not a Paladin yet lived during the time of Charlemagne and went, like Parsifal, in search of the Holy Grail which he found in future incarnations…

> initiate in the legend of the Holy Grail that Angels carried from East to West and kept floating above the earth there. King Titurel was the guardian of the Grail and the reincarnation of the high initiate who was supposed to prepare things for a certain historical period. An old French legend, *Floire et Blanchflor*, was inspired by Titurel. Charlemagne was the reincarnation of a high East Indian adept and an instrument of the spiritual individuality that's symbolized by the name Titurel. Floris and Blancheflur are called Charlemagne's spiritual parents. They inspired people who were connected with the Mystery Center."[429]

It is clear that Charlemagne's efforts and activities were committed to the preservation and expansion of the Christ mission and were descended from the bloodlines of souls who brought forth the impulse of the Holy Grail into the West at that time. Yet, he was divided between two streams; the esoteric path of the Holy Grail and his allegiance to the dogma of the Roman Catholic Church.[430] These two streams came into conflict with one another by those who were closest to Charlemagne and resulted in disagreements and intrigues. The higher path, in the Holy Grail, manifested in genuine knighthood and those who expressed the highest ideals and pursued a true spiritual path devoid of political or egotistical concerns. The more outer path included those who pursued authority and dogma through the Catholic Church which was exerting its influence, in political and economic terms, over the nations of Europe. With both of these streams working in his psychology, Charlemagne went to great lengths to acquire religious artifacts and relics including pieces of the Holy Cross and a relic connected to the circumcision of Jesus.[431]

So, the disposition of Charlemagne, and his royal court, was based on chivalry, bravery, high Christian ideals, the pursuit of education and knowledge, the Mysteries of the Holy Grail, and a genuine code of virtue and honor. From Dr. Steiner's comments above, we can reasonably infer that Charlemagne was raised by genuine initiates who educated him in the spirit and ideal of the true Holy Grail as a living impulse of the heart and soul. As the reincarnation of a high East Indian adept, he possessed, to some degree, powers of clairvoyance. His was not the only impulse of high-minded people, however, at work during that time. Charlemagne formed a relationship with the Arab leader Haroun al Raschid who, in fact, established a diplomatic bridge between cultures. In fact, Haroun gave Charles an elephant as a show of goodwill.[432] Tales of Haroun's court are looked back upon today as a middle eastern Golden Age and came to expression in tales such as One Thousand and One Nights also known as The Arabian Knights. There, enlightenment had reached a high level of advancement and the two kings shared good relations:

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[429] Steiner, Rudolf. Esoteric Lessons, Lecture 1, GA266. Muenchen, July 27, 1909.

[430] There are conflicting opinions on Charlemagne's coronation as Holy Roman Emperor in 800AD. Trevor Ravenscroft (author) speculated that he was taken by surprise and had not planned on becoming a "defender of Rome". For an alternative view to commonly accepted historical events, including the story of Hugo of Tours (780-837AD), see Trevor Ravenscroft's The Spear of Destiny.

[431] What was obtained were not copies. They were genuine relics from the cross at the Crucifixion. As Trevor Ravenscroft correctly states, these relics were later moved to a Grail Center in Niedermünster under the leading Grail Initiate named St. Odilia who founded a hermitage, a Grail Church, and cloisters throughout the surrounding areas. A rebuilt church survives and can be visited by tourists.

[432] The elephant's name Abul-Abbas and allegedly died in 810AD. The elephant's name and events from his life are recorded in the Carolingian Annales regni Francorum, and Einhard's Vita Karoli Magni.

> "…at the time when Charlemagne was ruling in very primitive conditions of civilization in Europe, brilliant spiritual culture was being developed at the Court of Haroun al Raschid over in Asia. At this Court were gathered the greatest minds of that time, men of outstanding brilliance, whose souls were deeply imbued with oriental wisdom but who also combined with this wisdom the culture that had come over from Greece. The spiritual life cultivated at the Court of Haroun al Raschid embraced Architecture, Astronomy (as it was then understood), Geography, Mathematics, Poetry, Chemistry, Medicine, and the most illustrious representatives of all these branches of learning living at that time had been brought together there."[433]

This high-minded court was inspired by the ancient Mysteries, in a distilled form, that was the distant offspring of the Persians which were imbued with an impulse by Alexander the Great who brought a form of mysticism to the East from Greece. Thus, we see one of the long-term influences of Alexander's campaigns.

> "All branches of spiritual life had been brought together at this Court in Western Asia. It must be remembered that through the expeditions of Alexander, Greek culture had been carried over to Asia in a form of which only a faint inkling remains today. The finest fruits of Greek culture had found their way to Asia, brought thither by the genius of Alexander the Great. And as a result, many centres of learning in the East had adopted conceptions of the world which faithfully preserved the old, while rejecting many elements that in the West were threatening to submerge the old."[434]

In this complex framework of change, developments, and movement of the 8th century, Charlemagne surrounded himself with men who, as brought forth by destiny, enabled his mission and played supporting roles. Charlemagne's royal court was led by several key advisors including a group of 12 Duke-Knights who gathered around the king. These men were reflected in the 12 Grail Knights of King Arthur. The 12 knights were reflective of the spirit of the 12 Apostles, thus reflecting an operative spiritual principle. They are remembered today as the *Paladins* or *Peers*. From a supersensible perspective, the 12 Paladins can also be viewed as reflecting one of the 12 divine attributes and constellations. While each man must be taken as his own, each of the Paladins were expected to be courageous, truthful, and honorable. Some, however, were more focused on bravery and deeds and thus were nominated to act as Charle's commanders in battle. However, the Paladins, when not in the field, remained close to Charles and acted as advisors. He consulted the advice of each Paladin, typically in a consortium, as the most experienced military leaders and knights who led his army. Some, such as Roland, he trusted more than others. Sometimes they took a vote as a group. All of these men had residences near Charlemagne's court.

A partial list of known names of the Paladins includes Roland (Charlemagne's nephew and leading knight of his court who died 778AD), Anséis, Archbishop Turpin, Bérengier, Engelier, Fierabras, Ganelon (Roland's stepfather later tried and either banished or executed after Roland's death in778AD), Gérin, Gérier, Ivon, Ivoire, Huon of Bordeaux (i.e. Hugo, or Hugh, or Tours and/or

[433] Steiner, Rudolf. Karmic Relationships, Volume VI, Lecture 5. April 9, 1924, Stuttgart

[434] Steiner, Rudolf. Karmic Relationships, Volume VIII. Lecture 2. August, 14, 1924. Torquay. This statement is made in regards to the court of Court of Haroun al Raschid.

Burgundy), Ogier (Ogerius), Oliver (Roland's knight and squire),[435] Otton, Renaud de Montauban, and Samson.[436] Based on the research of Walter J. Stein (1891-1957), Hugo of Tours (Touron) (780-837D) was a key advisor who should be included in this group as, perhaps, the 13th Knight or Paladin. These men are not to be confused with other high advisors and court officials some of whom, including Hugo of Tours, were genuine Grail Knights. For example, Alcuin was a leading personality and advocate of education and literacy which he perceived as his duty to defeat the power of darkness that manifested through ignorance.

Because various accounts are to be found by different authors regarding names, dates, and events of this period, there are surely other names that should be included here as the 12 Paladins evolved as men died, were promoted, or were demoted as time went on. For example, Walter J. Stein mentions a certain *Waldo* who was an Abbot of the Monastery at Reichenau and Hunfrid of Istria (as a Duke/Baron) who played very influential roles during this period.[437] As a result, a comprehensive history of Charles does not exist and the names of key members of Charlemagne's court can only be found through multiple sources. This type of study necessarily requires a guided form of intuition to find one's way through the web of historical documents, accounts, and legends which have been copied and recopied over time and should not be viewed as comprehensive.

The number 12 is it relates to the 12 Paladins of Charlemagne's leadership core was derived from the 12 spiritual aspects connected to the constitution of the human being, the movement of the planets around the fixed stars through the 12 houses of the zodiac, and the principles of the spiritual worlds. There are 12 aspects of the human being, 12 aspects or attributes of God, 12 Virtues of Aristotle, the Pantheon of 12 Greek Gods on Mount Olympus, the 12 Christian Apostles, 12 Months in the Year, etc.[438] Through that path, one can gain a glimpse into the soul qualities of the 12 knights who, while certainly a blend of several qualities, nonetheless carried a stronger disposition towards one polarity or another. Some spiritual schools in the past have referred to these sets of twin characteristics as the 12 opposing divine attributes. The 12 virtues are the middle way between opposites.

The 12 virtues of Aristotle include (1) courage (balance bravado/recklessness vs. cowardice or overcaution), (2) temperance (overindulgence vs. abstinence), (3) liberality (greed vs. extravagance),

[435] According to Walter J Stein in The Ninth Century World History in Light of the Holy Grail, the name Oliver, in other legends, also refers to Lothair I the son of Louis the Pious and grandson of Charlemagne. P46. This detailed work on Charlemagne's court in the 9th century as the bearer of the Grail Impulse provides a detailed framework for the movement of the Grail through Charlemagne's dominion that was later transferred to Hugo of Tours who became the bearer of the Grail Impulse for a time before carrying that impulse to Odilienberg where is carried by St. Odilia. Stein refers to an extant document in Latin (and German) written by a medieval historian named Pater Lyra's (Nicolaus de Lyra) who copied an older document contained at the Library of Strasbourg called Historia de Antiqua Sancta Miraculosa Cruce quae in Templo Societatis Jesu, Molshemmi pro veneratione devote asservatur Collecta (1671) or History of the Ancient Holy and Miraculous Cross, which is devoutly reserved in the Temple of the Society of Jesus Molshemius for Veneration. Walter J. Stein provides a reference number of 18160 in the Library of Strasbourg. The Latin version of this work is now available online in Latin and also on the author's website.

[436] Each Paladin had his own retinue which included a squire, groomsman, and at least one servant. The squire was a fellow-knight who swore an oath of allegiance to the king and to the knight that they served. Roland's squire was Oliver and Ogier's squire was Benedict, Bennet, or Benoit.

[437] As referred to Walter J Stein's The Ninth Century World History in Light of the Holy Grail.

[438] Refer to Dr. Steiner's lecture The European Mysteries and their Initiates, GA57, May 6, 1909. Berlin. From: ANTHROPOSOPHY: A Quarterly Review — Michaelmas 1929 No. 3 Vol. 4.

(4) magnificence (vulgarity vs. austerity), (5) magnanimity (humility vs. over-confidence), (6) patience (when to act vs. circumspection), (7) truthfulness (unrestrained lying vs. crude honesty), (8) wit (buffoonery and being indiscriminate vs. ungraciousness/apathy), (9) friendliness (promiscuity vs. total social isolation), (10) humility (shame) (too shy vs. being overbearing), (11) justice (selflessness vs. selfishness), and (12) modesty (arrogance vs. passivity). The proper perspective on the virtues is to maintain balance between polarities and thus develop a higher form of discernment on when and how each virtue should be applied at any given moment. Based on intuition and the soul-history of our study subject, Ogier's primary virtue was courage and he often drifted to the extreme of bravado and recklessness.

The Paladins always accompanied Charles on campaign as did his leading advisors. Oftentimes, Charlemagne's second wife Hildegard accompanied him as well. His was a life of movement. They marched and fought as leading knights in the army. In addition to the deeds for which they are remembered, some fact and others fiction, in the surviving poems and stories created during the early medieval period some of these men had personal adventures and found their way into trouble. These tales of woe and rebellion against the king, however, are almost always exaggerated and are exaggerated tales of long battles and disagreements between Paladins and Charlemagne, including Ogier, which are not factual. However, just like today, some of those around Charlemagne were certainly conflicted and struggled with the same dragons that many of us do today thus we should consider them in that light.

Internal conflicts and rivalries sometimes arose that were a result of competitive relationships, disputes, and betrayals. However, these disputes were always resolved by the decision of the king who tried to constrain himself to fair and just decisions by adhering to the laws that governed everyone. Other knights should be remembered as true Christian soldiers in the best spirit connected to the mystery and mission of the Holy Grail. The spirit of these knights, and the Holy Grail which passed through Charlemagne's reign, no doubt inspired the creation of the ideal of the Knights Templars 350 years later who swore an oath of poverty, bravery, brotherhood, and service to Christ. As Dr. Steiner revealed, the founding members and leading Knights of the Order were genuine spiritual initiates. Later, as the order expanded, administrators, monks, bankers, and men who did not pass through the process of initiation were in the order. However, all who became Templars set a high standard as examples to others during the period of the Crusades.[439]

Charlemagne was a man of destiny and a superb administrator. He led and unified a group of people into an efficient and competent fighting force with the intent of stabilizing and freeing Europe from the tyranny of Eastern influences which had brought with it both destructive and constructive impulses. It was not the destiny of Europe to be ruled by the powers of Islam or the East. It was the journeys and tales of adventure, betrayal, love, and battle that were passed down to future generations in the form of historical accounts, ballads, myths, and epic tales that have been told and retold since the Middle Ages. Some of these tales were greatly embellished during the medieval period, especially in Italy, where Charlemagne and his knights were sometimes cast in comparison to the stories of Hercules and Perseus.

Unfortunately, some historical accounts were deliberately destroyed or omitted as Charle's court suffered from the same corruption and manipulative personalities that can be found in every royal court throughout history. Many of the names have been lost to history. Ogier is one of those knights

[439] Refer to Steiner, Rudolf. The Templars, Lecture, Dornach, October 2, 1916, GA171.

who certainly falls into this category. He was a supporting personality who lived with inspired and brave people who were dedicated to bringing forth a transformative impulse into humanity at that moment of history connected to the Holy Grail. He was a knight loyal to Charlemagne and was a Christian, but it was only later that he became exposed to the true nature of the Holy Grail. We can gather a glimpse of Ogier, however imperfect that perception may be, through the epics and tales that have come down to us through a variety of pathways including the Song of Roland and the works of Einhard.

Thus, the following account is an imperfect summary taken from several historical and debated sources. My limited study of these legends and tales was informed and guided by the author's intuition after researching some, but certainly not all, available documents, books, and stories regarding someone who was, perhaps, one of Charlemagne's most unusual Paladins. Ogier, or Otagerius, possessed a unique disposition that had defined his unique and problematic destiny. It shall be clear to the reader that the soul of Ogier was married to the yearning spirit of the soldier. He was, perhaps, a product of his soul's ceaseless aching and yearning which frequently pulled him into an activity of the heart. He found himself pulled into the whirlpool of his heart's longings for victory, love, and accomplishments on the battlefield where he sought to prove his worth and bravery as an imperfect knight looking for the light who fulfilled a karmic destiny.

The Tale of Ogier[440]

According to myths, tales, and poems, Ogier was of Danish origin. In the Song of Roland, he is referred to as "Ogier of Denmark".[441] Ogier is also referred to as "Ogier of the Dane Marshes" and "Ogier the Dane" in various tales written in medieval prose. After intuitive reflection and research, I have perceived that Ogier originated not from Denmark, as a Dane, but rather from the Ardennes region of France that fell within the heart of the Frankish kingdom. I have also perceived that his name most likely began with an "A", and not "O", thus his name may have been Ajier, Agier, or Ajerius. As contemplated by 19th century French historian and author Raimbert de Paris, the "Deanemarche", which was used to derive Ogier's native origins to Denmark, may be a contraction of the word "Ar denemarche" where "Arden" was the equivalent of "Dean". The "Ar" was sometimes removed as a contraction as used by the ancient and Middle Age Gauls and Britons. [442] The "Deane-forest" may have originally been "Arden-forest".

[440] This summary is a blend of legends, tales told and retold, analytical studies, and myths of Ogier from a variety of sources including The ballad of The Song of Roland (Circa 1100), Les Manuscripts de Chrétien de Troyes, Volume 2, the La Chevalerie d'Ogier de Danemarche (circa 1200AD), The Popular Epics of the Middle Ages of the Norse-German and Carolingians, Volume II, Sub-Cycle of the Peers: Chapter 4, Ogier of Denmark, 1865 by Ludlow, John Malcolm, and the French medieval saga Chansons de Geste (Song of Heroic Deeds") that gained popularity during the 11th and 12th centuries.

[441] Ogier is also referred to as Otegerius. Some historians associate Ogier with a certain Autcharius Francus from Lombardy (Northern Italy) who aligned with himself with Charlemagne's brother during his ascension to power and opposed him Pavia, Italy. The author's intuition and research suggest this correlation is invalid and does not refer to the same individual. I contend that Ogier was not from Lombardy but rather the Ardennes region of France.

[442] Refer to the Prelude of Chevalerie d' Ogier de Danemarche, Volume 1, Raimbert de Paris, 1842. So, the term "Deane marche" may be a contraction of the word "Ardene marche" where ARDEN was the equivalent of DEAN which was used by the ancient Gauls and the Brctons to express the same meaning. Thus, some 19th century French historians do not believe that Ogier was a Dane, but rather a Frank from the Ardennes region.

In that case, then, "Deane" would not be synonymous with the modern derivation of the term "Dane". Based on my research and immersion in the subject, I agree with this assessment. The English translation most likely evolved from the original Latin to French to English. Thus, while modern historians perceive this French disposition as a sign of bias and a goal to associate Ogier's memory with the French, as opposed to the Danes, other facts emerged during this study that validates this hypothesis. Thus, I concur with French historians of the 18th and 19th centuries who do not believe that Ogier was a Dane but rather a Frank from the Ardennes region.[443]

It is important, but not decisive, to consider that neither the Anglo-Saxon Chronicles nor the Nordic Sagas of the period of the 8th-10th centuries makes any mention of someone with a name similar to Ogier. Ogier's father, per the myths, was a certain Gaufrey (Geoffrey or Godfrey) de Deanemarches. He is remembered as a King of Denmark in the 8th century although no record of him can be found from that time. There is a record of a certain Gudfred, King of Denmark, who ruled in the early 9th century from about 804-810AD.[444] In reality, Godfrey, if that truly was Ogier's father's name, reigned over a small area as a lesser and rebellious noble in the Frankish kingdom who resisted Charlemagne's authority. Given the fact that Ogier is from the Ardennes area, Godfrey's lands would have been located south of Charlemagne's (then future) capital at Aachen, or Aix-la-Chapelle, near the modern-day town of Liège, Belgium.[445] In light of this perspective, a more appropriate name for Ogier could be "Ogier of the Ardennes" or "Ogier the Ardenner."

All of Charlemagne's leading advisors and paladins were related, in some way, by blood, friendship, or marriage. Most originated from the central French region of Austrasia of which the town of Liège was a part, albeit of a broader area, then referred to perhaps just as "Ardennes".[446] The likelihood of Charlemagne promoting a true Dane to the role of a Frankish Paladin, which was the highest of knightly ranks and advisors, during a time when the initial raids and brutal attacks of the Vikings began is extremely unlikely.[447] The Danes were rightly regarded as raiding pirates, slave owners, looters, rapists, and murderers whom Charlemagne viewed as a genuine threat to the future of Europe and world stability. At least one legend that has survived suggests that Ogier may have been a distant cousin of Charlemagne on his mother's side. This makes sense as the Middle Age and Medieval kings often promoted relatives to key positions of authority.

The medieval ballads tell a story of Ogier being brought to Charlemagne's court as a royal hostage, or guest, against his will as a result of a rebellious issue with his father who refused to submit to Charlemagne's authority, pay his taxes, allegiances, etc. As a guarantee, Charlemagne demanded that Godfrey send his son to Charle's care as a royal hostage, as it were. This was not an uncommon practice during the Middle Age period and was a custom that followed into Anglo-Saxon Britain

[443] Ibid. This could also be a case of geographic rivalry as the Danes also claim a lineage to Ogier, but I believe that northern France/Belgium is the more the likely scenario.

[444] Refer to the Prelude of Chevalerie d' Ogier de Danemarche, Volume 1, Raimbert de Paris, 1842.

[445] The construction of Aachen began in about 777AD. Construction of the cathedral began sometime around 796AD.

[446] Refer to the Prelude of Chevalerie d' Ogier de Danemarche, Volume 1, Raimbert de Paris, 1842.

[447] There is logic to his position, but my position is that it did not occur this way. For example, the Franks had conquered the Frisian area in the early 8th century and pressed far north to the borders of Denmark. Thus, the feasibility that Ogier somehow came into contact with the Carolingians is feasible from an outer perspective but as mentioned previously a Dane was not likely to be promoted a senior knight or Paladin in the Carolingian court…even a brave one.

through Alfred the Great. It was customary as a treaty of fealty that a feudal lord would submit his son or daughter to be formally educated and used as leverage at the King's court. Typically, these royal hostages were not mistreated but rather considered peripheral members with certain privileges. Most returned home and ruled as friendly vassals to the king having founded productive and familial relationships. Some became friends and trusted companions of those in the royal families.

Ogier's birth year is unknown. However, as Roland died in the year 778AD at the Battle of Roncevaux Pass during the Carolingian withdrawal from Spain and the two were, per my intuition, not far from each other in age, it is reasonable to infer that Ogier was about the same age as the famous leading knight who was a nephew of Charlemagne (b.747-d.814AD). Some accounts speculate that Ogier was slightly older than Roland. Being a fully trained and leading knight at the moment of his death, we can assume that Roland was probably in his late 20s or early 30s at that time. Thus, it is reasonable to speculate that Ogier was probably born sometime in the early 750s. My intuition suggests that Ogier was distantly related to Charlemagne through a familial relationship (an Aunt) on his mother's side by way of Charlemagne's second wife, Hildegard of Vinzgouw, to whom Charlemagne was married until her death at childbirth between 771-783AD.[448] I believe that Hildegard was Ogier's benefactor at court and enabled his career. Thus, Hildegard had high hopes for Ogier and was regarded as a royal guest, educated in the court, and trained as a knight. Ogier made friends and acquaintances and many of the squires and knights grew to be friends and appreciate one another. Ogier was known by his peers for being a bit temperamental.

I suspect that Ogier's father had debts to Charlemagne that he could not pay. Thus, Ogier may have come to Charlemagne's court as a young man ashamed of his father's deeds for which he overcompensated through deeds. Intuition revealed that Ogier was a highly motivated, and determined, knight who had a serious temper. However, I think it is safe to assume that Ogier's father was a domestic problem and Charlemagne was giving the young man an opportunity to redeem his family's honor. At a moment when Ogier's fate hung in the balance after a failed appeal to have his family's good name restored, news came to Charlemagne that the Lombards had risen in rebellion sometime around 771-772AD.

Thus, Charles decided to meet the threat. Charlemagne decided to take Ogier with him as a hostage, or would-be knight who had to prove himself, and placed him in the care of a noble who was most likely Bishop Turpin. I suspect that Bishop Turpin, who was a distant relative of Ogier, was perhaps an uncle, or great uncle, and was ordered to guard Ogier. Ogier prayed for a way out of his lowly predicament and the opportunity to prove himself, perhaps in combat, to redeem his father's insolent behavior and his name.

It appears that Ogier had befriended many at court, including Roland, and they advocated a path to Charlemagne that would prevent Ogier from meeting a dishonorable fate. As the army marched south over the Alps in broad numbers into Northern Italy to confront the Lombards near Pavia (near Milan), Ogier contemplated his fate as his friends marched beside him occasionally giving him

[448] Charlemagne's second wife Hildegard came from the Alemmanian people who lived around Lake Constance outside of modern-day Zurich. Her effigy is visible in a surviving sketch of Ogier's tomb in Meaux before it was destroyed during the French Revolution; an image of which is included in this summary. This provides that she was a benefactor, and perhaps relative, of Ogier. She travelled with Charlemagne and the army on several of his campaigns thus she must have been a common sight in the baggage train of the mobile army.

worrisome and sympathetic glances. As a condemned man, Ogier did not ride a stallion or mare as the knights did, but rather a simple cart horse. Ogier had always considered himself a knight, even though he had never been promoted, so being condemned for someone else's crime at an early age, and his father's no less, was a terrible fate. It had to be the work of God! Ogier rationalized that he must be being punished for the sins of another, or his own, of which he was not aware. Ogier was riding a nag where, at the end of a long march and regardless of Charlemagne's victory or defeat, he would meet his final end. He prayed to God and hoped for a miracle. One friend, who was a Paladin, came upon Ogier during the long march and said; "do not worry my friend, we will find a way, there is always a way…"[449]

The events of the Battle of Pavia, Italy against the Lombards in 773-774AD are disputed, but it appears that offensive measures took place in a typical way with Charlemagne approaching the fortified city and the Lombards coming out to meet him. Based on accounts, Ogier took the initiative looking for a way to redeem his name or die. Ogier somehow convinced his noble captors, which included cavalrymen, to release the captive and ride with him into battle. He begged them for the opportunity that "if I must live in dishonor, then let me die honorably fighting for the right reasons...[450] Being friends who sympathized with his plight, and a relative of Bishop Turpin and Hildegard, they agreed, freed him, and rode into battle together…

Some say that Ogier prevented Charlemagne's banner from falling during a Lombard attack when the Frankish forces were overwhelmed. Others that Ogier personally led an attack against the city doors at Pavia and somehow found his way inside thus turning the tide of the battle (or both). Whatever the circumstances of the Battle of Pavia,[451] the chronicles are largely consistent in that Ogier led an attack and somehow turned the tide of victory toward the Franks while fighting alongside Roland, the Peers, and the army. Some tales recount a story that Ogier, as a rebellious knight, was a prisoner of Charlemagne due to be executed and that he, and only he, could somehow lead the Carolingian armies to victory over the Saracens. This is mostly nonsense. It is hard to fathom that only one knight could turn the tide of victory for the Franks against the Saracen army considering the size and scope of Charlemagne's vast war machine and the competency and fighting skill of his commanders and knights, thus we can conclude that these stories are clearly mythologized. Whatever the case, my intuition suggests that Ogier did something especially noteworthy…

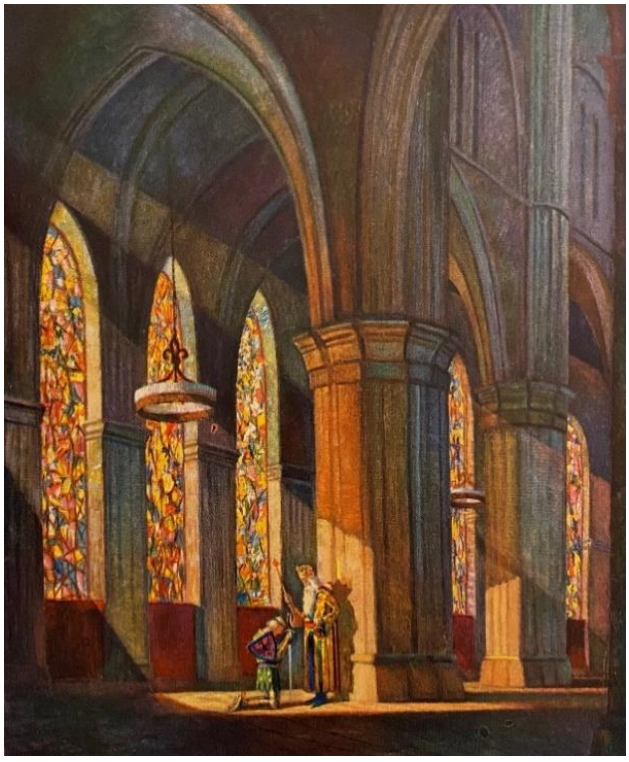
The historical reality, as revealed through intuition, is that Charlemagne was horrified at the willingness of Ogier's father to give him up over something so trivial as honoring an agreement that he had already made. Ogier's father's lands were not worthy of sacrificing one's son, so it was clear that something had to be done. A path had to be found to justify Charlemagne redeeming the young man in the spirit of true justice. Charlemagne was a just king and he made great efforts to be a fair and high-minded individual. Like the other paladins and knights, Charlemagne had grown fond of Ogier and was further influenced by Ogier's great Aunt Hildegard who was Charlemagne's 2nd wife. If told correctly, the story would reveal that Charlemagne gave his nobles an order to allow Ogier, if the opportunity arose and the young would-be knight showed the initiative, to go into battle and redeem his father's name, which he did. Then, Ogier would have redemption and a pathway to true deeds and knighthood. So, in the context of Ogier, Charlemagne should be remembered as a truly

[449] As revealed through the author's intuition.

[450] Ibid.

[451] One of these tales is typically mythologized and speaks of Ogier engaging in a personal duel with a mighty Saracen warrior that is 17 feet tall inside the city gates after being captured.

noble king who spared a young man a cruel fate with a new start and a path to knighthood by allowing him to prove himself. There always had been, in fact, a way through…



As the tale continues, the victorious armies returned to France from Lombardy sometime around 774AD. When Ogier returned with the armies to Frankish lands, Charlemagne formally forgave Ogier for his father's sins, which were also karmic sins from a spiritual perspective. Ogier would no longer bear the cross of his father's mistake and would stand on his own. The picture at left portrays Charlemagne's forgiveness of Ogier from a different stream and perspective of the story which is not correct, yet the spirit of it remains relevant. In light of this stream of this summary, the picture portrays Charles forgiving Ogier at his capital in Aachen for his father's debts and restoring his good name which, per the author's intuition, did not occur historically.[452]

Thus, upon his return, Ogier gained the attention of a lady of the court, probably due to a promotion in rank and tales of his heroism, and a marriage and son came to be. This woman's name is not listed in medieval tales, but her name has been passed down through other paths as Belcwené (phonetic spelling: "Bell swa nay"), daughter of the Duke of St. Omer.

Some stories recount that Ogier met his wife because he was imprisoned due to his father's insolence, others because he was a guest of the Duke of St. Omer, which would have been a common practice if Ogier had been courting Belcwené. The reality is that Ogier met his wife, and mother of his son, in while the Carolingian army was in Spain. She came from Segovia by way of a royal family. This woman is none other than the reincarnated Pompeia Magna, an intimate soul companion of Ogier in prior lifetimes. This lifetime is the source of a karmic footprint that led her to be reborn in Spain in the region of Navarre in a future lifetime when she would find her way, yet again, by way of karma to the reincarnated Ogier the Ardenner in the 12th century. Most accounts agree that Ogier had a son named "Badwinet" or "Baldwin" by way of this woman and that she later died prematurely, which intuition confirms is true. This union surely took place only after Ogier had redeemed his good name and returned from Lombardy.[453]

[452] Today the term "knight" as little meaning, but at that moment in time the promotion was a major accomplishment…

[453] A historian should remember that a royal lady of the Frankish high court, as a daughter of true Duke, during Charlemagne's reign is not going to casually disregard the rules of the nobility and have a child out of wedlock

Above: Roland blowing his trumpet, or Oliphant, to warn Charlemagne that they were under attack. He refused to blow it until the end because he did not want Charles to be baited into a trap. Artist unknown.

Ogier was promoted to a Paladin between 774-775AD before, or during, the march to Spain the following year. The Carolingian army marched into Spain across the Pyrenees sometime around 775-776AD to suppress the Saracen threat at the appeal of Ibn al Arubi; the regent of Spain based in Barcelona. The Saracens were led by the Umayyad Caliph of Cordova or the Emir of Cordova. Thus, Ogier accompanied Charles as one of the leading 12 Paladins alongside Roland and his fellow squire-knight, Oliver, in a campaign that led up to a turning point that led to a personal tragedy. By this time, Ogier had been assigned a squire-knight named Bennet, Benedict, or Benoit who became his loyal friend and confidant. Both men, like the other knights and Paladins, took genuine oaths of fealty to Christ and Charlemagne.

The invasion of the Iberian Peninsula most likely began in the middle of the year 776AD after the end of the Battle of Pavia and lasted until 778AD when Roland was leading the rear guard on a full withdrawal to Frankish territory. The rear guard was destroyed by an ambush in a valley by Basques, or Saracens, at the Battle of Roncevaux Pass in the Pyrenees. Roland was killed in that ambush as was the entire Carolingian rearguard.

Before undertaking the withdrawal from Spanish territory, a council was held amongst the Peers to discuss the issue of who should lead the rearguard versus the vanguard (center body) of the army across the Alps. An intense debate occurred on how the army should travel given the risks, and intelligence, that danger awaited the large traveling army in an ambush. As intuition suggests, Ogier volunteered to lead the rearguard which was the most dangerous position. However, he was overruled by Roland who had entered into a debate because of one of his rivals about who should lead a consular mission to Spain. Both men had essentially accused each other of cowardice. One refused to follow the army with the rearguard which surprised the Peers. Why was that important? Roland accused him of cowardice, essentially, and volunteered to lead the rearguard. Ogier, as a result, was ordered to lead the vanguard.

with a Viking-Dane from a rebellious province in the “Danish Marshes” with no noble title, inheritance, or good name…

The romantic tale The Song of Roland was commissioned by Charles to celebrate the deeds of his nephew who died at the Battle of Roncevaux Pass. The story tells us that a trap was laid by Roland's stepfather and royal advisor, Ganelon, who conspired with Spanish, Saracen, or Christian Basques on how and when to ambush his stepson and rival. Initially, Ogier had been nominated to lead the rearguard but Ganelon intervened and recommended Roland. Both Roland and his fellow squire-knight Oliver led and died truly heroic deaths. Roland's death was a national tragedy in Carolingian France. A state of mourning was proclaimed and all of the Paladins, knights, and friends of Roland, including Ogier, who had come to love and know the man lamented over the loss for some time. Ogier lamented into a deep state of mourning. Roland was a symbol, and living breath, of true knighthood and chivalry. Ogier, as a friend and admirer of the man's heroism, wept and the memory of that loss was imprinted upon his heart for all time…

Charlemagne was enraged at the prospect of Ganelon's conspiracy who was appointed as an emissary to the Spanish and betrayed his son-in-law, Roland. Ganelon was captured, tried by Carolingian rules of law for knights and advisors, and put to a trial by fire at his request. He was later executed after losing this two-man duel which one of the epic tales describes as a lengthy battle that raged for hours or days.[454] Some tales state that Ogier mediated this chivalric duel to the death. After the armies returned from Spain and mourned the loss of Roland, Oliver, and thousands of knights and soldiers at the Battle of Roncevaux in 778AD, Ogier appears to have been involved in a dispute, or traumatic personal event, that was connected to his son "Baldwinet" (or Baldwin). The epic poems recount aspects of a tale of Ogier's son playing chess with Charlot (Charlemagne's son) who, in a fit of rage, threw a chessboard at Baldwinet hitting him in the head and killing him.[455] The tales inform us of impossible and lengthy battles and chases between a bitter Ogier and Charlemagne that are yet further examples of the embellishments of creative minds in the early medieval period for they are not historical facts based on the author's intuition.

A traumatic event may have occurred, per the author's intuition, that led to Baldwin's death as a result of an accident. Sometime around 790AD or so, I suspect that Ogier's beloved son was engaged in sword sparring when tempers flared and Baldwin was mortally wounded by Charlot (772-811AD); Charlemagne's son and one of Ogier's friends. Ogier was enraged and demanded justice, which Charlemagne was forced to deal with per the rules of knightly conduct. Ogier did not demand the death of Charlot but rather asked for a duel to decide "God's judgment" between Charlot and Ogier. In other words, a trial by fire. The young Charlot did not stand a chance against the experienced knight, so Ogier offered an alternative to choose an elder knight or paladin to fight for Charlot. Because of their love for Ogier, none of the other Paladins or knights volunteered and thus Ogier was asked to leave the court for a time to let things cool off, as it were. Charlemagne eventually reconciled with Ogier and sympathized with the tragedy. Thus, Ogier continued his journeys with Charles over the following decades until the king died in 814AD. Ogier may have never forgiven Charlot, but he learned to accept the mistake as a necessary twist of fate and the will of God. He carried the wound of his son with him until his death when he retired as a monk having vowed never

[454] Obviously, another exaggeration… What is not known is that Roland's death was perceived by all Carolingians – knights, Paladins, wives, friends, and relative alike – as a national tragedy. The knights actually wept at his loss as he was, in fact, the leading and most respected knight of Charlemagne's armies.
[455] This name is derived from the romance-based manuscript Chansons de Geste. The name "Charlot" is a nickname that refers to Charles the Younger or Charles of Ingelheim (772=811AD) who was the second son of Charlemagne and the first of son of his second wife, Hildegard.

to marry or have children again. It appears that Ogier's wife passed away during these long years of conflict possibly due to illness, thus Ogier retired in later life as a widower.

However, it is, perhaps, another event that occurred during this period that is of particular karmic significance to the life of Ogier. It happened in connection to the life of Hugo of Tours[456] who was a duke, knight, advisor, and ambassador for Charlemagne. Historical manuscripts record very few scanty details about Hugo of Tours. What we do know is that Hugo was a highly respected duke and senior advisor attached to Charlemagne's court. He was married to a pious Christian woman and was heavily involved in Charlemagne's, as well as son's and grandson's, disputes. Hugo appears to have arrived at court sometime as a young man in the 780s or early 790s and quickly rose to favor. After Charlemagne died in 814AD, the kingdom began to deteriorate as his sons and grandsons came into conflict with one another. A series of disputes began between father and son which, in light of the changes to come, eventually gave rise to the competing duchies that grew into the countries of Austria, Germany, France, Brittany, and Switzerland. Hugo appears to have been implicated in a plot to overthrow Charlemagne's son, Louis the Pious (778-840AD) by way of Louis' son Lothair (785-855AD) and was banished to Italy where he and other once formerly trusted advisors died mysteriously between 836-837AD.[457]

As the reincarnation of Joseph of Arimathea, he was also a genuine student, diplomat, and mystic on the path of the Holy Grail. He undertook several missions for Charlemagne including an ambassadorial trip to Constantinople. Both Ogier and Hugo were present at the controversial moment when Charlemagne was crowned Holy Roman Emperor on Christmas Day, 800AD. This was a ploy to make Charles subservient to the will of Rome as the Papacy sought to extend its authoritative role over nations. Charles, who was divided between his loyalty to the Grail stream and the dogma of the Roman Catholic Church, thus came under a certain subservience to the church. This reality would come to haunt Hugo later when, in about 805AD,[458] he was falsely accused of conspiring against Charlemagne and was ordered to be executed. He was innocent of these crimes that were the result of pro-church and political advisors to Charlemagne who considered Hugo to be a threat as he had become, by that time, a favorite of the king and was someone that he trusted with the highest of confidence beyond all others.

According to Walter Johannes Stein, the story was relayed by way of a medieval historian named Pater Lyra in a manuscript located in the archives in Strasburg that was copied from earlier manuscripts. As quoted by Pater Lyra, neither the king's executioners nor the king himself could lift their arm to execute Hugo when the time came regardless of effort, and this was perceived as a

[456] This date is provided by Wikipedia.org. The source of this date is unknown. Documentation of the source of historical facts from historians on topics, such as Hugo, are difficult, and sometimes impossible, to validate. Thus, like Ogier, this study accepts Hugo as a living personality of which differing perspectives exist from a historical view. My statements regarding Ogier and Hugo are based on guided intuition. Having been led to the facts of this relationship through intuition and not through hypothesis-based thinking (based on feelings or a desire to create a relationship), I am confident that these statements are valid.

[457] Hugh of Tours is mentioned in a few places in Duckett's Carolingian Portraits (1962) and this information was documented that study. However, the medieval source texts were provided in name only, and not as direct quotes, in that work. The study is a nicely constructed assembly of names, dates, and facts with no numbered foot or endnotes. Thus, from a historical perspective, we are forced to assume, and reasonably, that the translation and quote referred to in the source text is essentially correct. These people were clearly connected in karmic terms and had a shared destiny that followed in England.

[458] As perceived through Intuition.

divine message that Hugh was innocent. Based on intuition, Ogier was present at the event of Hugo's trial, execution, and pardon by Charlemagne. Ogier perceived these unique circumstances as living proof that Hugo was divinely ordained and on a special mission from God. From that point on, it appears that Ogier, who had been somewhat divided between the dogma of the Roman Catholic Church and the esoteric stream of the Holy Grail, evolved and became a student of the Holy Grail. He spent the final years of his life as a monk in a small monastery outside of Paris which he founded and expanded with his own money. For those who rigidly adhered to church doctrine and dogma, the Holy Grail was perceived as heretical. As recompense for his crime against Hugo, Charlemagne agreed to give the Grail Knight the Holy relics brought from Jerusalem including "tiny fragments of a sacred skin left after the Circumcision of Our Lord and Saviour; a fragment of the Holy Cross and part of the raiment of the Holy Virgin Mary, as well as other sacred objects…"[459] These and other sacred objects were contained in a silver casket and embedded in a special wooden cross designed by Hugo.

Hugo prayed to Christ-Jesus to give him a path for the relics as he had no intention of retaining them for his personal use. He then loaded them onto a camel with the knowledge that divine providence would lead the animal to the right place; the home of the Holy Grail at that moment in history. Having received spiritual guidance, he sent the camel on its way to a great ceremony followed by knights of the highest virtue and bravery. Thus, Providence, or rather the Guardian of the Grail, guided it to its new destination. Dr. Walter Stein relays that it is a spiritual principle that wherever these relics went, so did the impulse of the Holy Grail. Five knights were selected and accompanied the camel on its journey not knowing where it would end. Based on the author's intuition, the historical personality of Ogier visited Hugo's home several times and they became acquaintances. Thus, Ogier and others were welcomed to observe the relics while Hugo possessed them. The relics were kept in a chapel on Hugo's estate (he owned at least one castle). Being a fighting knight, Ogier was offered an opportunity to escort the caravan which he refused in order to remain near Charlemagne; a sworn duty that he considered his primary oath and obligation. Ogier offered one of his knights to Hugo to accompany the camel on its journey.[460]

The camel ended its journey in Niedermünster at an isolated convent and monastic community founded by St. Odilia (662-720AD). These genuine nuns, monks, and seekers were to be the carriers of the Grail impulse in Europe for a time. In the valley at the base of a mountain, there was a hermitage, church, and various cloisters. A commemorative church exists today that was built in the 16th century in Odilia's honor and is located at Mont Sainte-Odile (Odilienberg) in the Vosges Mountains in Alsace in France West of Barr. At the top of the mountain is a monastery/convent called the Hohenburg Abbey.

[459] The English is from Latin translated through a direct quote to Pater Lyra's (Nicolaus de Lyra) translation of an older document contained at the Library of Strasbourg called Historia de Antiqua Sancta Miraculosa Cruce quae in Templo Societatis Jesu, Molshemmi pro veneratione devote asservatur Collecta (1671) or History of the Ancient Holy and Miraculous Cross, which is devoutly reserved in the Temple of the Society of Jesus Molshemius for Veneration. Walter J. Stein provides a reference number of 18160 in the Library of Strasbourg in The Ninth Century World History in Light of the Holy Grail, P29.

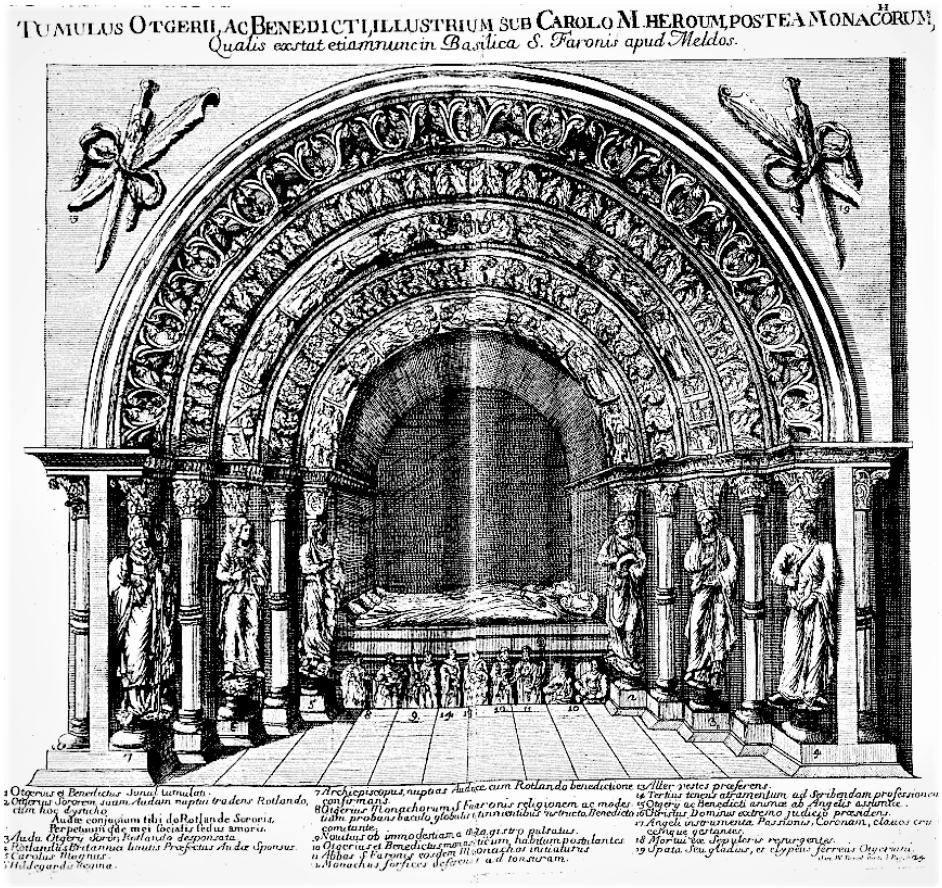
[460] Born blind and healed during a baptism at the age of 12 by a priest who claimed to have been guided by a vision or dream to her, Odilia was persecuted by her father because she refused to marry. It is interesting to note that at one point of her life, one legend relates that Odilia fled her father's wraith to a cave near Arlesheim, Switzerland, which is located near the Goetheanum in Dornach, Switzerland. Her tale was recorded in Latin by a monk in the 9th century called The Life of Odilia.

Above: This painting appears to be untitled and, per my research on the internet, the caretakers of this piece do not appear to know about the legend of this great tale. The author has not viewed it in person. Walter J. Stein refers to this painting as "The Arrival of Hugo's Cross with the Blood-Relic in Niedermünster" in his book The Ninth Century, World History in Light of the Holy Grail. This painting resides at the altar of the Cemetery of St. Nabor which is located in the Valley of the Cèze near Avignon in France. Without Stein's research, the true significance of this medieval painting would have remained hidden. The knights are not Templars as is sometimes referred to by commentaries on the internet about this painting, but rather are 5 pious and most trusted Carolingian knights who were appointed by Hugo to follow the camel and guard the relics until it reached its destination. The women in black are nuns, and Grail seekers, who were housed at the sanctuary of St. Odilia and took ownership of the relics when the camel ended its journey.

In the romantic legend of the Chivalries, Ogier was awarded a position as Constable of Paris by Charlemagne before the king's death in 814AD. There is historical evidence that supports the fact that Ogier spent the remainder of his life in Paris and Meaux. There, he is reputed to have built at least one church dedicated to St. Michael or St. Martin. Through at least one surviving book from the 18th century, records indicate that a monastery-chapel was subsidized by Ogier and was later rededicated to Saint Faron at Meaux which was subsequently destroyed during the chaos of the French Revolution.[461] At the original church, which has been rebuilt, a stately tomb was constructed that included an archway, effigies, and tablets that bore the names of Ogier and his squire Benedict, who were memorialized as Carolingian Knight-Monks by the monastic membership and local inhabitants.

[461] Saint Faron, Eveque de Meaux, 1626-1672 (Bishop of Meaux, France). Thus, the Grail Chapel erected by Ogier and dedicated to St. Michael was later rededicated to Faron who was an ecclesiastical saint of the late medieval period.

Later, as tales of the Paladins and Ogier began to gain popularity, the resident monks may have enhanced the tomb to attract parishioners and funding. At the chapel in Meaux, as the French art-historian Emile Male recounts, the remnants of Ogier and Benedict's tombs. [462] The cemetery, entryway, and halls of the church were decorated with effigies of swords, including perhaps Durandal (Roland's sword) and Joyeuse (Charlemagne's royal sword), holy relics, and chivalric motifs from Charlemagne's and Ogier's adventures. On display was an ornate sword of "Damascene work ornamented with an eagle and a golden horn, was also exhibited as a holy relic, since there was really no reason why it should not have belonged." [463]



[462] Each knight, or Paladin, in Charlemagne's court had a squire and fellow fighting knight who travelled and fought together as a team. Oliver, for example, was Roland's squire and brother of Aude who fought and died with Roland at Roncevalle Pass in 778AD. This tradition was followed later with the Knights Templars whose seal contains an image of two knights, and not one. It is the responsibility of each leading knight (in both spiritual and knightly terms), to teach and train an understudy who would follow in his footsteps. Squires swore undying fealty to their knights and followed them into battle…and their deaths. This motif of two knights is seen in the seal of the Templars which is symbolism that pertains to those who seek spiritual initiation; as one passes through the gate of initiation, there is one who follows in his footsteps and teaches another…

[463] These accounts come from the French historian Emile Male (1862-1954) from Webb, Geoffrey. "The Person and the Place—VIII: The Grail Castle." Life of the Spirit (1946-1964), vol. 18, no. 206, Wiley, 1963, pp. 184–89.

The above sketch of Ogier's (referred to in the legend as 'Otegerius') tomb was taken from a book written in 1735 before the tomb's destruction sometime in the 1780s.[464] The names of the effigies include (corresponding to the labels on the bases) Roland (2), Aude - Roland's wife (3), Charlemagne (5), Hildegard of Vinzgouw; Charlemagne's 2nd wife and possibly Ogier's Aunt, and (6) various bishops and monks whose effigies were probably added to the tomb later including St. Faron in the 17th century.

Another romance epic tale recounts how after the victories in Italy over the Lombards (and even Saracens) in Pavia, Ogier is alleged to have married an "English Princess". Ogier did not marry an English Princess, who would have been of Anglo-Saxon ancestry, during his lifetime. Thus, the suggestion arises that Ogier was somehow linked to one of the Anglo-Saxon families of 9th century England and ruled as a Prince over one of the principalities. I believe this to be an esoteric observation that was probably an incidental karmic observation made by someone who wanted to create an embellishment and not a historical statement. In medieval terms, in light of the hidden aspects of esoteric spirituality, a princess (or feminine character) often also refers to the spirit of one's higher self.

It is the author's position that an "English Princess" refers not to a historical figure, but rather to the English Spiritual Folk-Soul and is, perhaps, a hint at the future destiny of this individual as it relates to the English nation. There is no record of a Carolingian or Danish Prince named Ogier, or Otagerius, in Anglo-Saxon England of the 9th or 10th centuries. Intentional or not, this statement symbolically describes a series of subsequent incarnations of Ogier that would follow in England and France as an integrated part of the destiny of the British and French Folk-Souls over the next 700 years. This is only part of the story, however. In light of Hugo's karmic history, it is clear that the Holy Grail was brought into England after being revived in Europe as several of the souls who lived during Charlemagne's mission reincarnated in and around Alfred the Great's court and descendants including a certain Turketul (Turketel) who was an advisor, cousin, and Thegn (Duke) to Alfred the Great and several of his immediate successors including Edward the Elder, Aethelstan, Edmund I, and Eadred. It is my perception, in light of the research of Walter J. Stein in his book The Death of Merlin, that the knight Turketul, who was of English-Nordic ancestry, was the immediate reincarnation of Hugo of Tours who was tasked, in spiritual terms, with bringing the impulse of the Holy Grail into England during a chaotic and key period of transformation in European history.[465] Many of those who reincarnated during that time followed a karmic-spiritual mission that began with Carolingian France under Charlemagne.

In conclusion, Ogier was not from Denmark, but rather was a Frank from the Ardennes region who spent the final years of his life as a mayor, or administrator, in Paris where he frequently visited a small Grail Chapel and church that he erected and dedicated to St. Michael in Meaux, France. The small chapel, which grew into a church and monastery, served as an homage to the adventures and life of Charlemagne, Hildegard, Roland, Aude, and the knights that he came to know. Given the true spiritual background of the movement of forces behind Charlemagne's life and mission in the Middle

[464] Mabillon, Jean (1735), Acta Sanctorum Ordinis S. Benedicti Pars Prima, Volume IV, Coletus & Bettinellus, page 624.

[465] This fact is derived from the books of Walter J. Stein including The Death of Merlin, Chapter 3, England and the Foundation of English Towns, and The Ninth Century in Light of the Holy Grail. With these works, Dr. Stein is describing elements of his own karmic history in light of the movement of the Holy Grail of which his soul and destiny are interwoven; thus, he is a true Grail Knight.

Ages, imbued within these motifs is a quest for the Holy Grail. In his later years, based on the description of Ogier's tomb, it is clear that Ogier spent his time as a devoted monk dedicated to spiritual study and a monastic way of life.

During his life, Ogier led the life of a competitive knight and adventurer who, as my intuition suggests, approached the Holy Grail as a living idea only after the life-changing event with Hugo of Tours that occurred. Based on the author's intuition, this event occurred in about 805AD and shaped his disposition for the next lifetime. Thus, it followed Ogier into the next incarnation as a disposition where the Ogier-soul was not only compelled to the battlefield again, but was drawn by destiny to pursue absolute victory over the Nordic Viking-Danes in combat who were threatening to wipe destroy Anglo-Saxon culture which, at that time, was bringing the impulse of Christianity and the Holy Grail into Britain. The notion of victory against one's enemies seems to have intensified within him as a Holy calling which shall be revealed in the next chapter. Whatever the precise historical reality is, this soul pursued a path that is predicated upon a longing for adventure, a mission connected to the Christ (based on his deposition and the limitations of his personal struggles), an allegiance to St. Michael, and a longing for victory and glory that led him to the battlefield again and again…sometimes with tragic consequences.

And thus, from what is observed in the following chapters, it appears that Ogier's soul destiny began a cycle, as it were, of highly active incarnations on the battlefield compelled by karma that began with a pivotal time in British history when the very "Englishness" of England was on the verge of collapse under the weight of the Nordic invasions that began in the early 9th century across Europe. This individual reincarnated almost immediately towards the end of the 9th century when some of the same souls with whom he was connected from the Trojan War and Roman Civil Wars were reborn together. His life was to be a challenging one, with a genuine spiritual mission to accomplish, in the 10th century. The light of the impulse that Charlemagne helped to bring forth genuine spiritual ideals and knowledge of the Holy Grail was carried into England where it gathered momentum under the town-founder, church builder, and administrator Alfred the Great. He passed that spiritual mission to his descendants. Charlemagne managed to push the Saracen threat out of Europe, but he did not have the time, opportunity, or means to confront the invasion of the Northmen who appeared mysteriously out of the Nordic countries and wreaked havoc across Europe guided by the spirit of Odin though conquest, treachery, an unquenchable thirst for adventure, and heroism.

This task of defense against the raiding Vikings was a futile one for most of Europe as time proved out, yet a window was compelled to open for a time so that the Holy Grail could move into England and project its transformative impulse into the peoples; Nordic, Celtic, Gaelic, Scottish, Welch, Pict, and Anglo-Saxon alike that lasted about 100 years from the foundation point of heroic and visionary Alfred the Great (849-899AD) to its collapse under the mysterious and catastrophic reign of Aethelred the "Unready" (966-1016AD) who reigned for some 35 years; longer than any of his predecessors. During the intervening period, however, several key leaders emerged including Aethelflaed the "Lady of the Mercians", and Aethelstan, the first King of Britain, who are the subject of the next chapter of our karmic journey…

Left: A statue of Earl Byrhtnoth in Maldon, Essex, United Kingdom. This chapter is dedicated, in part, to the memory of this Anglo-Saxon Earl/Thegn and his brave warriors[466] *who died heroically while defending the fortified town of Maldon against an overwhelming Viking raiding army led by the Norwegian King Olaf Tryggvason in 991AD.*[467]

And thus, the Christian and civilizing impulse born out of the Carolingians that reached an apex during the reign of Charlemagne and facilitated a sweeping continental cultural shift in Europe flowed into England. The spirit of Charlemagne's leadership became an ideal and a model for leadership amongst those who embraced Christianity, high ideals, education, and chivalry. As discussed throughout the prior chapter, the forces of the Holy Grail worked through Charlemagne and many of those who surrounded him. As the Frankish Empire took shape after Charlemagne's death through the rivalries of his descendants, the spirit of the Holy Grail moved into England.[468] Thus, two leading personalities brought forth a Golden Age and impetus for change; Charlemagne in Western Europe and Alfred the Great in England (848-899AD). England faced the same, and yet

[466] A senior nobleman, landowner, and leader.

[467] Th Anglo-Saxon Chronicle, and a 12th century account known as the "Liber Eliensis", documents the heroic last stand of an Anglo-Saxon thegn in the 10th century. This battle occurred on August 11, 991AD near Maldon on the River Blackwater in Essex. King Olaf's Nordic-Viking forces were much larger that the Earl's and may have consisted of as many as 100 Norse warships and somewhere between 2,000-5,000 Viking warriors who had taken a position on an island near Maldon for the purposes of raiding and looting. The Liber Eliensis was written by the monks at Ely and suggests that Byrhtnoth possessed only a small number of brave men to command: "…he was neither shaken by the small number of his men, nor fearful of the multitude of the enemy." According to the 12th century poem, the Earl's response, roughly translated, to the ultimatum of battle or financial tribute ("Danegeld") was: "Listen to me, seamen. It seems too shameful to me that you should go to your ships with our money unopposed now [that] you have come so far into our country. You shall not get treasure so easily; we shall settle this between us with point and blade and fierce battle…" The brave Earl, and his men, perished while heroically fighting for their homes and families.

[468] When someone referred to Winston Churchill as "the Greatest Englishman" after World War 2, he corrected them and remarked "No, the greatest Englishman that ever lived was King Alfred."

different, problems compared to the Franks yet it was through Charlemagne and Alfred's efforts that the two budding nations were founded and came to form a unique and problematic relationship over the centuries to come; France and England.

From a spiritual perspective, several of the knights, paladins, and personalities who surrounded Charlemagne reincarnated in England and fulfilled important roles in the 10th century.[469] These individuals reincarnated with a specific purpose to fulfill a spiritual mission for England. Part of this mission, and perhaps the most important aspect, was to imbue the impulse of Christianity into the English people and to lead Britain out of the Dark Ages through education, town-founding, and church-building. However, it was the impulse of the Holy Grail brought forth under Charlemagne that enabled a broader task for humanity to be achieved beyond the construct of a mere karmic outcome. As a result, many people came together as monks, nuns, teachers, social reformers, and political and military leaders who fought for that impulse in the 10th century in England.

Therefore, when considering the long list of advisors, commanders, thegns, monks, and people who surrounded the royal house of Alfred the Great, Edward the Elder (874-924AD), Aethelflaed the Lady of the Mercians (870-918AD), and Aethelstan (approx. 895-939AD), one should consider the fact that a group of karmically connected people were brought together again by the path of providence to play important roles during a critically important time in English history. It was a time when the "Englishness" of the English peoples, as brought forth by the Anglo-Saxon tribes of Northern Europe who migrated to England centuries earlier, was threatened with annihilation by the seemingly invincible onslaught of Viking- Scandinavian invasions that showed little or no mercy to the victims of their merciless and ceaseless raiding parties.

Through Alfred, England took a big step forward on her journey to becoming a unified national entity. Alfred and his descendants originated from the principalities Wessex and Mercia in southern England. Surrounding Alfred and his early descendants were capable leaders, monks, bishops, thegns (earls, dukes), and inspired individuals who took up a soul-task of building abbeys, churches, roads, and towns. Before the arrival of Alfred the Great in English history and the achievements of his successors, England was separated and disparate by rival cultures; some of whom had been in Britain longer than others and laid claim to different areas of the continent. Most, however, had continued to embrace their pagan roots, and the Nordic peoples sought to dominate and even eradicate Christianity led by a God whom the heroic fighting Nords viewed as weak and feeble. In light of the spirit of Odin and Valhalla which awaits all true warrior heroes who achieve victory by overcoming hurdles, challenges, and vanquishing their enemies, could anything be more offensive than sacrificing a Viking's life for another person?

The Nordic settlers had Christian converts, it is true, but those Nords wreaking the most havoc were not Christians. Alfred imbued in Anglo-Saxon culture a striving toward Christianity with its virtues based on compassion and forgiveness, a foundation for literacy, infrastructure, a navy, and a standing army. These things were nonexistent prior to Alfred's efforts as the vast majority of Anglo-

[469] The first generation of Grail seekers, as far as the Middle Ages is concerned, appeared in the court and the realm of Charlemagne. The earliest manifestation of Grails knights would have occurred under the historical personality of King Arthur thousands of years before during the early Celtic period prior to the time of Christ. King Arthur would later become a spiritual impulse that inspired, and motivated, the great leaders of English history including men such as Winston Churchill. The Grail impulse, and the actual vessel itself, was personally brought by Joseph of Arimathea to England after the Event on Golgotha in 33AD.

Saxons could not read or write and lived disparate rural lives vulnerable to Nordic attacks. Before Alfred's reign, churches existed across the landscape of Britain but not in any consistent way. Christian churches first emerged out of the Irish-Celtic Christian impulse of the 5-7th centuries led by men such as St. Patrick and St. Columba. By the middle of the 10th century, churches and monasteries could be found in every major town that were financially subsidized and expanded by the Anglo-Saxon Kings and Princesses (there was really only one; Aethelflaed).

In the 10th century, the "Land of the Angles" was comprised of a variety of cultural influences including the Anglo-Saxons (Wessex, Mercia), the Picts (Scotland), the Northumbrians (Danes, Umbrians, and a mix of smaller cultures), the Cornish, the Welsh, the Danes/Celts of Ireland, and, of course, the Scandinavians who had spread across Europe, England, and as far away as Russia and the Middle East from the year 800AD onwards.[470] While boundaries shifted from year to year, by 900AD, the primary domains of England were Wessex-Mercia, the Danelaw (Danish/Viking territory to the East and north of Mercia), East Anglia, Wales, Cornwall, Northumbria (York), Scotland, Strathclyde, and Ireland. The landscape shifted significantly when the "Great Heathen Army" swept through southern England from 865-878AD suppressing East Anglia, Northumbria, Mercia, and Wessex by force.

Above: "A Viking Raid" by Ferdinand Leeke circa 1901. A successful outing for the Viking raiders consisted of pillaging, looting, raping, kidnapping, and murder. They would take the stolen loot home and have great feasts and celebrations. The Norseman had no regard for life, liberty, or property. They took great joy in terrorism and the conquest of those weaker than themselves. To see their distinctive longships on the horizon was a death sentence for the men, women, and children who waited helplessly on shore and had no chance of defending themselves.

[470] It is interesting to note that the earliest Anglo-Saxons occupied an area on the East coast of Southern Jutland, or southern Denmark and northern Germany, prior to the 5th century AD before migrating to England. Their tribe is one of three who occupied the same area and their name is often referred to as the "Angli" or "Anglii" by Pope Gregory I and "Anglefolc" by Bede. So, in a sense, the Anglo-Saxons of 10th century England were competing against the Danes who originated from the same impulse, in Jutland, that the Anglo-Saxons had originated from. Therefore, in cultural terms, the hostile battles and conflicts of the 8-10th centuries with the Danes can be seen as a cultural-familial dispute.

In the wake of that massive and coordinated incursion, a new form of terror was implanted into the consciousness of the people of the Southern regions. Alfred the Great, for a time, was forced into hiding in Athelney. He rebounded to gain a great victory over the invading Nords at the Battle of Edington in 878AD which secured his throne. Thus, it was Alfred the Great's resolve, ingenuity, intelligence, administrative talents, leadership, and bravery that preserved the survival of his people and gave rise to the Golden Age of Anglo-Saxon England in the 10th century. Like Charlemagne, Alfred was imbued with an ineffable quality, which is a soul-impulse, that inspires others to a life of constructive action.

Thus, karma led a capable and motivated leader to incarnate at the right moment to combat a threat that was on the verge of overcoming the Anglo-Saxons, England, and all of Europe. However, their focus was largely on England. The Scandinavian hordes, with their legendary longships and treacherous and valiant warriors, were a violent, determined, clever, and adventurous people that Alfred and his descendants were forced to confront and overcome. Tales of their shameless and horrific raids on villages, towns, ports, and monasteries still resonate in the modern world as people of all ages were murdered, raped, tortured, enslaved, and ruthlessly subjugated without any regard for Christian, or human, morality. For the invading Nords, it is not an exaggeration, or miscalculation, to surmise that massacring civilians, stealing property and wealth, and enslaving an unsuspecting populace was part and parcel of a profitable day's work.

Had the Nords dominated England at that time, the country would have become a Nordic province limited by the cultural impulse of Scandinavians spiritual ideas; ideals which had not yet been permeated by Christianity. England, and the English people, were not destined to be a Scandinavian nation devoid of the Christian impulse. The two effectively blended during the 10th century. This mission was derived from the will and intention of those Archangels who oversee the destiny of nations as Folk-Souls (in Anthroposophical terms). As perceived solely through intuition, I believe that St. George is one of the Folk-Souls of England.

There is a deeper mystery at work with the karmic threads of Alfred and his descendants that can be traced back to the Trojan War, the Graeco-Persian Wars, and the Roman Civil Wars of the 1st century BC. Thus, as revealed through intuition and a deeper study of Anthroposophy, the Roman Spiritual-Cultural impulse was working through the Anglo-Saxons that brought forth certain leading individualities to confront and overcome the Scandinavian threat so that the Holy Grail, and the organizing influence of the Christian church, could permeate the Land of the Angles and carve out a path for England to become permeated, to the greatest extent achievable, by the Christ stream.

In light of Anthroposophy, it is fair to say that Alfred was a true representative of the Folk-Soul of the English people. Alfred's accomplishments led the Anglo-Saxon peoples out of the Dark Ages and established a unified civilizing impulse. Alfred's longing to embrace literacy led him to a study of the Gospels, philosophy, and history through works that had been brought to England by way of the Carolingians, ancient Greeks, and ancient Romans. Alfred, being a historian, commissioned the first Anglo-Saxon Chronicle to come into being thus documenting English history for future generations. Because Alfred was an inspired spirit, as it were, who shared a common destiny with the constructive transformative impulse of the Holy Grail at that moment in time, he refused to horde his gifts and sought to share them with others.

A genuine and truly altruistic leader of the people always follows the same path. Since the fall of Rome in the 5th century AD when the Dark Age fell on Britain, the light of knowledge and literacy began to shine once again. The perception of the old gods, which were no longer a valid part of spiritual life yet had played a role in England before the advent of the Christ impulse, had to be perceived in their true nature. Like Charlemagne, Alfred was a heroic and perceptive battlefield commander and administrator. His court was a Christian venue modeled on virtue, ceremony, literacy, and standards as taught in the Christian Bible. To the Nordic Chieftains and the Viking raiders, Christians, and especially monks who prayed to invisible Gods who sacrificed themselves for others as a spiritual duty and task, were weak and deserved to be exploited. Pacifists were lowly regarded and persecuted without remorse by the Danes and Nords. Christian monasteries were regularly looted as easy prey. The monks were often slaughtered as easy targets.

Alfred should be remembered as more than a gifted leader in a traditional imperialistic sense. Within the souls of men like Alfred and his early descendants including Aethelflaed, Edward the Elder, and Athelstan, there was an overwhelming desire to be active, to win, and initiate constructive and positive change. Change, as an operative principle, cuts both ways. Thus, change for the sake of change can be destructive. This is a modern theme that creates many, many problems. Through the wisdom of hindsight, and in light of the challenges and state of consciousness of the people who lived during the 10th century, Alfred enabled a healthy transformation and brought the people forward. While he was a man of his times, of course, it is also invalid to assume that Alfred was motivated by purely egoistic or imperialistic influences.

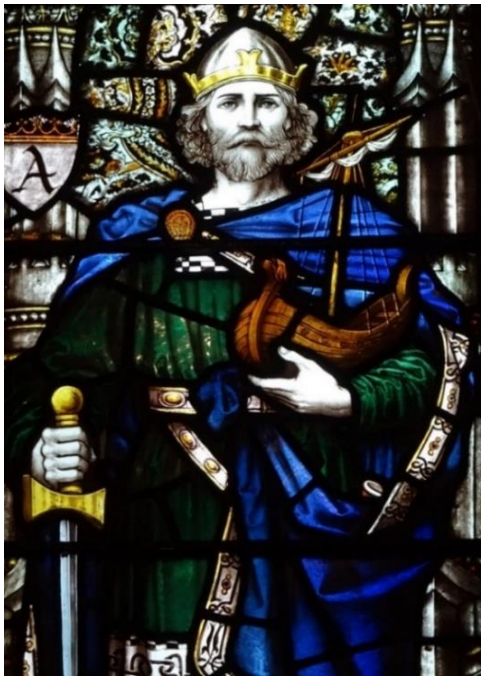
However, as a true leader in the same class as Charlemagne, Alfred was a man *ahead* of his times. Some historians have speculated that Alfred promoted literacy only because it was an efficient means by which he could implement imperial authority through the written word. In this line of reasoning, Alfred, therefore, promoted reading and writing so his subjects could read his edicts! This kind of superficial disposition does not consider the deeper soul impulses of one who is motivated by genuine spiritual aspirations that reflect a higher ideal. Alfred's true soul disposition is discernable in his written words that reflect the consciousness of someone who understood the pain, and yearning, of looking back upon one's life and deeds from a moral perspective after death:

> "I have desired material for the exercise of government that my talents and my power might not be forgotten and hidden away, for every good gift and every power soon groweth old and is no more heard of, if Wisdom be not in them. Without Wisdom no faculty can be fully brought out, for whatsoever is done unwisely can never be accounted as skill. To be brief, I may say that it has ever been my desire to live honourably while I was alive, and after my death to leave to them that should come after me my memory in good works."[471]

During the 9th and 10th centuries, education was carried forward by the foundation of churches, monasteries, and the mission of Christianity. It was endorsed, and subsidized, by the royal houses. During the 9th century, the impulse of education was inspired by a revival of Neoplatonic thinking. Thinking enables an expansion of consciousness and if applied properly, and in the right spirit, to truth and freedom. True imperialism thrives on ignorance thus enabling a dictator's ability to rule their people with greater effectiveness. Conversely, Charlemagne and Alfred promoted literacy, Christianity, and philosophy because they believed in bringing the light of wisdom, thinking, and

[471] In Alfred's translation of translation of Boethius' Consolation of Philosophy, Section 17.

intelligence to the people. They can be viewed as being permeated with the impulse of the Archangel Michael, Christ-Jesus, and in ancient terms Prometheus who brought fire to the people that, in light of Anthroposophy, enables freedom and consciousness through maturing the "I" in the individual.



Above: King Alfred depicted on a stained-glass window in Wessex, England.

Because the impulse of education and philosophic thought was being revitalized during this period, it is important to consider these activities during the reigns of Alfred, Edward the Elder, Aethelflaed,[472] and Aethelstan. Because Charlemagne and Alfred instituted a national focus, as it were, on literacy and thought they went to great lengths to recruit and retain the finest minds in Europe and England. These Dark Age leaders employed men and women mostly in monasteries to construct, copy, and translate philosophic, historical, and theological treatises. Thus, gifted and educated monks were attracted to, and recruited centers of learning and came from all corners of the Europe and England. These centers of learning were located in the royal estates, monasteries, abbeys, and churches, and some were constructed as magnificent buildings. It is incorrect to presume that only a handful of people were employed for this purpose who were nothing more than translators. Many of these monks, abbots, and nuns followed in the footsteps of Christian-Platonic and Aristotelian paths and emerged as thought leaders during the Dark Ages. Thus, many advanced souls incarnated during that period to carry on the impulse of the Holy Grail, Neoplatonic thought, and Aristotelian logic (the light of Greek philosophy) that became interwoven with Christianity.

Works such as Boethius's *Consolation of Philosophy, the Gospels*, and *The Celestial Hierarchy* by Pseudo-Dionysius the Areopagite were translated from Latin to French and English.[473] One such thought leader was John Scotus Erigena (815-877AD), or Johannes Scotus Erigena, who was the leading Neoplatonic Christian theologian of the 9th century. He was an Irish Catholic monk who eventually became a resident at the School in Chartres founded by Alcuin of York (735-804AD) who was a monastic thought-leader during the reign of Charlemagne. He became a leading scholar and teacher at the Carolingian court where he remained an important scholar in the 780s and 790s. He was regarded as "the most learned man anywhere to be found", according to Einhard's Life of Charlemagne, and he is considered among the most important thought-leaders of the Carolingian

[472] "Athel" means "noble" of the "royal line" and "flaed" can be translated as "beauty" or "beautiful".

[473] By the 9th century AD, this important work had not yet found its way into Europe, thus Erigena was the first theologian/philosopher to introduce it.

Renaissance. Many of his pupils were the leading intellectuals of that era. John the Scot may have succeeded Alcuin as the head of the Palace School at Aachen (other sources say Chartres).

Thus, it came to be that through his karmic links to Troy, Rome, and Carolingian France, the Frankish knight once known as Ogier who had served under Charlemagne was reborn as the first grandson of Alfred the Great; Aethelstan. The activities, struggles, and outcomes of his prior lifetime were a fulfillment, it is true, but they were also preparatory for this vital spiritual and karmic mission in England in the 10th century. Given the fact that Ogier-Aethelstan was the reincarnated Marc Antony, one can speculate as to who some of the leading personalities were in Anglo-Saxon England.[474] Based on the author's historical and spiritual research, it is evident that the Antony-Ogier-Aethelstan soul had a deep karmic relationship with Alfred and his daughter, Aethelflaed, both of whom came to play important roles in his life. Both of these people embraced Aethelstan in a very personal and constructive way. Edward the Elder, as Alfred's only son, also factored heavily into the karmic family as Aethelstan's father who gave his only son to Aethelflaed…

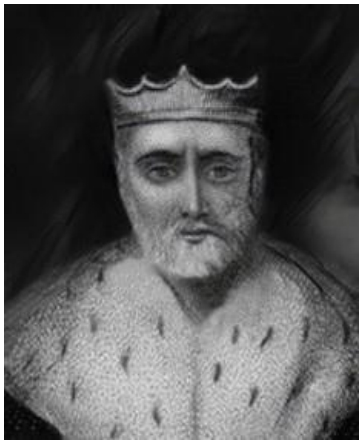
Right: The "Alfred Jewel", Ashmolean Museum, Oxford University. The inscription reads AELFRED MEC HEHT GEWYRCAN; 'Alfred ordered me to be made'. The jewel was found by a farmer in a field at North Petherton, Somerset, in 1693. The site is only a few miles from Athelney Abbey which was a stronghold of Alfred's. After an initial defeat that forced Alfred into the marshes and went into hiding, he reorganized and launched a counter-attack against the Great Army of the Vikings and achieved a great victory at Edington in 878AD

As we have seen thus far in this study, the karma of Ogier was connected directly to the Trojan War, the Alexandrian Wars, and the Roman Civil Wars, thus his disposition was born from the affliction and strife of war. In other words, for better or worse, Aethelstan carried within him a natural disposition of the thinking, feeling, and willing of a military commander. These qualities and dispositions, like all others in the human experience, follow from one life to the next as both strengths and weaknesses. Based purely on the author's intuition, it appears that Ogier was also permeated by karmic threads to a prior lifetime as a Gaelic Irish King in the late 5th century AD connected to St. Patrick and a Druid priest in Britain several millennia before the Christ Event.[475] Thus, as we shall see, this soul revealed a strong inclination to support, in financial and political terms, the Christian stream of activity during Aethelstan's lifetime.

[474] As seekers and objective researchers, we must be cautious with speculation as only genuine intuition will lead the seeker to the true answers…

[475] This fact is otherwise meaningless for the reader unless he or she considers that each person carries with themselves a link to the distant past founded by way of ancient spiritual-cultural impulses and events that have led to this moment in time as each person has been born, died, and reborn repeatedly. Thus, one can trace the conditions and circumstances of their lives not just to purely individual karmic fulfillments, but also to families, groups, and nations. It is important to remember that the Christ broke this link to the ancestral past. Each person now is an "I", or individual, and has a path to freedom through the "ego-I" thus enabling transformation as an individual not bound by the dictates of racial, cultural, or inherited dispositions or characteristics.

Aethelstan was born sometime between 890-895AD as the first grandchild of Alfred the Great by way of his son Edward the Elder (874-924AD). Aethelstan was the oldest of 14 known children born to Edward by three different wives. Aethelstan's mother was named Ecgwynn, or Ecgwynna, whose bloodlines are unknown although she was of West Saxon birth. Some historians have speculated that he was illegitimate but there is no evidence to support that view. It appears that Ecgwynn died prematurely possibly during childbirth or illness as Edward remarried. During that period, when healthcare was non-existent, Dark Age kings were often married several times as their wives frequently died in childbirth. As fate would have it, Aethelstan was raised not by Edward, but rather by Alfred's first child and daughter Aethelflaed (870-918AD) who came to play a significant role in Aethelstan's life. Aethelflaed was married to a Merican king who became a vassal thegn under Alfred the Great named Aethelred. Initially, he asserted more authority, but after marrying Aethelflaed, intuition revealed to me that he was relegated to the role of an advisor and did not possess any real authority. This is due to old age and illness as well as to Edward the Elder's authority as king in Wessex to the south.



Left: A modified portrait adapted from an original sketch of Aethelstan published around 1853 by an unknown artist in the book "The History of England" by Thomas Gaspey, Esq. The crown in the original sketch has no historical precedent and has been modified here to match what was revealed through intuition. This portrait is a decent likeness of Aethelstan as revealed intuitively to the author. His simple crown was inlaid with one medium-sized emerald in the center, several sapphires, and one ruby on either side of the emerald that are not shown in this portrait. Aethelstan had blue-gray eyes and kept a short, well-trimmed beard.

Because Aethelflaed was so influential in Aethelstan's life, it is worth considering aspects of their unique relationship. In 899AD or so, a special and informal ceremony was held when Aethelstan was about four years of age that confirmed his role as an anointed future king by Alfred. It was a symbolic ceremony held at a church that was attended by the family including Aethelflaed who journeyed with her husband and daughter (Aelfwynn) from Mercia to attend. Upon seeing Aethelstan for the first time, Aethelflaed was so overcome with emotion that it was noticed by Alfred who inquired after her. She did not know why, but she explained to Alfred and Edward that, somehow, she felt in her heart that the boy was her true son. When Aethelflaed left, she was so despondent that she wept and later vowed to herself that she would not have any more children because of the difficulty that she had experienced during childbirth. Her decision to remain celibate was due to three reasons. First, she had incredibly small hips to the point of body dysmorphia and this made childbirth difficult. Second, she had a sincere commitment to Christian monasticism. Third, she had a disdain for the appearance of her husband Aethelred and physical relationships.

In the meantime, Edward the Elder had a dream about the destiny and future of the boy Aethelstan. He was not illegitimate as some modern historians speculate. Edward dreamt that the boy would become a great King and unify all of England and was to be raised by Aethelflaed. He was both fearful and encouraged by this vision. So, he agreed to allow Aethelflaed to take the boy and raise

him in Mercia. Edward envisioned that the two Kings, someday, would lead a unified England with Edward in the South and Aethelstan, as his subordinate, in the North. Thus, the boy was sent to Aethelflaed permanently. The boy returned her affection from the first moment. The two became inseparable from that moment forward and the Lady of the Mercians was able to have a son which was a critical aspect of being a Princess, or Queen, in Anglo-Saxon England. From that point forward, having a male heir enabled Aethelflaed to assert herself more confidently as having male heirs was viewed as an essential part of Anglo-Saxon royal life.

Thus, Aethelflaed's influence grew in Mercia. Aethelred was obliged to take a back seat, as it were, to her authority which was enabled by Alfred who died in 899AD, and Edward who followed in his footsteps. Aethelred had no choice but to accept her decision toward celibacy. Edward was a domineering and aggressive leader and Aethelred had no wish to cross his brother-in-law who, over time, energized the recognition of his sister as the true leader of Mercia. After 880AD or so, the two regions were essentially acting as one entity under Alfred's reign. After his death, brother and sister effectively became co-rulers of a combined Mercia-Wessex. By 900AD Aethelred's place was as a vassal consort in name only. His throne chair was much smaller than Aethelflaed's. He sat on the left-hand side of Aethelflaed who occupied the king's throne chair after the year 905AD (or thereabouts). It was a painful egotistical blow to Aethelred.

Aethelflaed was involved in every detail of government. She constantly gave personal orders and asserted herself with perfect confidence. As perceived intuitively, the author observed a scene when Aethelstan was standing in front of two thegns in a simple throne room. A visitor entered, presumably one of Aethelflaed's thegns, and the Lady of the Mericans spoke actively while Aethelred simply nodded his head and took directives from she who had all of the power. Aethelflaed kept the young Aethelstan close to her until he became a young adult and he frequently sat in court with her and her husband. Over the course of the next 10 years, Aethelred faded into obscurity until his death from a long illness in 911AD. At that point, the title of "Lady of the Mercians", or "Mother of the Mercians", was officially granted to Aethelflaed by the Mercian nobles who publicly recognized her. This was endorsed by her younger brother Edward the Elder who held power in Wessex and was a motivated and successful military leader in his own right.

It is a peculiar twist of fate that Edward as the King of Wessex gave up his oldest son and heir to his sister who resided in Mercia which was a hostile and contested area that bordered the Danelaw and was thus exposed to constant Danish raids. This is a sign of Edward's confidence in his sister and the dream he had which he interpreted as a message from God that he had to up his son to Aethelflaed or else. Historians have used this fact to consider Aethelstan's illegitimate birth, but Alfred's acknowledgment of the boy as the future King overrides that hypothesis. In spiritual terms, it is a clear karmic indicator of a predestined event that reunited two people who possessed a shared karmic history. Soulmates come together in a myriad of ways including friends, siblings, and even adoptive parents. In this case, Aethelflaed was not just his aunt and adoptive mother, she was a friend, confidant, and fellow traveler who genuinely loved Aethelstan and looked upon him as a soul companion.

It was not uncommon for Aethelflaed to take her boy for private walks or simply sit alone together as she doted on him. Because she possessed a dim and inherited form of clairvoyance, she was filled with a certain ineffable love for the soul of a boy. Over time, the boy became the male figure in her life. She taught him to respect women and impressed upon him the value of the human being that rises above gender as she was determined to prove her value that a woman was up to the task in the

same manner as any male during her age. “Do it, or die” was the message at that time as things were far from stable. Thus, she stepped up to the plate, as it were, and led by example. From that point on, Aethelred was forced to accept their close relationship but is probable that he was never comfortable with it. As Aethelflaed had taken vows of celibacy, so she set a living example for the boy.

The disposition and circumstances of the two souls led them both to reject romance and, as a result, Aethelstan became a monastic king whose ideals were embodied in people such as St. Cuthbert whom Aethelstan regarded as a model of high Christian virtue. To his fellows and in light of the typical qualities of Dark Age Kings and leaders, Aethelstan must have appeared to be a curious paradox. As perceived through intuition, Aethelstan had a friendship, or perhaps a brief romantic relationship, with a young girl with blonde hair of lower rank at about the age of 14-15 years with whom he had formed an attachment while still being tutored.[476] This beautiful Nordic woman with blond hair, who made a lasting impression upon him, was his true soulmate. She was not in his classes as boys and girls were educated and raised separately at that time in the royal environment. Being a Nord, she was kept a distance and not allowed to have a relationship with the future king.

Aethelstan’s classes were held in monk’s quarters, which were small rooms dedicated to that purpose, in a secluded setting attached to the royal estate and receiving rooms. The teaching rooms surrounded a small courtyard and were separated from the outside by high walls. Windows, as narrow vertical slits, were cut into the walls. When Aethelstan was caught chatting and laughing with this young girl who would talk to him through the windows, word quickly made its way back to Aethelflaed who sat the young man down and gave him a firm and friendly lecture. Thus, it did not last long as the reality of service and duty was engrained into Aethelstan’s mindset by Aethelflaed and his sometimes-abusive tutors.[477] This woman, however, came to Aethelstan’s court after the Lady’s death and became one of his confidants and messenger. The two did not have any children together but nonetheless carried on a personal relationship in the background of the royal environment.

Aethelflaed planned and actually attended several battles during this period. She surrounded herself with a group of capable thegns some of whom transitioned from Edward the Elder’s court. Several historical chronicles mention Aethelflaed including the Anglo-Saxon Chronicle (versions C, D), Asser’s Life of Alfred the Great, Aethelweard’s Chronicle, the Welsh Annales Cambriae, and The Irish Chronicles known as The Three Fragments which give accounts of the character of Aethelflaed and the turbulent events that occurred over the course of her seven-year reign. One must imagine

[476] This information is not revealed through historical documents. It was revealed through spiritual and intuitive research. There, in a churchyard, the author perceived Æthelstan as a young man innocently meeting and talking with a beautiful young girl with blond hair who would come to visit him once a day while he was being tutored. This woman was his true soulmate.

[477] The philosophy of education during this period, if one had access to it, was strict and students were physically abused as a part of their learning process. The use of canes, beatings, and verbal abuse were common. Children had some rights under Anglo-Saxon law, but child-labor laws did not exist as they do today and thus children were often slaves and regarded as such. A child became an adult at about the age of 12. Thus, there is a ring of Spartanism, and the rite of a hard-path and initiation into cultural life in the spirit of the Spartan Agōgē where children were treated harshly, punished severely, and oftentimes used as slave-workers. Aethelstan updated the legal code to view capital punishments, for example, only after the age of 15 (as unbelievable as it seems in modern terms, a child could legally be given a capital punishment for a crime such as theft as early as 12).

activity, decisiveness, diplomacy, and the will to do battle and achieve victory as being the essential tools necessary for any successful leader in 10th century England. Aethelflaed was distinctly feminine in terms of appearance. Intuition revealed that she had full red-auburn colored hair, blue eyes, high cheek bones, an effeminate demeanor, an abstemious nature, and was lean. She stood about 5'4" in height. When she traveled by horseback, she kept her hair in a basic ponytail and wore a simple breastplate accompanied by leather boots and a wool skirt. It seems evident, as perceived through intuition, that Aethelflaed was determined to prove that her femineity was not a barrier to lead the Mercians in a male-dominated environment. In fact, from the author's perspective, in terms of disposition and resolve, Aethelflaed can be viewed as the forerunner of Elizabeth I who ushered in the Golden Age of England.

Thus, Aethelflaed led the defense of Mercia as a proactive and assertive personality. The Mercians fought in as many as five battles during her brief seven reign against the Danes, Norwegians, and Northumbrians. These skirmishes and battles were mostly victories. However, at least two of these battles were stalemates that came at a heavy price to the Mercians. During this period, Aethelstan earned his place and played a leading role as a cavalry commander. Her most significant victory, perhaps, was achieved at Derby in 917AD the year before her death. At that battle, three Viking armies, including the Northumbrians, descended on Derby determined to take the land for themselves. It was the decisive moment and battle for Mercians that decided her future. It has long since been forgotten and has only survived in a vague form in historical accounts. Local Mercian forces were pulled together and Aethelflaed rode out to the battlefield personally to observe. She had previously sent Aethelstan ahead with his royal cavalry of some 300 men. Aethelstan waited to meet her and an agreed-upon location. She arrived with only a handful of royal bodyguards. Because it is significant for this recounting, as revealed through intuition, the substance of that meeting is revealed here.

When Aethelflaed arrived on horseback, she saw Aethelstan waiting for her and stopped in front of him and simply smiled as if to say "I am glad to see you." It was interesting to observe how much love Aethelflaed had in her eyes for Aethelstan. "I am relieved you are here. I was very worried. Now that you are here, I am sure we can win." The two embraced briefly which was a common sight, so Aethelstan's cavalrymen were accustomed to it. She asked Aethelstan to lead the vanguard which, as a young man of about 20 years old, was an honor given the experience and age of the other thegns in her leadership group. The main body of the army was still forming, and the position was a defensive one awaiting the arrival of the coalition Northumbrian-Danish army from York who decided to invade Mercia at that time. Before the battle, the Danes sent Aethelstan a message akin to; "we are going rape and enslave your mother after we win this victory." The scare tactic backfired and Aethelstan burst into a rage. He gave an order that NO ONE was to be spared. The author of the message was to be found and brought before Aethelstan; dead or alive. The battle was a great victory and Aethelstan personally led his cavalry into a flanking maneuver that routed the army. The author was located and executed but only Aethelstan and his royal bodyguards cut out his tongue.

After the battle, Aethelflaed went to Aethelstan's royal tent which was set up behind the lines. He was exhausted and looked shocked. She noticed that his sword hand (right hand) was quickly withdrawn from view and hidden as she entered in. She approached him gently, pulled out his right hand, and held it. She noticed it was shaking. His eyes were red. He was covered in blood and was trying to clean himself up. "Sit with me." Very gently, she led him to one of two chairs and she sat down with him. Then, she softly grabbed his right hand and caressed it. He started drinking red wine at that moment, but not as a habit, to soothe his nerves noticing that it helped. She said; "It is okay,

dear boy. You simply lost control of your horse. He got away. Just reign him back him. You are not the first to lose a stallion." Over the course of a few minutes, the shaking stopped, and she simply sat with him in silence. He then said; "How is your illness…" and pointed to her abdomen. "I had hoped that it could be passed through me, but it cannot. I am okay, but it is growing. When your time comes, you must follow Edward. He is your king. I will always love you." She died the following year after a lengthy battle with Ovarian, or Uterine, cancer. After she died, Edward the Elder assumed control of Wessex and Mercia as a combined political entity. He left his son Aethelstan in charge of Mercia and expanded his operations into East Anglia as Danish and Northumbrian occupations were growing more aggressive and infringing upon Anglo-Saxon domains.

One can imagine the young Aethelstan observing the horrific activities of the Danes, Nords, Picts, and Scots from the Mercian court where Aethelflaed spent most of her time. Thus, the young boy became an adult spending many hours at court observing his highly motivated Aunt, and adoptive mother, and preparing himself for the moment when he would see the fulfillment of his dreams to crush the Scandinavians in a final epic battle. As the young man watched his beloved mother struggle against the Nords, he learned well that the Scandinavians, on average, were not men of character or honor. They lied and continually broke their word making agreements as tactical ploys that they had no intention of honoring.

Left: An inspired commemorative statue erected in the 20th century depicting Aethelflaed the Lady of the Mercians encouraging and doting on her adopted son, Aethelstan. The statue is located at Tamworth Castle in Staffordshire, Great Britain. Aethelflaed refounded and fortified the borough of Tamworth in 913AD where she later died in 918AD. She was interred at Oswald's Priory, Gloucester.

Left: A stained glass window portraying Aethelflaed at St Andrew's Church, Churchdown, Gloucestershire. Circa 1930s.

As we have seen thus far, in a prior lifetime the soul that became Aethelstan was very much a man of the social scene during a prior incarnation as Marc Antony in the 1st century BC Rome. The Roman-Cultural spiritual impulse was carried forward through the Anglo-Saxon peoples that were a fulfillment of Aethelstan's karma from the distant past. As a result, Aethelstan's preference for celibacy was due to karmic-spiritual seeds that served as subconscious reminders of his prior failures during his lifetime as Marc Antony that were due, in no small part, to the influence of one woman in particular that played too much of a role in his life and affected the destiny of the empire. It was not that there is anything wrong with marriage, as it were, from the perspective of Aethelstan. Rather, it was a question of Aethelstan's spiritual mission and how he was compelled to follow a certain path.

Part of this reason also lies in the fact that, as perceived only through intuition, the relationship between Aethelflaed and Aethelstan was a unique one. Aethelstan had a companion who became a trusted friend, but he could not marry her due to her Nordic heritage. As the two were connected by a personal stream of karma, they reincarnated to fulfill a specific mission during the 10th century in England together as a team. Based on intuition, it is clear that the two can be perceived as trusted companions who were brought together in such a way that Aethelflaed played the role of a mother-figure determined to keep the boy on the right track during his vulnerable years and on the path of a broader mission.[478] It is likely that she also carried the subconscious memory of prior failures and longed to correct them in some way.[479] Thus, Aethelstan's choice of celibacy was connected with a

[478] The two souls are not soulmates in the spiritual sense, but could pass for such. Aethelflaed is a mirror reflection of Aethelstan in terms of their spiritual character and the two are drawn together repeatedly by the force of destiny. She could be referred to as an "alter ego" of Aethelstan in the same manner as Hephaestion is to Alexander the Great (as observed by Aristotle). Aethelstan's true soulmate interacted with him as a romantic interest of Nordic descent after Aethelflaed died. Due to her ancestry, she did not marry Aethelstan but resided at court and acted as a trusted friend and courtesan.

[479] One should consider that because so many people in 1st century BC Rome actually loved Marc Antony, that were those who regarded him as someone who simply was led astray by his lower impulses, or the deceptions of other people, and therefore some aristocrats did not view him as incompetent after the Battle of Actium, but rather as someone who was betrayed from within.

karmic relationship, a personal disposition, and a spiritual mission. The spirit of the English saints, martyrs, and monks who advocated celibacy was an ideal that he adopted.

Left: An artistic portrait of Aethelflaed by the author as revealed through intuition at probably 25-30 years at the time that Aethelstan was brought to Mercia around 899AD. Modern representations of Aethelflaed portraying her in pagan attire, armor, etc. are fanciful. However, it has been revealed through intuition that Lady Aethelflaed did, in fact, have an armored breastplate made for her in black as traveled in the field, especially during the period of 902-911AD when Mercia was under constant Nordic raids. The vast majority of princesses of the Anglo-Saxon court were raised as high-minded Christian princesses but never to take the battlefield.

According to William of Malmesbury in the Anglo-Saxon Chronicle, Aethelflaed was: "a powerful accession to his party (Edward the Elder), the delight of his subjects, the dread of his enemies, a woman of enlarged soul."

Thus, through destiny, a karmic fulfillment occurred between two people that reunited in a common cause, as a broader task, in such a way that it allowed them to work collaboratively for a bigger mission. During the Roman Civil Wars, Aethelflaed was incarnated as Pompeia Magna the oldest daughter of Pompey the Great. During the Trojan War, she was one of King Priamos's wives. Their genuine respect and trust for one another was well-known amongst the thegns and commoners alike and any intrigues or attempts to drive a wedge between the two were futile. Because of Aethelflaed's beauty, she had to endure insolent glances and gestures yet she managed to cope with it as a part of life. Because of their soul histories, Aethelstan felt the warrior's impulse to over-compensate and defend Aethelflaed's honor on occasion even when it was not needed.

For example, an event occurred in court when an older thegn made the mistake of leering at Aethelflaed and made some ambiguous comment that caused Aethelflaed and some of the bystanders in the room to glance at him. This aroused the anger of Aethelstan to such a degree that he attacked the man and beat him so severely that he nearly died. After that unfortunate event, which he regretted and was forced to compensate the man as restitution for his injuries by Aethelflaed, the young prince was viewed as a dangerous warrior.[480] After the reprimand, Aethelflaed put Aethelstan on the front lines and within a few weeks of this event, he led the army

[480] An Anglo-Saxon male was viewed as an adult at 12 years of age and therefore could be punished with a capital punishment. Aethelstan updated that threshold in the law code to be 15 years of age.

to victory at the Battle of Derby in 917AD. One must remember that the Anglo-Saxon peoples of that time were impressed only with deeds. Words without deeds carried little weight.

Aethelflaed was not a violent woman nor was she short-tempered, but she was a woman of her times and her beauty was a bit of a curse for Aethelstan who felt compelled to protect her. Aethelflaed's death in 918AD at the Borough, or fortified town, of Tamworth was a difficult loss to bear. He led an honor guard during her funeral procession and stood vigil over her tomb for several hours in the rain and he went into mourning for several months. I believe that his memory of Aethelflaed made him even more aggressive and committed than he was before. Aethelstan would later use that loss as an impetus for fulfilling what he perceived to be his life-mission of unifying England and suppressing the Danes, Scots, and Welch by force.

During the period of 900-925AD, Edward the Elder and Aethelflaed spent a great deal of time expanding and building a network of boroughs,[481] or defensive castles and villages, throughout the borderland of Mercia and the Danelaw. These fortified towns were formally known as the "Five Boroughs of the Danelaw" and included Derby, Leicester, Lincoln, Nottingham, and Stamford. However, there were more defensive fortifications constructed at Tamworth, Chester, Mexborough, and Coningsborough (today Conisbrough). After Aethelflaed's death, Ælfwynn was put on the throne by Mercian nobles briefly but Edward quickly intervened and used that as an opportunity to unify both kingdoms under his name. Edward placed her in a nunnery in Wessex and Aethelstan was used as a kind of vassal-in-training but he remained in Mercia. Upon Edward's death in 925AD, Aethelstan inherited a strong network of boroughs and a well-organized military machine that consisted of half-brothers, half-sisters, cousins, vassals, and soldiers all of whom served important roles during his lifetime.[482]

Over the course of his 13–14-year reign, Aethelstan came into possession of several sacred Christian artifacts and relics that had resided with Charlemagne and the Carolingian court in the 9th century. The most venerated object was the Spear of Longinus which was held by Aethelstan in a prior lifetime as the man himself. Several instances of the Spear can be found throughout history and thus some are copies. Today, the leading candidate of the Spear is located at the Hofburg in Vienna, Austria. The Spear of Longinus was a prized possession of Charlemagne and was venerated as a spiritual talisman of the Christ and the Holy Grail. Charlemagne carried the Spear with him at all times. It was never used as a weapon. The majority of these gifts came into Aethelstan's possession in approximately 935AD.

> "…he produced such liberal presents as might gratify the most boundless avarice: perfumes such as never had been seen in England before: jewels, but more especially *emeralds,* the greenness of which, reflected by the sun, illumined the countenances of

[481] The terms burh, burx, burgh, borough, and burg are synonymous. The term represents a walled and defensive perimeter that surrounded a large courtyard and fortified settlement. There were established principles for how to staff a burgh that were based on size and were documented as a policy. Some were larger than others and served as villages.

[482] The medieval concept of "knights" in the classical sense of the word did not exist at that time, however, Alfred the Great instituted certain principles and conduct requirements which strongly resembled the attributes of knighthood borrowed from the Carolingian court under Charlemagne. Several of Aetheltsan's thegns, or "jarls" in Nordic (later "earls" and "dukes"), followed these Christian ideals and attributes of the first Carolingian knights and Paladins.

> the by-standers with agreeable light: many fleet horses with their trappings…an alabaster vase so exquisitely chased…the sword of Constantine the Great, on which the name of its original possessor was read in golden letters; on the pommel, upon thick plates of gold, might be seen fixed an iron spike, one of the four which the Jewish faction prepared for the crucifixion of our Lord: *the spear of Charles the Great* (Holy Spear), which whenever that invincible emperor hurled in his expeditions against the Saracens, he always came off conqueror; it was reported to be the same, which, driven into the side of our Saviour by the hand of the centurion, opened, by that precious wound, the joys of paradise to wretched mortals: *the banner of the most blessed martyr Maurice, chief of the Theban legion*… a diadem, precious from its quantity of gold…part of the holy and adorable cross enclosed in crystal…a small portion of the crown of thorns, enclosed in a similar manner, which, in derision of his government, the madness of the soldiers placed on Christ's sacred head. The king, delighted with such great and exquisite presents, made an equal return of good offices; and gratified the soul of the longing suitor by a union with his sister."[483]

The historical account above mentions jewels including emeralds, which were highly prized as they are today. In the Anglo-Saxon Chronicle, there is no description of his crown nor that he even wore one. However, through intuition, I perceived that Aethelstan wore a simple crown where a large emerald was inserted as the centerpiece. Even in today's terms, an emerald is a very rare jewel to be seen in England and is only found in Asia Minor (Pakistan, Afghanistan), East Asia, and South America. It is probable that this jewel most likely came from a group of gifts that were received from a delegation of ambassadors from Otto I in 935AD regarding a marriage proposal to one of Aethelstan's half-sisters. It could be that this rare gift found its way to the Franks by way of Haroun Al-Raschid to Charlemagne. Some records indicate that the relics, including the Spear, were moved to Malmesbury Abbey which was personally important to Aethelstan and he heavily invested in it. It was the center of monastic learning during his lifetime. Also included among these gifts was the Banner of St. Maurice.[484] Thus, through the Spear and the Banner, we have two unique relics that once belonged to the original owner in his prior lifetimes and returned for a time to his possession.[485]

So, as where these relics were connected to the Holy Grail through Charlemagne in the 8-9th centuries, they followed the impulse of the Grail into the 9-10th centuries in England. While the spirit of the Holy Grail was, and always is, working through people throughout the world, and at times without one's direct knowledge, the names of those who carried the impulse of the Grail forward has only been revealed through epic poems such as Wolfram von Eschenbach's Parsifal and the works of genuine spiritual initiates such as Dr. Rudolf Steiner. Tales and myths reveal what most researchers perceive as mythologized or fictionalized names that have no historical foundation. Yet, many of these names are derived from historical personalities in the same way that Priamos, Achilles, and Hector were living people. Thus, two important people who carried the Grail impulse in

[483] William of Malmesbury, Chronicle of the Kings of England. This is an abridged quote. The parenthesis was inserted by the author.

[484] No one can validate or invalidate the authenticity of these sacred relics from a modern perspective. Thus, I am inclined to view them as authentic given the expansive nature of karmic fulfillments as revealed to the author in this karmic biography.

[485] Regardless of whether or not the relics were genuine or ancient reproductions, it was still a fulfillment of karma. Sometimes, fulfillments occur symbolically.

their deeds in the 10th century emerged one of whom can be found in both a historical and narrative context.

The first important carrier, at least in public terms, of the Holy Grail and the impulse of the Christian church in England in the 10th century was St. Dunstan (909-999AD). The second was an Anglo-Saxon Thegn and Abbot of Nordic descent named Turketul (900-980AD)[486]. Both men were descended from the bloodlines of Alfred the Great. Turketul was a grandson of Alfred by way of his youngest son Æthelweard (d. 920 or 922), thus he was a younger cousin of Aethelstan of about the same age. Dunstan emerged as one of the most influential ecclesiastical leaders in England who was educated first at the royal academy (on the royal estate) and later at Malmesbury Abbey where he became a Benedictine monk, abbot, theologian, and spiritual advisor to several Anglo-Saxon kings. Dunstan first emerged in a public role during the reign of Aethelstan who promoted him and endorsed his career. Due to bullying by younger thegns who were jealous of his natural gifts towards learning, Aethelstan sent the promising young monk to Malmesbury where he completed his education.

As revealed intuitively, before Dunstan left the court to go to Malmesbury at the bequest of Aethelstan he was asked a question by the king. Just like today, in the 10th century people were born with gifts of clairvoyance and prophecy where they were referred to as "seers". Some were monks. Others were common folk who kept their gift a secret. Dunstan was a man of supersensible gifts. Thus, one-day Aethelstan asked Dunstan a simple question as the two walked privately outside the royal court. The following dialogue occurred in 10th century English which was formed out of the Anglo-Frisian group of West Germanic languages. It was perceived by the author in modern-day English…

> *Aethelstan: "Speak to me as an advisor and a friend and not as a king. There is nothing to fear. How long will I live?"*
> *Dunstan: "I see that it is 41 or 42."*
> *Aethelstan: Aethelstan sighed and paused. "Is there anything I can do to prevent such an early departure?"*
> *Dunstan: "No. So it is written. I do know this. You have a mission to fulfill. You must give us time to bring the message of the Christ into Britain. I was born for the purpose and so were you. We must not fail."*
> *Aethelstan: Aethelstan took a long pause and simply said: "Thank you. I will prepare…"*

Mournful and filled with yearning, Aethelstan turned to go back to court when Dunstan raised his voice and said: "My king! May God speed you on your journey!" Then, Dunstan made the sign of the cross. Aethelstan hung his head a bit and for the first time in his life, began to feel tears swell up in his eyes. Like many warriors of the Christian faith, they often feel that that they are beyond redemption. Many of these soldiers feel like they are condemned men and thus go into battle with a furious intensity knowing their fate is sealed; they must fight and die like true men. In this vein, although he never showed or spoke of it, Aethelstan, in a way, considered himself a forsaken man…

During his life, St. Dunstan reinforced strong moral values and sharply criticized others in the royal court, monasteries, and abbeys for leading dissolute lifestyles. He was a strong advocate for children and was a true defender of the Christian faith. For example, a story was documented that St. Dunstan found himself in trouble after delivering a sharp lecture to King Eadred in 955AD regarding

[486] Derivations of this name include Turketel, Thurcytel, and Thurkytel.

what, as it turned out to be, was a legitimate meeting with the future Queen and her mother that forced Dunstan to flee to Flanders fearing for his life. He was later recalled and continued his mission.[487]

Turketul was raised at the court of Edward in Wessex. He later came to Aethelstan's court to act as High Councillor.[488] He was a natural leader and a man of many accomplishments connected to the destiny of England. However, his primary allegiance was to the Holy Grail and he never abandoned his loyalties or spiritual convictions in favor of political gamesmanship. He became the guardian and bearer of some of the sacred Holy relics that were gifted to Aethelstan, which made their way to abbeys, monasteries, and churches. His name can be found in the Croyland Chronicle as written by a monk named Ingulph. He led at least one ambassadorial mission to Europe for Aethelstan. In 937AD, although his name is not recorded in historical records as such, Turketul commanded the left wing of Aethelstan's forces at the Battle of Brunanburh which was, up to that moment, the largest battle ever fought on English soil. Thus, in addition to being a spiritual leader, Turketul was a genuine fighting knight and a man of deeds. Later in life, Turketul became an Abbot and presided over at least two abbeys including Croyland and Bedford.

The primary concern for the West Saxon, Mercian, Welch, and Cornish peoples and tribes who inhabited southern England were the Nordic-Danish-Scandinavians and their allies; the Northumbrians and the Scots. The legends and tales of their barbarity resonate even today with living dread. The Nords were deeply imbued with a profound calling to the warrior impulse that was defined by a boundless spirit for adventure, victory, and the desire to enter Valhalla as heroes. This disposition enabled them to mercilessly plunder, pillage, and dominate others as warlords. The Nords raided as competing chieftains saw fit, but they also coordinated their efforts and fought as an organized and disciplined army as was the case with the Great Heathen Army of 865AD. However, it is important to consider that not all people of Scandinavian descent were marauding terrorists but rather were colonizers and many lived a domestic life engaged in otherwise peaceful commerce with their neighbors.

As the model for piracy and cruelty during that period, the Vikings set a new standard for cruelty and barbarism. For whatever reason, the Nordic raiders possessed no concept of a moral in the Christian or philosophic sense. They were motivated by greed, conquest, and glory in the spirit of Odin. The Viking raiding parties frequently emerged from different parts of the Scandinavian countries without warning. They were not unified, but rather fought for different chieftains many of whom formed grudges against each other. The Vikings penetrated as far as the Middle East, Russia, Greenland, and America.[489] Before Alfred the Great's reign, England had not been able to organize a viable defensive strategy under a competent, inspired, and unified leader. After Alfred, England stood a fighting chance and moved forward in a unified direction and the Scandinavians were effectively opposed in a perpetual game of cat and mouse…attack and retreat…victory, draw, or defeat. Annoyed by this concept, Aethelstan dreamed of a final battle to destroy all of the Danes and Nords.

[487] Dunstan lectured Eadred for skipping an important political meeting.

[488] Based on The Croyland Chronicle by Ingulph and The Death of Merlin by Walter J. Stein.

[489] Historians and archaeologists know this because they have discovered Islamic coinage amongst the remains of Scandinavian burial sites and belongings that have been recovered from the period.

Torture, execution, blackmail, raping, pillaging, burning…these were the effective tools employed by the Nordic invaders who looked upon victims as mere playthings to be used as they deemed fit.[490] The most perverse and gruesome of these tortures were reserved for enemy kings of conquered lands and were known as "The Blood Eagle". It entailed cutting into the victim while he was alive then ripping out and displaying the ribs and lungs of the victim in the form of an eagle's wings. In 867AD, the King of Northumbria was the first to suffer this punishment and in 869AD the youthful King of the East Angles followed. In the "Tale of Ragnar's Sons", Ivar the Boneless captured King Ælla of Northumbria who had killed Ivar's father Ragnar Loðbrók.

> "They caused the bloody eagle to be carved on the back of Ælla, and they cut away all of the ribs from the spine, and then they ripped out his lungs."

From his ancestors and relatives, Aethelstan learned the attributes of Nordic diplomacy that had been gained only by painful learning experiences.[491] After fighting alongside Aethelflaed and Edward, who were his mentors, and observing the behaviors of the Nords first-hand, Aethelstan developed strategic and diplomatic insights during his formative years. In other words, the Anglo-Saxon leadership, led by Aethelstan and decades of experience, learned how to play the game with the Nords and how they would respond. Aethelstan was trained as a cavalry commander who led a royal horse, and flag-bearer, that regularly patrolled the borderlands of Mercia and the Danelaw during Aethelflaed's and Edward's reigns. Thus, Aethelstan saw action frequently and became an experienced commander. After his reign began in 925AD, Aethelstan continued the task of refortifying towns (burhs), promoting fair trade, church building, literacy, and strong defense as he followed in the same spirit and strategy of Alfred, Edward, and Aethelflaed. Non-aggression pacts were sometimes made, but Aethelstan knew that these were hollow agreements that were tertiary in nature.

Aethelstan is remembered for three major military movements during his reign from 925-939AD. The first was in 927AD when Aethelstan launched a surprise and coordinated invasion north that led him to the suppression of Northumbria, Strathclyde, and Wales. From historical accounts, the invasion was unopposed and met with little resistance. The invasion stopped short of Scotland. Historians look at the outcome of this sweep, as it were, that solidified Aethelstan's position as "King of the English". The once independent kings of the rival kingdoms were forced to swear fealty to Aethelstan and provide him with massive stipends of jewels, cattle, money, and oaths of allegiance. The second invasion, or sweep, north occurred in 934AD and was a follow-up to the first. The timing of this invasion occurred because a Norse King who ruled Northumbria named Guthfrith of Dublin

[490] This disposition applies to the violent raiders and not the farmers or otherwise domestic workers of Nordic descent who also victims of the Danish raiding parties at times. Several thegns and soldiers who fought with Aethelstan were of Nordic descent.

[491] One such learning experience, as was documented in a surviving manuscript called The Three Fragments in the Annals of Ulster, tells the story of an attack by Nordic settlers Chester by a chieftain named Ingimund between 902-907AD. Aethelstan was just a boy at the time, so he was held back from the borough's actual defense. This Scandinavian settler led a small group of Nords that had been driven out of Ireland and virtually every other landing point in England. Thus, he found his way to Aethelflaed and she gave him a generous offer to allow him to was settle in a rather inhospitable area around Chester in Wirral and granted them lands. This leader then conspired and rebelled attacking Chester claiming he had been "betrayed". The Nords were soundly defeated yet it gave further insight into the mind of a typical Nordic leader. This was a key learning experience for Aethelflaed and Aethelstan and thus she advised her protégé: "Try to be generous but remember to never trust the Northmen to keep their word, for they will not do so."

had died thus creating a window of opportunity. The surprise invasion, which Aethelstan referred to as "lightning strike", was intended to suppress Northumbria and Scotland when they were vulnerable; as they had done so many times in the past to the Anglo-Saxons. According to Symeon of Durham, Aethelstan launched a combined naval and land-based invasion that led him as far north as Dunnottar in north-East Scotland. This was the furthest that any Southern Anglo-Saxon army had penetrated into the Northern regions since 685AD. The army most likely made it as far as Orkney and returned to the south by the Fall having not fought a single battle or met any resistance. Thus, all of England was unified under Aethelstan's rule without any large-scale battles. Historians regard Aethelstan, as did the king himself, after 934AD as "King of All Britain" or "Aethelstan Rex" and coinage issued bears that title. The last major confrontation of Aethelstan's reign occurred at the Battle of Brunanburh in 937AD. With regards to the first two movements, the author generally has nothing to add, yet some insights will be provided here regarding this decisive battle of battles in 10th century England.

Left: An image of a silver coin minted during Aethelstan's reign circa 924-939AD. The obverse shows the legend "AETHELSTAN REX TO BRT" translated as "Aethelstan King of All Britain". This was the first time that such a statement was made on British coinage. The moneyers name is "PAUL" with "ES" added to the end which is commonplace with moneyers working in the Midlands & Northwestern mints during this period. This coin is owned by the author.

The Battle of Brunanburh, which has been referred to by several names including Brumby, was known simply as the "Great War" by the people of 10th century England. This name only vaguely correlates to the physical location of the battle which has no name. "Brunanburh" was a very small borough that no longer exists. It may have been under construction and was never finished at the time of the battle. The battle occurred in a large open farm field. Consensus on the precise location amongst historians has never been achieved.

Through the author's intuitive research, and as confirmed by spiritual guides, the location of the battlefield is in the vicinity of Askern about 15 miles north of Doncaster. Some historians have rightly pinpointed the battlefield to a spot which is marked by a monument called "Robin Hood's Well" which lies on the side of the freeway in Skellow, South Yorkshire, England. This location is the area of Doncaster which lies about 5 miles West of Askern.

Before marching to the site of the final battle, Aethelstan, his cavalry, and part of the army stayed at a well-defended borough called Coningsborough where he received regular reports on Nordic army movements. The other half of the army was safely secured at Burghwallis which is located about 10 miles West-Northwest of Coningsborough. There they awaited orders as the Nordic army moved inland from the Humber after their river landings. Today, the existing castle at Coningsborough has been built over the remains of the Dark Age structure. This castle, as perceived through intuition, was a gloomy place with a 20-foot grey wall surrounding an open grassy courtyard with no trees, buildings, or accouterments. It was built solely with military intentions. There were no living quarters as such observed. However, there was an area that included several small rooms located at one end of the compound. There were no spires, columns, or architecture; just a large wall.

At the end of the Humber Estuary, [492] where the inlet breaks off into tributaries, the largest Viking invasion fleet ever assembled according to Dark Age historians consisting of 615 Viking longships[493] landed in 937AD. From several demarcation points along the River Trent and River Ouse, a vast coalition army of Scandinavians, Irish-Celts, Northumbrians, Cumbrians, and Scots made their way inland determined to fight their independence over the arrogant Anglo-Saxons led by the rapacious King Aethelstan who dared to exert his authority over them. The northern coalition army assembled in groups and came together somewhere south of Swinefleet in an open field. From there, they marched West and met Aethelstan's forces near Askern. Aethelstan was waiting for them as they had agreed on a specific location for the battle. In modern times, it is hard to imagine and appreciate the destructive capability of this large, primitive, determined, compassionless, and hostile group of dark-age Scandinavian warriors. Such a sight was surely a daunting one as the impulses and violent instincts of thousands of Vikings, Scots, and Danes marched to a battle to the death against the Anglo-Saxon army.

The idea was to meet at a predefined location agreed upon by both parties but recommended by Aethelstan. According to the author's intuition, Aethelstan's goal was to confront the Viking-Scot army in the area of the Danelaw so he could prevent and minimize damage to the low countries if the Viking Army pushed through. The Dane-Scots could not be allowed to roam freely and harass the southern coast in divided naval units which would enable them to construct an envelopment or pincer strategy. This would require Aethelstan to split his forces under subcommanders and the outcome would be uncertain at best. A guerilla war had to be avoided as did a mobile war of pursuit and withdrawal. Thus, Aethelstan used a tactic to bait the chiefs of the north into a confrontation at one central point. There, he could all of the rotten eggs into one basket, as it were.

Aethelstan accomplished this task by sending emissaries north after 934AD when rumors began circulating that the Danish-Northumbrian-Scottish kings were building up their forces for a surprise attack. Aethelstan used rather insulting language to declare that if the Northerners did not meet him on the field of battle at a mutually agreed-upon spot, then they were, in fact, cowards as their ancestors had been and they would be remembered as such… Aethelstan invited them to land at the Humber unopposed. From there, they could journey freely to the area of Doncaster and fight it out as equals in a kind of duel between rival kings. He chose that area because it was well within the area of the Danelaw and thus there were very few settlements at risk. In addition, it was a strategic spot located within reach of at least three Boroughs, or walled fortifications, designed to repel an attack. At the time, that area was not populated and was viewed as a rural area. If the Vikings-Scots

[492] According to Florence of Worcester.

[493] According to Symeon of Durham.

were to soundly defeat Aethelstan, which was unlikely, he could quickly retreat to the nearby boroughs of Coningsborough or Mexborough and mount a counter-attack. Aethelstan kept reserve forces at these locations. Every contingency, nuance, and variable had been carefully considered by Aethelstan and his leaders over the course of three years leading up to the battle.

Aethelstan pulled together a coalition force of Cornish, Welch, Mercian, West Saxon, and even Nordic mercenaries who had grudges against their Danish colleagues. Aethelstan promised rich rewards for the capture and killing of kings, earls, and nobles on the other side of the field. Aethelstan looked at the whole affair not as a great burden, but rather as a great epic challenge. To him, it was a great journey filled with the potential for epic tales, trials, challenges, and at the end of the journey…a great victory that would be remembered for all time. It was, in karmic terms, a reenactment of the Trojan War only in the 10th century. The night before the battle, Aethelstan and his thegns sang songs, told tales of victory, sang songs, and contemplated the battle to come. Campfires were lit, Nords and Saxons snuck into each other's camps to gather intelligence, a Mercian Bishop was ambushed and murdered who was mistaken for Aethelstan, and both sides prepared for the moment of battle…

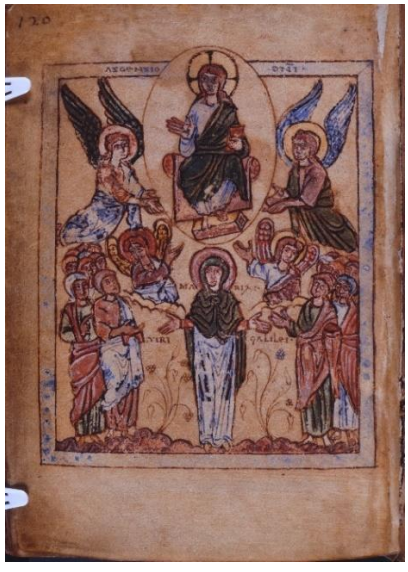
Before the battle, Aethelstan prayed with his family members and reminded everyone that the future of England and Christendom and the country's future depended on the outcome. For Aethelstan, this was not about egotism although he certainly felt the burst of self-exultation and the sacred breath of victory upon arriving at the battlefield as if he were returning home to some long-forgotten moment in time. At that moment, and based on his karmic history, Aethelstan searched for the high-point and culminating victory that would take him, once again, to the threshold of the spiritual world where the confrontation with death and victory could be found. Both sides intended to punish and exterminate each other, thus it was not to be a gentleman's duel. Aethelstan had no reservations about treating the Nordic-Scots as low-minded scoundrels who had tormented his family and people for nearly 100 years with needless violence, savagery, and brutality. He hoped and dared to believe that the English saints, such as St. Cuthbert, supported his heroic undertaking which he perceived as a fulfillment led by the path of providence even though it violated the tenets of true Christian spirituality. Thus, Aethelstan prayed for forgiveness...

As he had dreamed of for years, Aethelstan's life had come into focus at the battle of battles; a battle that had no name. Aethelstan's family members, including his younger half-brother and future king Edmund, followed him in what was to be the epic battle of 10th century England. Many brave men, both Viking-Scot-Dane-Cumbrian and Anglo-Saxon-Christian, fought and perished in the battle. Similar to the American Civil War, but at a different time and place, this conflict can be viewed from a karmic perspective as a war between the North and the South. These two opposing, yet vaguely similar, cultures shared the spirit of brave warriors that they inherited from their forefathers who migrated to England centuries before and were born out of the Gallic warrior code. That code had followed the Anglo and Saxon tribes into Wessex[494] and Mercia. The Gauls were brave warriors who felt the heroic impulse of the warrior in their bloodstream. This spiritual impulse heated the blood and therefore the spirit. One should remember, however, that more was at stake than simply a political, economic, or social future for either side. The preservation of the stream of the Holy Grail and the future of all the accomplishments and achievements of the Anglo-Saxon peoples were at

[494] "Wessex" is an abbreviated term for "West Saxon".

stake. Thus, it appears through the wisdom of hindsight that the forces of history were working on the side of the Anglo-Saxons... [495]

Left: Aethelstan is portrayed here presenting a prayer book to St. Cuthbert (634-687AD). It is the earliest surviving portrait of an English king. This illustration is contained in a manuscript called Bede's "Life of Saint Cuthbert" presented personally by Aethelstan to the saint's tomb and shrine located at Chester-le-Street (Chester, England) in 934AD. Aethelstan presented alms and highly crafted burial garments laden in gold.



Left: A page from Aethelstan's personal psalter housed in the British Library which includes a plea to future generations; "Whoever reads this in the future, let him offer a prayer to the Almighty for my sake. Pray for my sins."[496]

The Vikings were not an "army" in the classical sense as opposed to the Anglo-Saxons who were highly organized into disciplined fighting cohorts with a method of communication. The Nordic-Scots

[495] Almost every Anglo-Saxon thegn, noble, earl, and leader was at the Battle of Brunnanburh. Thus, if they had lost, the future England would surely have been very different.

[496] This "plea" to future generations was written by Æthelstan in three of his personal books including his personal prayer book and psalter which now resides in the British Museum.

were organized into three large groups of brawlers. Aethelstan knew that if the Vikings grew impatient and bravado ensued as they sought glory in the spirit of Thor and Odin, then their lines would break. The bravest and the most temperamental would be cut down first as they charged forward into the lines of Anglo-Saxon cohorts. The tallest and the biggest of the Vikings were known as "berserkers" and often went into a kind of warrior's trance in the midst of battle. Stories about these "insane" men have survived and some tales are surely accurate.

The Vikings were effective as thugs on raiding parties against unarmed civilians, but in battle against an organized army the berserkers were easy targets for archers, lancers, and cavalry charges. Thus, they were typically the first ones to break the lines first and the first to be cut down. If the Anglo-Saxon units remained in a tight cohort and did not break their lines as instructed, which they did, then it became a matter of diligence, endurance, and patience. They simply attacked in unbroken units following the line of battle. The real danger came from opposing units, or cohorts, whose lines did not break and stuck together and worked as a team with a high level of discipline. The worst battles in ancient Rome, for example, occurred during the Roman Civil War when organized, well-led, and experienced armies, with proven veterans, fought one another.

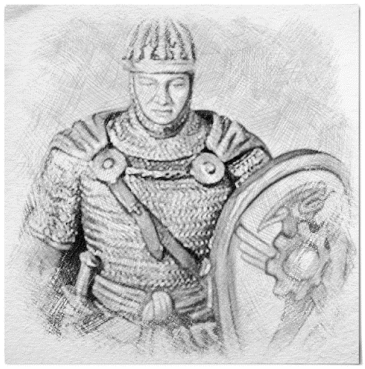
Among the thegns who fought in the Great War was Turketul who led the Mercians (and thus was the position of honor) and the Londoners who fought against Constantine the King of the Scots. Turketul was almost killed while trying to capture Constantine but was saved by an Anglo-Saxon centurion named Singinius who slew the King of the Scots. [497] Also fighting in Aethelstan's royal cavalry unit was a young Earl Byrhtnoth who is remembered by historians for his martyrdom at the Battle of Maldon.[498] The kings of the Viking-Scot coalition divided their armies into two segments; the Irish-Danes (right wing), and the Scottish-Northumbrians (left-wing). Before offering battle, Aethelstan gathered his family together and a prayer was offered to God, Christ, the saints, St. Cuthbert, Alfred, Edward, and Aethelflaed for victory.[499] Family members were given assignments within specific cohorts but it was Aethelstan's leading thegns, who had experience in battle, who led each of the three units. Aethelstan led the cavalry and commanded the center but the foot soldier led the way. Aethelstan conveyed to the young Edmund, his half-brother, that he was proud of the young man and that in the event of his death Edmund would be crowned king. The brothers embraced briefly and the young man stayed close to his half-brother during the battle.[500] The two brothers personally participated in the battle leading Aethelstan's royal cavalry unit.

[497] Refer to The Death of Merlin Arthurian Myth and Alchemy, pages 78-83, by Walter Johannes Stein for more information on Turketul.

[498] Historians incorrectly date the Earl's birth to 931AD when in actuality it was about 921AD, thus he was a young man at Brunnanburh. The Earl fought and died at the Battle of Maldon in the same manner as Aethelstan and the Anglo-Saxons had at the Battle of Brunnanburh as a knightly contest between equals…

[499] Aethelstan's words to his cousins and siblings went something like this; "Be brave and be true."

[500] The Anglo-Saxon Chronicle mentions the two half-brothers together. Edmund was more of an adopted son than a half-brother due to their age difference. He was carefully tutored and mentored by Aethelstan.



Left: An artistic portrait by the author of the Grail Knight Turketul who successfully led the left flank of Aethelstan's attack at the Battle of Brunanburh in 937AD against the Scots. After the battle, he spent the remainder of his days as an emissary, teacher, abbot, and spiritual seeker. This image was created by the author. He wore a blue cape at the Battle of Brunanburh and was a stocky and strong man of medium build. His shield would have had a cross on it instead of a Nordic dragon as portrayed here.

"The Battle of Brunanburh", taken from the book "Hutchinson's Story of the British Nation" Circa 1923 by Alfred Pearse. This artistic interpretation places the battle near a shoreline, which per my intuition and historical research suggests is incorrect as the battle took place further inland in a vacant and deserted area of farmland. The Vikings landed along the Humber on the East coast of Britain in a massive flotilla of longboats and marched inland prepared for battle and to conquer the one, in King Aethelstan, who had the audacity to subjugate them and all of Britain to his authority.

In terms of weather, the day was cloudy, windy, and cool. Ancient and Middle Age battles took hours or days to resolve if both sides are organized and resilient. The Vikings were more disorganized than Aethelstan's forces, but they held their lines well during the early part of the battle. Communication was key to success, thus runners and a kind of bugle, or horn, were used in the manner of the ancient Romans. As an organized leader with a long karmic history of systematic warfare supported by an extended group of educated, brave, and worthy commanders and soldiers who had been trained well, Aethelstan held the advantage.

Many, but not all, of the Vikings broke their lines in a charge of glory where they were ruthlessly cut down. During the rout, the Viking-Scots fled the battlefield and left their dead which included Kings,

Princes, and peripheral royal family members. Towards the middle of the day, when the lines were wavering, Aethelstan led a cavalry charge into the center where he and his mounted warriors personally engaged and cut down the remaining Nordic soldiers who lay wounded on the field or were trying to flee. As Aethelstan predicted, the enemy coalition forces did not possess the patience for an extended battle and their lines broke. Thus, over time, as tempers flared and the brave Nordic "berserkers" were cut down, gaps appeared in the lines and the Viking-Scots were exploited. Ingulph who wrote the Croyland Chronicle tells us:

> "…there fell Constantine, King of the Scots, and five other kings, twelve earls, and an infinite number of lower classes, on the side of the barbarians."[501]

Aethelstan personally led his royal cavalry into the vanguard (center) as the final rout came to an end.[502] There are conflicting historical accounts of the outcome of the battle. Some historians theorize that it was a draw. Others propose that it was a great victory for the Anglo-Saxons. In reality, the Anglo-Saxons won the day and the Northerners retreated, but the battle was a crippling one. Both sides experienced losses. Aethelstan and the kings of the Danish-Scot coalition forces lost several close relatives in the battle. However, Scandinavian invincibility had been disproven. Members of Aethelstan's family died including two nephews[503] who were ceremoniously buried with honors at Malmesbury Abbey. These sacrifices affected Aethelstan deeply. Regardless, defeating the Vikings had been a tremendous boost to the confidence of the Anglo-Saxons and the European peoples on the continent who had long suffered under Viking tyranny and devastating predatory raids. Word quickly spread across the continent that a great victory over the Viking hordes has been achieved. Emissaries and personal letters were sent by kings from all over Europe praising Aethelstan with boasts, gifts, and offers of alliances.

When viewing these events, it is easy to overlook the reality that all of the people who participated in this battle had destinies, emotions, and ideals. It is true that the nature of consciousness, and identity, was different at that time compared with today, yet the soul experienced the horrors and pain of battle with the same spiritual resonance as someone would in the ancient world or the modern age. Even the Danes, who were notoriously brutal and dishonest, mourned the loss of their loved ones.[504] In this human aspect of familial and social bonds, Aethelstan and his family shared a common blood ancestry and karmic bonds of a profound emotional nature. The living impulse of the blood and spiritual-soul bond resonated within the consciousness of the Anglo-Saxon and Nordic peoples.

Several capable and motivated Anglo-Saxon kings followed in Aethelstan's footsteps including Edmund and Eadred. However, through the wisdom of hindsight, the Battle of Brunnanburh settled things only for a time. Fresh Nordic raids reached an apex during the reign of Aethelred the Unready (966-1016AD) who seems to have completely ignored every lesson learned from his predecessors.

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[501] Ingulph, Croyland Chronicle, Page 58, London, published 1854, Translated by Henry T. Riley. Here Ingulph refers to the Battle of Brunnanburh as "Brunenburgh".

[502] Through intuition, I perceived that Danes were spread out across the field wounded and dying and the Anglo-Saxon King and his cavalry rode into them…

[503] The names of these two brave men were Aelfwine and Aethelwine. Royal grants to Malmesbury Abbey were made in their names.

[504] Vikings truly believed that it was their God-given privilege to terrorize the innocent. They found great joy in the endeavor.

Through his mysterious life, which led to the downfall of the Anglo-Saxon stream, he brought the Golden Age of Anglo-Saxon England to a halt. His lack of bravery and leadership led him to bankrupt the kingdom by paying massive amounts of "Danegeld", or blackmail money, to the Danish raiders which, in turn, brought the country to the verge of collapse and chaos. As a last resort, and believing that they had been cursed by the Gods, some commoners began to abandon the Christian faith and return to the old blood cults that had long since faded into the consciousness of the ancient Britains believing they had been cursed.

Instead of fighting the Vikings, for example, Aethelred II decided to conduct punitive actions against defenseless Danish/Viking/Northumbrian farmers, wives, and children. Aethelred "the Unready" committed an atrocity with the St. Brice's Day massacre of 1002AD. In this raid, which resembled unprovoked Nordic raids, he carved his name into the annals of incompetence and cowardly leaders. His disposition to avoid combat was fueled by the fall of the small coastal settlement of Maldon in 991AD where Earl Byrhtnoth, as a senior thegn, died a martyr's death while defending the town. Thus, several massive raids and invasions of the Nords brought the Anglo-Saxon period came to an end because a corrupted group of advisors promoted a young boy to the office of king who did not have a proper mentor or education. Manipulated by deceptive thegns, Aethelred II simply became indecisive and did not possess the ability to follow his own willpower, experience, or intuition.

Ironically, Aethelred II ruled for 35 years (978-1013AD) which is the longest reign of any Anglo-Saxon ruler. One can only speculate that the Gods wanted to give him enough time to thoroughly destroy the remnants of the Anglo-Saxon kings as a necessary expiation and transformation. Next to Richard III, who also plays a shadow role in a future incarnation of the Aethelstan-soul as we shall see in a subsequent chapter, in the author's opinion Aethelred II is the worst king in English history. As a tragic and pitiful epitaph to the close of the achievements of Alfred the Great, Edward the Elder, Aethelflaed the Lady of the Mercians, Aethelstan, and various heroic descendants, Aethelred the Unready's long list of poor decisions is perhaps best suited for an expanded study on what *not* to do in a leadership role.

The cause of Aethelstan's death is not known to historians, but as perceived through intuition Aethelstan was the victim of his karma. Towards the close of the Battle of Brunnanburh, Aethelstan led his royal cavalry unit onto the field for clean-up operations and began killing the Danes and Scots, including the wounded, to the man. As he was moving through the field with his cavalry behind him, a lucky spear throw landed into Aethelstan on the left side of his abdomen in the precise spot where Marc Antony had committed suicide with his Roman sword. After he saw that he had been hit, Aethelstan easily removed the spear, which was not a severe wound, and he behaved as though nothing had happened. It was not a deep wound but infections followed over the course of the next two years and eventually took his life. He died at the age of 42-43 years old. This age is based on the author's intuition and contradicts accepted historical accounts that state that Aethelstan died when he was about 44-45 years old.

Thus, two years after Brunnanburh, On October 27, 939AD Aethelstan died, and although he was initially interred near the crypts of the royal family in Winchester in 939AD, he was moved to Malmesbury Abbey in 941. Just why Aethelstan's remains were relocated to Malmesbury in 941AD from the family tomb is a mystery. However, it is feasible that since that particular abbey was enthusiastically endorsed and financially subsidized by Aethelstan, perhaps his half-brother and heir Edmund felt it was more appropriate for him to rest there. Aethelstan had hoped that Malmesbury would become the heart of English learning and Christian spirituality. In reality, the Anglo-Saxon

kings took the leading role and the women in society played a supporting role. In this regard, Aethelflaed set a precedent as a true leader and leading woman who broke through a glass ceiling. She, like the Anglo-Saxon kings, endorsed the building of churches and towns in those areas for which she showed a preference. Aethelstan, for example, strongly endorsed Malmesbury. Aethelflaed strongly endorsed several towns including Tamworth. Each king, or princess, was attracted to areas where a need existed and lent their name to it as a benefactor.

During Aethelstan's life, Malmesbury Abbey was the home of several spiritual relics including the Spear of Longinus and the bones of saints brought to England from Europe. It is an interesting correlation that Aethelstan died almost precisely to the day of Alfred the Great forty years earlier who died on October 26, 899AD. Today, an effigy of Aethelstan resides over a crypt inside Malmesbury Abbey but it is unclear if Aethelstan is entombed there. The existing sarcophagus was most likely added in the 14-15th century. The looting of the monasteries under Henry VIII across England in the 16th century destroyed tombs, relics, and the remains of many of the Dark Age Kings and their family members. Their remains, treasures, and accouterments were looted by treasure hunters and Henry VII's soldiers.

Above: Malmesbury Abbey in Wiltshire, England. Most of the construction has been completed and restored over time.

This effigy of Aethelstan at Malmesbury Abbey was most likely constructed during the 14-15th centuries.

Final Thoughts

The consistency of historical documentation in 10th century England is, of course, imperfect as it was a task undertaken by many monks and scribes in different places. Regardless of discrepancies, the movement of reading, writing, and thinking in terms of history for future generations was effectively set in motion for Britain through the Anglo-Saxon Chronicle by way of Alfred the Great. Several versions of the Anglo-Saxon Chronicle survived into the modern era.

As a result, historians rightly speculate on the historicity and authenticity of specific records which inevitably fall into the sphere of unprovability. The role of the Grail Knight and senior Thegn Turketul, for example, has been disregarded. Records exist of land transfers, legal proceedings, royal charters and lists, and otherwise civil purposes so some of the movements and decisions of the Anglo-Saxon Kings and Princesses (which applies to the "Lady of the Mericans" and no one else in the 10th century) are oftentimes very detailed. As a result, some information on events and timelines has been discerned historically but most are lost to history.

Aethelstan's reign passed to his younger half-brother named Edmund who was favored and personally tutored by the king. Unfortunately, the reign of Edmund was brief. Not much remains historically of his life. Edmund is primarily remembered for an attack on Northumbria in 943-945AD after a Viking incursion in the wake of Aethelstan's death. Edmund was assassinated while attending a gathering for nobles at a church in Pucklechurch, South Gloucestershire (near Bristol). The mobility of a traveling court was a common practice that Aethelstan and his predecessors embraced. The young Edmund was stabbed to death by a Nord who was a well-known common criminal who was doubling as a political assassin. The tale of Edmund's death states that he saw it coming and tried to fight back but was overwhelmed and died a short time later. It was an unexpected event that was

clairvoyantly perceived by St. Dunstan on the morning of Edmund's death. As St. Dunstan was a man of genuine spiritual abilities, the legend goes that he was mocked by a demon who bragged about his achievement in causing a change in history by instigating, and inspiring, the murder of Edmund.

Aethelstan's death was viewed by the family as an unforeseen tragedy. Like Alfred, Edward the Elder, and Aethelflaed, he had been an assertive and decisive leader. Many of the same people who followed Aethelstan's followed his brother and successor Edmund who fought alongside Aethelstan at the Battle of Brunnanburh. Other noble descendants followed and held the line, as it were, but the construct of mentorship of kings was interrupted by corruption which led to the dreadful reign of Aethelred the Unready. Thus, life missions that serve a broader purpose always meet with resistance from opposing influences in spiritual terms. There is no guarantee of success in achieving a particular goal. There are obstacles, variables, *beings*, and influences that arise…and then there are accidents. The half-brothers, cousins, and the extended family of Aethelstan attempted to carry on the great tradition of Alfred the Great to have a constructive impact on Anglo-Saxon England the substance of which was seeded in the distant past through the web of their karmic histories.

Edmund was buried at Glastonbury Abbey, which was also important to Aethelstan, and became a pilgrimage site. This area is regarded in modern times as a remnant and spiritual center of the Arthurian impulse alongside the area of Tintagel in Cornwall. The period of 10th century England, while overwrought with victories, challenges, and failures, laid the foundation for an impulse inspired by several members of Alfred's bloodlines who invested their lives into it. It was a foundational start for a unifying spiritual, political, and social stream of activity that led to a unified England. However, as we shall see, this same impulse that was brought forth by the Roman civilization and carried through the Anglo-Saxon culture led to an over-blending between the French and English cultures that, in spiritual terms, was not the proper path of the destiny of the two nations.

Aethelstan's warrior impulse, and stream, were far from over. He was destined to live a quiet domestic life. It emerged yet again, with frightful intensity in the 12th century when he reincarnated as a son of King Henry II of England. That man was Richard the Lionheart…

Key Karmic Correlations to Consider. A reference table with key correlations is included in the Cadence & Cycles chapter.

1. 40 Years: Aethelstan died precisely 40 years within a night of Alfred the Great's death. Alfred died October 26, 899. Aethelstan died October 27, 939 = 40 years. This cadence is karmically connected to the 40–42-year cycle in item #2.
2. 40-42 Years: Aethelstan's age when he died was about 43 years old (895-939AD). Based on karmic cadences and fulfillments as revealed through intuition in this study, I suspect there has been some skewing from a historical perspective as his actual age according to accepted historical dates. But the 43-year cadence also contains a personal fulfillment.
3. 13-14 Years: Aethelstan's reign 925-939AD. The end of his reign was marked by a spear wound at the Battle of Brunnanburh that led to infections over the course of two years that directly correlates to the reign of Marc Antony as Triumvir (44BC-31/30BC). 13 years also correlations to the duration of Alexander the Great's reign as King of Macedon from 323-336BC when Ptolemy I accompanied him on campaign into Asia.
4. 7 Years:

a. 918-925AD: Number of years that Edward the Elder ruled over Mercia and Wessex before Aethelstan became king upon his death.
b. 911-918AD: Number of years that Aethelflaed technically ruled as “Lady of the Mericans” after the death of her husband, Aethelred.

Richardus,1199AD[505]

"I shall seize fate by the throat; it shall never overcome me." [506]

Every moment, thought, relationship, and deed is vital to one's karma and destiny. Everything we were, are, and shall be is within us and molded every day of our lives into what we shall become. We have the capability of changing our destiny, which produced the circumstances into which we were born, or paths that may have chosen to pursue along the way in life. Our future decisions are not bound by the circumstances of our lives, events, or the lower elements within us. We can move forward into the light, through peace, knowledge, and a higher ennobled path.

[505] The purpose of this summary is to review certain aspects of Richard's disposition, historical events, karmic relationships, and turning points and not to explore every nuance of the man's life. Many biographies are available on Richard I and the Third Crusade and a review of these works reveals the fact that a variety of opinions exist which are mixture of accepted historical facts and opinion. The author explored several, but not all, historical works on Richard I including Richard I by John Gillingham and a controversial biography, which is a combination of accepted fact and unsubstantiated hypothesis, called Richard Lion Heart by James A. Brundage. Each biography is unique and therefore one must read several perspectives on Richard in order to get a broader perspective of his life including certain historical source documents that historians turn to including Richard's biography from the period called The Itinerarium Peregrinorum et Gesta Regis Ricardi. Historians today review the crusader period from 900-1275AD in 9 waves, or separate crusades. Richard I led the third crusade. King Edward I of England led the failed and final ninth crusade returning to England in 1274AD.

[506] Attributed to Ludwig von Beethoven. A person may be able to guide their destiny through informed decisions, which are perhaps enlightened through insights into initiation knowledge and the expansion of consciousness, but no person can escape their fate or destiny which defines the key events of their lives written into the life journeys before being born…

After Aethelstan's life concluded in about 940AD, he reincarnated in the mid-11th century in England as a commercial agent for a vassal lord, earl, or duke. He did not have a high royal title, but he was a man of some means. People, and commercial activity, were gathered around larger communities and shipping between England and countries in Europe was expanding. Trade, and civil life, most often revolved around large castle estates where towns, churches, and markets were located. The royal constructs of England and France, and the bloodlines of their leaders, was solidifying and taking on a more mature shape and unique cultural identity. Kings and their vassal lords held absolute authority.

As an otherwise anonymous noble of lower rank, the reincarnated Aethelstan met and fell in love with his soulmate and the two began an amicable relationship. He intonated marriage and brought a proposal to her when the moment came. Then enters this sphere, and moment, a man of some standing, either the son of a vassal earl or lord, who had real wealth and position who was competing for her hand. Her father and other relatives had a say in her decision, thus the pressure they exuded, by way of old karmic relationships, pushed her in a direction away from the reincarnated Aethelstan. Some of these rivalries were destined to follow the reincarnated King Priamos for this, and future, lifetimes, especially in the 12th century. After his marriage proposal was rejected, the reincarnated Aethelstan continued his life as a bachelor. Painful dreams sometimes haunted him…

For whatever reason, he simply could not let go of it and grew embittered. He was angry at himself, at his perceived inadequacies, angry at the prospect of not being good enough. Had the fates betrayed him? How could he have so misread things? He had always had a certain inner sense of his destiny, which he grabbed him by the throat when he met and proposed to this woman, but he was wrong. Regardless of mistakes or changes of heart, which happen along the pathway of life for almost everyone in life, the reincarnated Priamos continued to be haunted by prior mistakes. In karmic terms, the fact of which perhaps resonated deeply within his soul in unknown and yet powerful ways, he felt the power of the reunion with someone that he *knew*. What he thought he knew, and what he truly was, were two different things.

Angry, despondent, isolated, inconsolable…the man wept bitter tears; tears that flowed only out of him in private as the distant memory of the painful losses of the Trojan War were revived within him. Driven to the four winds, his companions evaded him. The pangs of loss pierced his heart as open wounds; bleeding and incurable. Towards the middle of his life, I perceived intuitively that he was so angry with himself that he found a martyr's death, perhaps as a soldier or knight, perceiving that he searching for his life's purpose. His rage followed him as a stream of thinking, feeling, and willing in the next lifetime where he became a kind of 12th century Achilles. The dictates of fate would not overcome him when Aethelstan was reborn in the guise of King Richard I the "Lionhearted"; King of England and Western France (1157-1199AD).

Richard, driven by fate, was determined to find a path to overcome it; he would grab it by the throat. Richardus was a genuine Christian. His rage was not blind anger focused on whatever crossed his path. No, rather his sadness manifested subconsciously as he sought a way to vindicate his worth; both to himself and the world, through deeds. It manifested as rage, courage, and an inclination having no conscious memory of the personal disappointments of prior lifetimes connected to the trauma of the Trojan War; a war that he should have won. He returned, as guided by the laws of destiny and the forces of history, determined to set things right again.

For Richard, two excelsior souls have played the leading feminine roles in the majority of his lifetimes; his soulmate, Helen of Troy, and the woman who incarnated previously as Aethelflaed ("Royal Beauty") the Lady of the Mercians who was his stepmother during his prior incarnation as Aethelstan in the 10th century. Similar to Helen, the Lady of the Mericans is also a soulmate of Richard's defined by experience and a mutual attraction; that is a reflection of Richard having shaped and defined one another's lives over the course of many millennia. In this lifetime, Helen was drawn away from Richard by fate; the Lady found her path to Richard as his only wife Richard Sanchez, Princess of Navarre.

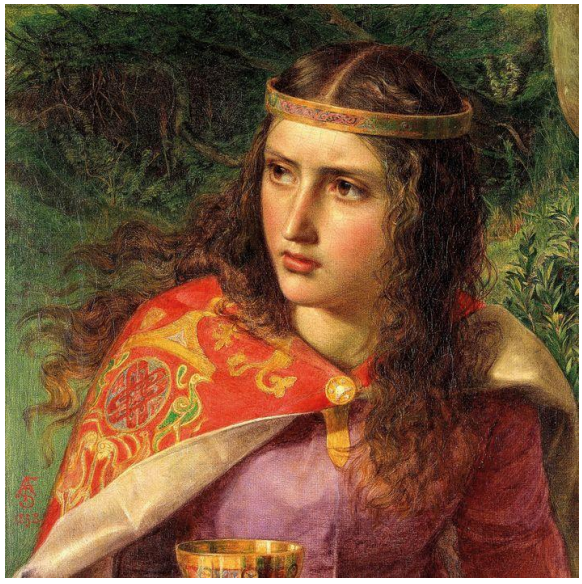
Richardus, and many souls from the Trojan War Karmic Soul Group, incarnated during a moment in history when English and French national forces were coming into conflict with one another. England, for the first time, was trying to acquiesce and overcome France. The reincarnated Priamos resurrected his martial qualities with great intensity that were exacerbated by familial conflicts, ceaseless ambition, the distant memories of the past which lingered in his soul, and the Crusades. Perhaps, this time, the reincarnated King Priamos would finally be able to prove his worth, both to himself and the spirit of his soulmate who continued to evade him; that he was a brave soldier, a worthy leader, and worthy companion to she who was Helen of Troy.

Richard's father was King Henry II (1133–89AD) who was the first Plantagenet-Angevin King of England and ruled over nearly 2/3 of France including the duchies of Normandy, Aquitaine, Gascony, Brittany, and Poitou.[507] Henry was a competent administrator and military commander in his own right. His primary difficulties, it seems, revolved not around his political enemies but rather his own family who were in constant conflict with one another. Henry II was descended from French-Normans and the founders of Anglo-Saxon England. Thus, he could trace his bloodlines back to Alfred the Great and William the Conqueror. Henry's bloodlines on his mother's side can be traced back to the Anglo-Saxon King Edmund I (d. 946AD) who was the favorite younger half-brother and heir of Aethelstan. In other words, Henry II and his sons were descended from a long line of successful and proud warrior-kings in the English and Norman-French bloodlines. In these bloodlines, both Henry II and Richard I had lived prior lifetimes.

Richard's mother was the wealthy, and beautiful, Eleanor Duchess of Aquitaine (1122 – 1204AD) who was, in political terms, the leading feminine personality of Western Europe having married kings from two of the three most powerful nations on the continent; France and England. Her first husband was King Louis VII of France with whom she bore two daughters and had no male heirs. The two were married for 15 years. He was a more monkish king; she was a more proactive and gregarious beauty who was very involved in political affairs. After a papally approved divorce,

[507] France was not a unified nation as it is today but rather a series of duchies ruled by vassal lords who operated out of castles of which some were impressive constructions while others were smaller and less formidable. The Plantagenet-Angevin Kings originated from the Anjou regions of France and the terms are somewhat interchangeable and ambiguous. The term "Angevin" is a modern term invented in 1887 by British historians and author Kate Norgate. The term "Angevin" is French for "from Anjou". The term refers to English Plantagenet holdings in England and Western France that the kings of France naturally sought to recover. During Henry's and Richard's lifetimes that was undertaken by Louis VII and his son Philip II "Augustus". The Plantagenet lines began with Henry II and ended with the death of Richard III in 1485. Thus, we see here the beginning of a later fulfillment during the Wars of the Roses that shall become clearer in a subsequent chapter. The three Plantagenet-Angevin kings were Henry II, Richard I, and John. Many historians identify the Angevins as a distinct English royal house.

Eleanor remarried Henry II who was 12 years her junior and they had eight children together including several male heirs. I think it is fair to say, in 12th century terms, that the two were a successful pairing. Eleanor brought her vast ancestral estates and wealth of Aquitaine and Poitou to her marriage thereby greatly expanding Henry's territories in France making Henry II, perhaps, the most powerful man in Western Europe.[508]



Born in Poitiers, Eleanor was witty, a patron of the arts, intelligent, educated, shrewd, beautiful, and active. She was everything that a King was looking for in a Queen for the times. She was of a loftier demeanor and was faithful to France. Thus, she gave birth to a personal high French court where she presided over the education of her sons, and endorsed poetry, art, and social gatherings. She played an instrumental role in the affairs of the period. However, she came into conflict with her husband who consigned her to prison for nearly 15 years after a short-lived rebellion that ended in 774AD. The two came into disagreements over her lands in Aquitaine and an affair that Henry had with the young Alys; the sister of King Philip II of France who paid a vast dowry as a marriage pledge to Richard I.

It was rumored that Alys had produced a child and had genuinely fallen in love with Henry. This was a serious breach of etiquette and Eleanor was furious. In could mean that Henry was planning to marry Alys and align with King Philip II behind Eleanor's back, which would mean disinheritance for all of the children. Henry viewed Aquitaine as his personal property as well, which he could do with as he chose after the two were married. Thus, conspiracies and rebellions began. Discord became the common thread of activity with Henry and his family who were the most powerful people in Western Europe.

The nature of Eleanor's ancestors and the environment that she maintained at her personal court in Poitiers set a precedent for chivalric, romantic, political, and artistic endeavors. But she was also a fierce personality. Eleanor was one of the most obstinate, ambitious, aggressive, and confident women of her age. Henry's court in Normandy, conversely, embraced a male environment including the military endeavors, administration, hunting, and the traditional aspects of kingship. Henry's court was a high-stress environment and stories of his legendary temper tantrums are recounted by historians. The mistake of the murder of the English church leader Thomas Beckett, which he did not

[508] France was a series of competing Duchies during this period many of which spoke different dialects and had their own vassal leaders and petty kings. Richard's political and personal task which he inherited form his father was to bring into his authority as many rival districts as possible and keep the kingdom together. This was accomplished through marriage, alliances, and martial conquest.

order, was a serious weight on his conscience. His flaring temper fell upon those in his court; knights, servants, and courtiers who were subject to constant bouts of harassment. Yet, he was also a fair-minded warrior king in many ways.

Richard, like Henry, was thoroughly trained in military tactics, fighting, etc. It became an obsession. This discipline, above all others, was his primary interest over Eleanor's romantic idealism and politicking yet her influence remained within him for the duration of his life. Richard, because of his prior life experiences with romance, was taught to distrust women at an early age. The reality is that he learned to keep women and distance and did not trust his father and siblings. Thus, he held women and romantic relationships at a distance. Richard had an idealistic predisposition towards chivalry, wrote poetry, read history and mythology, and appreciated the craft of the written and spoken word. Like Henry, Eleanor, and the royal family, he was a highly educated man for his day.

In addition to her beauty, Eleanor possessed the adventurous spirit of a crusader having accompanied her first husband Louis VII to Constantinople and Jerusalem on the failed Second Crusade that was actively preached by the leading monk of the period Bernard of Clairvaux. Both the French and English kings joined the Second Crusade. In addition, Henry, Eleanor, and Louis VII had direct links to the rulers of the various Christian-held principalities of the Holy Land many of whom originated from France. For example, Richard's sister Joan was Queen of Sicily from 1178-1189AD and Henry's grandfather, Fulk, was a count of Anjou and King of Jerusalem from 1131-1143AD. Thus, Richard was imbued with the Crusader spirit from his early years by way of his ancestors. The zeal, however, did not seem to affect anyone else in his family outside of Eleanor and Henry II.

Like England, Western France was a disparate series of vassal kingdoms; some large and others small, who rivaled with one another and sought independence. I believe that England, however, had a stronger central government, and had achieved a period of inner stability, which Henry largely oversaw from Normandy. Henry was focused on France. Thus, Henry II, his sons, and Richard I undertook the task to expand their powerbase through the assortment of vassal fiefdoms throughout Western France by force, marriage, and negotiation. They Plantagenet English-French Angevins and French kingdom, led by King Philip II, fought a long series of skirmishes, battles, and conflicts with each other. Those vassal lords who had estates in or near the border areas between the two nations often switched allegiances seeking survival. Fortified castles were spread throughout France and England. Thus, Richard became a master of siege technology. After a successful siege, to strengthen strategic defenses, it was common practice to demolish or raze a castle.

During those developing years for Richard, he became a seasoned and experienced military commander who gained a reputation for bravery, decisiveness, resourcefulness, and…ruthlessness. Around the time of his ascension to the throne of England in 1189AD, Richard was given the honorary nickname, perhaps by himself, of "Lionheart".[509] I believe that his father, Henry II, was also referred to as the "Lion King", thus Richard adopted a derivation of the same name. Richard was given this name by English and Angevin French nobles in 1189AD when the formalized his promise to go to the Holy Land. The oath was initially taken in 1187AD to the chagrin of his father and rival King Philip II who knew that if they did not also take the oath, which placed them under obligations to the Pope to absorb the massive expense of taking up the lengthy campaign in the Holy Land, they could be viewed as shirkers to the church, peers, and subjects. Contrary to some portrayals of Richard in

[509] Derivations include "Lionhearted", "Cœur de Lion" (Norman French), or "Le Quor de Lion" (French Norman).

television and film which cast Richard as an aging crusader king, or philandering homosexual, Richard never reached old age and died relatively young at the age of 41.

As far as histories go written by an array of historians over time, there is a stream of envy, and deliberate distortions, interwoven with historical facts by those who wish to devalue, or overvalue, historical figures who are recognized by honorary titles such as "Great" or "Lionhearted". The formal appellation compels a researcher, or historian, to challenge the namesake from a perspective of egotism. Was a man justifiably "Great" or truly "Lionhearted"? As a result, people's opinions of Richard always fall into one of two polarities; either as a heroic crusader king of high-minded Christian values and chivalry who sought glory on the battlefield, or as an irresponsible, cruel, and aimless king who bankrupted England and led an otherwise dissolute life of warmongering, being a bad husband, a bad brother, and womanizing. For example:

- *"He was the lord of warriors, the glory of kings, the delight of the world. Nature knew not how to add any further perfection: he was the utmost she could achieve." -Geoffrey de Vinsauf, Poetria Nova (1199).*
- *"His courage, cunning, energy, and patience made him the most remarkable man of his time." -Ali Ibn al-Athir, al-Kamil fi at-Tarikh note (circa 1231AD).*
- *"See the cunning of this accursed man! To obtain his ends he would first employ force and then smooth words; and even now, although he knew he was obliged to depart, he maintained the same line of argument. God alone could protect the Muslims against his wiles. We never had to face a craftier or a bolder enemy." - Bahā' ad-Dīn Yusuf ibn Rafi ibn Shaddād, al-Nawādir al-Sultaniyya wa'l-Maḥāsin al-Yūsufiyya (13th century).*
- *"…valiant, wise, liberal, merciful, just, and which is most of all, religious. A prince born for the good of Christendom." - Sir Richard Baker, A Chronicle of the Kings of England (1641).*

And, conversely…

- *"…the worst of all the Richards we had…an ill son, an ill father, an ill brother, and a worse king." -Sir Winston Churchill.*[510]
- *"If heroism be confined to brutal and ferocious valour, Richard will stand high among the heroes of the age."- Edward Gibbon, The History of the Decline and Fall of the Roman Empire (1776).*
- *"…that brutal and impolitic paladin…"- R. Grossuet', Histoire des croisades (1936).*
- *"All allowances being made for him, he was a bad ruler: his energy, or rather his restlessness, his love of war and his genius for it, effectually disqualified him from being a peaceful one; his utter want of political common sense from being a prudent one." -William Stubbs, Historical Introductions to the Rolls Series (1906).*

Regardless of one's personal opinions, a karmic researcher should not be asking themselves if they agree with Richard's behavior as debated by historians and expounded upon by countless authors over time who view history from a social context in the century and country in which they live. Rather, one should be asking what are the forces and movements of karma, the outcome of his life, and how do those aspects tie in with larger events that were working towards a fulfillment in

[510] Given Winston's knowledge of history, including the debacle of Richard III, this is a rather powerful, and in the author's mind, an uninformed statement.

Western Europe? The answer to this question is not knowable without the aid of Anthroposophy and genuine intuition which leads, at best, to only partial answers.

In light of Anthroposophy, Dr. Steiner described seven spiritual-cultural ages that occur in regular cycles of 2,160 years. The "Graeco-Roman Age" began in 747BC and ended in 1413AD. The transition out of the most recent age, in spiritual terms, brought about significant changes in consciousness that affected all of humanity and led to the construct of the modern European and Western world.[511] The conflicts that shaped Richard's spiritual disposition were formed centuries before his incarnation as Richard and are specifically connected to significant historic events, and transformation points, of the Graeco-Roman Age.

For whatever karmic reason, Richard was perpetually restless. He was compelled by an unceasing desire to be active as if time were running out on some invisible clock. Richard's identity was shaped from a young age by a series of disagreements between father, mother, sons, daughters, and rivals; each of whom were competing to acquire what they perceived to be their rightful inheritances and titles. Richard's familial conflict, and the constant conflicts between Henry and Eleanor to outwit one another, tainted their relationships to the extreme. Richard, his parents, and his siblings were not a family in the traditional sense. The children's struggle was heavily influenced by Eleanor who, while a loyal mother, had her own agenda that created serious struggles and affected all of Europe. From the age of 16 years (about 1174AD), Richard was consumed in an ongoing struggle for power and wealth with his father, vassals, and the Moslems. He spent most of his time in arguments, negotiations, fighting, politicking, building and razing castles, marriages, marching, pageantry, forming grudges and forgiving them, and battle. He was a social man for a time and traveled extensively to visit vassals who lived throughout Aquitaine and Poitou on simple social terms.

On the occasion of one such visit to Normandy which occurred in the early 1180s, Richard happened across the reincarnation of his soulmate who, as a young woman of a vassal lord, observed him at a distance as he crossed a draw bridge to her family's estate to meet with her father. He acknowledged her with a polite glance, approached her as she peered out of a bottom-floor window, and gave the royal girl a French gold coin with his name inscribed upon it. Her father was worried at this, but Richard simply patted the man on the back and assured him that he had no intention of courting his 14-year-old daughter. Although marrying at the age of 14 years old was considered acceptable at that time, as people were viewed as adults at that age, Richard was more mature than that.

I believe, through intuition, that the girl expected to see a primitive-monster-warrior having heard terrible stories of Richard the tyrant, but learned that he was a gentleman. I perceived through intuition that she later remarked that "I had no fear of Richard whatsoever."[512] This, despite the warnings of her family members and maids that he might carry her off to some terrible fate. I believe that she carried the gold coin with her throughout her life, but never set eyes upon him again. As where once she pushed him away in the prior lifetime before this one, I sense that karma and

[511]Per Dr. Steiner's body of knowledge, this 2,160-year period correlates to the fourth of seven epochs, or ages, of time governed sequentially by one of seven Archangels in successive regencies. There are seven larger "Epochs" in which these "Ages" move. Humanity is currently passing through the 5th of 7 Ages within the 5th of 7 larger Epochs of transformation.

[512] As revealed to the author through intuition.

destiny pulled him away from her inadvertently. Spiritual gravity, as a karmic principle, works in this fashion and takes time, sometimes a very long time, to heal old wounds…

Old wounds. The first conflict, and turning point, of Richard's political life, was a short-lived and failed rebellion against Henry instigated by Eleanor and King Philip II "Augustus" from 1174-1175AD. From that point on Eleanor was imprisoned and Richard made amends with his father becoming his vassal in Aquitaine where he fought several battles, sieges, and skirmishes including those who had supported Richard in the failed rebellion. Richard's first major feat was achieved at a siege of a well-fortified castle at Taillebourg in 1179AD near Cognac. It was not a heroic victory in the classical sense of chivalry as the long siege on a very wealthy vassal estate consisted of many farmers and common folk. The vassal had risen in rebellion, and Richard was assigned the unenviable task of pressing him by Henry. His reputation earned from that merciless siege was such that many of the rebellious vassals remaining at that time in Angevin France simply surrendered.

The second major turning point in Richard's political life was a short-lived and failed attack on Richard's lands in Aquitaine that ended with his older brother's death (Henry the Young King) in 1183AD. During the next several years, disagreements continued and Richard began to rebel against Henry again. These disputes, which aligned Richard and Philip II against Henry and were influenced by Eleanor, resulted in a final victory over his father when the two young leaders forced the King to surrender in 1189AD. Richard and Philip forced Henry to sign concessions and acknowledged the treasonous behavior of his favorite son; John. These betrayals were revealed by Richard in handwritten letters. Negotiations lasted for days while Henry lay dying on a bed. Finally, he gave up and refused to hold any more frustrating discussions and Richard and Philip II argued with him. Henry's famous last words before he crossed the plane of death to Richard were:

"I shall never forgive you for this betrayal."

Or,

"I am ready to die now. I will get you for this."[513]

I believe that Richard simply brushed off the comment as he walked out the door. This kind of grudge, and statement, is a lethal promise that has karmic implications that extend into the future. In the spirit of the Christ, we should always forgive, thus karmic debts can be avoided. This is a spiritual key for all people to move past the shadows, and barriers, of both current and past lifetimes. For most people, however, we have to learn through experience. Thus, the two men have reincarnated in the past and follow each other into future lifetimes, as shall be revealed in this biography.

Later, conflicts erupted between Richard and Philip II after the Crusade who were perpetually at odds with one another as Richard pursued a strategy of suppressing the French crown. Philip, in turn, sought to require the lands of Western France. So, in political terms, the landscape shifted based on who had the edge at any given moment. During this period, however, Richard sought to vindicate and prove himself at every step to exemplify the principle of a fighting chivalric knight; one who had genuine deeds to substantiate the claim. After his return from Crusade in 1194AD, after the release

[513] Based on the author's intuition.

from his imprisonment, Richard became a Captain Ahab after his great white whale; King Philip II "Augustus".

I believe that Richard was educated in the texts of the day of any British or French royal including works such as *Boethius's Consolation of Philosophy*, *The Vegetius De Re Militari*,[514] *Julius Caesar's The Conquests of Gaul,* Einhard's *The Life of Charlemagne, the Gospels, The Iliad*, and *The Odyssey*. Verbal traditions were extant regarding leaders such as William the Conqueror, Alfred the Great, Aethelstan, Charles Martel "The Hammer", Charlemagne, Marc Antony, Cleopatra, and countless others. The great tales of Charlemagne's knights were popular and became a topic of discussion, and debate, at Eleanor's court. The histories of sieges and battles were the stuff of lengthy discussions at Henry's court. Richard revered the knightly tales of victory, romance, and chivalric duels to the death. As a youth, Richard took an oath to uphold the chivalric code and was taught to fight for it. Knightly combat and courage as a warrior were central to Richard's beliefs. Honor was earned through deeds. Ironically, given his British karma, Richard preferred France to England. I suspect that Richard spoke at least four languages including limited English, Occitan (a romance language of French origin), some Latin, and French. His primary language was Occitan and French.

Thus, Richard dreamt of glory, to be sure, and victory but he also dreamt of romance. All knights, of any ennobled disposition whether real or imagined, naturally dream of romantic endeavors and glorious chivalric adventures. All true knights dreamt of being "chivalric", as it were. It is a state of mind that propels one to higher deeds and thoughts. For Richard, however, that endeavor was not a passive or domestic aspect. He was always seeking to prove it. Richard was a romantic dreamer, and a man of pomp and fanfare, yet never had the courage to embrace the concept of love in the world, even though he married a truly chivalric woman from Spain; Berengaria of Navarre. Some speculate that this was an arranged marriage by Eleanor of Aquitaine which is partially true. My intuition suggests that Richard also fell in love with the Spanish princess in as much as Richard could truly fall in love with anyone. Being from Spain, Berengaria was descended from a proud bloodline of Spanish monarchs and was raised as a true Catholic princess thus Richard, who was determined to shirk the French connection through Philip VI of Spain, considered her a worthy spouse.[515]

It was not uncommon to find soldiers and knights throughout Western Europe in the medieval period who were, in fact, romantics who dreamt of defending their maids and earning victory on the battlefield. This was the common theme, and mentality, of men who lived during the reign of Charlemagne. Stories of Richard raiding nunneries are false. Richard had far more important things to do than pursue homely nuns as romantic love interests who had dedicated themselves to the selfless service of God. Because Richard was too confused because of his familial conflicts, Richard made little time for personal indulgences such as marriage and children. He trusted no one although he genuinely trusted Berengaria whom he held in high regard. Arguments, disputes, betrayals, and violence were integrated aspects of Richard's life, especially after the separation of Henry II and Eleanor. This led to an unhealthy disposition to a familial or domestic life.

[514] The authoritative military manuscript on siege, cavalry, and infantry tactics dated back to ancient Rome.

[515] An interesting note here is that Berengaria's wedding to Richard occurred in the Holy Land, yet it was a truly chivalric affair. The wedding party observed several variations of Spanish wedding dances that were choregraphed especially for the occasion. Richard was very interested, and excited, about the wedding to Berengaria and Spanish customs which he found to be colorful, proud, and exotic.

Was Richard's ceaseless desire to be active, especially on the battlefield, caused by the residual echo of a failure that began in Troy and followed through Rome, France, and England? Had the ancient karmic rivalries between Marc Antony, Octavian, and the Lepidus brothers been resurrected in a transformed way? Was it the distant memory-pang of the horror of the fall of Troy, and the memory of his soulmate which evaded him, that beckoned Richard from beyond the grave something that compelled and colored his life?

Although he did not know to ask the question, Richard sought it out in his deeds, accomplishments, and mistakes. Perhaps he justified the losses of past-lives, especially in Troy, by seeking out and dominating his opponents; but I believe that it was more than that. The spiritual reality, in light of Anthroposophy, is that people are driven by hidden currents of soul and karmic activity that are connected with others, the environment of the world at any given moment, and the events of the past. As a general principle of karmic recovery, people seek reconciliation due to prior failures, especially connected to destructive deeds compelled by the one who caused them through karmic fulfillments and spiritual laws. For Richard, several of these fulfillments manifested in public lifetimes.

Thus, Richard's mind, in karmic terms, was shaped by the Fall of Troy and other major turning points along the way. History reveals that Richard refused to be cornered or trapped. Richard was determined to always be the besieger, not the besieged. It is not a coincidence that Richard spent most of his time mastering siege technology and the tactics art of castle design which reached an apex in his engineering masterpiece (in terms of castle design) called "Castle Gaillard" which was constructed in less than two years before Richard's death in a time castles normally required as much as 10 years to complete. The Old French word "Gaillard" means "brave, strong, lively, joyful". Some historians deduced the choice of this word to mean something akin to a lowly fraternity party. People tend to look to the worst or the best in historic leaders and are thus tempted to associate the name chosen to intonate an evil castle of harlots and mischievous behavior, but this was the case. Richard's obsession, life, and activities are directly tied to his prior lifetime in Troy as King Priamos.

Vices and virtues were abounded during that period, as they are today, and Richard seems to have exemplified all of them. The key episode in his life, however, came with the Crusade and his imprisonment which set the path of the unusual manner of his death in 1199AD. I believe that the Crusade was Richard's true spiritual and karmic mission; a mission which, in the final analysis, can be viewed as both a success and failure.

The Third Crusade

Richard took the Crusader's Oath in 1187AD after the defeat of the Crusader Army in the Holy Land, which led to the fall of Jerusalem, led by Guy de Lusignan; King of Jerusalem. Richard, Philip II, and Barbarossa, the legendary king of the Germans, vowed to retake Jerusalem at all costs. Barbarossa's accidental death by drowning, as he was an elderly man, is a clear fulfillment of karma and fate. Had he arrived with his vast and experienced crusader army who abandoned the campaign after their king's death while en route to the Holy Land, I am sure that the crusade would have turned out differently.

The planning for the Third Crusade began with Henry II and Philip II in 1188AD. Upon Henry's death in 1189AD, Richard undertook the colossal endeavor to build a coalition army and venture to the Holy Land. The planning phase required almost two years (1189-1191AD) to complete. It was very expensive and required extensive planning, recruitment, and administration. Soldiers, knights, and

personnel had to be outfitted, stationed, and compensated. Administrative leaders had to be appointed whom Richard could trust in his absence. Horses, supplies, and ships had to be procured. Women were not allowed on the crusade. Strict rules and ordinances were put in place for soldiers to adhere to an ethical code of conduct. Strict punishments were implemented.

Much was donated by nobles sympathetic to the cause yet Richard raised the lion's share, as it were, of the funds needed by innovative methods including the crusader tax and the resale of high-ranking ecclesiastical and political positions in the English government such as constables and bishoprics, which was a common custom at the time.[516] Richard is reputed to have said, in so many words, that "I would sell London if I could find a buyer", but that statement was made in jest. Sometimes, historians, who have no practical field experience and spend too much time in the library, take comments like these far too literally.

During the Third Crusade, the political leadership of the rival kings who ruled over the various principalities of the Holy Land continued, particularly with Conrad of Montferrat and Philip II, and caused conflict and vulnerabilities. At it again were Richard and Philip whose disposition towards distrust, and exploiting one another, caused a rift in the plan. Actions, sieges, and events that defined Richard's campaign occurred at Messina, Cyprus, Acre, Arsuf, and Jaffa. This inner conflict led to the fateful decision to stretch England and France's financial resources by taking up the crusade and later abandoning a siege attempt on Jerusalem in 1192AD which, I believe, would have been successful.

It was a fateful decision that eventually led Richard to prison and the will of a low-minded king and the loss of Richard's dignity which he never fully recovered. He carried a perpetual sense of regret within him that plagued him for the rest of his life.[517] I would note here that the Pope excommunicated Henry VI for his behavior which meant that he never received an official church burial. He sent letters of apology to Richard, asking for his forgiveness, but Richard refused even after substantial reparations were offered…

As history as noted, the primary reason for Richard's decision to abandon a siege attempt on Jerusalem was due to recurring karmic relationships that originated from two people who came to play opposing, and antagonistic, roles in Richard's karma; his little brother John and Philip II. Their shadows enthusiastically arose like hawks while Richard was on crusade. Of all the moments and battles fought by Richard during his lifetime, his journey into Palestine was just one aspect. But it was the most important one in many ways. Because of John's behavior, where he colluded with Philip II to acquire Richard's lands and England out from under him, Richard's decision to abandon a siege attempt of Jerusalem in 1192AD was considered by himself to be the greatest mistake of his life.

[516] Men could buy their way out of service on the crusade by paying a fee. If they did not go, they were given a sowing kit.

[517] One must always remember that in someone like Richard, the fierceness of the Lion spirit, as it were, had reached its fullest expression and cannot be caged again once it is let loose; at least not without great effort. If it is not willfully managed and transformed in an intelligent way, and this is the path of the spiritual initiate and proper transformation of the human soul, it necessarily seeks out a field of action for self-expression to find temporary moments of balance which, in turn, often leads only to imbalance.

Sometime in 1191AD, Eleanor made a dangerous trip to the Holy Land accompanying Richard's future wife Berengaria, the oldest daughter of Sancho VI, King of Navarre; an area that bordered the southern lands between Aquitaine, Gascony (southern France), and Spain. Perhaps Eleanor hoped that reinforcing Richard's obligations in France would draw him back home or that Berengaria would bring a certain balance to Richard's implacable tension. Whatever the case, the two women should not have come to the Holy Land while Richard was on campaign, yet the participation of Princesses and Queens on the Crusades, and campaigns, was an expected role of the part of the royal family's obligations. Richard did not agree, yet allowed them to come as it was tradition. This tradition began as far back in time and Charlemagne followed a similar tradition.

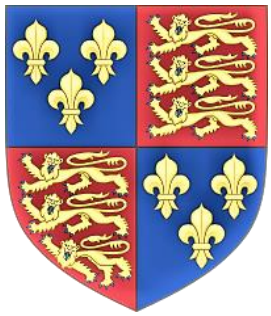
Perhaps Eleanor wanted to ensure that Richard did, in fact, marry as he had procrastinated. Perhaps wanted to ensure that Richard's politically pledged wife, Alys, as the sister of Philip II and Henry II's mistress was politically taken out of the picture for reasons of pure jealousy. Eleanor departed after three days and left Berengaria in the Holy Land in the care of Richard's sister Joan whose husband, as the King of Sicily, had died. As to be expected, Berengaria spent very little time with Richard on the front lines and she returned to France not long after the wedding. Subsequently, she rarely saw Richard for the remainder of her life. Berengaria was a genuinely virtuous Christian princess. However, she was also a domestic anchor that Richard, as a perpetual adventurer who mistrusted women, sought to escape.[518] Richard was not big on ceremonies and rituals; although he loved to make an impression, as it were, while on campaign. I sense that he shied away from the concept of the domestic routine as well.

Upon their arrival in the Holy Land in 1191AD, Berengaria and Richard's sister Joan found themselves shipwrecked and threatened on Cyprus by a despot ruler named Isaac Comenius. I can Richard having a panic attack and rolling his eyes as if he knew that something was going to happen. He had to divert all of his resources to attack Cyprus and save his women. Isaac, as it turns out, was not a popular leader and was viewed as a tyrant by the Cypriots. The two women remained onboard their royal transport barge at a shallow port and rejected Isaac's "offer" to come ashore knowing they would not be safe. Isaac knew that Richard was coming, so he was cautious. After taking the island and capturing Isaac, and his daughter who was later raised by Berengaria and Joan, Richard converted the island into a naval base which was later sold to the Knights Templar who, in turn, sold it later to Guy de Lusignan as his new principality. Guy was an ally of Richard, but not a competent commander.

[518] It is important to note that Richard married Berengaria not just as a political marriage. Her beauty, in fact, frightened Richard a bit although historians remark that she was more "noble" than "beautiful". It is hard to imagine, but Richard wanted a life of adventure and movement, not domestic predictability. His own father had left him with a certain repugnance for the issues that come with marriage. Thus, Berengaria was a gentle woman and her piety confused Richard and compelled a certain sadness, and guilt, as a bold soldier who sought victory on the battlefield. Berengaria eventually settled childless in Le Mans which was one of her dower properties where she lived to the end of her life. She was a benefactress of L'Épau Abbey in Le Mans and upon Richard's death entered a monastic life and became involved in social issues in Le Mans. She was interred at the abbey where her remains still reside today. In 1240, Archbishop Rodrigo Jimenez de Rada of Toledo wrote the following about Berengaria which are appropriate; (that she lived…) "…as a most praiseworthy widow and stayed for the most part in the city of Le Mans, which she held as part of her marriage dower, devoting herself to almsgiving, prayer and good works, witnessing as an example to all women of chastity and religion and in the same city she came to the end of her days with a happy death."

The Holy Land was a hornet's nest of intrigue, betrayal, supply problems, a harsh climate, and conflict. Throughout his career, Richard used Roman military tactics in a renewed form and mastered the art of building and transporting siege engines which he brought with him to the Holy Land. These large, and mobile, contraptions were taken apart and reconstructed upon arrival in the Holy Land by engineers who had diligently studied the surviving works on tactics and equipment such as the *Vegetius De Re Militari*. I believe that Richard carried an edited copy of this work with him for reference along with his personal journals of battlefield experiences.

The Sultan Saladin was Richard's karmic counterpoint in the Holy Land. The karmic phenomenon, of leaders who are karmic mirrors of one another, is a common experience in human history. It is also, or so I believe, reflected in the disparities between East and West. Saladin followed a similar path in his life as Richard becoming a proven leader and general. Both men also struggled with internal conflicts. For example, the "Hashish", or Persian Assassin sect, was active in the Holy Land, and history records that there had been at least two attempts on Saladin's life. Richard struggled with the reins of power with men such as Conrad of Montferrat who was viewed by his peers as the second most eligible leader of the Westerns in the Holy Land after Richard.



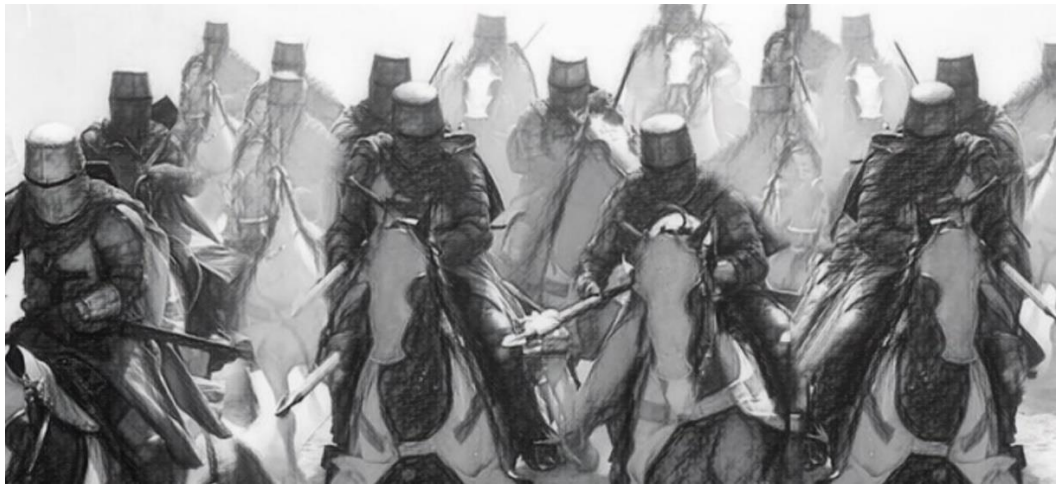
Above: The Royal Coat of Arms of Edward IV (1461-1483). This coat of arms, however, also resembles the first blended English-French coat of arms that Eleanor gave to Richard in Palestine.

Richard's parents were English and French. As revealed through intuition, an early version of the Royal Coat of Arms of England, as painted with the French Fleur de Lis and English Plantagenet Lions, was created by Eleanor and given to Richard to remind the king of his obligations while he was on crusade. It was primarily a French tunic, as she was loyal to Aquitaine first; England second. Richard had taken the Crusader's vow which placed him under the authority of the Pope thus he agreed to have the crusader's cross sown into his tunics and took the symbolic purse and staff of a pilgrim. However, Richard later changed his mind after feeling as though he had been exploited by bishops and the papacy with whom he lodged a long list of complaints after arriving in Palestine (extorting fees and bribes for services).

Eleanor viewed the crusade as an inherent, if necessary, conflict of interest. But it was not to take precedence over his holdings or responsibilities to his homeland. I perceived that she also gave it to him as good luck having sown it herself. It resembled the Royal Coat of Arms at right, but was dominated by Fleur de Lys and was primarily blue. However, Plantagenet lions were present on the tunic. I believe that Eleanor asked Richard to wear the English and French Royal Coat of Arms on his tunic, similar to the image at left and above, which he did during the famous route of the Moslems at the Crusader cavalry charge at the Arsuf when they overcame a numerically superior Moslem force led by Saladin who was harassing Richard's traveling army while on a long march.[519]

[519] The primary contemporary chronicle of Richard's life is called the Itinerarium Peregrinorum et Gesta Regis Ricardi. The order of battle and the formation of specific regiments according to the chronicle consisted of Knights Templars, Knights Hospitallers, English, Norman, Breton, Flemish, Pisan, Genoese, and Angevin units. The chronicle states that English and Norman cavalry were in the center with Richard, but intuition revealed

The cavalry charge at Arsuf is Richard's most celebrated victory during the Crusades. This victory was possible only because of the tactical details provided to him on the defeat of the Crusader army at the Battle of Hattin in 1187 and a highly disciplined fighting force who followed orders. The leader of that battle, Guy de Lusignan, was with Richard during the campaign. When Richard ordered his infantry lines to hold ranks during repeated Moslem cavalry charges, they followed orders even though some of the crusaders collapsed from heat exhaustion. Despite at least two cavalry assaults by Saladin's forces and the pleas of Richard's commanders to charge, the lines held. Thus, each time Saladin's cavalry charged over a distance of some 100 yards and hit the crusader lines, they inflicted little or no damage and were turned back being forced to pursue another counter-charge expending more and more energy. This tactic works if, and only if, the lines held and did not break ranks.[520] As we shall see, this tactic failed miserably in the subsequent lifetime as William Wallace when Richard was commanding untrained volunteers at the Battle of Falkirk.



Above: An artistic portrayal of Richard's cavalry charge at Arsuf in 1191AD. Note, the helmet that Richard is often portrayed as wearing as an open-face crown helmet is not portrayed here. Per intuition, Richard did not wear the open-face helmet but rather the bucket-style crusader often depicted on crusaders of the period, especially in battle. All of the cavalrymen wore bucket-style helmets. During this period, Richard kept his helmet on much of the time even when he was walking amongst the troops because he was recovering from an illness that had caused his hair and fingernails to fall out. The illness was a form of desert scurvy contracted through insect bites and poor nutrition that he, and Philip II, had contracted in the Holy Land, as did many of the crusaders, which he later recovered from.

The crusader infantry lines were kneeling in the first row. These men were foot soldiers holding lances and spears facing up and outwards. The cavalry was in the vanguard (center) but Richard allowed for enough space to move down the lines to remain mobile. The charge and rout finally

that Knights Templars the center vanguard of the cavalry unit on charged on either side of Richard. Spreading outwards from there were English and Norman-French cavalry units.

[520] This is an important point because, as we shall see, in the next incarnation the rearticulated Richard lost a key battle because he employed the same tactic which had, in prior experiences, been successful and the lines folded leading to a dreadful loss.

came only after some of the infantry broke ranks and charged out of sheer desperation thinking that Richard was failing or afraid to attack. The reality is that if Richard charged too soon, the numerically superior Moslem cavalry, which consisted primarily of swift and fast-moving archers, would envelop the exhausted and disorganized crusaders and simply encircle them and pick them off one by one with their archers as they had done at the Battle of Hattin. When the crusader cavalry was finally given the order to charge, they kept very tight lines with no spaces between them.

The cavalry kept very close ranks, even closer than is presented in the above image, following Richard's pace. They moved as a single unit; the line never wavered until they engaged the enemy. Richard's place was in the middle of the line of cavalrymen consisting of Knights Templars and Hospitallers whom, based on the author's intuition, did not bear red or black crosses on their tunics, but rather white. I found this fact very peculiar and discovered through historical research that an agreement was made prior to embarking on the crusade that the English would bear white crosses on their tunics and clothing while the French would bear red. However, this policy applied only to smaller crosses worn across the breast sown into tunics and tabards (a short that is worn over armor) and not all crosses. The Knights Templars always wore red crosses on their armor, clothing, and horses. The Knights Hospitallers always bore black crosses. I have concluded that Richard rode alongside Templar and English knights and that some of the red crosses had faded to white due to the excessive heat. Richard was easily discernable in the cavalry line because he wore a blue and off-red tunic as described above consisting of Fleur de Lys' and Plantagenet Lions. He was the only one who wore this design on his tunic…

45. Richard the Lion-Heart and Saladin at the Battle of Arsuf
On the battlefield, the armies of Richard and Saladin are transformed into a crowded mob of soldiers.

Eventually, the Crusaders made their way to Jerusalem where the residual of the Moslem army was encamped or moving somewhere in the desert. Richard was alarmed at the risk of a cavalry attack to his rear and exposed flanks. The Battle of Hattin was a lesson for all in Richard's army, and he took strenuous efforts to ensure that his forces were not enveloped by a far superior, and light, cavalry force who were armed with archers. Thus, Richard moved against the remaining strongholds on the coast before a final siege against Jerusalem. The spirit of the Crusaders waned and some defected. The reality is that the massive city's walls were well-defended, thus an extended siege was necessary. This strategy required supply lines to the coast which had been to be protected.

The supply lines were safely directed to strongholds, such as Jaffa, which was a vital seaport. Richard had fully secured the fortified cities in his rear area. The rebuilding effort took months. Manpower, finances, and the elements strained the army many of whom were not accustomed to the heat and the desert. Nonetheless, the Crusader army adapted and Richard held the advantage. However, after much debate and continuing news of John and Philip II's treasonous activities back home, Richard made the difficult decision to abandon the siege attempt concluding, after a vote of his leaders and speaking with some of the volunteers personally, that once Jerusalem was taken the Franks and Crusaders would simply return home thus rendering the city indefensible to the Moslem forces who were sure to return with reinforcements. Most of the rank and file intended to return to their families in Western Europe after taking Jerusalem; they were volunteers who swore an oath to liberate Jerusalem and not remain in the Holy Land indefinitely having homes to return to. Thus, Richard made the fateful decision to return home. He was able, however, to negotiate an open city agreement where pilgrims would have access to the Holy pilgrimage sites. As one historical account relates, Richard approached the sacred city within view of the walls and placed his hands up before his face saying:

> "Dear Lord, I pray Thee to suffer me not to see Thy Holy City, since I cannot deliver it from the hands of Thine enemies. Forgive me."

Through the wisdom of hindsight, I believe that Richard most likely would have completed a siege of Jerusalem within a year as the renowned leader of the Moslems, Saladin, died a few months after Richard's departure in 1193AD due to illness. Unbeknownst to the Crusaders, the Moslem army was conflicted which led to internal dissension. I believe that Richard had a window of opportunity that could have changed the course of the Holy Land, yet chose a path that suited his self-interest. In short, Richard betrayed his Crusader's oath and, as a result, his personal integrity which was based on an irrevocable oath. Whether or not Richard, the rival princes, and the crusaders could have held Jerusalem knowing that a huge percentage of the Crusaders would have departed back to France and Europe after sacking it, is impossible to know.

Treason and Captivity

Thus, fate took a hand in Richard's life. He became over-cautious during his return journey from Jerusalem afraid that the powers of fate, guided by the hand of God, would intervene in his life because he had betrayed a solemn Crusader's oath. He had the power to exert all of the powers of his soul in the war and stopped short. He felt this in his soul and he bore a severe burden of guilt because of it.

During the period between 1190-1194AD, and despite Richard's warnings, Eleanor insisted that his little brother, or "little John", assume an administrative leadership role in England in his absence. It was a catastrophic decision. If Eleanor was guilty of anything, it was that her unswerving dedication and love for her children compelled her to meddle -in political matters when she should not have. She lamented on many occasions over her children's ceaseless battles with one another not recognizing her role in, sometimes, exacerbating the conflicts. Fighting for John's rights in England, as it were, was a poor and fateful decision that changed the course of history and contributed to the outcome of the Holy War.

John's treasonous activities compelled Richard to return home to England and France prematurely while he was in the midst of *THE* critical decision of his life and career to besiege Jerusalem. In addition, John conspired with the French King Philip Augustus to usurp Richard's lands in Aquitaine,

Normandy, and Western France by making concessions and giving tracts of land back to Philip in exchange for Philip's endorsement of his crown; something that he did not need. Richard was at risk of losing everything. In an attempt to grab power, John made large concessions to earn Philip's support thus weakening Richard's and the Plantagenet family's holdings. To make matters worse, John was a key conspirator in the plot to keep Richard imprisoned by the Holy Roman Emperor King Henry VI, the second son of Frederick Barbarossa, during his incarceration from 1192-1194AD.

During Richard's return from Palestine, his ship made to shore damaged as a result of poor weather. He then hired a transport ship that was piloted by a carousing group of would-be pirates that made Richard fear for his life. Poor weather and reckless captaincy forced the ship to shore again. Richard's enemies lined the sea route back to France. Rather than risk his life any further at sea, Richard made the fateful decision to create a diversion. He had already sent the remainder of his convoy ships home, which included his top commander and bodyguard Mercadier, which was a mistake or some strange happenstance which occurred by way of necessity. Richard decided to take a land route with only a select group of followers through largely hostile territories.[521] It was widely rumored that Philip II, and others, had placed large ransoms on the capture of Richard on his way home. Richard deduced that anonymity was his best ally. However, Richard's decision to move away from the main body of the army, who were traveling on water, was due to a dream in which he received, in what he perceived was a warning, that he should separate from the main body of the army as they could be lost. Rather, he should travel by land.

The small group of courtesans, assistants, and handful of bodyguards that accompanied Richard posed as traveling pilgrims coming home from the Holy Land. They did not last long before being discovered as they passed from one small town to another. Richard was a man of wealth and status which was engrained within him down to his mannerisms, language, and accouterments. King Henry VI and others had received word, and then pushed that message out to their vassals, that Richard was traveling by land and a reward was offered for his capture. Just 50 miles shy of friendly lands, Richard was apprehended at a small farmhouse by agents and allies of the Holy Roman Emperor of Henry VI who had been tracking him ever since they caught word that a wealthy trader/pilgrim with an entourage of courtiers and guards was passing through the land who did not speak a lick of German and greatly resembled the popular and controversial Crusader King with whom the Holy Roman Emperor bore a serious grudge ever since leaving the Holy Land.

And lo, how the fates had turned on the seemingly invincible Crusader King who always got his way and seemed to be protected by the Gods! Richard's courtiers had done everything they could to protect him including misdirection, lying, bribes, and changing disguises. Almost all of the members of his group were arrested and sacrificed themselves so that Richard would slip away. Thus, when Richard abandoned his decision to lay siege to Jerusalem and returned home, his fate diverted him into a situation where he was imprisoned for nearly two years.

[521] Richard's most trusted commander, with whom he shared a karmic relationship from the Roman Civil Wars, was the renowned and merciless mercenary knight named Mercadier (d. 1200AD). This commander was present with him during all of the significant battles of his life and up to the moment of his death in 1199AD. There were several other brave knights and commanders who willingly gave their lives for Richard and protected him as if he were on a divine mission. In karmic terms, Mercadier had previously incarnated with Richard in prior lifetimes as a soldier-at-arms and would incarnate with him again in the future. Thus, the two men shared a common karmic history as friends and fellow soldiers.

I believe that Richard's karmic task, and mission, was to liberate Jerusalem from Moslem hegemony which he failed to do. I believe that fate guided Richard to his incarceration because he betrayed his Crusader's oath. Richard only returned home after paying a huge ransom demand that Eleanor faithfully took up for him throughout England and France. Richard was also forced to exchange the English crown with Henry VI in a symbolic ceremony that was intended to subject England to the hegemony of Henry VI. And, to add insult to injury, was over wounded pride by someone whose father was Frederick Barbarossa, the great leader of the Germanic peoples whose son appears to have been essentially a lowly and embittered king who played no role in the Third Crusade who appears to have pursued only his imperialistic ambitions.

It could be argued, although certainly not entirely valid, that the fate of England and Angevin France, if just for a moment, was in the hands of the Holy Roman Emperor when Richard was forced to agree to a "crown swapping" ceremony. Richard's pride shivered to the very foundations of his soul at what he perceived to be a divine punishment for abandoning the campaign in the Holy Lands. He made several promises to Henry and even Philip II who attempted to bribe Henry to keep Richard prisoner all of which failed. For a man of Richard's pride and attributes, these were bitter pills that had to be swallowed during that time. Richard's mother, Eleanor, raised the funds and paid Henry VI. Then, Reichard was released and returned home with his mother who sailed with him back to France.

"Look to yourself, the Devil is loose."

This statement was in a letter dated February 4, 1194AD addressed to King John of England by King Philip II of France after he was released from his long confinement. The "devil" has a double meaning. I believe that it refers to Richard as Henry, Philip, and John's political enemy. I also believe, however, that it refers to a myth popular during that age regarding the origins of Richard's family.

The royal families of the medieval period were fond of myths thus it came to be that Richard's family emerged from mysterious and supernatural origins that were both good and evil. The roots of the House of Plantagenet are traced back to the House of Anjou. These people are referred to as the "Angevins" who were descended from Frankish origins in the ninth century to a noble named "Ingelger". A myth was widely circulated at that time that is, in my opinion, chauvinistic. This myth revolves around the she-demon "Melusine" and was common amongst the royal elite of Western Europe.

Melusine was a spirit who lived in the sacred springs and rivers. She was always depicted as a kind of fairy-woman of the sea, or streams of the forest, who marries a royal of the world and had children with him. Like a mermaid, it is revealed in the myth to her unsuspecting husband that she had a serpent's, or fish's, tail from the waist down. This fact was only revealed when she was in the water. She kept this fact a closely guarded secret from her husband thus rendering her a deceptive creature by nature. As the tale goes, this fact is revealed to her husband only after he observes her in the bath without her knowledge. From that moment on, she abandons him to the spiritual worlds, or the streams of the forest, never to return taking her children with her. Sometimes the children reappear as adults to claim their inheritances but the mysterious woman-fairy-mermaid being never returns.

This confusing tale vaguely resembles the legend of the Swan Knight and Lohengrin in the Grail Mysteries. It came to haunt Richard in the future as we shall see in the chapter on Edward IV when it manifested as a peculiar karmic fulfillment connected to his wife; Queen Elizabeth Woodville. This

tale was exploited by Edward and Elizabeth's enemies and was a charge levied against her, and her mother, during a sham court trial that led to the deaths of several of Elizabeth's relatives. While mythology, in Richard's mind, was not to be taken too seriously, he was still a superstitious man. Most soldiers are superstitious people as they witness the peculiar outcome of events where life and death are the outcomes. Richard chose to refer to this myth on at least one occasion knowing that the uneducated farmers might fear the idea of the "devil" being incarnate to some extent. Thus, Richard is reputed to have said at one point regarding the hostile and competitive nature of his family who persecuted, manipulated, and warred with one another:

"We (our family) came from the devil and shall return to the devil."

An Homage to a Brave Boy, and a Karmic Fulfillment

After five years of sieges, skirmishes, and negotiations with Philip II after Richard was released from captivity in 1194AD, he was able to retain and reacquire many of the lands that he had lost. His ambitions, however, grew larger as he wished to conquer all of France and finish Philip II once and for all; his chief rival and hated enemy who had colluded with Henry VI and others to keep in imprisoned. I suspect that Philip II was behind some of the intelligence that led to Richard's arrest. As guided by fate, karma, and Providence, Philip evaded Richard again and again during that period. At one time, for example, Richard pursued Philip personally after a small skirmish when he routed French forces in a surprise attack. He rode through a town quickly hearing that Philip was there. As it turned out, Philip was praying in a small church unbeknownst to Richard who flew by in hot pursuit on his horse, cavalry in tow, and missed the French king by just a few feet…

Karma, and fate, are always at work in human events and work their way into human lives and thus, destiny. When reviewing events such as those in Richard's lifetime, one can easily spot the inner workings of fate, and karma, with a trained eye that disregards the illusion of "luck". One such incident, which is karma, and not "luck", involved the manner in which Richard's life came to a conclusion during a small and essentially meaningless siege at Chalus, France in 1199AD. As the tale goes, per my intuition, Richard laid siege to a small vassal's castle that was defended by about 50 men, women, and children. Richard went to the estate when word was received that the vassal overlord of the estate found a treasure trove probably consisting of Gallic or Roman gold, silver coins, and artifacts.[522] This trove was found by one of the overlord's vassals who, in accordance with feudal law, turned it over to his lord.

The horde was large enough to compel Richard to demand his portion of the money which by legal rights was his as this man's king; a fact which the vassal lord disagreed with. The gave Richard a very small portion, or at least Richard believed that he had been shorted. Richard was so enraged that he marched to Chalus with his leading commander – the merciless and dedicated Mercadier - foot soldiers, siege equipment, and a small cavalry unit. Richard then laid siege to the castle which was easily faltering by the second day; thus, victory was assured. One can imagine Richard casually sitting in his tent occasionally venturing out to check on the progress as he spoke with messengers who went back and forth giving him updates. Messages were exchanged, wooden gallows were constructed as a show of force, and Richard played the game that he mastered so well since his youth. It was only a matter of time…

[522] These types of valuables were buried in the ground in vases during the Roman Period, Dark Ages, Middle Ages, and Medieval period and are still being discovered by people who dig and excavate in random areas throughout the United Kingdom, France, Italy, Germany, etc.

One day, Richard received a message about a young boy who was defending the castle while standing alone on a rampart. He was defending himself with a crossbow and was using a frying or dishpan as a shield. Astonished and interested in what such a young brave lad looked like, Richard went out to meet him without full armor in the hopes of convincing the young boy to come down off of the rampart and give up the brave, yet foolish, endeavor. Richard waged war against knights, soldiers, and men; not boys, women, or children. Richard's goal was to not insult or belittle the brave boy but rather to convince him as to the futility of such a feeble task and to surrender. The boy claimed he was fighting to avenge the deaths of his father and brother both of whom had died in battle fighting against Richard while defending their lands.

Richard was sympathetic. He may have offered to reward the boy for his help in acquiring the hidden treasure. As someone with a sense of chivalric values, he may have offered him a job in his army camp as a squire in return for his surrender. Richard would have looked at the situation that way; not as a tyrant, but as a King who recruited good talent and paid them well. He had many loyal and trusted men who worked for him recruited by such means. Historical accounts state the boy was about 15 years of age as birth records did not exist for commoners. In light of the 13–14-year karmic rhythm that followed Richard as a karmic fulfillment connected to at least three prior incarnations, Ptolemy I, Marc Antony, and Aethelstan, it is reasonable to speculate that the boy was closer to 13-14 years of age at the time of this incident.

I believe that this incident correlates to a fulfillment connected directly to an unusual event that occurred during Richard's prior lifetime as Marc Antony when he escaped Octavian's envelopment at the Battle of Actium in 31BC. As Antony fled the bay in his massive trireme pursuing Cleopatra, he was pursued by a young man of Eastern heritage, possibly from Parthia, in a much smaller ship who claimed to be avenging the deaths of his father and brother. The two conversed briefly, and Antony simply turned his larger warship upon the young lad and his small crew, rammed the ship, and sunk it with all hands lost.

I believe that destiny led the young lad back to Antony to complete a karmic loop nearly 1,300 years later. The mercenary commanders, such as Mercadier who always accompanied Richard, were not amused by this child's insolence and did not share Richard's appraisal of the lad's bravery and initiative. Trying to reason with the boy, Richard stood in front of the rampart within crossbow range. As Richard raised his left arm and put his hand out as a gesture of good will, the young boy fired a crossbow bolt which hit Richard precisely at the cross point of the left arm and the shoulder. The boy was not a trained knight; just a servant. As the war between Philip and Richard dragged on, however, the lines of chivalric conduct were ambiguous, thus one cannot quite judge the boy quite so harshly.

Richard slowly turned and waved off the arrow hit to his comrades who stood in astonishment. Richard slowly and calmly made his way back to his tent where, a few minutes later, he yanked the arrow out abrasively and laid down. It was a deep wound and gangrene set in a few hours later. The medical advice is always to cut the arrow out by making at least four incisions. Richard did not wait for his surgeon nor did he follow that practice. When he pulled the arrow out, he made a caping wound which he did not cauterize with a hot poker or torch. Richard's fate was sealed. Contrary to historical accounts, Richard did not murder all of the women and children on the estate in retaliation. He always allowed them to reaffirm their oaths of allegiance. Like Alexander the Great and Edward IV, Richard simply left the commoners as they were. However, the vassal king and his knights were either reaffirmed, fined, imprisoned, or executed.

Richard's casual regard for his personal safety led to a disposition that was his greatest asset and greatest weakness. Many leaders throughout history have a penchant for taking needless risks and are polarized in some way. Genuine leaders such as Alexander the Great, Joan of Arc, Abraham Lincoln, Douglas Macarthur, Stonewall Jackson, and Robert E. Lee all had moments when they deliberately exposed themselves to the line of fire needlessly as if challenging fate and the Gods.

Thus, some leaders of the past, although today I think it is a dying ideal as political leaders hide in offices, took needless personal risks which have changed the course of history. Richard saw himself on the frontlines in search of glory. Leaders sometimes disregard the invisible element of world history that often reveals itself at a propitious moment when the veil of destiny is lifted. Common soldiers throughout history have referred to this phenomenon as "luck" while fighting men who see the movement of a higher power, or hidden force, refer to it as "fate". One educated in spiritual science, or karmic principles, recognizes it as destiny and karma. As Richard lay dying, the boy was brought to him by Mercadier and several men. Rather than execute the boy, Richard forgave him. As a chivalric gesture, Richardus gave the boy 100 silver ducketts, or coins, which was a large sum of money at the time. The decision to forgive the boy was a karmic act that worked through Richard subconsciously as the imprint of the injustice at the Battle of Actium. As he lay dying, it appears that Richard, really for the first time in his life, lamented over his actions… At the end of the first day, Richard sent a message to Eleanor:

"Dearest mother, Eleanor. I have been mortally wounded. Come quickly..."

When the aging and exhausted Eleanor finally arrived at Richard's tent, Richard lay helpless on a cot as he approached the threshold of death. He could not move and his voice had withered to a faint whisper. She could not help him. It would be another 8-10 days before he finally expired. Eleanor, alongside Henry, had defined through her behavior, and the conflicts with her husband, as a mother and Queen the resonance of Richard's life.

It was Eleanor who brought Richard into the world and educated him at her court in Poitiers. It was Eleanor who advocated for Richard to be the Duke of Aquitaine at the age of 14 and asked him to fight for her ancestral lands which he did until the end of his life. It was Eleanor who languished in prison for 15 years after Richard fought for her interests against her father Henry II who was nearly driven mad by the rebellions instigated by her through her children. It was Eleanor who escorted Richard's wife Berengaria personally to the Holy Land during the Third Crusade. It was Eleanor who took up the unenviable task of collecting Richard's ransom money throughout England and Angevin France to pay the outlandish hostage demand. It was Eleanor who traveled personally to the court of King Henry VI to receive Richard upon being released and accompanied him back to England. Finally, it was Eleanor who sat with her son as he crossed the plain of death. Richard chose not to recognize the path of destiny fulfilled by his wife Berengaria, although the two had an amicable relationship. Richard was alone and trusted very few people. However, soldiers look for their mothers in the hour of death. Regardless of the troubles that occurred between himself and Eleanor, I perceive that Richard followed that path.

Surrounded by experienced, tall, and battle-hardened knights and mercenaries (Richard was about 6' 5") who had sworn absolute loyalty to Richard and had fought alongside him for years, the boy, who was tall for his age, appeared as a mouse when he was brought before Richard and his mercenary knights in his tent. The horror that the young boy felt when he was arrested by Mercadier as he was

brought to Richard was truly an emotional experience, as revealed through intuition, of one who was terrified beyond the imagining. As the men dragged the young boy to Richard's tent, they explained to him the fashions upon which men die and what he could expect to experience firsthand. For example, they said things akin to:

> "…they say that it is like going to sleep…" and; "…don't fight it. Come on, come on. Some whisper while others scream…everyone is different…"

After Richard died in his mother's arms, the boy was skinned alive ("flayed") against Richard's orders by Mercadier and then hanged. Thus, one man's karma was fulfilled, in King Richard, and the other's fate was created, in Captain Mercadier, all due to the fateful intervention of a 14-year-old boy at a critical moment in their lives.[523] Richard died at the age of 41 revealing an unusual karmic cadence again which appears over and over again. It will manifest again in his future lifetime as Edward IV.[524] Mercadier died in 1200AD, just one year after Richard having been assassinated in his sleep although no records exist of the manner of his death.

Richard's mercenaries were merciless in their treatment of the boy who initially fought back with a large knife after he made a run for it. As they dragged the helpless yet heroic, terrified young boy his feet dragged along the ground. He wept openly and cried aloud in fear. His eyes were wide open as he stared emptily into space and into the hour of his own death which was destined to follow Richard's. The brave boy made a genuine sacrifice for Richard…and Mercadier…with whom the boy was karmically connected and reappeared in a future lifetime during the Wars of the Roses. During that that subsequent incarnation, which shall be reviewed in a subsequent chapter, the brave boy returned during the Wars of the Roses as John Clifford, 9th Baron Clifford, 9th Lord of Skipton who became known as "Butcher Clifford" to the Yorkists. He led Lancastrian forces under the banner of King Henry VI who, through fate, executed Richard, 3rd Duke of York by decapitation, as the reincarnated Mercadier, after the Battle of Wakefield.

Over the centuries, many tales have been invented regarding Richard's death including a very male-oriented myth that he was a sex-addicted man who had many women, or harlots, delivered to him on his deathbed so that he could fornicate his way through the portal of death. An objective researcher, who relies on a genuine form of intuition, can easily spot nonsense. The envy of writers, or conversely those who wished to create a myth of his "maleness", perpetuate distortions for egotistical reasons. Applying one's reason and common sense begs the question; how many men in history have ever had the energy, or wherewithal, to engage in sexual relations with multiple women as they lay prostrate and dying from a massive infection that was the result of a battle wound? It is an absurd notion from the perspective of common sense.

As fate had it, Richard's younger brother John, who is sometimes portrayed falsely as a village idiot, was primed and ready to become king after Richard's death in 1199AD. Ever since the Crusades,

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[523] And thus, where Mercadier was responsible for the death of this soul after Richard I died and pardoned him, Richard 3rd Duke of York was beheaded by the same soul that he had once murdered, who reincarnated as Baron Clifford, after the Battle of Wakefield and a portion of his karma was balanced. As where Mercadier refused to pardon his young victim even through Richard as King had pardoned him, the victim returned the favor in a subsequent lifetime as a karmic fulfillment.

[524] When conducting karmic research, always look for similar correlations in terms of lifespans, events, etc. as a starting place using your intuition as a guide for further reflection and objective analysis.

when Richard's ambitions led him abroad, John had been planning for his ascension to power and building relationships. During his short-lived reign, John set in motion a karmic fulfillment that came into being during his subsequent incarnation as King Henry VI of England. This fateful deed revolved around the imprisonment and murder of Richard's appointed heir; the six-year-old Arthur I of Brittany in 1203AD Rouen, France…

Some Considerations in Light of Anthroposophy

In light of karma, the soul who became Richard I was a part of a stream of activity connected to the Trojan War and the Roman Civil Wars. Leaders such as Marc Antony, Octavian, Marcus Aemilius Lepidus, L Aemilius Paullus, and Pompeia Magna were reborn as personalities who carried on their karmic relationships in a public way. As the reincarnation of Marc Antony, Richard I was an ambitious, magnanimous, competent leader who was inclined to make one fatal error. For Antony, it was the Battle of Actium. For Richard, it was abandoning the siege at Jerusalem.

1. Antony's sometime ally and arch-nemesis was Octavian Caesar "Augustus" reincarnated as French King Philip II "Augustus".[525]
2. L Aemilius Paullus, Republican Consul in Rome, reincarnated as King Henry II.
3. Marcus Aemilius Lepidus, member of the Third Triumvirate, reincarnated as Mercadier.
4. Pompeia Magna, daughter of Pompey the Great, reincarnated as Berengaria of Navarre; Richard's wife.
5. Julia, mother of Marc Antony and his true soulmate, in spiritual terms, reincarnated as an otherwise anonymous, and kindly, noble on the Normandy coast guided by personal friendships where she stayed safely out of harm's way. Her area was loyal to Richard and she met him once as a young woman. Hers were deep and altruistic friendships that followed her into future lifetimes.
6. Lucius Antony, brother of Marc Antony, reincarnated as Richard's younger brother who became King John of England.
7. Eleanor of Aquitaine, Richard's mother, was Antony's first wife (he was married 5 times), who is anonymous to history and led otherwise domestic life during the Roman Civil Wars. Her bitterness towards Antony, and the strong connection formed between them, manifested in future lifetimes typically as mother and son.

Questions arise. Are two men, Antony and Octavian, karmic mirrors of each other who necessarily shadow one another at certain points in history? The disposition between Antony and Octavian, as two men who carried a serious karmic grudge against one another, explains the on-again/off-again relationship. The two seem to follow one another and come into conflict as rivals and opponents who form politically expedient alliances for a time only to come apart later…

Just like the Roman Civil Wars, Octavian-Philip was a man of caution, reserved pomp, and prudence. Like Antony, Richard was a man of bravado, blind valor, and gregariousness. I believe that Philip, like Octavian, was more concerned with the record of his participation, and the victory achieved, than his actual involvement. His journey to the Holy Lands with Richard and his early departure was an example of that disposition. Philip was more content working from the background where a royal

[525] The use of the term "Augustus" as a "Divine King" appears again as a reflection of its use during his prior lifetime as Caesar Octavian Augustus during the Roman Civil Wars of the 1st century BC. Richard, like Antony, had no use for divine salutary titles that portrayed him as a God-King. He preferred "Lionheart". His name, proven by his deeds, was enough…

should; in private amongst peers. One gives the orders, and the orders are obeyed. Richard gave the orders, wanted everyone to know it, and then went into the field to fight amongst the soldiers to prove that he was one of them.

Thus, after 1195, and Richard's release from captivity, he grew obsessed with capturing Philip II to punish him for his role in keeping Richard imprisoned for two years. Just like the Roman Civil Wars, Octavian-Philip seemed to evade him at every turn always remaining one step ahead. And, just as before when Octavian had brought about the conclusion of Antony's dynastic ambitions for a new Eastern-Roman Empire in Alexandria before the Battle of Actium, Philip II "Augustus" brought about the end to the Plantagenet-Angevin Empire in France at the Battle of Bouvines in 1214AD when his forces defeated the coalition army of the Plantagenet-Angevin and Holy Roman Empire.

Another question arises from modern historians: why did a man like Richard ask for forgiveness when he took up the Cross of the Crusade? Historians use this weak example as a means to justify an accusation of Richard's homosexuality. This conclusion is so weak and flimsy that does not merit an explanation, but one will be provided here for the sake of posterity. The reality is that Richard prayed for the remission of sins as a warrior…and a human being. It was a prayer of absolution and forgiveness. The activity of war carries with it immeasurable guilt and wounds that carry forward into future lifetimes for all who are involved. I believe that Richard, like so many others, struggled with his conscience on the disparity between the Prince of Peace and "Holy War".

Before going on Crusade, Richard did more than take the Crusader's oath. Richard also took the oath of the Knights Templars who also accompanied him on the Crusade and were crucial to victory. He advised the Templars that he could not take the full oath, based on his role as a king, which demanded that a Knight in the order disavow all worldly belongings, take vows of chastity, and swear to not retreat in the face of the enemy unless they were outnumbered three to one. They swore to fight to the death. Nonetheless, this oath carried with it a promise connected to the initiates who founded the order and brought a genuine spiritual impulse, and mission, to humanity through the brainchild of Bernard of Clairvaux was a genuine Christian initiate.

I believe that this promise led to Richard's fateful decision to send Mercadier and the main body of his Crusader army home in 1192AD while Richard took a far riskier, and diverted, path home which led to his imprisonment. In the same manner that Constantine had a dream-vision before the Battle of Milvian Bridge in 312AD which led him to victory, his opponent Maxentius also had an experience where he was provided a message in a dream to pursue a particular course of action before battle; advice which led to his death and defeat. Richard, or so I believe, was compelled to follow a message in a dream, or perhaps a strong feeling, that led to his arrest.

> "There are events that reflect, as though through dreams, the activity which the Christ was undertaking in the depths of the soul in order to bring human soul-forces into a right alignment with the course of Western history… if we observe that on October 28, 312, when Constantine the Great, the son of Constantine Chlorus, was making war against Maxentius on the outskirts of Rome, a decision was taken which proved to be of the highest importance for the configuration of Christianity throughout the West. This battle in front of Rome was not determined by military orders, or by the conscious acumen of the leaders, but by dreams and Sibylline omens! We are told — and this is the significant thing — that when Constantine was moving against the gates of Rome, Maxentius had a dream which said to him: "Do not remain in the place where you are now." Under the

> influence of this dream, reinforced by an appeal to the Sibylline Books, Maxentius committed the greatest folly — looked at externally — that he could have committed. He left Rome and fought the battle — with an army four times the size of Constantine's — not within the protection of the walls of Rome, but outside them. For the message received from the Sibylline Books ran thus: "If you fight against Constantine outside the gates of Rome, you will destroy Rome's greatest enemy." A truly oracular utterance! Maxentius obeyed it and with faith and courage went outside the gates."[526]

Why did Richard appear to have a lack of interest in women (dispelling all rumors that he was a ceaseless womanizer)? Based purely on intuition, and lack of evidence, I do not believe that Richard was a womanizer. Despite her beauty, Richard could not bring himself to have a romantic relationship or children with Berengaria of Navarre because he was taken aback by her genuine saintly nature. In other words, and in the mind of a soldier, it surely would be very bad luck, or karma, to have a consummate a romantic relationship, married or not, with a genuine Catholic Princess! However, I believe that Richard had a natural repugnance for any domestic or romantic relationship because of his disruptive familial relationships.

Richard was a man of restlessness, extravagance, and adventure. In addition, his snootiness would not allow him to simply womanize for the sake of doing so. He was a man of high pretensions and possessed a high of himself. Richard rarely visited Berengaria, whom he placed in a lavish and separate estate. Perhaps, Richard's subconscious would not allow him to have a romantic relationship with a woman who was his beloved and respected aunt, Aethelflaed the Lady of the Mercians, who raised him a prior lifetime and projected such a kindly, loving, and almost saintly demeanor. Their karmic relationship was also seeded in a prior lifetime when Richard incarnated as Ogier the Ardenner, a Paladin in Charlemagne's army, and Berengaria incarnated as a Spanish royal from Segovia whom Ogier met, and married, while the Carolingian army was on campaign in Spain. She returned to Carolingian France with Ogier and bore him a son.

Berengaria followed similar habits as Aethelflaed including a love of adventure (in traveling to the Holy Land during the third crusade to marry Richard despite the dangers) and a repugnance for sexuality. Berengaria must have felt, at least initially, as though marrying someone like Richard was risky due to his martial demeanor but she found that he was a kind person in his personal relationships which were few in number. Richard also swore to protect her virtue, which he honored. She was a true Catholic Princess. Later in her life, Berengaria followed a similar path as the Anglo-Saxon princes, including Aethelflaed, of the 10th century when she endorsed and sponsored at least one monastery in France at L'Épau Abbey in Le Mans after she retired to private life. She had no desire to be a Queen in the conflicted environment of 12th century France and England or compete with Eleanor of Aquitaine who was the leading feminine figure of Europe. Thus, Richard preferred to leave Berengaria safe and sound in Le Mans, and out of harm's way, after he returned to France in 1194AD.

[526] Steiner, Rudolf. Christ and the Spiritual World - The Search for the Holy Grail, GA 149, Lecture V, 1 January 1914, Leipzig.

Left: A sketch based on Richard's Effigy at The Royal Abbey of Our Lady of Fontevraud where his mother Eleanor and Henry II are also entombed.

Right: An artistic sketch called "Berenguela de Castilla" by Francisco Prats y Velasco, circa 1850.

We all know that Richard was a true warrior king, but why? I believe that this was the result of a polarization that can be referred to as the "Achilles Syndrome", or "Kundalini Syndrome", which is the unhealthy flow of kundalini energy that causes some people to manifest excessive rage and anger; amongst other things. I believe also that Richard incarnated to support one aspect of a broader spiritual-historical mission with personal karmic roots and he chose to apply his resources to lead the Third Crusade. Whether or not Richard perceived his mission properly is another question. Regardless, Richard played a broader role in the events of that period.

Others may experience afflictions such as sex addiction, excessive ambition, or extreme lethargy. This condition relates to the mischanneling, or bottling up, of spiritual resources that are tied to the flow of the secret fire of the Rosicrucians that in an undeveloped state lies dormant at the base of the spine in a coiled manner resembling a snake or serpent.[527] When extended up the spine properly through meditation and self-purification, the flow of energy stimulates the spiritual organs and activity or chakras. When it is unfolded properly, the Kundalini energy resembles an upright cobra or asp; thus, the upraised snake was intended to adorn the headdresses and symbols of the initiates, and only the initiates, throughout ancient Egypt when the Mysteries were still active. Later, after the Mysteries had fallen into decadence or faded away, the symbol was used on the headdress of kings, priests, and queens, such as Cleopatra, who were not genuine initiates.

[527] Some notable leaders over time, such as Beethoven, did not marry because they were conscious of the reality that channeling sexuality energy leads to heightened creativity, energy, and achievement potential. Overeating and other excessive sinful behaviors can deplete the energy sources of the human being and throw us out of balance. The ancient mystery schools always taught abstinence as a requirement in order to channel the kundalini fire (or "Secret Fire" of the Rosicrucians) that lay coiled and dormant at the base of the spine (portrayed as an upraised serpent in the Egyptian Mysteries) of the uninitiated. Through self-purification, yoga, mental and physical training, the kundalini fire can be channeled into the nerve centers and up to the spine into the crown chakra properly and greatly amplified, thus leading one to a full expansion of one's spiritual organism and spiritual initiation. Dr. Steiner also wrote extensively on the subject including Kundalini: Spiritual Perception and the Higher Element of Life. Also refer to Sexual Energy and Yoga and Initiation by a genuine spiritual initiate with Eastern and Egyptian karma named Elisabeth Haich who writes extensively on the subject of sexual energy and kundalini. These are both non-fiction works that describe an eastern path towards spiritual initiation that was colored by western mystery streams including Rosicrucianism.

In addition, there was a karmic shadow following Priamos-Richard as a subconscious memory that resonated within him as longing and yearning connected to the fall of Troy. I believe that loss, when combined with his troubled relationships, simply drove him to a field of activity that he had mastered as a disposition; battle and politics. That yearning included the echo of relationships long gone that included women whom he was personally connected to including his soulmate, Eleanor, and Berengaria.[528] Thus, Priam's failure and the pain that followed him after the fall of Troy created a spiritual seedling within his soul that he perpetually sought to vindicate. [529]

In light of Anthroposophy, Richard was connected to the origins of the Graeco-Roman Age that began in 747BC with the foundation of the Orphic Mysteries and the Greek cultural impulse. In light of Anthroposophy, at that time a worldwide transformation in consciousness began that was initiated as a stream of change by way of the Greek and later Roman cultures. Eventually, it flowed into Western Europe through the Roman Empire which combined with native cultures, such as the Gallic peoples, and gave rise to modern civilization. This change, which occurred over 2,160 years, concluded in 1413AD and the introduction of a shift in humanity's consciousness. This change shift in consciousness, which affected all of humanity, was introduced by the spiritual hierarchies which Dr. Rudolf Steiner referred to as an aspect of the human soul that he calls the "Consciousness or Spiritual Soul".

The innumerable changes that occurred across the landscape of Europe, and the world, after the dawn of the Consciousness Soul that flowed into humanity, included the separation of church and state, parliaments and voting as a means of government, and the Renaissance which gave birth to music, scholasticism, philosophy, and new forms of art. As Dr. Steiner revealed, this significant shift enabled a drive within human beings, through a new form of feeling, thinking, and perception, to view the world differently. It gave rise to new soul impulses that had hitherto been missing. It was a gradual change felt by certain individuals that has been expanding over time.

This fulfillment was tied to the revival of Platonic and Aristotelian philosophy that was reborn in Chartres and Paris through people like St. Thomas Aquinas. These were karmic fulfillments connected to the great initiates of Plato and Aristotle. Behind these streams of activity, however, was a deeper mystery-event which, as revealed by Dr. Steiner, revolved around the birth of Rosicrucianism and the great leader of humanity Christian Rosenkreutz who brings the mission of the Christ to humanity as a High Initiate and Bodhisattva; he is a leader of the Council of the 12 Great Initiates.

In spiritual terms, the corrupted powers were having some success inspiring events in such a way that a string of leaders appeared throughout England, France, and Germany who were not able to overcome their egotism. Thus, they focused their national energies on imperial conquest. The

[528] In terms of karmic principles and from a male perspective, it is not unusual for wives and lovers to reincarnate in future lifetimes as mothers, sisters, and wives…

[529] As Priamos had earned the fifth of seven degrees of spiritual initiation during his lifetime through the Apollo or Sun Mysteries, he had acquired a degree of supersensible perception beyond his peers who had not passed through the same level of development. As Dr. Steiner revealed, the old Mysteries also taught the construct of critical thinking which was ahead of the times as it were, and these high intelligent people who had an expanded form of clairvoyance could see through just about any trick. Thus, Priamos appeared as a genuine priest-king to his people.

gradual over-blending of France by England during the 100 Years War led to the necessity for divine intercession such that France, and England, could free themselves and become independent nations. The higher beings of the spiritual hierarchies worked through one soul in particular who incarnated in the 15th century to ensure that this shift in consciousness was able to be fulfilled.[530] This change was brought forth publicly by Dr. Rudolf Steiner and can also be found in the author's book Joan of Arc In Light of Anthroposophy and Spiritual Science which is based on Dr. Steiner's observations into the nature of a global shift in consciousness of all of humanity that occurred, and what the implications are for humanity.[531]

With regards to Jerusalem, Richard's choice to return home was a spiritual mistake that carried with it an outcome. He had to choose between losing his lands and his kingship and acquiring Jerusalem. There was no money or wealth to be had in Jerusalem compared to the lands of England, Aquitaine, and Western France. However, Jerusalem is, in light of Anthroposophy, the spiritual epicenter in the world in both dogmatic religious terms and genuine spiritual terms due to the martyrdom of Christ-Jesus in 33AD.[532]

Even today, as Dr. Steiner revealed, one can see a different shade of color, which is a golden hue, that resonates over Jerusalem in the astral world as a crystalline structure. I believe that this structure, which can only be perceived through supersensible means, is a five-pointed star that has six sides. I believe that the symbol correlates to the five wounds of Christ and the revived etheric body of humanity which Dr. Steiner revealed is the form of the etheric body.

> "When a dead person in our present era observe certain places, then from the place which here on Earth is known as Palestine, as Jerusalem, something with a golden form, a golden crystal form, is to be seen in the middle of the bluish-mauve color and this becomes animated. That is the Jerusalem as seen from the spirit!"[533]

> "Seen spiritually, from the Universe, the Event of Golgotha was the flashing-up of a star of gold in the blue aura of the Eastern half of the Earth"[534]

Richard's ideologies were a direct contributing factor to a crisis that emerged in the 15th century between France and England, which carried with it implications for all of Europe, which was the culmination of the Hundred Years' War. As is reviewed in the Joan of Arc chapter, Joan was the

[530] This shift occurred in light of an important spiritual-historical event connected to the global mission of Christian Rosenkreutz which is discussed throughout the lectures of Rudolf Steiner and whom he refers to as "Lazarus-John". C.R. is the reincarnation of Lazarus who changed his name to John and wrote the Books of John and Revelations.

[531] Available on the author's website www.judsonarchive.com for free as a PDF. The book is also available on Amazon.

[532] Dr. Steiner observed that the earth, when viewed astrally, in the area of Jerusalem projects a golden glow that is unique to itself. Hovering over Jerusalem, when viewed through astral clairvoyance, is a golden 5-pointed star thus reflecting a deep mystery of the human soul and spiritual transformation connected to the Etheric body of the human being. Christ-Jesus had 5 wounds, including the spear wound, correlating to the 5-pointed star. His martyrdom imbued in the world, and humanity, a revivification of the spiritual organism that allowed us to complete our proper evolution in the coming epochs.

[533] Steiner, Rudolf. Anthroposophical Life Gifts, GA 181, II. The Relativity of Knowledge, and Spiritual Cosmology Berlin, 1st April, 1918.

[534] Ibid.

spiritual answer to this crisis which was over blending of the English and French nations which worked against the destiny of nations per the will of the Archangels who oversee world history. Richard returned home and continued his effort to suppress France. France, in turn, gained a victory over the Angevin-Plantagenet forces under Philip II after Richard's death. What if Richard had chosen to stay and take Jerusalem at all costs and remained there. Would the efforts of Richard's successors have been that they felt a shift in their focus to the Holy Land and away from their imperialistic ambitions in France which, in light of the focus of the Plantagenet kings in the 13th and 14th centuries, led to the 100 Years' War and the necessity of Joan of Arc's intervention?[535] Could the Hundred Years' War have been avoided?

I believe that the crisis of the Hundred Year's War, which ended through Joan of Arc's martyrdom, would have occurred anyways. Richard's behavior, per the stream that Henry II set in motion in France, set a precedent for future activity of the future kings of Britannia in looking for adventure, wealth, and conquest in their neighbor; France. Funds would have been diverted to Jerusalem because there was no wealth there; the Holy Land was not a land of wealth during the 12th century. It was a Holy City venerated purely for spiritual and religious reasons.

Another symbolic correlation emerges when we observe where Richard's heart was buried at Rouen Cathedral where, in 1431, Joan of Arc was burned at the stake as a heretic for her role in leading France to victory against the English during the Hundred Years' War. As a karmic fulfillment, Richard's heart was buried in Rouen. This is karmically connected to an event that is permeated with the powers of the heart and spirit somehow connected to Joan of Arc. As we shall see, Richard was reborn in the 14th century as an anonymous French cavalryman, lancer, and knight who fought alongside Joan in her honor-guard and was present at the moment of her death in Rouen…[536]

As a result of the karma from Richard's prior lifetimes and how he allowed the Lion impulse, through his egotism, to work within his thinking, willing, and feeling, his soul forces led him to a karmic fulfillment in his next incarnation. This fulfillment helped to achieve the independence of an entire nation. This karmic fulfillment was connected to the Roman Civil Wars and as driven by the powers of destiny, Richardus was reborn into a troubled, tense, and violent period in Scottish history in the last 13th century when Scotland was struggling for her freedom from English imperialism; the same imperialism that he, himself, inspired to such a great extent.

Thus, one of the souls who had been so instrumental in expanding the British/English impulse as an imperialistic idea in two prior lifetimes came to live again not as a king, but rather as the son of a lowly knight who rallied the common man to fight for liberty during the first moments of the Scottish Wars of Independence in the late 12th century…William Wallace.

The following list ties back to the Roman Civil Wars. The full map is in the Cycles and Cadences chapter of this work.

1. Marc Antony incarnated as Richard I.
2. Cleopatra's incarnation is unknown.
3. Julius Caesar's incarnation is unknown.

[535] The true facts regarding Joan of Arc's martyrdom are forthcoming in the subsequent chapter.

[536] This fulfillment shall be reviewed in the subsequent chapter on Joan of Arc. There are at least two parallels related to the heart that are a symbolic spiritual fact.

4. L Aemilius Paullus, Republican Consul in Rome, reincarnated as King Henry II, Richard's father.
5. Marcus Aemilius Lepidus, member of the Third Triumvirate, reincarnated as Mercadier, Richard's lead commander and mercenary.
6. Pompeia Magna, daughter of Pompey the Great, reincarnated as Berengaria of Navarre, Richard's wife.
7. Julia, the mother of Marc Antony, reincarnated as the daughter of a vassal lord in Normandy who did not have any connection, or relationship, with Richard.

Key Karmic Correlations to Consider. A reference table with key correlations is included in the Cadence & Cycles chapter.

1. 41 Years: Richard's age at the time of his death (April 6, 1199- September 8, 1157AD).
2. 7 Years: Richard departed from Palestine to England in 1192AD and died in 1199AD. Key correlations and fulfillments for the human being, both in developmental and karmic terms, often occur in 7-year correlations. The 7-fold nature of the universe is also to the development stages of the human being (per Waldorf teaching fundamentals as brought forth by Dr. Steiner), which is also tied to karmic fulfillments, that occur in cadences of 7 years from birth. The last stage occurs from the age of 42-49 years, thus Richard died at the end of the 6th cycle at the age of 41.
3. 10 Years: Richard was coronated in 1189AD in England and died in 1199AD.
4. 14 Years: The age of Richard I that Henry II and Eleanor of Aquitaine formally agreed to bequeath the region of Aquitaine as his duchy by law. Being the wealthiest and most prestigious duchy in Western France, this was a fateful decision that would come to define conflicts within the family and the cadence of Richard's life.
5. Rouen: Richard's heart was interred at Rouen which is the location of Joan of Arc's execution and martyrdom in 1431AD. The two events are karmically connected to the Graeco-Latin (Roman) Spiritual-Cultural Epoch that began in 747BC and ended in 1413AD. Richard, however, was tied karmically to an earlier event that occurred on the precipice of this new age; the Trojan War which carried with it strong symbolic historical activity within it connected to broader spiritual events and changes at that moment in time.
6. Richard's Death Wound Correlated to Joan of Arc: The location of the wound that killed Richard was a crossbow bolt to the left shoulder at the area of the armpit. This is precisely the same location as the crossbow bolt wound that Joan of Arc received at the Battle of Orléans in 1429. However, as we shall see, she survived that wound as where Richardus died from his. Somehow, the two souls were karmically linked, as a national fulfillment, to the foundational impulse of the Graeco-Latin spiritual age (747BC- 1413AD). I suspect that Joan's wound is, perhaps, karmically redemptive to Richard's. Joan's role is elaborated upon in the chapter The Maid of Orléans, 1431AD.

A Brief Outline of Events of Richard I

- † 1152: Eleanor of Aquitaine Divorces King Louis VII and Marries King Henry II of England.
- † 1154: The Plantagenet lines were founded with the crowning of King Henry II of England. As a result, the three branches, or Houses, of York, Lancaster, and Beaufort came into being and later come into conflict during the Wars of the Roses from 1450-1485AD. The reincarnations of Henry II and Richard I are both directly connected to the foundation of the Plantagenet

lines of England. Henry keeps court in England and Normandy (conceded to him by King Louis VII in 1150).

The court in Normandy and Henry's operations to expand England into France, effectively provided a precedent for the advocacy and excuse of future English royals and Kings to acquire lands in Western France by force. Agreements and truces are formed and concessions are made that later come to influence the Kings of England and France to serve as justifications for armed conflict during the Hundred Years' War. The over-blending of French and English spiritual-cultural streams gathered momentum and led to a crisis in the 15th century. The unrestrained ambition of Richard I, as the reincarnated Marc Antony, led to an obsession to vanquish his long-time enemy; Octavian who became King Philip II "Augustus".

- 1157: Richard is born in Oxford, England as the third of eight children to Henry and Eleanor.
- 1165: Richard spends his first eight years in England and spends the rest of his youth in Eleanor's court at Poitiers. He splits his time between Eleanor and Henry's court in Normandy.
- 1172: Richard is made Duke of Aquitaine by Henry II and Eleanor at the age of 14. The title is bequeathed by Henry to Richard at Eleanor's request and becomes a major source of friction in years to come.
- 1174-1175: A short-lived rebellion against Henry II is fought by Henry's oldest sons including Henry the Young King. Richard takes on his first command during this uprising which fails. Eleanor is arrested on her way to join her sons and the court of Louis VII and is imprisoned in England for 15 years until the death of Henry II in 1189.
- 1175-1183: Richard swears fealty to Henry II and razes castles throughout Angevin France of those vassals who supported Richard during the rebellion. Richard razes castles but also finds loyal recruits to fight in his army which grows powerful over the course of the next eight years to the chagrin of Henry II. These men are loyal to Richard first.
- Christmas 1183: The infamous Christmas council, of which the movie "Lion in Winter" is based is held in Normandy and all of the children, and Eleanor, attend to reconcile differences and agree on the legitimate heir to Henry II's throne and decide on vassal allotments, land disputes, etc. It ends in a bitter argument. Richard storms out swearing he will never pledge allegiance to any of his brothers if they are nominated for the crown of England and refuses to give up Aquitaine. Henry endorses everyone except Richard for the crown including John. Richard returns to Aquitaine and begins organizing a rebellion again. From 1183 to 1189, Richard fortifies a relationship with King Philip II while organizing his military forces recognizing that he will never be an heir to the throne of England, nor will Eleanor ever be released from prison, as long as Henry II lives.
- 1189: After the death of Henry II, Richard is crowned as King of England upon the death of Henry II. Upon his coronation, a Jewish delegation in London brought gifts to Richard whose courtiers beat them and threw them in the street out of sheer racism.

  It led to a full riot in London that spread to several towns including York. Buildings were burned, businesses and homes were looted, and atrocities were committed against Jews all over England. This event occurred because Richard had posted an order that prohibited Jewish-English citizens from attending the coronation because of high racial tensions

throughout London. His courtiers took this to mean that Richard was anti-Jewish, which was not true. Richard had no negative sentiments towards the Jewish population. Richard arrested several of the instigators and had them hanged. However, it was a shadow on the legacy of Richard's reign. This event can be compared to the murder of Thomas Becket when Henry II's sentiments were taken out of context by three of his courtiers who took matters into their own hands when Henry had no desire to harm Thomas. This was one of Richard's first wake-up calls as to how his orders and disposition as King could be misconstrued.

Before Richard departed for Palestine, Eleanor of Aquitaine pushed for Richard's younger brother John to be placed in charge of several jurisdictions of England. Richard reluctantly agreed and it was a terrible mistake. This was in part due to the will of Henry II, and Eleanor's love for her son, but also because Richard needed an heir in the case of his death. It was a fateful decision that came to change the course of history.

† 1190: After uniting to defeat his father Henry II, Richard and King Philip II Augustus formed an uncomfortable alliance and journeyed to Palestine in a combined naval and land force. It required several months to arrive. The renowned military commander Barbarossa (1122-1190) had agreed to take up the Crusade but drowned in an accident on the journey and the disheartened army turned back. Richard's tactical approach mirrors Aethelstan's strategy when he invaded Northern England with a combined sea and land force moving as one unit and, in effect, protecting his flank at sea. This was also a strategy utilized during the Roman Civil Wars when, and if, it was feasible as armies moved up and down the coastlines.

† 1191:

1. The siege and sacking of Messina after a peaceful landing and a revolt of Greek citizens against Richard's crusaders. Philip II of France soon departed back to Europe after failed negotiations on several points (like Antony and Octavian, the disputes between the two men never seemed to cease) and the arrival of Richard's fiancée Berengaria of Navarre which effectively rejected the marriage commitment of Philip's sister Alys (Alice),[537]
2. The landing and sacking of Cyprus that included the expelling of the island's despot ruler Isaac Komnenos who was unpopular and the rescue of Berengaria of Navarre and his mother Eleanor after they were shipwrecked on the island,
3. The siege and sacking of Acre and the taking of some 2,500 Moslem prisoners whom Saladin would not exchange for an equivalent number of crusader hostages. Both sides executed their prisoners after neither side could agree to terms which included the return of a fragment of the Holy Cross and an equivalent number of crusader hostages to the crusaders. Richard is often blamed for cruelty here, but forget the cruelty of Saladin of Hattin when he executed all of the crusader prisoners and refused to exchange any noble crusader hostages during the negotiation with Richard.
4. The cavalry charge and rout of Saladin's forces at Arsuf occurred which is viewed by historians as Richard's finest victory and gave the crusaders complete control of the Palestinian coastline and put Richard firmly in control of the shipping lanes. Some 25,000 Moslems (7,000 or so lost) and approximately 12,000 crusader cavalry and infantry (700 or so lost) took part,

[537] We must remember that, Alys, as the sister of King Philip II, had been pledged to Richard as a child and had become Henry's consort during her late youth (perhaps 14 or 15 years of age). As a result, Richard and Eleanor held a serious grudge against Henry. Richard personally pledged to never marry her. In fact, I would argue that this affair led to the movement of rebellion by Eleanor through her sons in 1174.

5. Richard married Berengaria of Navarre whose father, Sancho the Strong, fought on Richard's behalf throughout Angevin France in his absence, and
6. There were several skirmishes and movements between Jaffa, Darum, and Jerusalem that led to encounters and attempts at negotiation with the Moslems. Richard personally participated in several of these battles including the Battle of Arsuf. Because of his willingness to take part in the fray, academics (many of whom live in the world of biased theory and thus embrace a disparity between imagination and the real world) sometimes regard Richard as a reckless commander who sought personal glory on the battlefield.

† 1192: After much debate amongst his senior advisors and a personal struggle, Richard decided to abandon the siege attempt of Jerusalem deciding that supply issues, weather, and sustainability rendered the effort not achievable. Richard was also torn between the threat of losing his lands and the crown in England and Angevin France and remaining in the Holy Land due to the treason of his brother John and the continued attacks by Philip Augustus who had abandoned the crusade early on and returned home. The army was greatly disheartened by this decision and many went back to France. Very, very reluctantly, Richard was compelled to negotiate an agreement with Saladin to guarantee pilgrims safe access to Jerusalem and decided to return to England to deal with John.

† 1192: On his way back to England from Palestine, Richard is captured as he traveled, rather conspicuously, as a humble pilgrim. He was handed over to Henry VI, Holy Roman Emperor of Germany. Henry and Philip Augustus made a long list of demands that Richard did not agree to that were finally negotiated down to a ransom of 100,000 pounds of silver for Richard's freedom. It required nearly two years to raise the huge amount of funds while Richard remained in chains in prison. The funds were collected throughout Angevin France and England. Eleanor was responsible for collecting the ransom money and marking it with her royal seal. She turned the vast hordes of silver coins, accouterments, and precious jewels and treasure over to the guards of Henry VI in large crates. She then journeyed under royal warrant to meet Richard when he was released. The two then returned to England together.

† 1194: The ransom is paid and Richard is released from captivity but only after a humiliating ceremony where he relinquished the crown of England in a symbolic act to Henry VI for a time and it was given back to him. Richard was offended by this and viewed it as divine retribution for failing in the Holy Land. Henry VI was excommunicated by the Pope because Richard was a crusader and therefore protected by papal decree against persecution. Although Henry VI later agreed to the return of the ransom money and was buried, he was not allowed a Christian and was, to a certain degree, disgraced when he died. On his deathbed, Henry sent a messenger to Richard in France to offer full repayment of the ransom money but died before receiving Richard's answer. Richard, always the prideful man, refused to accept the payment which would have greatly alleviated his financial shortfalls at that moment in time. Richard later tried to extract the funds from Henry's successor but with no luck.

† 1195-1199AD: Richard returned to England for a brief time where he suppressed rebellious vassals who had risen against him and fought to take back the lands that he had lost. He formally forgave John but humiliated him in the process by referring to him as a "child". Richard went through a second coronation ceremony in England and then departed for France never to return home again. His war with Philip II Augustus took precedence for the duration of his life as a personal vendetta due to Philip's involvement with Richard's

imprisonment, and personal karmic issues between the two men. Richard pursued Philip for five years seeking a final confrontation. On several occasions, Philip narrowly escaped with his life yet always evaded Richard through fate and negotiation – just as Octavian had done. Between the pursuits and clashes with Philip, Richard suppressed rebellious vassals throughout Angevin France and recovered lands that he had lost while on crusade due to Philip's influences. During this period, Richard was plagued by financial issues due to the massive expense of the Crusade and his ransom.

† 1199: Richard is mortally wounded by a crossbow bolt in his left shoulder that was fired by a 13-14-year-old child standing on a rampart of a poorly defended castle in Chalus who was using a frying pan as a shield in a small and otherwise meaningless siege. Historical records recount that Richard murdered everyone in the small castle and saved the boy by paying him 100 silver pieces, but this is incorrectly stated.

He, the Kain Bairn, 1305AD[538]

"Follow the voice of your heart, for it is there that you will hear your destiny."[539]

The struggle for Scottish independence lasted from 1296AD to about 1350. The rebellion of Scotland against British hegemony was connected to a series of broader changes, in both spiritual and political terms, that were occurring throughout Western Europe. At that moment, the developing nations in Europe were becoming more and more permeated by a new spiritual impulse that compelled them to rebel against monarchs and the hegemony of the Catholic Church which had for centuries prior meddled in national affairs. Dr. Steiner provided deep insights on this last great shift in humanity's consciousness which he observed took firm hold in Europe in the year 1413AD with the conclusion of the Graeco-Latin Spiritual Epoch and was connected to the lives and missions of Christian Rosenkreutz, founder of the Rose Cross, who later incarnated in the 15th century, the great initiates, and Joan of Arc; all of whom were linked to a common divine task.

Scotland, in national and spiritual terms, has a unique part to play in the destiny of Western Europe and the world. I believe that the historical moment of Scottish liberty was connected to the stream of the Holy Grail by way of the Knights Templars who played a pivotal role during the Crusades in both spiritual and political terms. This mystery stream of knights, monks, bankers, and initiates,

[538] This unique phrase refers to infants who, according to Scottish superstition, were seized by warlocks and witches and paid as a tax to the Devil. "Càin", or its derivation "Kain", is a Gaelic word for a tribute, tax, or tithe. "Bairn" in Lowland Scottish means "child".

[539] These words were spoken to Walter Johannes Stein by Rudolf Steiner in a personal conversation in response to his question on what he should do with regards to a decision in which he was considering enlisting as a soldier in World War 1. Refer to The Death of Merlin by Walter Johannes Stein.

descended from the historical personality of King Arthur and his 12 knights who lived millennia before after the fall of Atlantis when the high culture of the Druids created stone pillars and sacred ceremonial platforms and monuments throughout Ireland, Scotland, and Britain.

> "At the time when the Crusades were beginning, and even a little before, we find in a district in the North of Spain an important mystery. The mysteries that were still extant in that time have generally been known as the later Gothic Mysteries. Those who were initiated were called the Templars, or the Knights of the Holy Grail. Lohengrin was one of these. The Order of the Knights of the Grail had a different significance from another order or brotherhood which had its location in England and Wales; all the stories that are told of King Arthur and his Round Table relate to this other order of initiation."[540]

The ancient Druids emerged in Northern England after the fall of Atlantis in 9000AD during the formative period of Europe when the last vestiges of Atlantean spiritual wisdom, brought forth by the initiates and the oracles, still existed and brought communities of people together to pursue a common spiritual task. The ancient Celtic Mystery Centers, for example, were found in several areas including Fingal's Cave on the island of Staffa located in the area of the Inner Hebrides of Scotland.[541]

The Mysteries of Hibernia were transformed through the Mystery of Golgotha and were carried into Britain and Europe by spiritual leaders such as St. Patrick and St. Columba in the 5th and 6th centuries AD. This stream of activity influenced more than just Britain; it also influenced cultures in Continental Europe including the early Franks.[542] In the 13th century, changes in Western Europe were connected to the fall of the Knights Templars which preceded a shift in consciousness that Dr. Steiner referred to as the "Consciousness Soul". He described this change as "the last great revolution in men's consciousness that took place in the 15th century."[543] Dr. Steiner pointed to the year 1413AD, just one year after Joan of Arc's birth, as the key date for a global shift in consciousness for humanity. However, he also indicated that it was a gradual change that seeded itself only.[544]

This new impulse, which was an aspect of human consciousness bequeathed upon all of humanity through Europe as a part of our global transformation, influenced Scottish liberty. Behind all of this, as Dr. Steiner observed, is the mission and transformation of a master high initiate who was the reincarnated Lazarus-John; Christian Rosenkreutz.[545] This high leader continues to lead a special task revolving around the Christ through the Holy Grail, Western Europe, and the world into the modern world.

In the 12th and 13th centuries, personalities of the Trojan War Karmic Soul Group were reborn into some of the leading figures of the English, French, Irish, and Scottish kingdoms. These people, in addition to their peculiar karmic journeys of which no two are the same, had karmic links to the

[540] Steiner, Rudolf. Parsifal, GA 97, 29 July 1906, Landin.

[541] Refer to Rudolf Steiner's lecture Mendelssohn: Overture of the Hebrides, GA 127, 3 March 1911, Berlin.

[542] Refer to Rudolf Steiner's lecture Materialism and the Task of Anthroposophy, GA 204, Lecture XI, 30 April 1921, Dornach.

[543] Steiner, Rudolf. World History in Light of Anthroposophy, Lecture VII, December 30, 1923.

[544] In this work, esoteric observations of this kind are tied back to the lectures and books of Rudolf Steiner unless otherwise stated. I have not provided direct references in every instance out of fear of redundancy if they are quoted elsewhere.

[545] Refer to Rudolf Steiner's lecture series The Mission of Christian Rosenkreutz, GA 130.

Trojan War, the Roman Civil War of the 1st century BC, and the Anglo-Saxon-Danish Wars of the 10th century. Aethelstan was a driving force in British expansionism coming into conflict with the forces of the Viking-Danes, the Welsh, the Northumbrians, the Welch, the Celts, and the Scots. This is important, in karmic terms, because Aethelstan infringed upon the impulse of Scottish liberty during his quest to consolidate all of Britain under one banner. The karmic stream of Richard I the Lionhearted also heavily into the transformation death of William Wallace as a necessary and karmically redemptive rite of passage. In the spirit of Henry II and Richard I and the bloodlines of the brave Plantagenet Kings who sought glory on the battlefield, King Edward I "Longshanks" was the driving force behind a brutal and abrupt intensification of an invasion of France, and Scotland, in the 13th century. It was Richard's destiny that he would meet his fate by confronting those very same forces, in karmic and cultural terms, that he had been instrumental in setting in motion.

Above; Seal of William Wallace from a letter sent to Lubeck, Germany in 1297. "Filvis" means "streams" or "ancestral name".

Details are scanty and a variety of documents exist on William's youth and family history. Historians speculate that William was born sometime around 1270 in Elderslie, Scotland. Land records state that William's family had holdings at Riccarton, Tarbolton, Kyle, and Stenton suggesting that his family had some noble standing and wealth. My intuition suggests that the family were not poor farmers as portrayed in the movie "Braveheart", but rather landowners who had estates holdings that were later infringed upon by intrigues and betrayals that arose due to the war with England. The loss of wealth, and holdings, may have contributed to a personal disposition of rebellion against authority, both English and Scottish, in the same manner as Marc Antony was heavily influenced by the murder of certain family patriarchs through political intrigue by way of Cicero and members of the Roman Senate.

William Wallace was a member of the lesser nobility and his father was most likely a mid-ranking knight or sheriff. The family was descended from Wales and ancient Celts. The origins of the Wallace surname may have been derived from the Old English *Wylisc* meaning "foreigner" or "Welshman". The term was also used for inhabitants of the Cumbric-speaking Strathclyde kingdom of the ancient Celtic-Britons. William's official seal, which was found on a letter sent to the Hanse city of Lübeck in 1297, stated, in Latin, that his father was named Alani Wallace. For William to use the name this way, on an official seal, declares that his father was a man of some ancestral inheritance and recognition. The family crest used the symbol of an archer is important because it suggests that William, and his family, considered themselves experts with the bow implying that William, and perhaps his forebears, were skilled archers not just for hunting, but also for use in warfare.

William most likely had two brothers and was educated in the manner of a knight's son; on military tactics and training, the Bible, Scottish, English, and Irish history, and, of course, the quest for Scottish liberty. Some speculate that William may have been educated by monks which was a common practice for members of the nobility. Regardless of William's peculiarities as a Scot of the 13th century, the zeal and fiery nature of Richard I followed him into this lifetime as a spiritual disposition connected to a unique karmic mission.

The personal karma of William Wallace, which is tied to the national karma of the Roman Civil Wars, undulates throughout this experience. Difficult spiritual tasks and painful sacrifices were interwoven into a karmic purpose for William Wallace. Thus, he had a rendezvous with a painful destiny. At least one aspect of his karmic purpose was to inspire a revolt to achieve independence for Scotland, but not to bet there when it was achieved. William, like Richard I, brought the same fighting spirit, ambition, egotism, and determination which, for better or worse, propelled him to become a leading influence in Western Europe in the 12th century.

Scotland in the late 13th century was a conflicted political and social world. Upon the accidental death of the Scottish King Alexander III in 1286, a difficult transition followed. William and his family who had supported that ancestral line. Thus, William supported his nephew, John Balliol, who followed. This was somewhat peculiar given the fact that John willingly submitted to English hegemony under Edward I. We should remember, however, that most of the Scottish nobles were submitting to the authority of King Edward I. After an initial uprising in 1296AD, and William's miraculous victory at the Battle of Stirling Bridge, John was deposed in 1296 in favor of William's one-year regency as "Defender of Scotland". Comyn[546] was later replaced by Robert the Bruce in the year 1306 after a series of changes, skirmishes, and intrigues including the martyrdom of William Wallace in 1305.

Contrary to dramatic portrayals of William Wallace, my intuition suggests that William was not a raging madman nor was he a primitive Scottish highlander.[547] He was a knight and soldier who originated from the Scottish Lowlands. He prided himself on being an educated gentleman and a man of the people. He reached the apex of Scottish leadership with no legitimate ancestral claim for one brief year of taking leadership of Scotland during a period of transition. Contrary to dramatic portrayals of William, the man wore knight's armor on the battlefield; he was not a common soldier.

The Field

During his life, Wallace had as many enemies as he did allies. Like the Roman Civil Wars and the Wars of the Roses, which was to be yet another fulfillment of this troubled karmic group, the Scottish nobility and peasants often turned on each other. This is human nature. For William, leading those men was a fulfillment of karma. He participated in five actions although others are not recorded in

[546] From Wikipedia: John Balliol (c.1249 – late 1314) was King of Scots from 1292 to 1296. After the death of Margaret, Maid of Norway, (who was a child and heir to throne) Scotland entered a period when normal government is suspended and several competitors for the Crown of Scotland put forward claims. Balliol was chosen from among them as the new King of Scotland by a group of selected noblemen headed by King Edward I of England. Edward used his influence over the process to subjugate Scotland and undermined Balliol's personal reign by treating Scotland as a vassal of England. Edward's influence in Scottish affairs tainted Balliol's reign, and the Scottish nobility deposed him and appointed a "Council of Twelve" to rule instead. This council signed a treaty with France known as the Auld Alliance. In retaliation, Edward invaded Scotland at this point thus starting the Wars of Scottish Independence. After a Scottish defeat in 1296, Balliol abdicated and was imprisoned in the Tower of London and gave up politics.

[547] There is a story passed down regarding this individual's behavior towards a small group of British soldiers who had stolen a few fish that had been caught by a local Scottish farm boy in a stream. Wallace, upon encountering these men, demanded they simply return the catch they had wrongfully taken. They refused, mocked him, and he exploded into a fury of rage killing all of them in a brief sword fight. This story, per the author's intuition, is true. After that event, his reputation grew and momentum gathered as his destiny came into focus.

history; Lanark, Scone, the Battle of Stirling Bridge, the Battle of Falkirk, and the Skirmish at Happrew when Wallace evaded capture and fled into hiding.

Successful leaders are not the result of luck; they carry a disposition within them that was cultivated during prior lifetimes; for better or worse. How they apply those attributes defines the merit and fulfillment of the karmic and life-task of the individual. The disposition of Richard I, as a soul quality, carried through into William but the venue was different. Nearly 70 years had elapsed since Richard's death when William was reborn. Aspects of William's life, both inner and outer, had changed since Richard died. Richard I's success was contingent upon his being the rightful king and heir to the English throne. His competency as a military leader relied upon trained and disciplined soldiers who followed his orders. William could make no such claims. William was able to organize and motivate, it is true, manifesting the same qualities that he had developed and manifested as Richard I, but he lacked the financial resources and authority that stems from recognized ancestral claims to lead such a national effort. However, his feisty spirit inspired others to action.

William became a tertiary leader in the Scottish War for Independence in 1296 shortly after two significant events occurred that changed the course of his life…and brought his destiny into focus. The first was the invasion of Berwick on Tweed in Northumbria by Edward I. During that raid, Edward I mercilessly laid waste to an entire town. He slaughtered men, women, and children. For three days, his army burned homes, raped, murdered, looted, and pillaged. The punitive expedition was truly a shadow, perhaps, of the age of the Vikings and reminds one of the havoc wreaked by the Danes in 10th century England. The second impetus was the murder of William's fiancée, in medieval Scottish terms, by an English sheriff. The atrocity in both cases was truly just that; a human tragedy that so enraged William, and many of the common rank and file, that they took vows of "victory or death" against the English. The invasion of Berwick, however, was particularly gruesome and stories survive of pregnant women being murdered and raped. The slaughter stopped only with the pleas of King Edward I's wife, who was present with him on campaign and pleaded with him for mercy.

Before inspiring a rebellion, William appears to have been a wandering soldier of sorts; he moved about the landscape, probably recruiting those who were sympathetic to his cause, and finding trouble. Several smaller incidents occurred where William engaged English soldiers who, conversely, also roamed the landscape looking for trouble. The English committed acts of violence, oppression, theft, and even murder; all of these acts were protected by legal immunity to Scottish law and custom. Legend has it that there was an incident that occurred over, of all things, a basket of fish.

As the historical account tells us, and in light of the author's intuition, William approached a bridge one day near a stream where a young boy, perhaps 10 years of age, had been fishing. He had a decent catch when he was approached by several English guards. William felt inclined to help the boy and brokered a deal for half of the catch after they demanded the full load leaving the boy empty-handed. The English guards refused and a fight broke out; William killed all of the guards. Several incidents such as these occurred but the English could not ascertain who was responsible at first. Gossip led to brigands and William.

At one point, William was apprehended by a local Scottish vassal lord who was loyal to the English. He was imprisoned, beaten, and left for dead in a trash dump. Thinking he was done for, the castle guards left him in the pit. He was saved by local peasants faithful to Scotland and was rehabilitated over the course of several weeks in a nearby home. A door-to-door search was instigated and produced no results…

All of these events led to the turning point for William connected to the one romance in his life. While legends of William overstate things a bit as a kind of Tristan and Isolde, the reality is that the two people were people of their time, as it were, with an ancient karmic connection that dates back to the Roman Civil Wars. She is remembered today as "Marion Braidfute" who was a daughter of a wealthy Scottish landowner in the area of Lanark. Marion had the same hatred for the English as William did. Being a woman of some property and beauty, many suitors were infatuated with her.[548] She accepted William's proposal of marriage.

Thus, as the legend goes and is supported by at least one surviving eyewitness account, Wallace was summoned before a certain Sheriff Heselrig who maintained his headquarters at the village of Lanark. William had already been implicated in many incidents, so upon hearing that he was in the area, and was engaged to be married to Marion, Hesselrig offered William an opportunity to voice his concerns, and opinions, on local English policy and to help the Sheriff find a solution to the violence. Hesselrig knew that William was his man, but he could not catch him. Thus, he lured William to Lanark for a formal parlay under a protected flag of truce, as it were.

The marriage was a smaller matter compared to William's crimes, but Sheriff Heselrig considered himself the judge and approver of all marriage contracts, which William and Marion did not obtain. Wallace long pondered the invitation and finally decided to give peace a chance. He arrived at Hesselrig's office and found that he had been tricked. He then fought his way out of the trap retreating to Marion's home on foot with English soldiers hot in pursuit. She barred the door just long enough to delay the pursuing English soldiers for Wallace to sneak out the back. He fled into the surrounding hill country which, at that time, was overgrown with forest, trees, and plenty of places to hide.

Upon entering Marion's home (she lived with her father), the soldiers discovered the deception and arrested her. Hesselrig later executed her for treason which was a very extreme, yet legal punishment carried under the sheriff's authority. Upon learning of this outcome, Wallace returned to Lanark at the head of a small band of disaffected patriots enraged with grief. By night, they entered the village one at a time, broke into Hesselrig's small castle estate, and destroyed the small English garrison there including Sheriff Heselrig whom Wallace "cut to pieces".[549] The Sheriff was turned over to the local Scottish inhabitants of the village who, in turn, tore him to pieces out of grief and rage at the loss of Marion and months of injustices. Such was the hatred for the British at that time….

This tragic love story of Marion and William was conveyed by way of two paths. First, the personal details of William's life were recounted by a Scottish bard and would-be historian named "Blind

[548] Marion was of a shorter height, dark, and voluptuous stature. She was a physically attractive woman who resembled Cleopatra. Most of the Scottish lords were, as a result, after her hand in marriage. When Wallace called on her for the first time, he was shocked that she had such strong and immediate feelings for him. He had presumed that he had little chance of winning her hand as he was not a man of wealth, although he descended from bloodlines connected to Scottish nobility (albeit a weak link). She stood about 5'3" based on his intuition and preferred braided hair that rested at shoulder length. Not surprisingly, the two shared an instant romantic connection. As where his sincere love for Marion on one polarity warmed him into peace and led him to Hesselrig in the first place to try to find a peaceful resolution to certain grievances, Marion's violent death created a violent anger in William and defined the course of his life from that point forward.

[549] According to the English chronicle of William's trial.

Harry" who lived from 1440 to 1490. Harry was a wandering minstrel who appeared at the court of King James IV and, in the tradition of Homer, passed on the tale in the form of a poetic ballad accompanied by music (harps). Historians do not lend Blind Harry much credibility, which is fair perhaps as his tale is a ballad meant to inspire people through drama, yet we should also remember that many truths and facts are contained in tales of this nature passed down in the form of verbal stories and fireside chats. There are at least five chronicles in the medieval period that provide insights into William from different perspectives including English letters written by witnesses or relatives of witnesses. Like Homer, Blind Harry appears to have traveled to the royal court and the homes of wealthy nobles to sing the tale of the Gaels and the Scots as a wandering bard.[550] The second account comes from a British noble named Thomas Grey who wrote a history in the 14th century and whose father was present in 1297 at the Lanark massacre.

The continuance of atrocities by the English enflamed both sides further. William's anger, and rage, was reached an apex and this led to massive recruitment. Rebellions popped up across the landscape unifying under different leaders; some aligned well while others fought for dominance. Initially, William successfully laid siege to several English-held castles and towns. These early successes led to the gathering of supplies, munitions, and supporters. William began a movement that led to his first, and only, major victory at the Battle of Stirling Bridge with his loyal compatriot and Scottish knight Andrew de Moray who died several months after the battle from wounds. After that victory, William invaded Northern England and conducted punitive expeditions leading a volunteer army of Scots and Irishmen. He burned several small villages as a reciprocation for Edward's actions. In one instance, William lost control of his enraged army who looted an English church. William may have apologized publicly, and even made restitution to the locals, but lost credibility in the process.

After a few weeks, William found himself in charge of a volunteer army that led him to a tremendous victory at the Battle of Stirling Bridge in 1296AD where he fought side by side with Andrew de Moray; a Scottish knight who had raised a volunteer army to fight the British as well. The two joined forces and defeated a far superior English army. Andrew later died from wounds and William continued his journey which led him to Falkirk and a rendezvous with destiny to confront the English King Edward I who had been a trusted ally in a prior lifetime.

Falkirk

For whatever reason, the distant memory of organized fighting cohorts, using long spears, was reinvigorated in William as a military tactic.[551] This followed him from prior lifetimes during the Alexandrian period, as Ptolemy I, and Richard I. The heavy English cavalry had been their key to

[550] This was a common tradition that began in the Middle Ages as traveling bards sang the tales of the Grail Knights, historical figures, and the myths in Europe. This began in Ancient Greece of which Homer is the most renowned and remembered, and has followed throughout history through cultures even into modern times. Some of these travelling bards were requested at the royal courts as their reputation and popularity grew and were paid as poets, musicians, and historians. Wolfram von Eschenbach was one such traveling minstrel who, according to his life mission, told the tale of the Holy Grail through the quest of Parsifal.

[551] The use of long spears by Wallace, and recorded at the Battle of Falkirk, was also the strategy used at the Battle of Stirling Bridge. It is a karmic disposition from the Alexandrian period that was resurrected out for the subconscious memory of Wallace. Alexander made masterful use of long spears and they were the key to success during his campaigns. The use of long-spears, however, can only truly be effective when employed in organized units supported by cavalry. The betrayal at Falkirk when the supporting cavalry units on his flanks abandoned Wallace's fighting cohorts who held the center, led to failure. Had the calvary held the line and supported the groups/cohorts of long spearmen, the Scottish forces could have achieved victory.

success in historical terms. Naturally, William searched through the history books, and his subconscious, on how to neutralize the threat. That innovation was the long spear or pole.

When Edward I invaded Scotland with his entire army in pursuit of William Wallace, William followed an old and classic strategy. Keep the army mobile, and allow the pursuing army to wear itself down giving the defenders something of an edge. This is what happened at the Battle of Hattin in 1187 when Guy de Lusignan allowed himself to be bated far, far away from a sound strategic position. They were exposed, fatigued, and met a dreadful defeat. Edward I had large siege engines, heavy cavalry, and heavy infantry at his disposal. Thus, his army was encumbered and required more time, and energy, to move. I suspect that these ideas, in light of historical battles that he had once been a part of but was not aware of, resonated in William's subconscious and bubbled to the surface as ideas, thoughts, and feelings. Facing the Scottish were an estimated 15,000 thousand professional, and educated, English cavalry, infantry, and archers.

Several key nobles were present including John Comyn; a contender for the throne who commanded a group of light Scottish cavalry. John's task, and the cavalry, was simple. Hold the line and rout the archers. Let the English cavalry charge and ride into the lines of Scottish long spearmen who, if they did their jobs, would not break thus wearing the horses down as they attacked a line on a slope. Amazingly, neither of these key conditions held. My intuition suggests that Comyn fled, for whatever reason, the battlefield leaving the infantry lines exposed. There were, however, Scottish lords and nobles who, as heavy Scottish cavalry, held the line and supported the infantry such as Sir John Stewart, Sir John Graham, and Macduff of Fife; all of whom died heroically in battle. The essential point is that William's infantry lines broke and the men formed themselves into ineffective circles thinking that they had better chances of survival. These circles are referred to today as "hedgehogs" or "schiltrons". The English cavalry withdrew, then the English longbowman simply picked the infantry off from a distance. It was a complete failure.

A reviewer, however, cannot blame Comyn alone. He withdrew, at least in part, because the battle was not winnable after he saw the formations and the protected position of the English archers. The English archers were well protected behind two rows of English infantrymen who, in turn, also had spears. The English cavalry outnumbered the Scottish by at least two to one. About one-third of the Scottish cavalry defected; not enough to change things. Those who remained, seeing that heroism alone would win or lose the battle, fought to the last man among the hedgehogs. These skirmishes ended when the English archers bombarded the Scottish positions from afar. It was confusion, disorder, and chaos. King Edward I was invincible in battle with the innovation of the English longbow. It changed the face of medieval warfare.

After the Scottish defeat at the Battle of Falkirk, William went continued fighting, He went into hiding in Scotland, living off the land and moving from castle to castle, and traveling through Europe where he played the role of a diplomat, without the consent of the Scottish "Council of Twelve", hoping to employ aid from France, Germany, and even the Vatican in Rome. Support was not forthcoming and William returned to Scotland.[552]

[552] Corruption crippled the movement for Scottish liberty. Unification under Robert the Bruce saved it. For example, of those who knew and served with Wallace who were beyond the corruption of the times, and were loyal to the cause and Wallace, victories were achieved. One such man was a certain Scottish knight named Andrew de Moray (d. 1297AD) who led a group of men alongside Wallace at Stirling Bridge where he was mortally wounded and later died. His spiritual research indicates that Wallace was actually with de Moray on his

Thus, from 1298 to 1304, William tried several things while on the run from both Scottish and English nobles. Like Richard I, King Edward I "Longshanks" was a true martial personality who commanded a large army with vast resources. He was decisive, organized, stubborn, merciless, and cruel. Interestingly, while he also waged war in France, Edward was ardently dedicated to the suppression of the Scots and spent his life dedicated to that cause. For whatever reason, Edward I was born with an impulse, and spirit, to suppress Scotland.

Robert the Bruce is recognized as the long-term driving force for Scottish liberty. He led the pivotal victory for the Scots over the English in 1315 at the Battle of Bannockburn.[553] In reality, Scottish liberty was not settled at Bannockburn. The battles continued for another 30 or so years, but this battle is generally considered to be the turning point in the war. Interestingly, legend has it that Robert the Bruce invoked the spirit of William Wallace before going into battle. Robert was a shrewd, intelligent, and ambitious leader who, at one point, took the initiative to invade Ireland by employing his brother; an effort which failed. Ireland and Scotland have separate streams in the world in spiritual, cultural, and national terms; they are destined, per the will of the Folk Souls and Archangels who oversee the destiny of nations, to exist and evolve separately.

Death

After the defeat at Falkirk, William's forced dwindled and they returned to their vassal lords or chose to carry on the resistance under different leaders. His military career was over and the rebellion contracted, and then expanded again, against the English crown from the period of 1296-1350AD. During the worst contraction, when Edward had nearly suppressed all of the vassal lords of Scotland in 1305, a price was put on William's head to capture him at all costs. William was on the run for some weeks but was finally captured at Robroyston near Glasgow sometime in early August, 1305AD. He was delivered to the English by retainers in the service of a certain Sir John Menteith who was a Scottish lord and friend who had turned against William.[554] Some speculate that Sir John was the godfather of William's children. However, my intuition suggests that William did not have any children.

It should be noted that the submissions by the Scots were always accepted as temporary by those who were leading the rebellion and even Edward I. Thus, while they submitted to Edward, the Scottish vassals were simply biding for time and survival until they could begin the fight again (and Edward returned to England or France). Wallace had been the most hunted man in Scotland for at least two years by 1305 but no one wanted to be remembered as the Judas who turned on Wallace who, to a large extent, carried the spirit of the resistance in him. After being captured without a fight, William made the long 3-week trip to London in shackles with his legs bound beneath a horse. After a monkey (mock) trial where William was cross-examined as a traitor and insubordinate subject

deathbed as they had become close friends having shared a long karmic history together. Had de Moray survived, things would may have turned out differently at Falkirk…

[553] The term "Braveheart" was officially given of King Robert the Bruce after his death. It was later used for William Wallace as well as a part of popular culture.

[554] There is one story that this man was the Godfather to William Wallace's two children, but I have not validated if William had children. Intuitively, I perceive that he did not. I did perceive that William trusted the man implicitly. With the death of Marion, William did not remarry and spent the remainder of his life at war and on the move. William was essentially homeless for a long period of time and lived off the land as a poacher and hunter. I have confirmed that William lived alone when not on his diplomatic mission to Europe. He oftentimes lived as a nomad in the forest near Selkirk between the period of 1298-1305 or moved between friendly estates.

of the King, William is reputed to have given his famous last words; "I cannot be a traitor to Edward, for I was never his subject (or never swore allegiance to him)."

William was first taken to the Cathedral at Westminster where he was given a laurel wreath to wear as a crown having claimed publicly declared that he would one day "invade London and wear the crown of England." Little did the English know, or William, that he would one day be crowned King in London (again) in a future incarnation during the Wars of the Roses as a final karmic fulfillment tied directly to the Trojan War Karmic Soul Group. As we shall see in a subsequent incarnation, William was karmically linked to a deep spiritual mystery connected to England and France that led to the bitter Wars of the Roses in the 15th century and nearly tore the country apart. William would fulfill his vow when he came to be reborn as the last true Plantagenet English known as King Edward IV, "the Rose of Rouen", and the Earl of March.

William was brutally executed on August 23, 1305, at Smithfield, London.[555] He was hung, drawn, and quartered. The death of William, in karmic terms, can be viewed as a spiritual purging with significant transformational aspects. All of the wars that he had led and lived through during the course of his lifetimes were carried within his soul a disposition, inclination, and resonance. The karmic debts, long accumulated, were still extant. The suffering, the fighting, the tragedies, the losses of loved ones…many, but not all, of these soul elements, and dispositions, were purged from him during his excruciatingly painful execution at "Smoothfield".

This language, however, does not adequately describe the gruesome nature of his death. According to historical accounts, William's stomach was cut open with a crude knife while he was conscious, his intestines were removed by hand, shown to the crowd, and then thrown into a fire.[556] His heart was cut out while he was still alive and, per English custom, it was shown to the crowd and William while his consciousness was fading (if it had not already). The heart, in fact, sometimes continued to beat for as long as 30 minutes after it was removed. His head was displayed on a spike on London Bridge and his limbs were displayed in four different spots at Newcastle, Berwick, Stirling, and Perth.

The execution of William was carried out by the order of Marc Antony's one-time friend and ally, Julius Caesar, who reincarnated as the key antagonist; King Edward I. It is hard to fathom in materialistic terms, but karmic histories sometimes manifest this way. Someone, for example, who had brought destructive forces to others by way of key allies, such as Julius Caesar and Marc Antony, may be forced to bring destructive forces to their former allies in a future lifetime as a karmically redemptive event for both people. Sometimes, people bring destructive forces upon themselves in a peculiar personal fulfillment such as suicide, addiction, a predilection towards romances, or other peculiar behaviors which manifest in one who is out of balance. As discussed by Dr. Steiner, the reincarnated Nero at one point during his spiritual journey, and due exclusively to the nature of his karma, was ordered to bring harm to others at a moment when he did not want to or was

[555] Some historians contend that during William's lifetime, Smithfield was known as "Smoothfield".

[556] The English pursued this gruesome method because they believed that the lower aspects of the human soul, such as traitors of a rebellious nature to an anointed king, were seated physically in the end trails of the human being which had become spiritually infected by evil spirits and influences connected to the earth. My intuition revealed that the executioner cut into William's left side of his stomach first and proceeded in a "C" motion down through the bowel. The gross incision cut the bowel out of his body all at once. This occurred while William was laying on a beam in the shape of a cross; not standing up or erect as some historians have speculated.

overwhelmed by forces that compelled him to act in a certain way; a result of having done the same to others in a prior lifetime.

William's role was never to be the King of Scotland. His lowly noble birth prevented it. His karmic and spiritual mission, when viewed from above, or so I believe, was to redeem his karmic burdens, create a diversion for Edward I to parry his focus away from France, and inspire the Scottish people to rally for independence. I also believe that karma led William to meet a gruesome death as a kind of national or cultural Scottish karmic tax, or tithe, that enabled a certain outcome to be achieved. His martyrdom was a necessary, and integrated, karmic fulfillment that enabled the Scottish people to rally behind a common cause. William's contributions were just one amongst many by a large number of people.

In karmic terms, the lifetime of William was a quick turnabout for the soul that was once Richard the Lionhearted and commanded all of the forces of England and Western France as a self-inspired, highly motivated, and dominant personality. Once William was a true martial English King who held authority over a vast army and financial resources. Then, he came back to earth with a task, or mission, and no resources or ancestral wealth. Richard's spirit lived in William. Thus, within one cycle of reincarnation, Richard was born on the other side of the equation, as it were, and the shoe was on the other foot. He encountered, and tried to defend against, the aggressive national forces of England; those very forces that he once consolidated and unleashed in the 10th century as Aethelstan and Richard the Lionheart.

Behold the wisdom of our divine guides as it is applied to the inner workings of destiny which mold and shape the human soul over time through karma and the artless art of the being. Our divine guides, led by the Christ, provide a path of transformation that fulfills itself in perfect harmony to meet the needs of one's personal relationships and, if it is appropriate, a broader historical moment that impacts a national destiny. Regardless of the scope of one's fulfillment, karma always leads one to wear the shoe on the other foot, if attitudes still prevail that demand it, and confront one's self through people, events, and the circumstances of our lives…

With the death of William in 1305AD, and the brutal manner of it, a measure of karmic balance was achieved, and his deeds served as a rallying cry and spiritual impetus to fight for freedom for his countrymen who followed John Balliol's rival, Robert the Bruce, forward. The final achievement of freedom did not occur until after the death of Edward I in 1307AD.

Some Insights in Light of Anthroposophy

I believe that William's brutal martyrdom is connected to several karmic streams of activity; the Celtic-Hibernian Mysteries which manifested through the Druids and King Arthur, the Trojan War, the Orphic Mysteries, the Roman Civil Wars, the expansion of Christianity during the period of the high Gaelic Kings of Ireland in the 5th and 6th centuries AD, the life of Aethelstan and the invasion of Scotland, and Richard I. While historical records do not exist, my intuition suggests that Richard I the Lionhearted took the oath of the Knights Templar, which was an esoteric oath connected to the Mysteries, before going on the Third Crusade. Richard had several victories but failed to accomplish his karmic mission to liberate Jerusalem. I believe that Richard had a true spiritual link to the Knights Templar that continued forward after Richard's death in 1199AD.

The Order, which played a decisive and transformational role in the 12th and 13th centuries in Europe during the period of the Crusades, flourished as warrior-monks, mystics, organizers, the world's first

true international bankers, and political influencers. Their wealth superseded most of the European Monarchs. The Order of the Knights Templar was founded in 1119AD by Hugh De Payens in Jerusalem. The Order consisted of poor fighting knights who took strict vows of chastity and donated all of their possessions upon joining. They became soldiers, administrative, and support personnel…all led by a small group of spiritual knights who followed a true spiritual path of Christian initiation.

The final downfall of the Templars took place on Black Friday, October 13, 1307 in France when the remaining members, led by Jacque de Molay, were mercilessly tortured and burned at the stake. I believe that the surviving Templars, who remained behind in France, *allowed* the Order to be arrested by Philip the Fair of France to fulfill a necessary, and painful, path of destiny. All of their estates and wealth were confiscated in a surprise attack which the leadership of the Templars were surely aware of. During that public spectacle, some 100-200 brave Christian knights were murdered in a shameful ceremony. Members who fled persecution, and were ordered to do so by the leadership, carried their impulse into many of the surrounding provinces and countries where their activities, and striving for the secrets of Christian initiation, continued.

I believe that the Order of the Templars was destined to carry a higher task forward into Scotland and Switzerland where many of the members fled before its final demise. The Order's leading contribution to the world was not the invention of the world's first international banking system, but rather something ineffable; it was a higher spiritual aspect. The remaining spiritual leaders who carried the spirit of the Order within them were executed by Philip the Fair in 1307. Their executions, however, were not just symbolic. It was a necessary "giving back" of the divine within them to the world.

> "The souls of the Templars had however at the same time achieved something else. Through this intense inward penetration into the Mystery of Golgotha, they had gained the power actually to attain Christian initiation by means of the historical event. Christian initiation may be attained in the manner described in our books, but in this case it was attained in the following way. Their external deeds and the enthusiasm that lived in these deeds drew forth the souls of the Templars, so that these souls, apart from the body, outside the body, lived with the spiritual progress of humanity and penetrated in soul and spirit the secrets of the Mystery of Golgotha. Many and deep experiences were then undergone, and not for the individual soul alone but for all humanity."[557]

Having agents, spies, and runners everywhere, with tethers throughout France, I am sure that most of the Templars had foreknowledge of this fateful event. As a result, many fled France and escaped to Portugal, Italy, Spain, Switzerland[558], Germany, England, Ireland, and Scotland. From the 14th century onward, evidence of Knight Templar migrations can be found in cemeteries and churches, such as the Grail Church Rosslyn Chapel, throughout Scotland. I believe that Knights Templars were

[557] Steiner, Rudolf. The Templars, GA 171. This is from lecture 9 of 16 from the lecture series: The Inner Human Impulse for Improvement, Goethe and the Crisis in the Nineteenth Century. 2 October 1916, Dornach.

[558] I note here that Switzerland's spiritual impulse to become a nation occurred in the year, 1315, as the miraculous victory at the Battle of Morgarten when Swiss farmers, led by trained Knights Templars (although no historical evidence substantiates this fact), overcame the invading tyrant Leopold I the Duke of Austria. In fact, the flag of Switzerland carries the colors and the symbol of the Knights Templars although the colors are reversed. The source point of the flag, in historical terms, ties back to the 14th century.

influencing and assisting Scottish rebels, including William Wallace, anonymously to help countries like Scotland and Switzerland break away and secure their unique cultural, national, and spiritual missions. Behind this aspect, however, was something else.

I believe, without any scientific evidence to support the position, that the physical vestment of the Cup of the Holy Grail which, as postulated by some researchers, now resides somewhere in Rosslyn Chapel although all kinds of accounts exist on where the physical cup is located. Some speculate that the vessel is safely contained in one of the walls of the old church, or one of the pillars, but the physical vessel has never been discovered. Legends recount that the vessel was brought to England by Joseph of Arimathea after the Crucifixion where he continued his spiritual mission on the British Isles. He was a true emissary of the Holy Grail who had a special karmic task connected to the cultural and national destiny of England, Ireland, and Scotland.

> "According to legend, Joseph of Arimathea came to the British Isles as early as the first century AD, and began his missionary work there. There have been mystery centres in Ireland since very early times. The tribes on the neighboring islands were heathen. The Irish-Scottish Church, also called the Culdee Church, arose as a result of the confluence of the work of the Christian missionaries and ancient Druid wisdom. It flourished in many places as early as 300 to 400AD
>
> There were churches, schools and monasteries, despite the fact that these were always under attack from powerful heathen tribes of the neighborhood. Many priests and monks died a martyr's death. This Culdee Church was based in particular on the Gospel of St. John and the preaching of the apostle John. It was like the first communities of Christians and contrasted strongly with the Petrine or Roman Catholic Church. But the latter was victorious. The Culdee Church was destroyed and dissolved in the year 664 AD. It sent a lot of missionaries to various European countries both before and after being externally destroyed. This Church was definitely of an esoteric nature."[559]

Thus, from this observation, we see the Hibernian-Irish Mysteries flowed from the ancient past of the Druids down through the ages, which streamed into Scotland, the English isles, and the Holy Grail. Did the Knights Templar bring the Holy Grail with them from Jerusalem to France after discovering it in the Holy Land or was it already present in Scotland; compelling them to build a Mystery Church to house it at Rosslyn Chapel? I believe it is the latter.

Rosslyn Chapel in Scotland is a Grail Chapel founded by Knights Templars after their arrival in the 14th century that was expanded upon in subsequent centuries. In its architecture and spirit, the church reflects the hidden Mystery wisdom of the Knights Templar, who descended from the task of King Arthur, and the Gnostics who imbued the Order with true Mystery wisdom. After 1307AD, the spirit of the Knights Templars carried forward in a domestic and anonymous way through Scotland which preserved a unique aspect of ancient Celtic-Hibernian, Arthurian, and Christian Mystery wisdom through the Holy Grail. Graves of Knight Templars can still be found in cemeteries in the area of Rosslyn.

[559] Steiner, Rudolf. Art as Seen in the Light of Mystery Wisdom, GA 275. 70. The Dream Song: Draumkvaedet, see collection Norske Folkeviser, edited by Thorwald Lammers, Kristiania 1910, by Aschehoug & Co.

Dr. Steiner observed that the Knights Templar led a special mission in the world. Because of their unique path of Christian initiation, and role in human destiny and Western Europe, the final demise of the Order carried with it a turning point when all that had been carried forward in the souls of certain Templars, as initiates, had to be given up to the world. Joan of Arc followed a similar path. She had to give up that which was in her to fulfill a special mission on behalf of the Christ and the Archangel Michael, as shall be discussed in the next chapter.

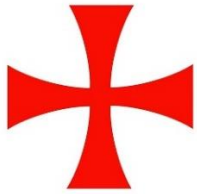
> "Philippe le Bel was, as we have said, the instrument of other, spiritual, Mephistophelian-Ahrimanic powers. Under the inspiration of these powers Philippe le Bel knew what it would have meant if, into the spiritual streams which flow through the world just as truly as do the outwardly visible events, if into these streams had been allowed to flow what the Templars had gained as knowledge of the Mystery of Golgotha and as feelings and impulses of will connected with that Mystery. What had thus developed must therefore be torn away from the normally progressive divine-spiritual powers; it must be turned into other paths. To this end it had also to be brought about that something which could only live in the souls of the Templars should be torn out of the individuality of the Templars themselves."[560]

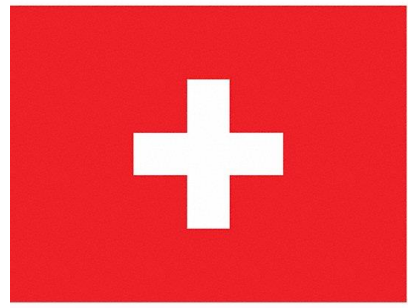
I believe, however, that the impulse that Templars brought forth, as true templars who had passed through the membrane of spiritual initiation, also brought their task, and stream, to other countries such as Switzerland as they fled Europe. For example, the country of Switzerland was effectively born after the Battle of Morgarten on November 15, 1314AD when volunteer troops of Schwyz, supported by their allies of Uri and Unterwalden, ambushed an Austrian army under the command of Leopold I, Duke of Austria. My intuition suggests that Knights Templars trained Swiss farmers and volunteers, and led them, during the battle where they overcome a far superior and organized army. The Swiss victory consolidated the League of the Three Forest Cantons, which formed the core of the Old Swiss Confederacy. Today, the Swiss flag is a red and white cross (right) which, if reversed (left), reflects the colors and symbol of the Knights Templars.

Given the momentous changes of the period not just in nations struggling for their independence, but the influx of Knights Templars across Europe, I believe that one flag was derived from the other as an homage, and carries a hidden meaning, connected to those brave and intelligent men, who remained anonymous and helped to found the Swiss nation.[561] I also believe that the Knights Templars advised this change so that their anonymity would be protected and the nation would be permeated by the impulse of Grail Christianity. Once the order was disbanded, which was a predestined event, Knights Templars took up the task of working in the world in a new and anonymous way. This is yet another indication of the one, or those, who follow the path of the initiates who bring their task into the world…

[560] Steiner, Rudolf. The Templars, GA 171. This is lecture 9 of 16 from the lecture series: The Inner Human Impulse for Improvement, Goethe and the Crisis in the Nineteenth Century. 2 October 1916, Dornach.

[561] The Swiss Flag. From Wikipedia: "The white cross has been used as the field sign (attached to the clothing of combatants and to the cantonal war flags in the form of strips of linen) of the Old Swiss Confederacy since its formation in the late 13th or early 14th century. Its symbolism was described by the Swiss Federal Council in 1889 as representing "at the same the Christian cross symbol and the field sign of the Old Confederacy".





William, however, carried something more within him. As Richardus had taken both the Crusader's Oath and the Oath of the Knights Templars, albeit an amended one given Richard's kingship, to take the Holy Land at all costs, including his own life, William reincarnated with a peculiar fulfillment of that mission that was also connected to the liberty of an entire nation; in spiritual terms, he gave himself up to his karma, those closest to him who were not present yet would find their way to him through karma in future lifetimes, and Scottish liberty. I believe William, as the new Richard who carried his karmic burdens within him, gave his life as a symbolic-historical event connected not just to Scottish liberty, but also to the Knights Templars who fled in Scotland and Switzerland around the time.

Key Dates

1. William Wallace was executed on August 23, 1305.
2. King Edward I, as William's karmic mirror, died on July 7, 1307.
3. The leadership of the Knights Templar, led by Jacques de Molay, were executed by King Philip the Fair on Black Friday, October 13, 1307.
4. King Philip the Fair, as predicted by the leader of the Knights Templar Jacque de Molay, died on November 29, 1314; almost seven years to the day.
5. Robert the Bruce defeated the English at the Battle of Bannockburn, which essentially cemented Scottish liberty, on June 23, 1314. Almost seven years to the day after King Edward I's death.
6. The Battle of Margraten, which cemented Swiss liberty and independence, occurred on November 15, 1315.

Although correlations between the dates have not been discerned by the author, it is clear that these dates reflect a grouping of people and events connected to the national destinies of Switzerland, France, England, and Scotland.[562] These national destinies were shaped not just through the seeds and streams of political and economic activity in an outward sense, but by individualities who largely play spiritual and hidden roles and work behind the scenes of history as teachers, guides, and leaders of humanity; these leaders are the initiates who carry out the will and mission of the divine guides of humanity led by the Christ.

Through the Spiritual Eye of the Author

In a clear vision that occurred during an astral dream, I observed William standing inside a loosely constructed tent. It was large enough for perhaps five people. It was not a tent in the modern sense.

[562] Refer to the Cycles and Cadences chapter for a full list of these correlations.

Rather, it was an area covered with a tattered tarp held together by a loosening rope permeated by small holes everywhere. William was sitting alone. He appeared to be lost in thought and troubled, thus he was reflecting quietly to himself. The sleeting rain was funneling into the tent under the tarp. The wind, rain, and even the rocky terrain of the ground were tearing the tent apart one small bit at a time. He was clearly worried.

There were a lot of men standing around outside the battered tent, perhaps twenty yards away, and they were waiting impatiently for William to decide on something. One moment passed into the next. He waited for a moment but no answer came. Outside, a man was preaching loudly to the commoners who had assembled in a large crowd to listen to his words. He stood on a large rock. They were becoming more and more swayed by a man's crafty language by the minute. He was imploring them to disband.

William felt the sway of this man's argument as well as he sat silently in the tent. Should he resign? What if this crafty noble speaking outside was a finer leader than he was? William was held back by the reality that he was, in fact, just a working-class commoner of low noble birth while all of the leaders in the realm were true nobles. They were older, educated, and had the resources to keep going. As the noble spoke to the crowd, he gave a convincing diatribe with the impression that he, and his colleagues, knew the best way forward. He spoke with verve and conviction. William listened intently to this man's words and they were, in fact, convincing. Finally, William angrily arose from the table and stormed outside to confront the noble…

William almost forgot the basic truth that the presence of nobles always served their interest and not the commoners. Most of the nobles had little or no respect for William and they were confused, and disloyal to one another, in political and economic terms. Some followed John Balliol who had a stronger claim to the Scottish throne. Some followed John Balliol's nephew named John Comyn while others followed Robert the Bruce, Earl of Carrick. The nobles were, on average, greedy fellows, and the ones who pursued their ideals were, at least in the case of William and Andrew, killed in the line of duty relatively early in the War. William viewed this particular noble as an uninvited guest who came only to further his political aims. William welcomed all who supported the quest for Scottish liberty. He would not acquiesce to those who advocated appeasement to King Edward I.

As William made his way to the main body of the camp to confront the speaker, I could see that mountains surrounded the landscape characterized by green and brown hills with large boulder rocks, as it were, that were embedded in the landscape. It was rainy and cold. The wind gusts were strong and the rain was hitting William compelling him to turn his face away to keep the stinging water out of his eyes. The environment was inhospitable. How anyone could have survived there, at that time, must have been a matter of primal necessity alone for no man or animal accustomed to any sort of luxury in the world could have survived there for very long. When William arrived, the man stepped down from a platform with his eyes lowered and asked William not to harm him. William forgave him and escorted him out of camp and allowed him to return home…

In a vision experienced in a clear astral dream, I observed William hiding out in a remote cave-dwelling in a rather open, and yet concealed, area somewhere in a forest. The cave was dug into the ground amid trees and a large boulder that protruded from the ground. William had been in hiding for several months before his capture. He was betrayed by a Scotsman that knew and trusted him. The mound cave was a hole in the ground that William knew about that was used by locals for hiding

during raids on English soldiers. William lived off the land, ventured out at night, and had contact with no one. He had been utterly abandoned.

Being someone of a social disposition, albeit a soldier, William had grown lonely and worried. He knew it was only a matter of time before he was captured having narrowly escaped hunting parties on several occasions… The man that came out to visit William, having stumbled upon him by accident, was alone. He had a friendly conversation with William. William was, in fact, grateful to have contact with a trusted associate. That was a key mistake. William learned from that time just how low the Scottish nobility had fallen and that friendships were an illusion…

In another vision experience, I observed William sitting alone in a dingy prison cell. The cell he occupied was cold and dark. There was hay on the ground. There was also a thick, wooden door with a covered hole at eye level. There was no bed, water, or lighting; just stone, hay, and steel. His ankle was chained to the wall by way of a rather bulky shackle. There was one small window behind him that allowed some light to enter the room. It was cool but William did not appear to be affected by it. There were a few clouds in the sky which was a wonderful pale blue color. William was awake all night. After staring at the wall until the late hours, he finally dozed from exhaustion but only briefly. By the morning light, he had accepted his fate. Then came the pitter-pattering of footsteps and the clumping of hooves outside. William tried not to look but went to the window anyways.

His cell was on the third floor of a tower that overlooked a courtyard. As he looked out of the window, he observed a crowd gathering. People were walking in one, two, and three at a time. No one appeared to be in any hurry. Most of the people entering the courtyard were farmers and commoners. The poor people gathering were not concerned with the vanity of their appearance…and it showed. After a few final stragglers entered the courtyard, a certain stillness and tension overtook the environment. The people leaned against walls or sat on the ground. Several English guards were standing around and casually observing the crowd. No one, however, appeared to be enthralled about this proceeding. William said nothing. He did not weep, whimper, or show any signs of physical or emotional distress…

As is described and often portrayed in the movie "Braveheart", William's hair was dark, long, and stringy. He felt, however, a certain inner peace that he had not had in a very, long while…he had never experienced peace or true rest during the course of his entire life. Perhaps it was the relief that things were over and he had done the best that he could. During the course of the rebellion, no one slept and everyone struggled with countless obstacles. William was always thinking, moving, and doing something ever since he was a child. His prior lifetime had been the same. Survival was a struggle for the average Scot and sleep rest was a plight for the nobles. Every day was a struggle against something in 13th century Scotland be it hunger, illness, the cold, injustice, or confrontations. William finally turned his gaze to the floor and simply sighed… The end was here. His fate was sealed. The time had come…

William appeared to be a man of 35-40 years old. His teeth were crooked and he was a rather tall man with dark features and a beard. He was, in fact, tall, well-built, and muscular. I estimate that he was probably 6'3" tall. He was wearing a dirty Scottish kilt with leggings, perhaps made of thin wool, and a simple wool overshirt. The shirt had noticeable holes and tears.

In one final vision regarding William, I observed two guards escorting him out of his prison cell. He was tied by a rope to a pair of horses who dragged him, relentlessly, around the streets of the city.

he had been dragged through the streets at a slow gallop and a trot to the brink of unconsciousness. However, he was aware and quite conscious when the guards escorted him to his final destination through the courtyard. William was a man at that time of remarkable endurance who, as it appeared to possess an above-average tolerance for pain. Then, three soldiers escorted him to a wood beam on a small platform in the front and center of the courtyard that took the form of a cross where his arms and legs were bound by ropes. Similar to the movie "Braveheart", again, the scene was not so different. Yet, the crowd did not yell or throw things at him. Rather, the crowd and guards were silent and did not say a word. Each of the guards wore hoods to keep their identities safely anonymous. I noticed only three guards.

They watched William's facial expressions carefully. A rather simple two-story building stood behind the courtyard area. All of the small buildings are two-story buildings and are made of wood except for the building where William was kept. There, a single tower that stood probably four stories high served as a holding cell for those awaiting execution. The tower was made of grey stone. The buildings were brown and no windows, such as bay windows, were observed. As perceived clairvoyantly, a recurring thought ran through William's mind of how painful the execution would be, having never really been pushed to his true thresholds before.

William contemplated what he had heard about executions but he appeared to have no fear at all. Like a medieval scientist contemplating the unthinkable, he was curious to see how painful the experience would be knowing that his life, and the pain, would come to an end. All pain, in William's mind, was temporary until death took the soul home again. He had a personal obsession, it seems, with expressing his true feelings and doing something about it…

The executioners took their stations. One guard stood over William's right side around his waist area while the other is standing above his head. There was another guard on his left side closer to his ankle, but he was careful to not block the view of the crowd. This man observed the proceeding only and was held in reserve in case William, or the subject, needed to be restrained. The crowd was silent. Everyone was staring at William with dreadful ambivalence. William could feel their eyes – even their minds infringing upon him. He sensed their empty wills. He simply stared at the sky and refused to observe what the executioners were doing. He figured it was better not to watch and worry… He lamented over his mother, whom he had not seen in years, and his lost love Marion. But primarily, however briefly, his thoughts went back to his mother…

Then, the guard to his left glanced into his eyes and carefully looked over his face. He then turned towards William's abdominal area. With a dirty instrument, the executioner cut deeply into William's lower abdomen making a "c" motion from the left side of his body (facing away) and cutting deep into his bowel. William then took his last breath. He did not yell out nor was there a cry for "freedom!" as the movie Braveheart so dramatically portrayed. No, William was silent and kept his eyes upward to the heavens and the world to which he was traveling. The life drained out of him quickly and his spirit began to detach within moments of the incision into his abdomen. I perceived that there was only pressure; no pain. His soul departed his quickly. William was then consumed only by a dream-like feeling as a tear rolled down his cheek. William was then pulled away into the sky. His last thought was; "That was not so bad. I am glad that is over."

The next incarnation of William occurred in the mid-14th century before the time of Joan of Arc, in which he was destined to play a part. Not much is known of that lifetime, other than the fact that William was reborn in England and fought for the English forces under Edward the Black Prince. He

was present at the Battle of Poitiers as an officer, and archer, in 1356 which was a great victory over the French during the Hundred Years' War. Some historians speculate that William Wallace was an archer, or hunter, given that a bow was used on his official seal as "Defender of Scotland" from 1297-98. Thus, in karmic terms, it makes sense that William came to reincarnate as a soldier who became an archer. Virtually nothing is known of that lifetime and I suspect that he died sometime around 1370. He then experienced a period in the in-between life state of about 30 years and was reborn sometime around 1400.

Key Karmic Correlations to Consider. A reference table with key correlations is included in the Cadence & Cycles chapter.

1. William died at the age of 35 years. This is a karmic correlation to his prior lifetime in Ireland when William incarnated as a High Gaelic King named Lugaid mac Lóegairi who died around 507AD having openly endorsed and supported the Christianizing activities of St. Patrick. Through the author's intuition, I believe that Lugaid died at 35 years of age during that incarnation. The two incarnations are further connected through the ancient Druids

2. The Numbers 5 and 7: William's time as a leader of the Scottish rebellion lasted approximately seven years from 1297/8-1305AD.

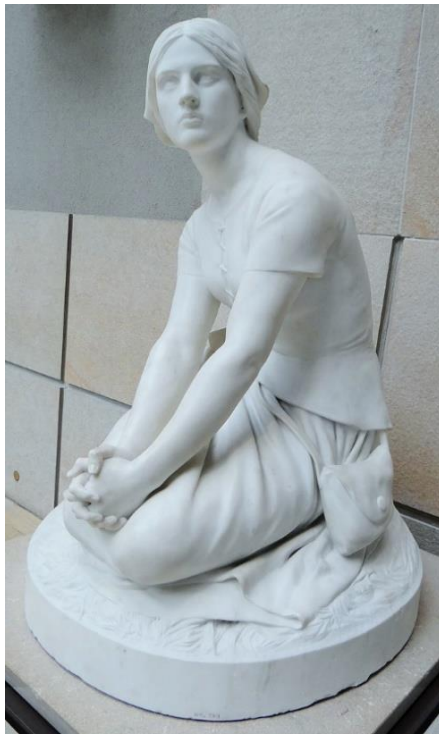
   The number 7 correlates to a seven-year cadence that defines human development which was observed by Dr. Steiner; each human matures over the course of our lifetimes in 7-year cycles reaching full maturity at the age of 49. [563] The number five correlates to the etheric body of the human being which also correlates to the 5 wounds of Christ. William's death, somehow, is correlated to the numbers 5 and 7 as William died at the age of 35 which correlates to 5 cycles of 7 years.

Perceived/proposed karmic correlations to the Roman Civil Wars.

1. Marc Antony incarnated as William Wallace.
2. Cleopatra incarnated as Marion Braidfute.
3. Julius Caesar incarnated as King Edward I.
4. L Aemilius Paullus, Republican Consul in Rome, was not present in Scotland or England during this incarnation.
5. Marcus Aemilius Lepidus, member of the Third Triumvirate, reincarnated as Andrew de Moray who fought with William Wallace at the Battle of Stirling Bridge.
6. Pompeia Magna, daughter of Pompey the Great, was not present in Scotland or England during this incarnation.
7. Julia, mother of Marc Antony, was not present in Scotland or England during this incarnation.

[563] Dr. Steiner revealed that the human being develops, in spiritual and physical terms, over the course of seven periods of seven years. Thus, a human being reaches his or her full maturity at the age of 49. This is not to say that maturity and learning does not continue, but by the age of 49 the spiritual organs and physical construct of the human, which are interrelated, have reached their apex.

The Maid of Orléans: Defender of Freedom, 1431AD



"…O Lover of souls…life is eternal and love immortal, and death is only a horizon, and a horizon is nothing but the limit of our sight. Lift us up, strong Son of God, that we may see farther; cleanse our eyes that we may see more clearly; draw us closer to yourself that we may know ourselves to be nearer to our loved ones who are with you. And while you prepare a place for us, prepare us also for that happy place, that where you are, we may be also for evermore." – St Benedict's Prayer Book, Ampleforth: Ampleforth Abbey Press, Ampleforth Abbey, 1994.

Left: "Jeanne d'Arc" by Henri Chapu, circa 1870. This portrait of her is probably the closest semblance of her actual appearance before embarking on her mission, in terms of the head, face, and the brow ridge of the eyes, as has been revealed through the author's intuition.

This summary is an inadequate attempt to review the mystery of Joan of Arc's life (1412-1431) from three perspectives. First, in light of Anthroposophy and initiation science based on the historical and spiritual observations of Dr. Rudolf Steiner (1861-1925). This perspective includes the hidden truth of Joan's mission and a brief description of important changes that occurred in human consciousness in the 15th century. Second, the fact that somehow the reincarnated William Wallace had a karmic link to the fulfillment of Joan's divine mission. I perceived intuitively that the reincarnated William Wallace was named Francois. Lastly, I share some descriptions of historical events as perceived through a limited form of spiritual intuition.

Joan is one of the most written-about personalities in human history. The events and aspects of her life are a matter of historical record, based on the testimony of friends and acquaintances, and speculation. Works on Joan are based primarily on the transcripts of Joan's Trial of 1431 where she was convicted by a pro-English tribunal of Church Delegates, transcripts of Joan's Retrial of 1452-1456 where she was acquitted by the French government and the Roman Catholic Church, and personal letters. None of these sources, however, provide the true inner insights into her mission and how affected Western Europe which extends beyond the historical or religious view. Thus, a diligent effort is made here to reveal Joan's spiritual mission and the importance of her life, mission, and martyrdom for France, Western Europe, and the world.

Thus, the majority of hidden facts contained in this chapter regarding Joan's life and mission were documented by way of Dr. Rudolf Steiner, as a genuine spiritual initiate, and are publicly available on www.rsarchive.com for free. Joan's is a deeper study that is described in more detail in the

author's book on the topic called Joan of Arc in Light of Anthroposophy and Spiritual Science which was released on the anniversary of Joan's birthday on January 6, 2022. [564] The reality is that the spiritual and historical events that led to a political and spiritual crisis in the 15th century between France and England, of which the destiny of Joan of Arc is interwoven. Joan's mission was a spiritual task directed by the will of divine leaders who oversee the destinies of nations. In Anthroposophy, Dr. Steiner referred to the guiding divine beings as "folk-souls" and Archangels.

Above: "Joan of Arc" circa 1879 by Jules Bastien-Lepage.

Joan of Arc's legacy in modern times compels one to stop and reflect upon exactly what occurred because on the surface a piece of the riddle is clearly missing. Historical reviews and religious texts are constrained by the veil of materialism. In the misogynistic culture of 15th century England and France, a poor farm woman of that day and age could not have led a medieval army to victory out of egotism or the power of femineity. Joan had no education, could neither read nor write, and was not formally trained in the art of war, tactics, or military technology of the day. Joan came into being as a result of a prophecy allegedly contained in a work by Merlin that a woman would lead France into destruction and be saved by a maid.

[564] Joan's name is synonymous with the Maid of Orléans, the Maid of Lorraine, the Maid, Jeannette, Jeanne, Johanna, Jehanne, and other derivations. She signed her name "Johanna". The name Joan, or Jeanne, is the French feminine equivalent of the English name John. Due to Joan's historic and spiritual mission and its genuine connection to the mission and task of St. John, there is a spiritual a common task between the two people as leaders that extends beyond a mere name. This book is also available as a free download on the author's website at www.judsonarchive.com.

Thus, the French people carried within them, to some degree, the ancient prophecy that a woman would be born who would save France. As France reached the turning point in her destiny in 1429, when England was threatening to overrun the entire country, the prophecy was alive and well in the consciousness of the French people. But most of the educated royals and knights, and indeed the peasantry, did not believe in such prophecies although the French were notoriously superstitious in the medieval period.

As observed and revealed by Dr. Rudolf Steiner, Joan was, as a historical and spiritual fact, on a divinely ordained mission. She received the inspiration and explicit instructions to pursue a course of action by way of a genuine faculty that enabled her to maintain an open bridge with her spiritual guides who were directing her, appropriately, to lead the French nation to victory over the English. Joan's "voices" were genuine communications received through a form of clairvoyance. In modern times, materialistic thinking is blocking our ability to approach and understand this mysterious aspect of the human being. Unfortunately, the reliability of a genuine form of clairvoyance as a perceptive faculty is often viewed as dubious because so few people have developed it. This ability, however, is a part of the path that is a natural product for those who attain a degree, and there are several which are attained along the way by small steps, of spiritual initiation. Along those lines, Dr. Steiner confirmed Joan's role as a genuine seer and martyr for France on an authentic spiritual mission serving the will and divine purpose of the Christ and the Archangel Michael. Dr. Steiner referred to Joan in at least one lecture as a "Christ-filled Sybil".[565]

> "…something like a modern Sibyl emerged in the Maid of Orléans. It was the time — the fifteenth century…a time when the Christ Impulse had to emerge more and more from the subconscious depths of the soul. We can see in what a gentle, tender form, imbued with the noblest qualities of the human soul, the Sibylline power of the Maid of Orléans is revealed."[566]

A Sybil, in light of Anthroposophy, in the context of the ancient world was a person born with an inherited form of clairvoyance who could act as a genuine bridge between the divine and the people. She could look into the spiritual worlds through an expanded form of supersensible perception. This was accomplished through a spiritual link to nature and the elements. The results, oftentimes, were vague predictions and utterances which could be interpreted in different ways. The Sybils were associated with one of the four natural elements; earth, air, wind, and water. The Oracles, such as the Oracle of Delphi, were recognized as genuine intermediaries between the living and the dead. They served as interpreters of the will of the Gods (or spiritual worlds). Each shrine that the Oracles and the Sybils occupied in the ancient world was spread out across the

[565] Historically, the two terms of "Oracle" and "Sybil" are ambiguous and used interchangeably. The Oracles were renowned throughout Greece and the term Sybil seems to have been historically applied during the Roman era. However, the concept is the same. Refer to Dr. Steiner's lecture Christ and the Spiritual World: The Search for the Holy Grail, Lecture 4. December 31, 1913. There are many descriptions of Sybils throughout Dr. Steiner's lectures.

[566] Steiner, Rudolf. Christ and the Spiritual World: The Search for the Holy Grail. Lecture 6. January 2, 1914. This is abridged quote. There were six lectures delivered during this cycle. Thus, in this excerpt Steiner refers to "these lectures". The Atlantean reference here considers an ancient and inherited form of clairvoyance that was transformed in humanity over time and had faded away with the progression, and intensification, of the human ego or "I" in each of us. Our inherited form of clairvoyance was in the process of transforming, and falling away, by the time of the Christ event in 33AD.

Mediterranean. Each holy temple took on a slightly different character based on the nature of the elements in a location and the unique cultural character of the people. Many scholars and historians have speculated on the nature of the Oracle's influences including a type of condition, perhaps a delusion or hypnotic effect, that was produced by long-term exposure to vapors arising out of crevices in the mountains where the temples were sometimes located (Delphi for example). Dr. Steiner referred to the following description of Joan written in a litter as an insightful perspective of an ancient Sybil.

> "…This and much more has the Maid brought about, and with God's help she will accomplish still greater things. The girl is of appealing beauty and manly bearing; she speaks little and shows remarkable sagacity; when she speaks, she has a pleasing, delicately feminine voice. She eats little and abstains from wine. She takes pleasure in fine horses and weapons and admires well-accoutred and noble men. To be obliged to meet and converse with large numbers of people is abhorrent to her; her tears often overflow; she loves a happy face, endures unheard-of toil, and is so assiduous in the manipulation and bearing of weapons that she remains uninterruptedly for six days — day and night — in full armour. She says that the English have no right to France, and therefore — as she says — God has sent her to drive them out and conquer them, but only after previous warning. For the King she shows the deepest veneration; she says he is beloved by God, is under special protection, and will therefore be preserved."[567]

The ancient Oracles and Sybils were typically women who were selected in their youths and trained at the Oracle Centers, such as Delphi, mystery centers, or holy temples. These seers were protected by law and lived in sacred sanctuaries. These sacred women guarded their virtue jealously. Violating that virtue was a criminal act in some places punishable by law. In ancient Rome, for example, there were instances of aristocrats sneaking into the Temple of the Vestal Virgins and being punished by an act of the Senate. Julius Caesar, for example, allegedly broke this law and got away with it.

As time went on, the Sybils and Oracles became less connected to a genuine form of clairvoyance and their responses as their vision grew dimmer due to the growing interference from forces of materialism that seeped into humanity gradually over time. Dr. Steiner revealed that Joan, in light of Anthroposophy, was an individual who possessed a Sybil-like quality of prophecy and seership, or clairvoyance, which was permeated by the Christ through a rare and unique spiritual event that occurred before her birth and took place during the Epiphany. This event, which Dr. Steiner referred to as a "natural initiation" could only have occurred on one particular day of the calendar year; January 6.

> "The soul of the Maid of Orléans had to be kindled for a great historic mission. There had to be present in her soul the impulses that surge and weave their way throughout the world with the Christ-Impulse. They had to be there in her soul. How should they enter her? They could indeed have entered her, if at some time in her life…if she had slept for the thirteen days after Christmas and had awakened on the 6th of January. And so indeed

[567] Quote from an actual letter sent by a certain Perceval de Boulainvilliers, Lord of Bonlaninth. Counsellor and Chamberlain of the King of the French and of the Duke of Orleans, Seneschal of Berry, dated 21st June, 1429 and written by someone who knew Joan. Refer to Rudolf Steiner's Lecture Occult History, Lecture 2, Stuttgart, 28th December 1910. In this lecture, Dr. Steiner revealed that these qualities are, in fact, those of an ancient Sybil or Oracle.

> it was…in a certain sense she underwent in sleep this time which is so favorable to Initiation. She underwent it in the last thirteen days of her embryonal life. She was borne by her mother, so as to pass through the Christmas season in the body of her mother in the last thirteen days of her embryo life. For she was born on the 6th of January. That is the birthday of Joan of Arc. Thus, she passed through the very time in which the spiritual forces weave and work most strongly in the Earth's aura."[568]
>
> "We would have to notice if anything similar could have taken place as a natural initiation with the Maid of Orléans if the soul of the Maid of Orléans had been inspired in the nights from the 25th December to the 6th January. In the course of life, it seems that such a matter cannot be verified that the Maid of Orléans also was once during twelve or thirteen days from the 25th December to the 6th January in a sleep-like state in which the Christ Impulse would have worked on her, so that she would be able to work as a human being only like the cover of the Christ Impulse on the battlefields of France. Nevertheless, it was that way. For there is a time which — if the karma of the concerning individuality makes it possible — can be filled with such a sleep-like state."[569]

This "natural initiation" led Joan to be imbued with special abilities that were intended to serve a broader purpose for humanity. They are never imbued upon one with the intent of being used for egotistical purposes. Had she done so, she would have failed her spiritual mission. Thus, before being born, and as a result of her karmic destiny, Joan accepted a divinely ordained mission where she worked on behalf of the Christ and the Archangel Michael who was able to utilize a genuine and expanded spiritual perceptive faculty. The forces that arose out of her, and through her, were of the Christ. Her abilities, enhanced by a genuine form of supersensible perception, enabled ennobled deeds to come into being that would not otherwise have occurred. It was the Christ working through Joan, as instructed by divine guardians such as the Archangel Michael, St. Margaret, and St. Catherine, that enabled the events of the transformation of France, England, Europe, and the world to be accomplished. Thus, it was not Joan's ego that was able to accomplish her mission. Rather, Joan's accomplishments were a living historical example of the biblical paradigm "not I, but Christ in me."[570]

According to Steiner, Joan had taken on an imprint, as a form of spiritual initiation, of the Christ while still in the womb of her mother in an unusual way that can only occur during a certain window during the calendar year. The "imprint" of the Christ, as it were, enabled Joan to fulfill a broader task as a leader during the unique age in which she lived. Due to these supernatural forces that resonated within, and out of, Joan's spirit many of the French people who were receptive responded to Joan as if they were being influenced by courage, hope, and purpose.[571] The Christ impulse working through Joan allowed her to encourage and ennoble people to fight for her and France. However, these same forces also greatly angered her enemies.

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[568] Ibid.

[569] Steiner, Rudolf, The Mystery of Death, The Threefold Being, Linz, May 18, 1915.

[570] Galatians 2:20.

[571] That etheric imprint of the Christ, which was woven into Joan, has remained within her for all of her future lifetimes. This individual continues to play an important role in the Christ Impulse and bringing the Light to the true Christ to humanity.

> "…In the time of Joan of Arc, it was necessary for the impulse out of which she was to act (the Christ Impulse) to be born out of the gentlest, the most subtle powers of the human soul. Just consider: she was a shepherd girl living a very simple, natural life, with nature at her most idyllic. She was very young when her visions came to her, and through the Imaginations given to her, she had a direct link with the spiritual world. Out of her inner being, she was to bring forth everything that was to be the foundation from which she acted, she was to let it grow forth from her inner being. And not only this, but it was necessary for very special circumstances to be brought about so that through the most subtle powers inherent in the human soul her mission could be imprinted in her soul, in her very heart of hearts."[572]

According to Steiner, the spiritual forces behind Joan's Christ-initiation that occurred before her birth were powerful and enabled her to fulfill her mission but the effects of these powers were not immediately noticed by the people of her home village. Some, however, who were connected to Joan and came to know her were influenced by her and followed her in her mission. Subsequently, several people emerged during that time around Joan who were karmically connected to her. Virtually everyone that came into contact with Joan, including her jailors, were affected and transformed in some inner way. Some, who were motivated by darker forces, opposed and persecuted her. Others, whose hearts were open to the Christ forces working through her, followed her to the end. Although she was an uneducated woman who could neither read nor write, she successfully led an entire army with energy, words, feelings, and deeds.[573]

> "…the Christ impulse worked itself into the soul of the simple country girl, The Maid of Orléans. It was she who caused the victory of the French over the English. Again, not the human mind nor the talents of military leaders were decisive factors in changing the map of Europe so magnificently, but rather the Christ impulse working itself into the subconscious of the Maid of Orléans and inspiring her to radiate its presence in all of history."[574]

> "Take the figure of the Maid of Orléans. In European history, the simple shepherd girl appears. She appeared in a remarkable way; there lived in her soul not only those forces, which are otherwise to be found in human beings, but the Christ Impulse works in this personality, enlivening and sustaining her through its mighty influence. She became a kind of representative of the Christ Impulse itself for her time. This she was only able to do, because the Christ Impulse could enter and live within her."[575]

The summation of the facts observed by Dr. Steiner through the Akashic Records revealed the context of Joan's spiritual mission as an individual on a divinely ordained task on behalf of France and England; not someone who was simply "inspired", which is to say enthusiastic, in the modern context to lead France alone to victory. Today, most people perceive "inspiration" as a nebulous kind of emotional vigor that others respond to compelling them to pursue some deed. The impulse may

[572] Steiner, Rudolf, The Destinies of Individuals and of Nations, Lecture 5, The Nature of the Christ Impulse and the Michaelic Sprit Serving It – 2.

[573] We must remember that there those who are sensitive to the Christ impulse who can react violently and antagonistically. Thus, Joan, was surrounded by friends who were divinely inspired and enemies.

[574] Steiner, Rudolf. The Golden Blade, Article, The Great Virtues. Zürich, January 31, 1915. GA159.

[575] Steiner, Rudolf. The Mystery of Death, Zurich, January 31, 1915.

be purely egotistical and is not, therefore, of a higher spiritual nature. Joan's inspiration was not egotistical. It sprang from the divine source of the Christ as a living force of the heart. It manifested as a genuine clairvoyant ability that enabled supersensible perception.

As a result, Joan's divine mission was a formal investiture, as it were, that can best be understood in light of initiation knowledge brought forth by Dr. Steiner; a mission that served a greater purpose beyond the political sovereignty of France. From the perspective of the higher beings who oversee all of humanity, liberty for the sake of France as an egoistic endeavor is meaningless. No, the reality is that Joan was supporting the mission and activity of higher beings who are concerned not with any one individual for the sake of their egotism, but rather with all people who live within nations, cultures, and the world of which France and England had their rightful place. The direction of their forces, and energies, had become entangled. As they support the mission of the Christ, divine higher beings work through people in the world, many times anonymously, who serve a broader task for others. The price of these life-missions are oftentimes genuine and painful sacrifices. This is the true nature and reality of the Christ and Michael mission…

> "An event which reveals the inpouring of the Spiritual into the earthly events in a most clear and radiant way is the appearance and subsequent history of Joan of Arc, the Maid of Orléans. impulses for what she does lie in the deep, subconscious foundations of her soul. She follows dim inspirations from the spiritual world. On the Earth there is confusion and disorder, through which the age of the Spiritual (Consciousness) Soul is to be hindered. Michael has to prepare from the spiritual world his later mission; this he is able to do where his impulses are received into human souls. Such a soul lives in the Maid of Orléans. And Michael also worked through many other souls, although this was possible only in a minor degree and is less apparent in outer historical life..."[576]

Understanding the nuances of Joan's life as a person reveals aspects of her character, it is true, but not her spiritual mission. The spiritual aspect of her life, which led to her role as a Christ-filled Sybil and a redeemer of France and England is the primary mode of her life. Understanding why her mission was necessary is the next step. Joan's life served a critical purpose regarding key events that affected the destiny of Western Europe and humanity. Dr. Steiner revealed that a sweeping change in consciousness occurred by way of a final incision, as it were, in the year 1413 which occurred at the end of the Graeco-Latin (Roman) Cultural Spiritual Age (747BC-1413AD). This shift was a change in human consciousness that affected every human being on the planet and led to a series of transformations and changes that changed the world forever.

> "The last great incision into the historical evolution of mankind is the one that took place…in the first third of the 15th century, and that marks the transition from the evolution more particularly of the Intellectual or Mind-Soul to that of the Consciousness or Spiritual Soul."[577]

Dr. Steiner made great efforts during his life to describe the effects of this change and how humanity has transformed including, but not limited to, a striving to understand the world in purely scientific

[576] Steiner, Rudolf. Anthroposophical Leading Thoughts. The Life, Nature, and Cultivation of Anthroposophy, The Michael Mystery, Letters to Members, Second Study: How the Michael Forces Work in the Earliest Unfolding of the Spiritual Soul. GA26, 1924AD.
[577] Steiner, Rudolf. World History in the light of Anthroposophy. GA233. This is an abbreviated quote.

terms. This change also gave rise to a certain self-reflective capability within the human being that hitherto had been missing which led to a greater desire and growing thirst for independence. After this change, which was a gradual shift, things began to transform across Europe almost immediately in the 16th century including the movement towards a parliamentary government away from the model of an anointed monarch. This change directly influenced the inspiration of people to reform the European nations in such a way that severed any dependency on the authority of the Roman Catholic Church. Church reformers swept through Western Europe such as Martin Luther and Jan Hus who appeared at that moment in history.

This transformation also gave rise to new forms of art, expression, and color through the Italian Renaissance. The printing press was invented in the 15th century.[578] The written word has now become a common aspect of human life where previously the concept of a book was virtually unknown to the commoner. Previously, the written word and education were the privilege of the royal house and churchmen, who wrote in manuscripts, who worked out of monasteries and abbeys who fell under the authority of the Roman Catholic Church. Thus, they were the guardians and protectors of literacy. The vast majority of people could neither read nor write and this single change cascaded into a worldwide paradigm towards literacy and education which has reached a new height in the 21st century.

In light of Anthroposophy, this sweeping change in consciousness gradually permeated the depths of the human soul and how human beings perceive the world. It was not a "natural" evolution in modern scientific terms which is an ambiguous force that denies the existence of intelligent supervision by divine beings as led by the Christ. These necessary changes were planned by the spiritual hierarchies far in advance and were, and are, supported by a vast network of people dedicated to a larger mission. The leaders who regularly incarnate in the physical world and truly guide humanity serve as divine or spiritual intermediaries. They are known as the *Great Initiates*. Joan of Arc supported this mission.

Behind all of these changes in the 15th century, as revealed by Dr. Steiner, is yet another great mystery that revolved not around a shift in consciousness, but rather a human being, and great spiritual leader, who brought forth a transformative impulse into humanity through his mission and activity. As revealed by Dr. Steiner, in the year 1250 a certain soul went through a critical spiritual transformation that led to his incarnation as Christian Rosenkreutz in the 15th century; founder of the Order of the Rose Cross.

He founded a stream of activity of initiates that plays a key role in the transformation of humanity. The name "Christian Rosenkreutz" is an assumed name intended to convey his true spiritual disposition ("Christian of the Rose Cross"). He is a member of the otherwise anonymous group of 12 High Initiates who were discussed in some detail by Dr. Steiner during his life, and who work collaboratively across the world for the proper transformation of humanity. They surround the Christ from whom they draw their mission and purpose. They are the intermediaries between the spiritual hierarchies and humanity.

Dr. Steiner delivered several lectures on the history, activity, and future of the Great Initiates, the Bodhisattvas, the Initiates, and in particular Christian Rosenkreutz who, as the reincarnated Lazarus

[578] William Caxton (1422–1491), for example, was an English merchant, diplomat, and writer who was the first person to introduce the printing press into England in 1476 during the reign of Edward IV.

and author of the Gospel of St. John, is referred to by Dr. Steiner as "Lazarus-John".[579] Lazarus-John was the first person to be initiated, having been resurrected from physical death, by Christ-Jesus and is remembered in the bible as "the one whom Christ loved."[580] All of the spiritual culminations and events that occurred from 1250 to 1500, including the shift in the consciousness, were supported by many people, both initiate and commoner alike, who served the task of Christ-Jesus and the Archangel Michael.[581]

This is important to understand because Joan of Arc was an individual who, as an initiate in the ancient Mystery Centers and later the New Mysteries of the Christ, supported that global mission in the 15th century. She was called forth by the Christ, destiny, the Spiritual Hierarchies, and Great Initiates to assist in the transformation of France and England; and therefore, Europe and the world. Joan was, in fact, a genuine guardian and Grail Knight who supported the mission of Christian Rosenkreutz (albeit without her direct knowledge during her life).[582]

In historical terms, the events that led to a crisis and turning point in France in the 15th century came to fruition by way of the Hundred Years' War. The origins of France and England were born out of a cultural and spiritual stream, or impulse of activity connected to a larger group of people, that began much further back time in the 8th century BC in ancient Greece. For the sake of this abbreviated summary, a brief and partial overview of historical events that led to Joan's martyrdom is provided here.

The historical momentum of England's dominance over the French began to accelerate during the reign of the three English Edwards (I, II, and III) during the 14th century who achieved significant victories and acquired vast tracks of land in France that included political and financial concessions. These ancestral claims were inherited from the Plantagenet kings of the 12th century. With the decisive English victory over the French in 1346 at the Battle of Crécy, the French economy and political continuity of the vassal lords and the French crown grew weaker and weaker. By the end of the 14th century, a rebellion against the English Plantagenet lines led by Henry Bolingbroke, who became Henry IV, gave rise to the competing and rival interests of the Lancastrians and the Yorkists; both ancestral streams of the Plantagenets.

This bitter feud escalated and led to the Wars of the Roses which began in about 1453.[583] King Henry V continued his father's "heroic" quest to dominate France and is remembered by Shakespeare in a rather ennobled way. In reality, the victories of Henry V were the results of sieges against poorly

[579] Refer to Steiner's lectures on this topic including, but not limited to, The Mission of Christian Rosenkreutz and Esoteric Christianity and the Mission of Christian Rosenkreutz.

[580] Book of St. John, 11:3-5.

[581] Dr. Steiner wrote and lectured heavily on the mission of the Archangel Michael in the modern world. Refer to The Michael Mystery series, GA26

[582] Here I am referring to a work of art created in the early 20th century referred to today as "The Grail Triptych" by Anna May von Rychter. It was destroyed during the allied bombings of World War 2 yet a picture was taken of it that has survived. Anna May was an early anthroposophist who worked alongside Rudolf Steiner. There are very few works published on this topic. Refer to Esoteric Christianity in the Grail painting by Anna May: Contemplating the Sacred in Rosicrucian Christianity by Adrian Anderson available on Amazon for more information. I prefer to think of Joan as more than just a knight in the historical sense, but rather as a genuine Knight of the Holy Grail.

[583] This historical outcome is discussed in a subsequent chapter when the young Francois reincarnates in England and becomes a key player in the Wars of the Roses.

defended cities, such as Rouen, which fell due to poor French military leadership. Henry V's greatest victory was the Battle of Agincourt in 1415. The circumstances and the outcome of this critical battle were virtually identical to the Battle of Crécy when French knights charged and became stranded in soggy and muddy fields, and were killed almost to a man by the English longbow and English knights who killed them at will.[584]

By the time of the death of Henry V in 1422, his son, Henry VI, became King of England. During his minority, Henry VI was overseen by several English nobles, many of whom came to play leading roles in the capture, trial, and martyrdom of Joan of Arc. After the year 1422, France began to cascade into failure until finally in 1429 the Maid of Lorraine appeared out of nowhere and, per the agreement of the ever-vacillating and weak-willed King of France Charles VII, led the French armies to victory and eventually pushed the English out of France.

It was an astounding turnabout that occurred at just the right moment when the English were laying siege to the fortified town of Orléans in 1429. This vital fortified town was located at the geographic gateway to Chinon; the residence of the French King Charles VII. At the moment of Joan's appearance, France was on the verge of economic and political ruination as each fortified city, including Paris, had lost trust and defected from the French crown. The French were divided between English, French, and Burgundian interests having been betrayed by all sides. Joan accomplished her task in less than one year with a string of victories that shifted the trajectory of the English and French nations. The nations of the world were, and are, intended to progress by way of a divine plan guarded by the "Folk-Souls"; Archangels who oversee the divine plan for the destiny of nations. England and France were never intended to be one culture or nation.

> "Whilst for centuries these countries (England and France) had shared a common purpose, differences began to emerge in the fifteenth century. The first indications are seen in the appearance of Joan of Arc in 1429, a most important turning point in modern history. It was this appearance of Joan of Arc which gave the impetus…which led to the differentiation between the French and the English character."[585]

> "The marvelous thing happened that a poor shepherd girl from Orléans, Joan of Arc, did everything those who were very advanced for their time had not been able to do. At that time, it was indeed the Christ impulse acting in Joan of Arc, through its Michaelic servants, that prevented a possible merging of France and England, causing England to be forced back onto its island. And this achieved two things: first, France continued to have a free hand in Europe. This can be seen if we study the history of France over the following centuries — the essential element of the French spirit was able to influence European culture entirely without hindrance. The second thing which was achieved was that England was given its domain outside the continent of Europe. This deed, brought

[584] During this battle, the French cavalry charged onto a muddy field after heavy rains and were murdered almost to the man as they lay helpless, stuck in the mud. The horses were hopelessly stranded being exhausted and could not move. The English longbowman and infantry simply picked the stranded French cavalry and infantry off at will. The French outnumbered the English 2 to 1 in this battle and were on the verge of pushing the English out of France. Henry V was on the full retreat and heading to the port of Calais to depart for England when the French caught up with him and charged on poor ground. It was a dreadful defeat for the French and changed the course of the war.

[585] Steiner, Rudolf. From Symptom to Reality, Lecture 1.

> in through Joan of Arc, was a blessing not only for the French but also for the English, compelling them to take up their domain."[586]

It is not enough, however, to look at Joan's role as simply combatting political issues. The opposing powers had led humanity down this course over time. In the 15th century, a battle began between the influences of Ahriman, who leads the "Spirits of Darkness" and the forces of materialism that seek to blind humanity's perception of the spiritual worlds, and the Archangel Gabriel who was the Archangelic "Regent" of the world age at that time. The Archangel Michael, who is always active, was also planning for a future crisis. Michael's regency began in 1879 and will last for some 300–400 years. Dr. Steiner referred to Michael in one lecture as the "fiery Thought-King of the Universe."[587]

> "…Such was the crisis from the beginning of the 15th century until our day — the crisis in the midst of which we are, which expresses itself as the battle of Ahriman and Michael. For Ahriman is using all his power to challenge Michael's dominion over the Intelligence that has now become earthly. And Michael, with all the impulses that are his, though his dominion over the Intelligence has fallen from him, is striving to take hold of it again on earth at the beginning of his new earthly rule, from the year 1879 onwards. Human evolution stood at this decisive point in the last third of the 19th century…."[588]

All of the changes discussed thus far, however, including the Renaissance and shifts in European national identity which moved away from the Catholic Church and the monarchies, could only rightfully progress if, and only if, England was pushed back to her domain. She could not be allowed to overcome France and have a free hand in Europe at that moment in time. Thus, Joan, imbued with the powers of the Christ, entered the picture as a bearer of a unique and vital spiritual task.

The Maid of Orléans was raised in the town of Domrémy in the Lorraine region of France; a small rural town at the crossroads of French, English, and Burgundian skirmishes. She was a farm woman of ennobled qualities; chaste, pious, intelligent, and uneducated; she could neither read nor write. She was the loyal daughter of a town official, or deputy mayor, who raised cattle. At the age of 13, Joan began to experience through supersensible means, as a seer and clairvoyant, voices and visions of the Archangel Michael and at least two Angelic guides; Saint Catherine and Saint Margaret who supported Michael's mission. As revealed by Dr. Steiner, these yet genuine spiritual communications received by Joan that she perceived clearly. She followed the instructions of her guides.

With these considerations, let us turn our attention to some, but not all, of the nuances and fulfillments connected to the subject of our karmic study; "Francois". For a very brief time, he followed Joan of Arc into battles as a lancer and French knight. William Wallace reincarnated at that time as a young French knight who was recruited by Joan during the Loire Valley Campaign. This was the main thrust, as it were, of Joan's activity that resulted in a string of military victories over the English and changed the course of French history during the year 1430. She encountered our Francois during one of the many sieges when he offered his services to her as a young and ambitious

[586] Steiner, Rudolf. The Destinies of Individuals and of Nations, Lecture 4, The Nature of the Christ Impulse and the Michaelic Sprit Serving It, Part 1.

[587] Steiner, Rudolf. The Michael Mystery, GA26, The Age of Michael, Letter 1.

[588] Steiner, Rudolf. Karmic Relationships Lecture Cycle. Volume 3. Lecture 7. The New Age of Michael. July 28, 1924. Dornach. The 15th century occurred during the Regency of the Archangel Gabriel. The Regency of Archangel Michael began in 1879.

knight. I believe that Francois was a young Franciscan Monk who had taken vows of celibacy, was slightly overweight, and had been trained as a soldier. He bore the haircut of a Franciscan monk. For whatever reason, perhaps due to her powers of clairvoyance or perception of destiny, Joan recruited Francois to join her royal bodyguard, as it were, which consisted of some 6-12 lancers. These men took personal responsibility for Joan's life. He, and the bodyguards, always followed Joan closely on the march and in battle. Joan always wore bright white armor that was polished almost to a shine.

From a karmic perspective, these two souls shared a peculiar karmic connection linked to the foundation of the Greek and Roman peoples through the Greek Orphic, Mysteries in the 7th century BC which, in turn, inspired the Graeco-Roman Cultural Spiritual Epoch which began in 747BC and ended in 1413AD (according to Anthroposophy). Joan was an initiate during that period in the Orphic Mysteries. Later, she reincarnated as Hypatia who was martyred during the destruction of the Library of Alexandria in 415AD. Both Joan and Francois were instrumental in some of the key events of the Greek and Roman cultures that led to the construct of Western Europe. The karma of these two souls, and all of those connected to them in their karmic groups and unique paths, eventually led to the foundation of America…

On Joan

Despite her age and background from a rural French backwater in Lorraine, Joan was not a passive or childish personality. She was brave, resolved, chaste, and a highly intelligent woman who possessed genuine spiritual gifts; she was perceived as such by those who followed her. She was a would-be mother, General, and sister to everyone who knew her. The genuine historical French accounts regarding Joan's character and disposition are consistent; they tell us that Joan was a loyal daughter, dedicated to the church, high-minded, religious, friendly, inspired, and discerning. She did not dance and had refused romantic relationships guarding her chastity jealously. She fasted at least twice a week and prayed fervently at least three times a day. Stories also recount that she was generous to the poor during a time when supplies, and food, were very short. France, at that time, had been seriously weakened by economic deprivation, the effects of the plague, and regular raids by English, Burgundian, and even French soldiers and mercenaries who looted the landscape to pursue their own interests.

Joan had a habit of chastising people's sinful behavior, such as foul language and not going to church, and sometimes apologized after the fact as she did not want to offend anyone. She was a peculiar person because she was significantly younger than most (she died at the age of 19), including senior commanders that she led into battle during her brief public life from 1429 to 1431, yet she became a confidant, counselor, and advisor to battle-hardened soldiers and commoners who appealed to her for blessings and advice. She never harmed anyone although she led an army.

> "I remember that Jeanne was asked why she always marched with a banner in her hand? "Because," she answered, "I do not wish to use my sword, nor to kill anyone."[589]

She was viewed as a kind of talisman and Angel sent from God. She slept with her armor on, never put her sword down yet never harmed anyone. She prayed for her enemies, never cursed, even in

[589] The Retrial of 1456. The English translation of the trial files from 1902. From the book: Jeanne d'Arc Maid of Orléans Deliverer of France. Edited by T. Douglas Murray, Deposition of Brother Séguin de Séguin Dominican, Professor of Theology, Dean of the Faculty of Theology of Poitiers.

battle, or took the Lord's name in vain. She was abstemious and abstained from alcohol. She was frequently seen in prayer and meditation.

> "She lived honorably, most soberly as to food and drink, was chaste and devout, hearing Mass daily, and confessing often, communicating with fervent devotion every week. She reproved the soldiers when they blasphemed or took God's Name in vain; also, when they did any evil or violence. I never observed in her aught deserving reproof, and from her manner of life and actions I believe she was inspired by God."[590]

> "I have seen Jeanne, at the Elevation of the Host, weeping many tears. I remember well that she induced the soldiers to confess their sins; and I indeed saw that, by her instigation and advice, La Hire and many of his company came to confession."[591]

Joan always marched ahead of the army with a large customized white banner that portrayed a collage-painted image of the Holy Mother, Christ-Jesus, the Cross, and the Archangel Michael. Her armor was polished to a bright white shine and she stood out like a shining star, as it were, on the battlefield. She was an easy target for enemy archers yet she seemed to be unconcerned having full faith in her path of life and divine mission. She always led from the front and had the scars and battle wounds to prove it. Joan often smiled; especially at young people. She advised both commanders and common soldiers alike on, for example, where to stand, what to do, and when and how to do it during sieges. During one siege, she advised French soldiers on many things including, for example, where to dig a trench and stand for an assault. She was wounded two times as she led forces into battle; once by a crossbow bolt in the left shoulder socket and the other as a head wound when she was hit with a rock while climbing a ladder while attempting to breach the walls of a town.

> "During the assault on Jargeau Jeanne said to me: "Go back from this place, or that engine"—pointing out an engine of war in the city— "will kill you." I retired and shortly after that very engine did indeed kill the Sieur de Lude in that very place from which she told me to go away. On this account I had great fear, and wondered much at Jeanne's words and how true they came."[592]

> "Joan breathed the will of God into French troops ensuring them their victory saying 'Act, and God will act!' ... a stone hit her on the head… (splitting her helmet in two as she scaled a wall on a ladder), causing her to fall. But driven on by her determination, she got up, and exhorted her companions forward...the French took Jargeau and set off in pursuit of the running English."[593]

[590] The English translation of the trial files from 1902. From the book: Jeanne d'Arc Maid of Orléans Deliverer of France. Edited by T. Douglas Murray, Deposition of Guillaume de Ricarville Seigneur, Steward to the King.
[591] Ibid. Deposition of Maître Pierre Compaing Priest, Licentiate in Law, Canon of Saint-Aignan. Captain Étienne de Vignolles, also known as "La Hire" (1390-1443), is remembered as being one of the roughest of Joan's captains who used profanity regularly. After spending time with Joan, who reprimanded him for his poor language and, after witnessing her devotions and spiritual faculties in action, La Hire was inspired to cease using profanities and attended mass regularly.
[592] Ibid. Deposition of The Duke d'Alençon.
[593] Ibid.

"La-Pucelle!", Circa-1907, by Frank-Craig (1874-1918). The full-sized image has been cropped.

Martyrdom

Francois was one of about 200 or so French knights, lancers, and soldiers who stayed with Joan to the end of her journey. During Joan's final weeks on the field, as it were, she was ordered into the Compiègne area where a Burgundian siege was underway. The continuing political intrigues of the inept rulership of Charles VII hindered Joan's ability to fulfill her mission thus, all but the most loyal to Joan had withdrawn under royal decree; influenced by his advisors who feared Joan's growing influence. In reality, there were jealous of Joan's influence with the king and they conspired with Burgundian commanders, who were paying these leading French royal advisors to betray her, the king, and the French people.

Over the course of one year, Joan had led the French army to a string of victories and essentially pushed the English and the Burgundians back to their own territories. After nearly 80 years of losses, setbacks, and defeats, it was truly a miraculous turnabout rivaled only by commanders such as Robert E. Lee and Douglas Macarthur; both of whom were in the later years when they took command of an army and had been educated, and were the top performers, at the leading military academy of the United States; West Point. Joan, conversely, was a woman in 15th century France, was only 18 years old when she took command and could neither read nor write. Joan's performance was accomplished with no military training, education, or royal lineage. As observed by Dr. Rudolf Steiner, her accomplishments were made possible only by the impulse of the Christ, supported by the Archangel Michael, working *through* Joan who was an anointed messenger, as it were, on a divine mission on behalf of more than just France; but the world as well. Hers was a much

larger mission on behalf of humanity the struggle of which was located in France at that moment in history.

After the failed Siege of Paris and Charite-sur-Loire, which lasted several months, Jeanne's career took a turn in December 1429. At that moment, Charles VII promoted her and her family to noble status. However, there was a nefarious plan set in motion to discredit Joan by at least two of Charles's advisors. This is always the way of things. This betrayal led to her untimely capture, which she had foreseen. Previously advised others that they would have her "for one year" before the Siege of Orléans and to make the best use of her… In 1430, the Duke of Burgundy threatened the regions of Compiègne and Brie, and Jeanne promised Charles that she would protect the regions. As confirmed by Dr. Steiner, this was a trap conceived by the jealousy of Joan's advisors.

> "But we can also point to her death which occurred because all the Luciferic forces of her enemies joined together to bring about her death. Her misadventure in a battle was brought about through the jealousy of the men who were the official leaders, appointed to guide the battle. All the jealousy then came to the fore over the manifestations of spiritual forces and spiritual powers that were made through her."[594]

Based on the author's insights gathered through limited intuition, additional details regarding Joan's life have been discerned regarding her trial and death; a journey that Francois was destined to be a part of and, per his karmic connection to Joan, embraced. This was also the case with the commoners, and a few English nobles and soldiers, made their way by choice, or fate, to Rouen for the spectacle of Joan's demise. Everyone was transformed by it.

The night before Joan's execution, the young man had found himself in a quandary. He had been on the run for some time and had taken up a temporary residence deep in the forest with three poor French monks who agreed to let the young man board with them. One of them, perhaps, was a brother or cousin. There, they shared a small two-room cabin with bunk beds, a fireplace, and one table. The group of men got along well and behaved like a family. Before retiring to the top bunk as the night approached, one of the older monks turned and addressed the young man briefly.

"Are you going tomorrow?"
In tears, the man replied "I am not sure. No."
"You *should* go."[595]

Sighting, Francois's friend laid down to sleep. Francois awoke early and decided to take heed of the advice. He climbed out of the bunk before sunrise, as if led to the path of his destiny through a dream message, and set out abruptly in a Monk's robe and departed the small cottage where four cloistered monks were living in very tight quarters. Thus, with dire urgency, Francois headed off into the dense forest on his way to Rouen. His heart was leaping out of his chest as he hurried bearing the conviction that, for some reason, he had to be with the Maid one last time regardless of the risk to himself. His heart was breaking and he had to fight back the tears.

[594] Steiner, Rudolf. The Destinies of Individuals and of Nations, Lecture 5. The Nature of the Christ Impulse and the Michaelic Sprit Serving It, Berlin, January 19, 1915.
[595] The men would have spoken medieval French. I perceived this conversation in English, which is the only language that the author fluently speaks.

That prior year, the young man had been a member of Joan's extended entourage and was frequently seen in the group that was closest to Joan. He, along with several other pages, squires, heralds, monks, and soldiers followed Joan closely while she was on the march and especially when she went into battle. He often rode a horse behind Joan some 5-6 tiers back and always kept an eye on her. He behaved as a kind of bodyguard although he carried no such formal title. The young man was with her during most of the sieges and battles, if not all, during the years 1429 and 1430. Joan recognized him at the execution as he had been with her during some of the most stressful moments of the battles.

In one instance, for example, as revealed through intuition Joan had dismounted from her horse on the field after a battle to tend to a wounded man.[596] At that moment, the young man charged a wounded English soldier who appeared to be attempting to lunge at Joan. He may have simply been reaching out for compassion, but it was difficult to discern. The charge was so quick and aggressive that Joan gave the young man a worrisome glance, then smiled as she processed what had happened. The young man never forgot that smile of approval from the Maid. He was endeared to her in a personal and protective way from that moment forward…just like so many people were.

May 30, 1431 was an overcast day. Rouen, at that time, was not the well-manicured city that it is today or is sometimes portrayed in art.[597] It was a drab place of some infrastructure and civility, especially compared to the rural areas of France at that time, but the majority of the town as revealed through my intuitive experiences appeared to be constructed of simple one, two, and three-story buildings. The roads and pathways were paved only with dirt; no cobblestones which was a later innovation. The buildings were constructed of cream and off-white colors, which is to be expected of any typical medieval town in Europe.

During the ambush at Compiègne, Francois was one of those who escaped and went into hiding. He moved between the homes of sympathizers, family members, monks, and anyone with whom he could find a place to board. He did not have any money, so he was a virtual vagabond. Sometimes, he slept in the open air because it made him feel like he was on campaign again when hope was in the air; an energy that inspired freedom. Since Joan's capture, the man had been in a state of perpetual fear, worry, sadness, and anger fearing for his and Joan's lives. Like so many others, Francois saw evidence of Joan's divine mission, in her deeds and abilities, and was fighting for French liberty.

Such was the case with Francois; a young male in his mid-20s who eventually found his way into the dreaded courtyard and the company of Joan's final moments. He made his way there anonymously in the guise of a lowly monk. He wore a brown cloak and kept a hood over his head to keep his identity obscured. As he passed through the gate that led into the courtyard in the location of Joan's execution, the two English guards hardly noticed him as he passed by. They were too preoccupied with the rumors of Joan's reputation as a seer and genuine saint. As a result, they kept giving each other worrisome glances and appeared to be distracted. Were they worried that a lightning bolt from heaven would strike them down?

[596] Through historical research, I believe this was the Battle of Patay when Joan tended to wounded English soldier on the field and at least one or two French soldiers were enraged by it.
[597] The city of Rouen fell to King Henry V 1in 1419 after a six-month siege. Historians today speculate that approximately 50% of the population died of starvation, wounds, and disease before it fell.

Francois had arrived just in time. Being depressed and agitated, having suffered from nightmares the night before, at least he could rest now knowing that he had made it to see Joan one last time. As the papal and secular officials entered the vestibule, or viewing stand, the leader of the group was adorned in a red velvet cape. The leader of the legates, an old and frail man, gave orders and people obeyed. All of the other officials kept their heads bowed in genuflection to him. He possessed a glare of evil and hatred; his eyes resonated with compassionless apathy. He stopped, perused the crowd slowly and examined each person, and then returned his glare to Joan. Thankfully, or so he thought, his eyes did not fall upon Francois. Francois was worried that he would be recognized as one of Joan's colleagues having fled the scene upon her capture. He would surely be recognized. Francois observed the procession after Joan was tired to the alter of suffering. Things were said, a sermon was given, and the crowd sighed in disbelief.

> "At the end of the sermon the sentence was pronounced…Jeanne began to make many pious exclamations and lamentations…hereupon I left, not wishing to see the burning of Jeanne. I saw many of the bystanders weeping."[598]

The fire that consumed Joan, and the experience of that traumatic event as she wept and screamed in agony, brought tears to everyone's eyes. Some of the English guards and ecclesiastical legates could not bear to watch the execution and turned in disgust.[599] Some were forever changed by it. Within his heart, the young man nearly screamed in agony over the horror of the experience. Others shouted while some cried aloud. Nonetheless, Francois kept his eyes upon Joan to the very end.

> "Jeanne had, at the end, so great contrition and such beautiful penitence that it was a thing to be admired, saying such pitiful, devout, and Catholic words, that those who saw her in great numbers wept, and that the Cardinal of England and many other English were forced to weep and to feel compassion.
>
> "As I was near her at the end, the poor woman besought and humbly begged me to go into the Church nearby and bring her the Cross, to hold it upright on high before her eyes until the moment of death, so that the Cross on which God was hanging might be in life continually before her eyes.
>
> "Being in the flames, she ceased not to call in a loud voice the Holy Name of Jesus, imploring and invoking without ceasing the aid of the Saints in Paradise; again, what is more, in giving up the ghost and bending her head, she uttered the Name of Jesus as a sign that she was fervent in the Faith of God, just as we read of Saint Ignatius and of many other Martyrs."[600]

[598] The English translation of the trial files from 1902. From the book: Jeanne d'Arc Maid of Orléans Deliverer of France. Edited by T. Douglas Murray, Deposition of Jean de Mailly the Reverend Father in God, the Lord, Bishop of Noyon.

[599] Eyewitness accounts reveal that many turned away, left the area, or wept openly.

[600] The Retrial of 1456. The English translation of the trial files from 1902. From the book: Jeanne d'Arc Maid of Orléans Deliverer of France. Edited by T. Douglas Murray.

Joan of Arc's Death at the Stake by Hermann Stilke circa 1843.

After some 30 minutes, the smoldering ashes were all that remained. As the smoke cleared, the papal and secular legates made their way back into a small building that was attached to the viewing stand. No one made an effort to look at either their colleagues or anyone else who was present. The official delegation simply followed the old man, who was none other than Bishop Cauchon, away from the courtyard. Everyone was dazed and in a state of shock including the English guards who appeared to be disoriented.

Suddenly, the young man was overcome with an urge to step forward and look into the firepit as an English soldier left the courtyard who had, just moments before, been looking at the remains and fiddling with something. So, the young man took a step forward to glance into the firepit as the English soldier wandered off to speak with someone. Perhaps there was something left? One of Joan's rings or a garment? Something that the young man could keep in honor of her memory?

Francois knelt down to the ashes and sifted through the remains even they were smoldering hot; he then picked up something. Francois arose quickly and then dashed out of the ring in a very controlled, if assertive, manner. He peered behind him briefly as he walked through the gate to see that the bishop had returned and was watching the young man with some interest. The English guards, however, were still in a state of shock. They took no notice of the young man as he made his way out of the gate and then into the street. Francois eventually made his way out of the city untouched.

Some time passed and the young man eventually made his way into a forest area to the West of Rouen. There, he paused from fatigue to see what he had recovered from the ashes. He took it out, unraveled the cloth that he put the object in, and marveled at it. Behold, it was her heart. Joan's heart had not burned. In shock, he openly wept momentarily, then buried it next to a tree. He stayed for a while, prayed, and then mourned for a time. As the young man arose to depart the area, the sound of horses was heard. They were looking for him. He ran deeper into the woods and tried to find a hiding place but all in vain. There was an interrogation and some resistance, but the man was murdered. He, did not, however, reveal the location or existence of what he had found.[601] At least one historical account has survived that corroborated this discovery, which was found after this intuitive revelation was perceived by the author.

[601] History also reveals that the officials returned to the podium and decided to conduct a second, and perhaps even a third, burning probably because of this incident as described here. They subsequently took Joan's remains and ashes and dumped them into a nearby river.

"Immediately after the execution, the executioner came to me and to my companion, Brother Martin Ladvenu, stricken and moved with a marvelous repentance and terrible contrition, quite desperate and fearing never to obtain pardon and indulgence from God for what he had done to this holy woman. And the executioner said and affirmed that, notwithstanding the oil, the sulfur, and the charcoal which he had applied to the entrails and heart of the said Jeanne, in no way had he been able to burn them up, nor reduce to cinders either the entrails or the heart, at which he was much astonished, as a most evident miracle."[602]

I believe that this man did not have the emotional strength to carry it out after witnessing the terrible ordeal. There was a moment, or a pause, when Francois acted quickly enough not to be noticed. There is a legend that has been passed down over the centuries by those who were at Joan's execution who stated that her heart never burned. What has been lost to history, and is now known, is that there was one who found Joan's heart in the ashes and removed it from the firepit immediately after her execution while the ashes were still hot. The legend is a historical fact. Joan's heart was given a natural burial by someone who knew and loved her as a friend and a leader. Today this location is a secret place known only to the initiates, and those who can pierce the veil, as it were, who choose to venture to that secret place and contemplate Joan's life, deeds, and martyrdom…

"And she did not seem to come from any land, but rather she seemed as one sent from Heaven to support our failing France in her arms… O worthy virgin, worthy of all glory, all praise, worthy of divine honors! O honor of the kingdom, O light of the lily; thou art the light, thou art the glory, not only of the French, but of all Christians! Let Troy no longer rejoice in the memory of Hector; let Greece no longer triumph with her Alexander, nor Africa with her Hannibal; let Italy no longer take pride in her Caesar and other great captains of Rome. And thou, France, even though thou hast no lack of other heroes in the past, be content with the Maid; France, thou mayst dare be proud and enter in the lists with the other nations for military glory, and even, we may very well say, place the Maid above all others."[603]

"I am he that liveth, and was dead; and, behold, I am alive…Amen…"[604]

"At the end of the sermon the sentence was pronounced…Jeanne began to make many pious exclamations and lamentations…hereupon I left, not wishing to see the burning of Jeanne. I saw many of the bystanders weeping."[605]

[602] The Retrial of 1456. The English translation of the trial files from 1902. From the book: Jeanne d'Arc Maid of Orléans Deliverer of France. Edited by T. Douglas Murray, Deposition of Brother Isambard De La Pierre of the Order of Saint Dominic, of the Convent at Rouen.

[603] Barrett, W.P., The Trial of Jeanne D'Arc, translated into English, From the Original Latin and French Documents, Published 1932. This is an abridged quote from a letter written during that time from secretary Alain Chartie to Charles VII.

[604] King James Version, Holy Bible, Revelation 1:18

[605] The English translation of the trial files from 1902. From the book: Jeanne d'Arc Maid of Orléans Deliverer of France. Edited by T. Douglas Murray, Deposition of Jean de Mailly the Reverend Father in God, the Lord, Bishop of Noyon.

Francois was captured. He was beaten, interrogated, and murdered by two English soldiers in a karmic fulfillment connected to Joan's and the conclusion of the Graeco-Latin/Roman Epoch which, in light of Anthroposophy, began in 747BC and ended in 1413AD.

Over the course of the next seven years after the year 1431, as predicted by Joan at her trial, the English were slowly driven out of France, and the once impoverished country that was on the verge of collapse slowly recovered and established her independence. France and England were set on the right rod again by Joan's mission and martyrdom as an initiate in the Greek mysteries who played a key role during that moment in history. The crisis that Joan was sent to resolve was accomplished. Separating France from England enabled the Renaissance and countless other fulfillments to occur that, in light of English imperialism and dogma, would have been prevented in the English had a free hand in Europe. To accomplish this, however, Joan's life had two aspects.

First, Joan had to achieve military victory and push the English back into their domain out of France. The French spirit, as it were, had to be reinvigorated with her own identity and mission in the world outside of English influence. This involved inspiring the leaders, soldiers, and commoners of France to believe in the cause of French solidarity as an achievable and sustainable goal in each Frenchmen's heart of hearts. Second, Joan had to die for the cause. In spiritual terms, Joan had to die a martyr's death for France and England to be redeemed; this is the Christ path. One has to give up that which was endowed with that is of the Christ. This, she also accomplished.

One of the essential aspects of the Christ impulse which has imbued into a person is martyrdom, self-sacrifice, and service. Dr. Steiner revealed that Joan was permeated with an impulse, or "imprint", of the Etheric body of Christ which was imbued into her soul before her birth and enabled her to fulfill a broader mission for France, England, Europe, and the world. This mission could not have been achieved otherwise and Joan was destined to lead it. Thus, when the author considers Joan from a truly spiritual perspective in light of Anthroposophy, I view her life and martyrdom from at least three perspectives that reflect, to some measure, the spirit of the true Christ:

1. "There is no greater love than he who gives his life for his brothers (or friends)."[606]
2. "Because you are a human being, you are my brother. This is the highest principle of Christianity."[607]
3. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."[608]

Through her martyrdom, the forces that Joan took into her soul before being born by the Christ were thus given back to the people and through her life and death were carried forward in Joan's soul for all time as a recurring spiritual task and mission that revolves around bringing the true message of the Christ and the Archangel Michael to the people. It is not enough, however, to rely purely on these general truths. As revealed by Dr. Steiner, I recommend additional reading Joan as her mission was connected to the mission of Christian Rosenkreutz, and the task of the initiates in the modern age, through the path of the Rose Cross brought forth in the Middle Ages.

[606] Book of John 15:13. On the path of Christianity, each human being is a "brother". Today, there are at least 20 different translations of this quote that reflect minor variances, yet the spirit of the message remains the same.

[607] Steiner, Rudolf. Source unknown.

[608] Galatians 2:20, King James Version of the Bible.

What followed now, however, in terms of political, economic, and spiritual forces was a concentration, or reverse polarization, of imperial forces within England's domain. What had once been focused on France, and only gradually was withdrawn, turned within herself. Through King Henry VI, who was present at Joan's execution as a mere child kept in the royal apartments, a disastrous reign led to the most painful, and chaotic, civil war in English history; the Wars of the Roses.

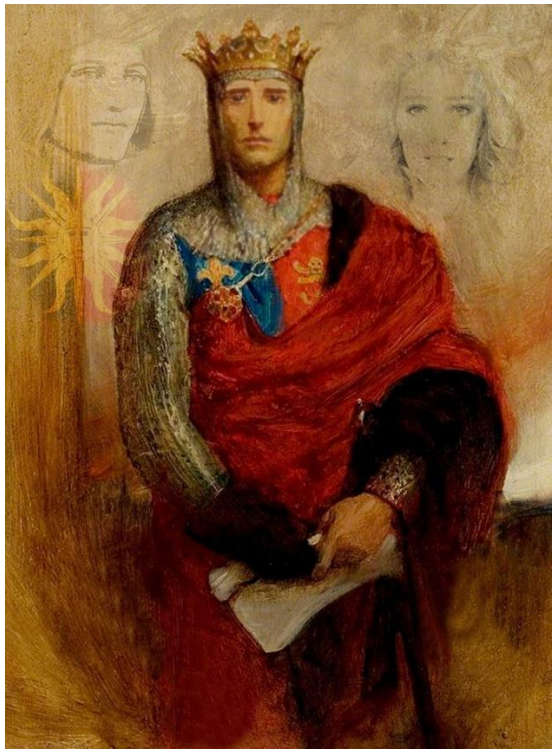
In a peculiar twist of fate, which was connected directly to the Trojan War Karmic Soul Group and the Roman Civil Wars, it was Francois's task to reincarnate in the guise of a man who, by the demands of his karma and soul disposition, could keep England from destroying herself. It was his karmic task to try to preserve English history and otherwise purge certain corrupted forces that had brought England to her knees in economic, political, and spiritual terms. This state of affairs, which became amplified after the English were driven out of France by the 1440s and early 1450s, was the result of the two leading streams of competing ancestral lineages who were at war with one another; the Yorkists and the Lancastrians; the white rose and the red rose.

Once upon a time, Francois had been King Richard I who, through his father Henry II, was the first true Plantagenet king of England. Francois would return as the oldest son of the leading Yorkist noble, Richard 3rd Duke of York, who usurped authority during a rebellion against King Henry VI; that very same king who was descended from nobles who, in turn, had usurped authority during the late 1300s. Richard I, who never fought a battle inside England during his lifetime, returned to England as, perhaps, the leading warrior-king of the 15th century who never fought a battle outside of England; King Edward IV.

Edward, 1483AD

"…deep spiritual forces held sway behind the civil war of the Red and the White Roses."[609]

"Love heals the wounded; it binds up the brokenhearted; it makes for understandings where differences have arisen. God is love." -Edgar Cayce Reading 688-4



Left: A modified painting by Arthur Hacker Tutt (1858-1919. On the left is the Sun-in-Splendor symbol that the Yorkist King Edward IV used on some of his livery banners and accouterments. On the right is an approximated sketch of Edward's wife Elizabeth Woodville who was a Lancastrian widow with two children at the time of their controversial marriage in 1464.

In the upper left corner is an approximated portrait of Edward IV. The marriage was one of love. An ancillary dream, and hope, of Edward's was that the marriage would heal the rifts between the two warring factions of the Wars of the Roses.

It was the destiny of the Priam-soul, as someone who held several leadership roles during his prior incarnations, to lead England through a necessary, chaotic, and transformative period of change. Part of the reason for his recurring involvement in the destiny of England lies not only in the mystery of his soul history which is tied to foundation points connected to the Graeco-Roman Epoch, but also the fact that this particular soul was tied to a stream of the Mysteries; a path that he had long since strayed from yet still resonated in him.

Francois was reborn as Edward, the Earl of March, who rose to become King Edward IV (1442-1483AD).[610] He was born within one month of the 11th anniversary of Joan's death on May 30, 1431, within an earshot of the physical location where Joan of Arc was executed. As his father was serving as the leading English noble in France at that time and representative of English interests in France under King Henry VI, he kept a residence at Rouen.

[609] Steiner, Rudolf. Things in Past and Present in the Spirit of Man, Lecture 3, GA167, March 28, 1916

[610] This appellation "Wars of the Roses" was invented only later. During that time, people looked at one another as being loyal to one house or another.

Edward IV was King of England for two reigns; the first from 1461 to 1470 and the second from 1471 to 1483 which concluded with his death. He was raised in the hostile environment of the Lancastrian-Yorkist rivalry since the moment of his birth. Edward was given a royal education, trained in history, philosophy, religion, and a touch of the Mysteries which survived in a diluted form in 15th century England, and the art of politics by way of his father's perpetual political intrigues. These spiritual studies, which included history and mythology, included the fundamental elements of the history of the ancient world, the history of Britain, and the meaning of alchemical symbols which can be seen in manuscripts, heralds, and documents of the period. Surviving historical records reveal a king who took a detailed interest in his children's educations and was a meticulous administrator. Edward eventually accumulated a library of historical and spiritual manuscripts; a disposition from prior lifetimes. Edward IV endorsed the first printing press invented by William Caxton (1422-1499) which led to the mass publication of the first bound books including *Le Morte d'Arthur* written by Sir Thomas Malory in 1470 and published by Caxton in 1485.

Edward's rule was divided into two reigns; the first after a victory over the Lancastrians and the second because of a victory over his relatives in the Yorkist party, including his younger brother, who led a rebellion in 1469. Like Richard I, Edward had familial problems with the ascension of kings who competed with one another. And, like so many of his prior lifetimes when he held a leadership role, Edward is typically viewed by historians (naturally constrained by bias) from one of two polarized perspectives; as a licentious, Machiavellian, obese, and promiscuous king or as a competent commander, father, administrator, and stabilizing presence in England during a time of crisis. Some regard Edward as the leading Captain of his age; others as a lucky commander.

Members of the Trojan War Karmic Soul Group live within karmic families who have tight spiritual bonds. They are drawn to, and repulsed from, one another based on karmic experiences over the course of repeated lifetimes. When they are reunited in the right way, there are often loving and joyful reunions. When they are separated, these people sometimes lead tragic and even self-destructive lives. Having discerned that King Priam and Helen of Troy are genuine, if unlikely, soulmates, it is logical to assume that there are other soulmates in this group, and throughout the world, who are not aware of one another who are striving along different paths of destiny with similar troubled karmic histories. Some of these paths have necessarily been shaped by world events such as the Trojan War.

As Dr. Steiner discussed in at least one lecture, there were deeper spiritual-cultural influences at work behind the conflicts of the opposing forces of the Red and White Rose in the 15th century that led to full-scale civil war. Like the Trojan War, the War of the Roses is a historical event reflecting spiritual influences and streams of karmic activity. It can also be considered in light of the mystery of the Holy Grail. In the Middle Ages, one dimension of the mystery of the Holy Grail was viewed, in esoteric terms, as the merging of the red rose and the white lily.

> "The whole development of the European Mysteries is expressed in yet another cycle of legends and sagas…one of the legends of Provence and deals with the Initiation of the Knights of the Grail or the Templars. It speaks of an ancient pair, "Flor" and "Blancheflor." In modern parlance: the flower with red petals (the rose) and the flower with white petals (the lily). In earlier times it was known that a great many mysteries were contained in this legend, of which it is only possible to-day to speak briefly. It was said: Flor and Blancheflor are souls incarnated in human beings who have lived on earth. According to the legend, these two were the grandparents of Charles the Great. But those who

studied the legend more deeply, saw in Charles the Great the figure who, in a certain sense, united esoteric and exoteric Christianity. This is expressed in the coronation of the Emperor.

But in the grandparents of Charles the Great, Flor and Blancheflor, lived the rose and the lily — typifying souls who were to preserve in its purity the esoteric Christianity which had been taught by Dionysos the Areopagite and others. The rose — Flor or Flos — symbolized the human soul who has received the impulse of the Ego, of personality, who lets the Spiritual work out of his individuality, who has brought the Ego-force down into the red blood. But the lily was the symbol of the soul who can only remain spiritual when the Ego remains *outside*. Thus, there is a contrast between the rose and the lily. The principle of self-consciousness has entered wholly into the rose, whereas it remains outside the lily. But there was a union between the soul that is within and the soul that as the World-Spirit pervades the universe outside. Flor and Blancheflor symbolize the finding of the World-Soul, the World-Ego, by the human soul or the human Ego.

The event recorded in the legend of the Holy Grail is described in the legend of Flor and Blancheflor. Flor and Blancheflor must not be thought of as outer figures — the lily symbolizes the soul which finds its higher Egohood. The union of the lily-soul with the rose-soul was taken to express that principle in man which can link him with the Mystery of Golgotha."[611]

Of the many karmic streams that were manifesting through the English people who lived through the Wars of the Roses, through the ancestral streams of the red and the white rose, I believe that these people, like the Greeks and the Trojans, symbolically reflected broader changes taking place in England, France, and the world. I believe that all of the souls who lived and fought through the Trojan War reappeared in the 15th century in England and France in one way or another. King Priam, who reappeared as King Edward IV, is just one example. When viewed from an esoteric perspective, I believe that the ego and intellectual forces of the Greeks (red rose) were blended within the spiritual stream of the Trojans (white rose). In terms of English destiny, the white and red rose blended into the Tudor stream in the 15th century.

It would be ever so simple if everything resolved itself smoothly after Joan of Arc's spiritual and historical mission was completed upon her death in 1431. After Joan completed her difficult task at the cost of her own life, the forces of English and French, and indeed European, history were set on the right path again according to the will of divine higher beings who oversee the destiny of humanity and nations; the Archangels or "folk souls". However, this abrupt change led to a serious cultural convulsion in England as her imperialistic forces turned within herself having been repulsed from France after several defeats. French liberty was assured after 1437 when King Charles VII entered Paris; a city that had been hostile to his authority. Joan had pressed hard to take Paris, as the political and spiritual key to French authority, but was unable to. Almost all of the French lands, except for Calais, were returned to French control by the early 1450s. During the period of the early 1450s in England, a vicious civil war began driven by the karma, and forces, of the Roman Civil Wars in the 1st century BC. Many of the same souls reincarnated to lead and participate in the Wars of the Roses including Marc Antony, Fulvia, Octavian, and Julius Caesar.

[611] Steiner, Rudolf. The European Mysteries and Their Initiates, GA 57, From ANTHROPOSOPHY: A Quarterly Review — Michaelmas 1929 No 3 Vol. 4. From GA# 57. 6 May 1909, Berlin. This is an abridged quote.

The two opposing streams of this civil war were the Lancastrians (i.e., the "Henrys" or red rose) and the Yorkists (i.e., the "Edwards" or white rose). Both streams were descended from the line of the Plantagenet Kings; each with grudges against one another which manifested through rebellions initially began by Henry Bolingbroke when he usurped the authority of Richard II. A third line of the Plantagenets also existed was the Beauforts who were historically aligned with the Lancastrians. This Wars of the Roses technically began in 1455 with a Yorkist victory at the First Battle of St. Albans when Richard 3rd Duke of York defeated King Henry VI in a brief battle. The wars continued until 1485 with the Yorkist defeat at the Battle of Bosworth Field under King Richard III when Henry VII achieved victory and brought the Tudor dynasty to the English throne and blended the white and the red rose together. Henry VII descended from the same bloodlines that brought, perhaps, the worst king in English history to the throne; Henry VIII.

Led by the wealthiest and highest-ranking noble in England, Richard 3rd Duke of York, a series of conflicts, disputes, and arguments against the Lancastrian King Henry VI, his French wife Margaret of Anjou, and Lancastrian nobles who conspired against Edward caused the country to descend into social, economic, and political civil war. In political terms, the war occurred because advisors to King Henry VI bore grudges against Richard. The reality is that these are karmic issues between rivals who bore deep grudges against one another. Henry VI suffered from a peculiar mental and physical disorder that caused him to slip into a kind of waking coma. This reality played heavily into the disruptions of the period in the 1440s and 50s. Henry is remembered as a weak-willed King, which is perhaps a bit unfair, who relied too heavily on his strong-willed French Queen and incompetent advisors who led England into chaos. Margaret particularly despised Richard 3rd Duke of York and his supporters whom she viewed as ambitious usurpers. So, in a very brief period, England had gone from nearly conquering all of France to being effectively ruled by a French Queen.

Richard's leading rival was a certain Edmund Beaufort, 2nd Duke of Somerset who was the leading advisor to Henry and Margaret. Margaret was a highly assertive, deceptive, and narcissistic individual in her own right, and Richard sought to navigate around the barriers that she constructed to influence Henry VI. Over time, Richard grew more and more frustrated. Smaller skirmishes and battles were fought across the kingdom. Councils and meetings were held, political intrigues abounded, and collusion was common. Fortunes and battles were won and lost caused by both Yorkists and Lancastrians. Lancastrians terrorized their Yorkist neighbors and Yorkists returned the favor. The raiding and looting of estates and villages were common. The country fell into an economic slump as taxation and inflation increased under Henry's flawed policies which were, out of necessity, instituted to subsidize his poor decisions; a major funding source of English corruption was eliminated when France won her liberty and pushed English forces out of France.

Thus, the bitter rivalry between the Yorkists and Lancastrians eventually erupted into full-scale war. While being a fair man, Richard was also ambitious; but he was no usurper – at least not in the traditional manner of an egotistical Duke seeking authority. Winston Churchill observed Richard 3rd Duke of York as:

> "…a virtuous, law-respecting, slow-moving, and highly competent prince. Every office entrusted to him by the Lancastrian regime had been ably and faithfully discharged."[612]

[612] Churchill, Winston. A History of the English-Speaking Peoples, 187.

While not present during Joan's trial and execution, Richard 3rd Duke of York was the leading royal guardian, and a competent leader, in France Rouen in the 1440s. Richard kept his residence in Rouen where Edward IV was born. Richard's legacy of success, however, shifted as Somerset, who influenced Henry and Margaret, pushed Richard out of favor. Thus, in the 1450s, Richard grew bolder and pressed the issue of his legal rights which were being denied him, step by step, by competing nobles loyal to Henry VI. For example, Richard insisted on being at the Privy Council meetings; essential meeting places for the leading royals who advised the king which he was blocked from attending. These conflicts boiled over into full scale at the First and Second Battles of St. Albans where the Yorkists gained victory. For a time, peace was restored as Richard acted as the guardian of the realm after Somerset was killed and Henry was taken prisoner briefly; he was returned to the throne when Richard could have taken authority by force.

It is hard to conceive in modern terms, but 15th century England was a time characterized by the sacredness of familial lineage where names, ancestry, and inheritances were all-important. These social pillars were interwoven with the fabric of the personal, political, financial, and social identity. People competed based on who their fathers were, and what they inherited, which placed them above or below others. Petty jealousies and rivalries were commonplace and sometimes descended into violence at the local level. False persecutions of the innocent were not uncommon. Some were forced into prison terms and could only find a way through, as it were, by accepting their fate.[613] This was something that Edward IV sought to prevent by personally overseeing important legal proceedings during his reign.

As the tension grew in the late 1450s, Richard and his oldest son kept a discreet distance from one another. While Edward had received a royal education, including military and historical aspects, as Richard I had during his youth, so much of what Edward accomplished by him during his reigns on the battlefield occurred by way of intelligence and intuition. Edward seemed to be protected by fate and the forces of history were on his side with a series of significant victories. Edward was 19-20 years old during the deepest strains of transition, and the turning point in his life and the Yorkist reign, in 1460-1461 when his father was murdered at Wakefield just north of his estate at Sandal Castle after being surrounded by Lancastrian forces.[614]

[613] Sir Thomas Malory is the author of Le Morte d'Arthur that was completed in 1470 while he was imprisoned on false allegations of looting property and livestock. This individual was a talented writer and Grail seeker who was caught between the white and red rose (his family was connected with the rebellion of Warwick and therefore de facto were Edward's enemies at that time). However, Thomas was also officially pardoned for a list of offenses in 1462 by Edward IV and was subsequently granted a position with the Order of the Garter that same year. Some have theorized that some of the characters from Malory's King Arthur were based on historical activities and personalities from the court and the time of Edward IV. Some researchers have speculated, off the record, that the same individuality reincarnated as an author in the 20th century and published a well-known book called the Spear of Destiny named Trevor Ravenscroft. This karmic fulfillment has not been validated by the author, but my intuition suggests that it is correct. His second work was called the Cup of Destiny and is a superior reference book on the Holy Grail. Although much legitimate debate exists as to the historicity of certain events contained in The Spear of Destiny, these works allowed the author to find a genuine path to esoteric spiritual study, research, and discovery which culminated in Anthroposophy and Rudolf Steiner's works.

[614] This was a karmic event for Richard that is most likely tied to a prior life in 10th century England that was connected to a prior incarnation of Edward IV. Sandal Castle was likely named after Óláfr Sigtryggsson (old Norse), also called Amlaíb Cuarán. Cuarán is often translated as "Sandal". He was a 10th-century Norse-Gael who was temporarily the King of Northumbria and Dublin. He was defeated by King Edmund he, the half-brother of Aethelstan, who ruled after the latter's death (refer to the "Aethelstan" chapter). Edmund was assassinated

The death of Richard 3rd at Wakefield was a turning point in 15th century English history. Richard and his second son Edmund Earl of Rutland were brutally murdered while pleading for their lives after being apprehended by the forces of Henry VI. The civil unrest had boiled over into the commoners by that time and his death led to the largest battle on English soil at that moment in history. After Richard's brutal death, his head was placed on a pike on a bridge in York with a paper crown. Yorkists were enraged. Shortly before Palm Sunday 1461, Yorkists and Lancastrians from all over England arrived at a small field to settle their differences once and for all. The Battle of Towton was Edward IV's, and the Yorkists, largest victory during the period.

Historians estimate that as many as 50,000 men fought at the Battle of Towton. Many of the members of the Trojan War Karmic Soul Group, including King Priam and Odysseus, were on the field. Among these men was a very important soul that was guided by the hand of destiny at that moment in time. This royal, for whatever reason, sided with the Yorkists and ensured, as guided by destiny, that England's path as a Yorkist kingdom was assured; a Welch knight named Sir David Mathew. Sir David was an educated man whose first experience with battle occurred as a young man of merely 15 years of age fighting with King Henry V at the Battle of Agincourt in 1415AD when he achieved a pivotal victory over the French; a victory which led to the near ruination of the French kingdom.

Before the Battle of Towton, a brief leadership meeting was held amongst the key leaders of the Yorkist party; Edward Earl of March, Richard Neville 16th Earl of Warwick, Lord Fauconberg, William Neville 1st Earl of Kent, Sir David Mathew, and others. During that meeting, which was held by firelight in a tent, Edward enthusiastically expressed his desire to enter the fray and fight. This was rare in the medieval tradition where kings and leading nobles, and sons thereabouts, typically delegated authority to officers to carry out orders and do the actual fighting. Somerset had been killed in battle; Richard 3rd Duke of York was now dead leading his mean near Wakefield; Henry VI had barely escaped with his life on more than one occasion. Neville (Warwick) was renowned for keeping his horse close in case he needed to make a quick escape; which he was forced to do on at least one occasion. Often, the kings (or queens) did not even bother to arrive at the battlefield. While Edward was a large person (he stood about 6'4") and not unskilled with weaponry, the enemy would surely hear of the foolish idea and recognize his colors and heraldry on the field.[615] Edward's direct involvement could end the Yorkist claim to the throne; all of the other siblings were too young to rule.

Sir David Mathew (1400-1484) was a Welsh knight and landowner with a long history of service in Welch and English politics. By the time of the Battle of Towton in 1461, Sir David had decided to join the Yorkist side.[616] Sir David had, although it is unknown to history, strong ties to the house of the

in 946AD. Richard of York named his second son, Edmund, after this heroic king and martyr of East Anglia, "Edmund the Martyr". Thus, it followed that the 2nd son of Richard of York, Edmund of Rutland, was viewed by the Yorkists as a martyr and for karmic reasons carried his name.

[615] Edward began each battle on horse, but if he engaged, he went in on foot, never on horseback. It was not feasible for a soldier to head into the battlefield of 15th century England on horseback, unless leading a massive cavalry charge, when soldiers made efficient use of halberds, bows, and long-pikes. Cavalry was mostly used in flanking maneuvers, skirmishes, and routs.

[616] Not much is known of Sir David historically, but his intuition suggests, based on karmic relationships, that he was heavily involved with the reign of Henry VI and the evolution of the Wars of the Roses. I believe that David was regularly consulted on policy, legal, and administrative decisions and their impacts. His defection to the

Henrys and knew Henry VI personally. However, the divisions and issues that had arisen during the reign of Henry VI, inspired by a genuine hatred of his French Queen, precipitated a change. It was a decision that many did not come to easily. The respected knight from Wales was a well-known leader amongst the nobles of Henry V. He was also well-known and acknowledged amongst both Lancastrians and Yorkists alike.

By 1461, Sir David was considered to be one of "The Ten Great Barons of Glamorgan". To refer to Sir David as "great" in 15th-century English terms is to say that he was officially recognized as a liaison, and large landowner, with a direct line to the King. This was typically predicated upon military accomplishments and service to the crown. However, there was a little more to it than that. Sir David was also recognized as a man of discernment. Henry VI inherited David from his father who looked highly upon the man for his military experience in France. Sir David had a squire, a few knights, an estate, property, and wealth. He traveled as a recognized person of influence at the time. He had powerful friends…and enemies. Because of his size (he stood about 6'7") and his bright armor, which was always accompanied by the distinctive national banner of Wales when he entered the battlefield, he was well known. He was probably the tallest man in England at that time, so he stood out like a sore thumb whenever he went somewhere.

Even though Sir David Mathew was over sixty years old at the time of the Battle of Towton in March of 1461, he nonetheless put on his armor and traveled to the battlefield as a Yorkist supporter with a handful of Welsh archers, knights, and squires. Perhaps, David recognized that the corruption of Henry's reign had to come to an end. All true Englanders, either Lancastrian or Yorkist, had an issue with Margaret of Anjou. The Lancastrians had been raiding lands, which may have included David's, and were incurring new enemies who were turning to the Yorkist cause. I suspect that David was also being pushed out of the advisory role to Henry VI by Margaret of Anjou.

Whatever the case, Edward's ties to Wales strengthened the bond between the two men. The two had met on several occasions during Edward's youth. It was not uncommon for nobles to visit and, if possible, influence the sons of powerful men. So, I believe that not only had Sir David grown weary of the rule of Henry VI, who was suffering from health issues and the influences of the foreign queen and a long list of corrupted advisors, but given the long karmic history between the two men, that Sir David felt a personal karmic pull to participate because of his spiritual connection to Edward IV from past lifetimes. Most notable, perhaps, of which was the relationship between the two royals in the 12th century when the two men lived as father and son as King Henry II and Richard I. The perpetual endeavors of Richard I to dominate France exacerbated the spirit of the English Kings who followed in his footsteps to acquire French territories.

After the execution of Richard and his second son Edmund at Wakefield, Sir David sided with the Yorkist cause. Richard's killer from that moment on was known as "Butcher" Clifford. He was viewed as a terrorist loose in the land and Edward placed a price on his head; something he had never done before. True stories of the Lancastrian army and small bands of knights and commoners looting and pillaging were circulating. Edward's push for the throne was not only necessary; it was viewed by some as a liberation from the tyranny of a mad and sickly king. Edward was an idealist to a certain extent who longed for a better world, perhaps even an Arthurian world, and fate led him to a

Yorkist side, under Edward IV, after the death of Richard of York at Wakefield was viewed as a major defection in the Lancastrian camp. It could be that Queen Margaret, having exploited virtually everyone else including Richard of York, probably exploited Sir David as well.

rendezvous with destiny in 1461. It was to be the first of several turning points in his chaotic and destined life…

The nostalgic victory at Agincourt was still in David's memory when he arrived at Towton. He intuitively sensed that another turning point in English history had arrived. Rumors about a new age and the young Edward, whom some were referring to as the "sun-king", were circulating amongst commoners and nobles alike. Surely David found such kind of gossip childish. However, he also recognized that, perhaps, when the common man speaks of such things there may be something to it; imagined or not. Perhaps, things would improve with Edward's ascension to the throne before they descended into chaos under Henry VI.

Thus, David was present at the planning session the night before the battle. During that meeting, Edward confessed that he would "fight to the last man". After the meeting, Sir David requested an audience with the young Edward to provide a perspective. Edward warmly welcomed the old knight. It was, if no other reason, the first time that Edward had met someone taller than himself so he was. To most, David appeared as a giant. David tried to talk Edward out of joining the melee of the battlefield where anything can happen:

> "I beg you to reconsider. Any king who takes the field is most likely going to die, not because he is not brave or cannot fight, but because the enemy will concentrate their forces on that area and overwhelm him. Anything can happen on the field."[617]

Edward believed that his victory had been preordained. Edward possessed an inner conviction and, be it perceived or otherwise, saw the movement of destiny at that moment. Not being on the field during that decisive event, which comes along only rarely and would certainly define his kingship and his life, was distasteful. That is, after all, where his deeds would be remembered, Edward's response was: "…then use the opportunity to exploit the breach…"

Sir David's prudent reply was aligned with royal thinking. The goal was not to fulfill an idealistic notion of glory and die young, but to achieve victory; "that is not a bad idea, my lord, but we are going to win anyway. We need YOU to take the throne ALIVE. All of England is depending on you." The words resonated within Edward and a little bit of a scowl came upon him as he resigned to the wisdom of David's words. When the morning came, and as skirmishes broke out and the archers began to exchange shots, the nobles spread out amongst the ranks.[618] At least one noble was late, so the Yorkists were outnumbered. It was too late and no one could not talk Edward out of going into battle personally.

Several men volunteered to personally stand next to Edward; "…stay close to the king, just in case fate changes her mind…" was the phrase bantered around. It fell to Sir David, Edward's personal bodyguard, and a few Welch volunteers to protect Edward personally. If Edward died and the Yorkists won, then one of the younger brothers, who were too young and ill-suited to the task, would be in line for the throne. Due to his weak ancestral claim, Warwick could not take the throne.

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[617] This statement is conveyed in modern English. This is the essential thought in modern verbiage of what was perceived through intuition.

[618] Prior to this battle, archers exchanged arrow shots for several hours. A key leader had not arrived in time for battle (the Duke of Norfolk), so Edward and others delayed for as long as possible in order for those men to arrive. They finally arrived by Noon time on the first day of battle in the freezing cold.

Besides, he was not well-trusted. Leadership had to continue under one of the sons of York due to the strength of their ancestral claims. Regardless, Edward decided to fight personally in the battle on Palm Sunday, March 29, 1461 surrounded by a small bodyguard led by an old and towering Welch knight-veteran who had fought alongside Henry V in France several decades before.

Sir David saved Edward's life during the Battle of Towton. The winds changed the outcome of the battle which was with the Yorkists. The Lancastrian archers could not reach the Yorkist lines and their arrows fell short as they stood against the wind. As Sir David had predicted, the Lancastrian forces did indeed rush the area where Edward's royal colors were present (Edward had already been sworn in as King weeks before). Edward's bodyguards and the Welsh volunteers shielded and removed Edward from the field. While Edward escaped unharmed, Sir David was slightly wounded during this heroic deed.

Edward's engagement, and fall, during the battle caused a breach. In response, as the Yorkists soldiers and nobles saw Edward's flag faltering and many watched him fall to the ground, the entire line was aroused and charged that area of the field in one massive charge. The Yorkists overwhelmed the Lancastrian lines and this led to a full rout and victory for Edward. As a result of his actions, Sir David was later confirmed by Edward as one of the 10 "Great (Grand) Standard Bearers of England". After Towton, King Edward IV granted Sir David the use of a newly created Towton insignia, which had a green tree on it, to be used on Sir David's coat of arms. Sir David returned home to his estate in Wales where he died in 1484, just one year after Edward's death. Sir David was killed in an ambush by local rival Welshmen who held a grudge. Having lost the protective royal umbrella of Edward, it is likely that both Edward and David's death are karmically and politically connected. Sir David is today entombed at St. Mark's Church in Bristol (formerly known as "Gaunt's Chapel").

Above: The sarcophagus and effigy of the heroic knight, Sir David Mathew, 1400-1485, St. Mark's Church, Bristol, United Kingdom.

Important karmic and spiritual tethers, or links, exist between certain personalities throughout English history. For Edward, Wales is historically associated with at least one aspect of the origin and legend of King Arthur and was a region that he was karmically tied to in ancient Britain.[619] During his youth, Edward was influenced by the tales of King Arthur and the knights of the roundtable which saw a resurgence in literature during the 12-13th centuries. In modern times, the name King Arthur is thought to have derived from the Welch "Arth Uthyr" which means "Great Bear". This great bear is associated with the constellation Ursa Major in Taurus, whose symbol is the plow. The plow is a symbol of the one who must feed the people.[620]

The symbol of the bear appears on various heraldries of the period including Richard Beauchamp, 13th Earl of Warwick. The occult planet associated with King Arthur is Mercury which, in unison with the Sun, represents healing and harmonizing forces that bring light into darkness. While a living personality in recent times has come to be associated with the first King Arthur during the period of Romano-Britain in the 5th century AD, Arthur is a high initiate who has reached a stage of spiritual unfolding and development. He brings a certain spiritual impulse to Britain.

Thus, Arthur's impulse is derived from a historical personality who was, in fact, a genuine spiritual initiate who brought the Mysteries to England, and Western Europe, after the fall of Atlantis around 9500BC. Some speculate that King Arthur is a reflection of an Angelic personality who is the guardian folk-soul of the English people; St. George. I believe that Arthur was a high initiate and not an Angelic being and thus played a different role as a leader in the physical world (Angels do not incarnate in physical terms). The epicenter of Arthur's activity, which revolves around the Holy Grail, was centralized in Glastonbury, Tintagel, Wales, Cornwall, and Western Europe. Emerging out of the Celtic Mysteries whose physical birthplace is the region of Tintagel in Cornwall, King Arthur is a name also used to represent a stage, and goal, of spiritual transformation, progression, unfolding, and becoming. It is not only a degree of spiritual initiation but also an impulse of spiritual inspiration that has been summoned by way of a spiritual fount and channeled into certain leading men, such as Winston Churchill and Alfred the Great, throughout English history during times of crisis.[621] I believe that many English nobles tried to emulate the spirit of King Arthur including Edward, who found his path into the annals of English history through the necessity of battle and deeds of valor.

Among the thousands of dead, several key nobles had been killed in battle by the time of Towton including one soul in particular who came to seriously influence Edward's kingship and affected all of England; a Lancastrian named Sir John Groby who died at the 2nd Battle of St. Albans in 1461 fighting against Edward. This man was married to a Lancastrian noble named Elizabeth Woodville. When she met Edward, she was a widower with two children by Groby when the two met in 1463. The two were married in 1464. The decision caused an uproar amongst the Yorkist nobles including Richard Neville. It eventually led to a rebellion. Not only was Elizabeth from a lower house in the royal

[619] A karmic parallel emerges with regards to Brutus, the legendary founder of Britain. According to myth and legend, Brutus was the grandson of King Priamos of Troy. Edward IV was, in fact, the true reincarnation of King Priamos.

[620] The smaller bear is represented by Ursa Minor. Ursa Major is the largest northern constellation and third largest constellation in the sky. Its brightest stars form the Big Dipper also known as "the Plough".

[621] Tintagel may have originally been a connecting land bridge between Atlantis and ancient Britain. It is the location that the Arthurian impulse first arose and was imbued in the far ancient British peoples. Men of genuine leadership such as Winston Churchill and Alfred the Great can be viewed as having manifested the spirit of King Arthur to lead the British peoples during moments of tremendous strife.

hierarchy, but she was English. Traditionally. English kings were married to French Queens; at least that was a precedent that some Yorkist nobles expected Edward to follow. It was a scandal. As Lancastrian nobles related to Elizabeth flooded London, the lines of discontent grew over time. Was Edward secretly a Lancastrian? Was he changeable or perhaps mad like Henry VI? The connection between Edward and Elizabeth, how the marriage fulfilled itself, and the true karmic causes behind their relationship and their life missions is a revealing, interesting, and even tragic story.

Regardless of anyone's feelings, Edward wanted a wife that he was attracted. It was an affair of the heart with an added benefit; by marrying Elizabeth, a known Lancastrian, Edward had a political path to healing the Yorkist and Lancastrian regimes. I do not believe, however, that was Edward's intention as the marriage caused a great number of problems. The fact that Elizabeth's father and brother had become some of Edward's most trusted friends who had fought against him at Towton was too much of a bitter pill to swallow for some including Neville. Edward did not marry Elizabeth for politics, but for love. It was purely an affair of the heart. While historians speculate, wrongly, that Edward was the product of an affair of his mother with a "French archer" while in France, the reverse is the truth. Edward was the product of an illicit affair of the heart between Richard 3rd Duke of York and a beautiful French commoner while he was living in Rouen. This claim of illegitimacy became a sore spot for Edward during his reign.

Elizabeth was a natural leader. She understood the difference between the public and private life. Whether or not she loved Edward is a matter of speculation; I am not so sure that she loved Edward with the same intensity that he loved her. She played the role of the medieval wife well but suffered for it with ongoing battles, and intrigues, of the age in which she lived. Elizabeth did what she said she was going to do, kept to her word, and stayed loyal. Being a medieval queen is a difficult dance and came at great risk, as history reveals. Elizabeth bore ten children, two of whom were brought with her from her first marriage. During a period when healthcare was virtually non-existent, it is a testament to Elizabeth's endurance and health to bear so many children.

What has been written about Edward's many harlots,[622] corpulence, and bad behaviors was circulated by Lancastrians, Yorkist rivals, gossipy diplomats, foreigners, and enemies including his half-brother; Richard III. While this kind of gossip is nothing new, and perhaps they may be some truth in it, much of it is hearsay. For example, Elizabeth of everything from witchcraft to being a kind of Machiavellian personality. Neville, for example, spread countless rumors about Edward and Elizabeth including the notion that Elizabeth was an evil witch and hopeless conspiratorial enemy of the people. Neville, from a karmic perspective, was the reincarnation of Octavian Caesar Augustus who, as a competitor for the Roman throne, as it were, had defeated his enemy (Antony) who was reincarnated in the guise of Edward IV.

[622] Refer to the person known as "Elizabeth Shore" whom Dominic Mancini claimed was Edward's "harlot" whom the nobles of the court allegedly argued and fought over towards the end of Edward's life when she was reintroduced into the English court. Prior to that moment, she had been restricted, voluntarily, to an estate outside of the court for which she expressed no interest to be a part of. She pressed Edward to return to court with Edward's children by her with whom he had fathered prior to meeting Elizabeth in 1463. One of the daughters was introduced into Elizabeth's entourage and court. Rumors of affairs were circulated by several loose tongues including Dominic Mancini who was an Italian diplomat who visited the court from 1482-1483 and would not have had access to this type of information other than random gossip and rumor. Edward was falling ill by that time and become less visible to the public. These types of historical documents and writings should be regarded with little credibility. With regards to Sir Thomas More (1478-1535) who was another biographer of Edward IV, he was a young child born late in the reign of Edward IV.

This competitive karmic grudge resurfaced in the 12th century as well between Richard I "the Lionheart" and Philip II "Augustus" and remerged yet again in the 15th century in England. Octavian, again, sought to establish his dominance and the escalation of tensions led by Neville and Edward's younger brother George of Clarence, nearly tore England apart from the years 1469 to 1471 as Neville could not resist the egotistical urge to rule England through a puppet king. Today, some refer to him as "kingmaker", which was never used during the period nor is it appropriate. He was, rather, a leading advisor and diplomat, who began his political career as an Earl, who supported Edward and his father as Yorkists.

When not at war, or fighting rebellions, Edward spent his time dealing with administrative and personal issues through countless discussions with people who brought complaints, and requests, to his doorstep. This required repairing breaches of injustice, healing relationships, and even arranging marriages for political purposes which, in the wisdom of hindsight, seem absurd. But political marriages were common in the 15th century. Thus, he designed a network of relationships that stabilized the government. He never, however, forced people to follow his advice through threats. It was not his way. He needed the approval of other people in a social sense as well as their active and enthusiastic cooperation, and these friendships, which were strengthened through wealth, royal galas, and tournaments, were important aspects of his reign.

Pageantry, color, and the concept of the festival and gala dinner were important aspects of his reign. This is oh so similar to Marc Antony who loved the dinner gala, the festival, and social contrivances. But these things are expensive and require infusions of capital. War, and conflict among the leading nobles, had strained the treasury that he had inherited from Henry VI and was in poor condition when Edward took the throne. Through responsibility, promoting commercial trade with Europe, and basic money management, Edward was able to restore the treasury and keep taxes down thus increasing his popularity amongst the lower and middle classes. For example, an effort was made to expand St. George's Chapel at Windsor. That is a testament to Edward's pursuit of the Arthurian dream, which all true English nobles sought to emulate, but much more could have been done if economic and political issues did not prevent it.[623] Pursuing that impulse, Edward also invigorated the Order of the Garter which had lost its luster under the reign of Henry VI. Edward and Elizabeth envisioned Windsor as being a Camelot of sorts. Edward's wish was to be interred at Windsor where he is entombed today beside Elizabeth and two of their children who did not survive into adulthood.

An example of Edward's character, and perhaps a semblance of his striving to demonstrate higher ideals, can be seen in an order given before the Battle of Towton. Before the battle began and sympathizing with the fighting men due to his karmic heritage as a common soldier, Edward declared that any man who did not wish to fight may leave the battlefield and return home with no repercussions. However, if a soldier fled after the battle began, he would be held accountable and executed. For Edward, it was a way to guarantee who would, and would not, flee the battlefield. To the leaders of that period, the average soldier was the most expendable of assets. This declaration was not a popular order amongst the Yorkist leaders. However, it demonstrated something publicly to the commoner; Edward was different. He also showed tolerance to defeated soldiers, most of whom were allowed to return home to their families. This is a Caesarian and Antonian tradition from

[623] Windsor was expanded over time by many English kings who lived there and most felt spiritually obligated to carry on the construction that had come before from prior kings. However, Windsor at that time of Edward IV was in a nascent form. Edward took it upon himself to expand and build it, including St. George's Chapel. Edward leveraged many people's input and financial investment and gave them credit for their contributions.

the period of the Roman Civil Wars. Edward recognized that the common man had little choice in matters of military service and was required by law to defend the noble's estate as his feudal overlord.

Due to his growing sense of egotism and several personal reasons including a grudge against the Woodvilles, Neville publicly turned against Edward in 1469 and briefly usurped the throne in favor of Edward's younger brother, George of Clarence. This rebellion was unsuccessful. Neville had been instrumental in the Yorkist cause and thus it was a bitter blow to Edward's ego. Warwick and George, after being forced to reinstate Edward by political pressures that same year, took flight after the battle of Losecote Field in 1470. They retreated to Calais, where Margaret of Anjou was in exile and conspired to overthrow Edward. Warwick put together a long list of grievances, organized an invasion of Britain, and betrayed Edward by shifting his loyalty to the Lancastrians. The hypocrisy of this bait and switch was beyond Edward's comprehension. First, Neville persecuted Elizabeth and the Lancastrians out of his loyalty to the Yorkist cause and grew to despise Edward for his sympathies with certain Lancastrians, primarily those connected with Elizabeth. Then, Neville betrays the Yorkists, in Edward, by switching over to the Lancastrian cause because he believed that Edwards was, in fact, a traitor to the Yorkists for having married a Lancastrian. Edward was deeply saddened by the loss of Neville and all efforts to heal their relationship, even granting Neville vast estates through England and titles, could not heal it.

Old grudges arose at this time from a karmic perspective. Edward was trying to reunite the kingdom and promote peace, not continued war. However, the competitive spirit of this group of people that kept resurfacing was unmanageable and exploded over and over again. In the flame that fans false egotism which often consumes people throughout history, Warwick fancied himself to be the real king. Not appreciating the real danger of Warwick, Neville betrayed Edward in a very basic trap that the King did not see coming until it was too late. Edward was forced to retreat across the channel to Burgundy to the sanctuary of allies.

Edward did not have time to gather his family, but he was able to take key supporters with him including a young Richard of Gloucester and Elizabeth's brother Anthony; Edward's most trusted advisor who studied the legends of King Arthur, and the Holy Grail, and was placed in charge of the education of Edward's oldest son; the future Edward V. The kingdom of Burgundy was a beautiful court modeled on chivalry where Edward's sister was the Queen. Pain, loss, sadness, anger, and isolation plagued Edward during those lonely five months away from his family and his home. Those five terrible months passed slowly with many sleepless nights as Edward hopelessly worried about his family. He received reports of Neville's treachery, including the execution of Elizabeth Woodville's father and a mock trial where he accused her mother of witchcraft; a charge that she was acquitted of after defending herself. The fury that shook Edward to his soul at having to leave his family and pregnant wife behind in London was bitter. She managed to hide in Westminster under the guise of sanctuary and was successful in holding off Neville and his schemes. Edward turned within and tried to channel the spirit of St. George as he had in his youth at the Battle of Mortimer's Cross and the Battle of Towton.[624]

[624] We see the same trend emerge in Marc Antony. Elizabeth Woodville, however, as the reincarnation of Octavia had a maturing influence on him. Stories regarding Edward's excesses are quite overstated and are a karmic carry-over, by way of the people involved, from his prior life as Antony.

I believe that Edward was reborn in Burgundy and returned to England on a personal crusade to redeem his family and retake Britain. I can, if loosely, compare it to the return of Odysseus to Ithaca after men had invaded his home and were threatening his wife, Penelope. Edward did not invade England with a huge entrance. Rather, he entered quietly. Edward realized that the world he was trying to create and foster, through a kind of idealistic Arthurian ideal which had been muddied by the reality of 15th century England, had been exploited. Perhaps, that is all that the royals could see in Edward; someone to be used for their self-interest and now his family was at risk of being murdered. Edward became hardened towards all who opposed him, especially those Lancastrians, and Yorkists, whom he had forgiven, trusted, and supported over the course of his life who had turned on him…again.

Edward arrived in England on board a barge named "Antony".[625] It sailed ahead of a handful of ships carrying about 1,500-2,000 men including English soldiers, archers, and Burgundian mercenaries. He entered England unopposed. As Edward moved from town to town and his army grew in numbers, the news spread quickly and Neville retreated to his stronghold at Warwick Castle after learning that the confused and disoriented George of Clarence, who commanded a small force of troops, had betrayed him and flipped sides to Edward IV under promises of forgiveness…yet again. By 1475, history shows that George turned on Edward, yet again. During this chaotic period, no one could be trusted for very long and George, perhaps, was the poster child of a royal who could remain loyal except to his egotism.

I believe that despite the war, betrayals, and conflicts of the period, Edward made a conscious effort to find the brighter side in people and a path to building bridges having grown weary of war over the course of many lifetimes. He continually held out hope that decency and goodwill would prevail regardless of the gossip. Warwick's decision to betray Edward would, at the very heart of the matter, always be a mystery to him. However, the true causes of this mysterious set of circumstances are easily perceived when considering karma and egotism as a backdrop.[626] There were intense and darker forces resonating in people, leading to egotism, that lived within certain people. Dr. Steiner observed that, in esoteric terms, Luciferic forces were intense and dominant in the 15th century; forces that inspired excessive egotism and false-pride.

Through intuition, I have perceived that the most important, and emotional, event of Edward's life up to that time was his return to London at Bishopsgate on April 11, 1471. His first order of business was to find his family, who had been accompanied by Elizabeth's staff and ladies in waiting, at Westminster. The family was unharmed. In the spirit of the Yorkist leaders and the spirit of King Arthur, families were never persecuted or harmed. The Lancastrians, however, by this time treated that ideal as a policy rather than a rule. Upon his return, Edward rewarded certain Londoners

[625] Edward IV's personal barge that ferried him across the English Channel also carried Richard of Gloucester and Anthony Woodville. It was named "Antony". Just why Edward named his ship "Antony" is not known, although some speculate that Anthony Woodville was Edward's best friend and thus, the ship was named in his honor. However, I believe, in light of this karmic study, that it is also a karmic correlation to Edward's prior lifetime as Marc Antony. It may be possible that somehow Edward was led to name his ship "Antony" as an echo of a karmic correlation to a prior lifetime.

[626] What conventional historians do not know was that this was the resurgence of an intense karmic relationship which was founded in ancient history. It was a mutual rivalry in the far distant past, but by the time of the Wars of the Roses, this rivalry was one-sided. Edward did no such feelings. However, Neville had not shed his disposition by that time. Neville, like so many times before, considered himself inherently superior to Edward.

including cooks, physicians, and anyone who helped his family with money and guarantees of his protection. Through intuition, I have learned that during her time in captivity, Edward's true soulmate and the reincarnated Aethelflaed, Lady of the Mercians, who supported the Yorkists, helped Elizabeth and was present with her in Westminster. Their son, Edward V, was born in Westminster and miraculously survived. I also believe that Sir David tried to find a path to help Elizabeth by sending supplies and funds to her.

Hearing the sad news that Neville had murdered members of Elizabeth's family, he vowed to defeat the man and execute him at all costs Neville had Elizabeth's father, Richard, and her brother John murdered. It was a sad decision for Edward and he lamented over it. The damage that was done was irreparable.[627] Edward felt that he had failed Elizabeth and carried an enormous emotional burden for having not acted appropriately. The next day, Edward left London at the head of an army. The Battle of Barnet took place three days later and Warwick, while fleeing from the battlefield, was killed. It was a sad victory for Edward. The final victory over Margaret and Henry VI was achieved at the Battle of Tewksbury shortly thereafter and was, in reality, a victory brought about by providence. By the end of 1471, Edward had imprisoned or otherwise purged most of his known enemies. After the Battle of Tewksbury, the Abbey Church there had to be reconsecrated after Edward's forces pursued fleeing Lancastrians, they took refuge and claimed sanctuary.

The Yorkist forces broke the sanctuary provision, entered the church, and removed those soldiers by force who refused to leave as honorable men. Some surrendered bravely. In Edward's eyes, those men were not family members, civilians, priests, the elderly, women, or children. These were enemy soldiers who had killed a large number of loyal Yorkists, terrorized the countryside, and driven him out of England despite all of the acts of forgiveness and bridge-building that he had brought forth. Historically, Edward punished the nobles if they refused to take oaths of fealty. He typically allowed the common soldiers, and servants, to go free after swearing allegiance. However, in Edward's mind, hiding under the protection of sanctuary for soldiers of such zeal who had spent a great deal of their time fighting against Edward, persecuting his family, and plundering villages and towns betrayed the moray and sanctity of the sanctuary concept. It was a decision that would come to haunt him in karmic terms when Richard III returned the favor in 1483 after Edward's death upon his sons. During that horrific moment, Elizabeth was forced under threat to give up the young heirs to the throne or be executed by a paranoid and narcissistic tyrant.

By the time Edward arrived back in London, accompanied by Neville's body, I believe that Edward was simply disgusted with the whole thing. I believe that he simply wanted it all to end. Losing Elizabeth's father and brother, for example, could not be undone by killing Neville. Any man of real conscience, which Edward was, feels painful and yearning notions in the heart when, for example, family members and old friends pass through the membrane of death. He had tried repeatedly to heal the divisions between both regimes; a task in which there were successes and failures.

[627] Not much is known of Jacquetta of Luxembourg, Countess of Rivers, (1415-1472) in historical terms. She was, like so many others of that time, married young and sought to further who her family's interests through marriage and alliances. Edward's infatuation with Elizabeth secured her family's financial future although it certainly exposed her to risks in both the Lancastrian and Yorkist parties alike. She was married twice. Her first marriage was to John of Lancaster, 1st Duke of Bedford (1389-1435), brother of Henry V, when she was barely of age. Jacquetta was most likely present during Joan of Arc's early imprisonment at Bedford's estate in France prior to her trial in 1431. His intuition suggests that she would have had some contact with the Maid during her captivity.

Thus enters the sphere of activity a younger brother who would change the destiny of England in the same manner as King John; Edward's younger brother Richard of Gloucester, or Richard III as he would become known, was far less inclined towards notions of justice, balance, or victory. He was a tyrant who served his egotism regardless of being a Yorkist or Lancastrian. Richard's spinal condition, scoliosis, precluded him from physical activity; especially as a soldier. His covetous and calculating nature precluded him from a more active role in Edward's reign, although historians wrongly view him as a defender of the throne. He was no soldier and relied heavily on competent miliary commanders and advisors. [628] Richard's sphere of activity was politics.

Edward, due to his loyalty to his family, ensured that the public perception, or rather illusion, of Richard's strength was reinforced. This was the duty of siblings; to promote one another and ensure their progress. Although very different in terms of their character, initially there was a large measure of trust between the two men. Richard was very headstrong and obstinate yet he yielded to Edward's final decisions…and never forgot them recording whom to take his vengeance upon later if the opportunity presented itself.

I believe that Edward tried to construct a self-fulfilling prophecy by presenting the three brothers; Edward, George, and Richard, as an English trio of destiny. However, self-fulfilling prophecies many times do not come to pass. At first, Richard believed in Edward's philosophy, but George always vacillated. George went mad at some point, due to the deaths of his wife and child during birth, and he publicly denounced Edward at court in London accusing the King and Queen of treason while Edward and Elizabeth were on progress (i.e., an official tour of the country). Publicly challenging Edward to a duel, as a trial by fire, during George's trial did not help matters. Edward put the matter to a vote of the Privy Council and George was sentenced to death. George was a hopeless alcoholic who suffered from extreme bouts of excessive egotism. Never satisfied with second place, George was not public executed but rather drowned in a butt of Malmsey wine; his favorite. Edward refused to discuss the atter in public or private. It caused him too much anger and sadness. George's death was one of the few executions that took place under Edward and it never left his mind.

The fear that Edward had created in his friends, subjects, and enemies alike by executing George created a shadow that followed him. Edward had a few peaceful years in his life; primarily as a child. Inwardly, he despised that reality. He reflected, almost daily, on the real necessity of George's execution; despite all of the errors, betrayals, and blunders that George made. After George's death, several years of peace followed. Edward, however, fell into a depressive mood and began to suffer from bouts of a mysterious illness. The aspects of getting older and the events of his life were haunting him. By executing his brother, had Edward become a tyrant? Had he failed his divine mission of restoring England? People feared Edward now. Previously, he could have otherwise enjoyable discussions with nobles and commoners alike. He was perceived, at least by most of his supporters, as a good king, knight, and commander. But things had changed. Affected by the deaths of her relatives, and blaming Edward for the events, Elizabeth drifted from Edward emotionally. Edward became isolated. Richard of Gloucester's power and wealth, however, reached an apex as the regent of the North under Edward's command.

[628] The remains of Richard III showed that he suffered from extreme scoliosis of the spine which made walking, riding, and athletic endeavors a challenge.

By 1480, I believe that Richard personally swore vengeance against Edward, his family, the Woodvilles, and their families. Richard did not believe that George should have been executed. Richard's transformation is a unique shift to a polarized and narcissi personality who would bring the entire kingdom to the brink of disaster. This change began upon Edward's return from exile when Richard, and George, conspired to have Henry VI murdered. Henry VI was found dead in his royal apartment after Edward's return to London. Few historians agree, but my intuition observed that it was Richard who carried out the murder without Edward's consent. I view this murder in the same context as King Henry II's perceived order, but not issued, to execute Thomas Beckett. Henry was mad at him, and discussed the possibility of arresting Thomas, but did not pursue the matter. It was a catastrophic mistake carried out by zealous courtesans that Henry bitterly regretted. Having kept Henry under his royal protection in a lavish apartment in the Tower of London for 10 years, Edward bitterly regretted Henry's death whom, for karmic reasons, he viewed as a friend and would-be brother.

Interestingly, in modern times, there is an inclination to view Richard from one of two intoxicated perspectives; either as a true Machiavellian personality with no soul or as a statesman, soldier, adventurer, and leader. Neither is correct. The reality of Richard is that he was an imperfect human being, like all of us, who was out of balance with himself. A man of contradictions whose paranoia grew with age, this condition was exacerbated by his infirmity and reached an apex with the murder of Edward's children in the tower in 1483 and Elizbeth's brother, Anthony Woodville. After Edward's death and the purging of the Woodville family that followed, Richard became even more paranoid. Richard claimed privately that he was being haunted (presumably by the ghost of Edward and his sons). Richard blamed the Woodvilles for George's death and believed that Edward had been "spellbound" by Elizabeth's use of witchcraft. Richard had their marriage declared null and void based on an alleged marriage contract with another woman, which never took place.

In Richard's final transformation and descent into madness, which began to reach a fulfillment before Edward's death, he became devoid of any real inner light, joy, or desire to seek any great answer to life's enduring questions. Allowing Richard to establish himself in the North, outside of Edward's direct control, was a mistake. In Richard, there was no philosophy, spirituality, or genuine seeking. Everything was a means to an end. The myths, and the tenets of Christianity, did not appeal to Richard. He considered these notions to be rather childish. Richard was tainted by the dull color of one who is occupied with a rather boring, and dangerous, sense of egotism. Towards the end of Edward's life in 1483, Elizabeth Woodville voiced her concerns about the threat that Richard represented. Edward should have listened, but it was a time of self-interest. The necessity of the English nobility required that a balance be maintained between the self-seeking lords who held power and wealth and the throne.

Another aspect of Edward's depressive mood, which he did not share with anyone except Elizabeth Woodville, which she kept as a guarded secret, was caused by the entire affair of the war itself. The battles, deaths, and betrayals had worn on him emotionally and spiritually. He was losing sleep and going through emotional valleys. In one instance, I perceived Edward writing alone in private at a small desk in the middle of the night while Elizabeth slept. There, by candlelight, he was writing short ballads of spiritual poetry hoping to relieve his sadness. It did not work. The answer to "why" always eluded him. The loss of family, friends, and colleagues weighed on him like personal tragedies. He

was slowly withering away from a broken heart. Edward went so far as to place a request, and prayer, before God to "please, please take away the pain and never to lead men in battle again."[629]

The reality is that Edward had become seriously ill and experienced several temporary recoveries in the late 1470s and early 1480s. These swings, or bouts of illness, began after the death of George of Clarence in 1476. After all of the years of conflict, battle, and fighting, Edward began to shut down. He began to experience the effects of a mysterious illness which caused frequent urination, nausea and vomiting, dizziness, loss of vision, stomach problems, tremendous thirst, weight loss, and fatigue. Edward was experiencing the effects of the gradual onset of Diabetes Mellitus. Elizabeth became his personal nurse and Edward often spent an hour in the bathroom vomiting in the middle of the night. He wasted away and eventually collapsed into a coma. Diabetes was a lethal and untreatable condition until the 20th century. This condition, as perceived through intuition, can be traced directly to a prior lifetime with, in karmic terms, the suicide of Marc Antony when his sword pierced part of the pancreas in 30BC.

What can never be known or discovered from a surface-level review is the utter sadness that Edward experienced for his wife and his children as he lay helplessly dying. He feared that he had been poisoned by his brother, Richard of Gloucester, but Edward dared not say who he thought was responsible in a public company for fear of retaliation against his family after he died. During his final weeks, Edward discussed many matters with Elizabeth before his death on whom to trust, what might happen, and what to do. He advised her on what the appropriate actions could be. Edward was a man of what-ifs and had personal agreements that only he knew of. The substance of many discussions took on the form of "in the event of x, consider y". Elizabeth was intelligent and a survivor. However, she alone could not keep the wolves at bay. She was not a soldier and her Lancastrian roots put her at serious risk amongst surviving Yorkists. Edward's family, and England, were going to pass through a difficult transition that Edward could foresee as he lay on his deathbed. Elizabeth, by karmic necessity, shouldered the burden of carrying the family. As history shows, she did the best that she could…

Edward had assigned his brother Richard the task of being the protector over his children and heir to the throne; the future Edward V. "Hopefully", Edward thought as he lay dying, "Richard will remember the lessons and examples of his kingship regarding mercy and compassion". Richard had not always appreciated those instances of compassion towards Edward's enemies which he saw as a sign of weakness. Regardless, Edward hoped that Richard would play the role of the good Uncle. As his breath grew shorter and shorter, and he passed into unconsciousness, Edward prayed and hoped; "God, our Father, please, oh please, let them survive well as I am powerless to protect them as I pass through the gate of death…" Edward slipped into a coma and died on April 9, 1483 at the age of 41.

[629] In a vision, I observed Edward sitting alone at a small writing table by candlelight in his bedroom in the middle of the night while Elizabeth was sleeping writing poetry and trying to express the plethora of emotions and feelings that rushed through him. He was very upset. I also observed, in a separate vision, Edward coming out of the bathroom after having been ill for at least an hour. He stumbled out of the bathroom exhausted as Elizabeth slept with her back facing him. The profound yearning of his emotions, caused by deep and traumatic experiences, did not allow him to sleep. Each face that he had seen, and the living echo of the soul the person that he had seen die, reverberated in his mind. He had many sleepless nights in his final years.

It did not take long for Richard to reveal his true intentions. As if simply enacting an elaborate plan that had been constructed, Richard had Edward V nabbed and arrested while riding to London to join his family. Richard cleverly betrayed Anthony Woodville whom he had arrested and executed. There was, in fact, an armed group of royal soldiers guarding Anthony and Edward V on Elizabeth's orders. It did not help and evidently, there was not even so much as a skirmish. Several leaders, including key members of Elizabeth's family, were arrested. Many were quickly executed or imprisoned without a trial. Among these victims was Anthony Woodville who, not coincidentally, shared Edward's fate and died at the age of 41 (1442-1483). He was one of the only men that Edward trusted, respected, and regarded as a genuine Christian and a good friend.

Once Richard's reign of terror began before entering London, Elizabeth took to Westminster Abbey, once again, under the protection of sanctuary. The entire country went into shutdown. Richard's intentions, and deeds, were worse than anyone had imagined as time would prove. Elizabeth remained in the sanctuary for a long while, but eventually, Richard threatened to take the children by force and put the entire family in chains if Elizabeth did not hand over the youngest heir to the throne; Richard of Shrewsbury. As a man of no honor or moral compass who despised the Woodvilles, Richard meant it. Elizabeth made a painful, and heartbreaking, decision. Elizabeth was forced to hand over her youngest son to Richard's emissaries who led him to the tower to share an apartment with Edward V and a terrible fate.

Elizabeth and Edward's worst fears had come to reality. Richard was every bit as low-minded and dangerous as Elizabeth had suspected but could not prove to her husband. In modern times, people are susceptible to, and sometimes even longing for, illusions and naturally gravitate to existing dogmas and lines of thought that are passed down from generation to generation. The historic and important reign of the personality of Charlemagne, for example, is not even discussed in many schools in America. The proponents of any given perspective on a certain personality, or event, typically follow a standard program that advocates a certain perception without thoroughly examining it from multiple perspectives.

In the case of Richard III, people who advocate a view of him as the culminating personality and apex point of the Wars of the Roses while disregarding the efforts of Richard the 3rd Duke of York, Richard Neville the 16th Earl of Warwick, and King Edward IV are fostering a genuine illusion. As where Richard 3rd Duke of York was the impetus for the Wars of the Roses, which truly began just after Edward's birth in 1442 in the years that followed Joan of Arc's execution, Richard Neville and Edward IV were the fulfillment of those efforts over the next 23 years. Having ruled for only two dark, and traumatic years, Richard III represented, in both historical and karmic terms, the collapse of the Yorkist stream in 1485. Thus, Richard 3rd Duke of York's decision to rebel was the impetus for the War of the Roses, Edward was the fulfillment, and Richard III represented its death. It was almost as if Richard of Gloucester incarnated specifically with the karmic mission of destroying an impulse that had run its due course and served its purpose. Richard III's shadow mirrors the life of the 10th-century Anglo-Saxon English King Aethelred the Unready who led the culture of England to a difficult national transformation; a kingdom that had been transformed by the efforts of Alfred the Great, Edward the Elder, Aethelflaed the Lady of the Mercians, Aethelstan, and descendants.

The lowest moment of Richard's brief reign deals with Edward's sons; the heirs to the English throne. They disappeared in the summer of 1483 having been imprisoned in the tower by Richard who usurped authority through a series of shenanigans; things such as invalidating Edward's marriage thus turning the male heirs into bastards and murdering the *Princes in the Tower*. While contemporary

historians debate the notion as to whether or not Richard was responsible for the deaths of Edward's two surviving sons, after all of the rationalizations are exhausted and one turns to intuitive and historical research, he was. Others paved the way for Richard's reign with the blood and lives, but the murder of his nephews, perhaps, was the most profane.

From a purely logical viewpoint, one is forced to evaluate the decision to imprison the boys in the Tower under armed guard in the royal apartments where they would be at risk of any number of inimical influences including "accidents", disease, conspiracy, and violence during a critical time in the transition after Edward IV's death. From an outsider's viewpoint, who is not in touch with the reality of 15th century England during the Wars of the Roses, the idea of "protection" is certainly a reasonable hypothesis. In reality, however, no good-hearted king, or protector, as it were, would ever imprison children in the Tower whom they truly cared for especially heirs to the throne. Arguments to the contrary are pure nonsense.

Richard of Gloucester committed a heinous crime when he ordered the murder of two innocent boys whose only offense was being of royal birth and who represented a distant, if any, threat to his authority. Richard of Gloucester had carried out the same heinous deed against Henry VI in 1471 despite Edward's reservations. Richard of Gloucester carried out this act without Edward's order to proceed while Edward was reluctantly contemplating the prospect of Henry VI's execution after the idea had been raised to him upon his return to England in 1471 to begin his second reign. Richard took that as a signal to execute the plan. Reluctantly, Edward chose to protect Richard and cover up his offense to avoid further bloodshed and chaos.

In the end, this act of treachery against the boys increased the fears, paranoias, suspicions, and gossip of the nobles and commoners across all of Europe. It instigated a cry for justice *towards* Richard who was rightfully blamed for their deaths; regardless of who actually performed the deed. By way of this dreadful act, Richard was able to successfully devalue the crown in less than two years.

"The Two Princes Edward and Richard in the Tower 1483" by Sir John Everett Millais, circa 1878, part of the Royal Holloway picture collection. Edward V at right wears the garter of the Order of the Garter beneath his left knee.

As Richard was not present at any of these early battles, including the Battle of Towton as he was but a child having been born in 1452, he did not appreciate the pain, suffering, and tribulation of those accomplishments. Richard III did not possess the *living* history of winning battles as a decision-maker; he simply followed Edward's orders and, in fact, frequently disagreed with Edward's decisions. Until the invasion of 1471, Richard had largely been a spectator with no experience. Richard simply observed and rode on the coattails, as it were, of his older brother and senior leaders who maintained mutual respect and regard for common soldiers, captains, and nobles. While only

moderately stable, this platform of relationships came together in a network of relationships that had been carefully and assiduously instigated and facilitated by Richard 3rd Duke of York, and confirmed, expanded, and sustained under Edward.

After the death of Edward in 1483, there were two years of tyranny, imprisonments, executions, shenanigans, and a downward trend to hopelessness. Because the spirit of the army had been tainted by the injustices of Richard's tyrannical policies, injustices, executions of loyal Yorkist and Lancastrian supporters, as well as the debacle of the *Princes in the Tower*, there were few loyal and capable captains available at the Battle of Bosworth Field in 1485. Many of the nobles were dead, imprisoned, or subject to harassment and intimidation by Richard and the secret police that he conceived from the depths of his perverted mind. While he possessed a developed intellect, Richard was emotionally and spiritually ill. His megalomania and paranoia inspired him to overestimate himself. Having ridden on the coattails of Edward IV, as it were, into battle and achieved victory repeatedly, it was a misperception for those, such as Richard, that they could succeed on the battlefield. Richard III had no aptitude for the battlefield, tactics, or strategy.

To achieve victory, a king or general needs loyal supporters and able captains who act bravely out of their own free will and intelligence. They must be able to improvise and take risks without fear of political retaliation. Richard, with his exacerbated sense of egotism, felt that he could create his own rules; that subjects were essentially slaves to serve his own interests. Like his father, Edward recognized that coloration and enthusiastic participation is essential to success; if it could be achieved. In response to any opposition, Richard III simply destroyed those barriers, influences, and people leaving nothing behind except those who served his corrupted interests.

When Richard arrived at Bosworth in 1485, it is a fair guess that the news of his presence was joyfully received by Henry Tudor, who became Henry VII, who surely felt the breath of victory at that moment. Richard perished a pitiful death and was shown no mercy in a brief battle that should have been won. He was initially dumped in a shallow grave and then reinterred at Greyfriars' Church in Leicester in an unmarked grave later. His remains were rediscovered underneath a parking lot and reinterred a second time in a televised ceremony in 2015.[630] Henry Tudor's invasion of the island in 1485 was viewed as redemption and liberty from a tyrant by the people. Upon his invasion of England in 1485, Henry VII was viewed as a savior by many including Elizabeth Woodville whose precarious position improved only temporarily with the marriage of her first daughter, Elizabeth of York, to Henry.

With regards to Richard 3rd Duke of York, Edward genuinely appreciated his father and held him in high regard despite what some historians have hypothesized. Richard of York was able to provide some measure of mentorship to Edward before his death in 1460 but it was of a political and tactical nature. The two were not close, as it were, in personal terms but Edward acknowledged and followed Richard as a dutiful son of the period should. Richard of York was a competent leader. His death at the ambush at Wakefield served as a rallying cry for Edward and the Yorkists at Towton and brought virtually every soldier throughout England to a final battle of the wills.

Due to his split heritage, however, and having been born illegitimately to Richard of York by way of a French affair during his father's years in Rouen, Edward was not regarded as a rightful king by his

[630] It is very interesting that the spot in the parking where he was located and exhumed was marked with an "X" that had been spray painted at some point in the past by a researcher.

siblings. Edward's stepmother, who pretended for public reasons to be his real mother,[631] brainwashed her children to be suspicious of their half-brother and his French and Lancastrian sympathies from his mother's side. Her constant meddling no doubt contributed to George of Clarence's bizarre behavior and further tainted Richard of Gloucester's view of their older half-brother.

So, from a unique perspective of hindsight, can we speculate that the chaos could have been avoided following Edward's death in 1483 had he made a different decision? In reality, even a truly wise and successful leader, or medieval king, cannot prevent a power vacuum and the inner conflicts that occur after his or her death. The same descent into chaos happened amongst the children and grandchildren of Charlemagne and the empire was eventually torn between rivals as competitive relationships formed. Due to his karmic heritage, Edward was a skilled captain, as it were, and led the Yorkists to several key victories. However, he could not predict or control the future. Edward sought peace as he recognized that he was putting his life at risk every time he stepped on the battlefield. For, "the soldier above all other people prays for peace, for he must suffer and bear the deepest wounds and scars of war."[632]

As for Elizabeth Woodville, who possessed no political ambitions of her own with the exception of surviving and promoting her own family (which all people of the time did), she was compelled to live through the terror and chaos of the Wars of the Roses and its terrible transition after the death of Edward in 1483. Their marriage was formed out of a personal bond, it is true, but it was largely political. Elizabeth, and many others, were forced to live through the terror of the reign of Richard III and the targeted murder of her two sons. She had already lost two younger children to illness; they were interred with Edward and Elizabeth at Windsor Castle.

Elizabeth suffered through the transition to Henry VII and the death of Richard III where she briefly rose to royal status again after the Tudor King married Elizabeth's first daughter. Elizabeth Woodville was, however later deprived of her position at court after a short-lived Yorkist revolt in which she was falsely implicated.[633] As a result, Elizabeth Woodville was consigned to Bermondsey Abbey by Henry VII until her death on June 8, 1492. Elizabeth transitioned out of the physical world as a humble woman with no pension. She had a very short list of visitors during her later years including only one or two visits by her oldest daughter with whom she was allowed to keep only a limited correspondence. Elizabeth deserved a better and more appropriate retirement. However, on the brighter side, at least Elizabeth was finally able to find peace away from the conflicts of Henry VII's reign.

For those who were a part of that trying time in English history, healing, enablement, and sacrifice have become a karmic plan and fulfillment that is shared between people. The Princes in the Tower will, as a matter of spiritual purpose, continue to be healed. It is up to those who caused, or allowed

[631] This frequently occurred amongst the nobles of the English aristocracy of the period.

[632] Macarthur, General Douglas. Farewell Address to West Point, May 12, 1962.

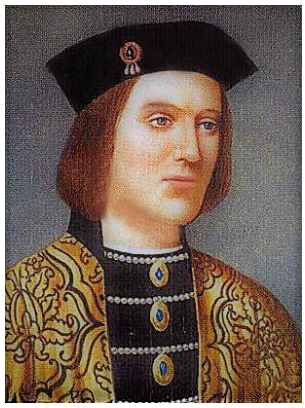
[633] This was obviously a political intrigue and the outcome was due to Henry VII's poor leadership. Elizabeth's oldest daughter was already married to Henry VII, so what good would it do to support an implausible revolt in the far north by an undersupplied force of Yorkists who stood no chance of victory? Henry VII, like all of the kings of his bloodline, suffered from paranoia and was influenced by Elizabeth's political opponents who probably still held a grudge over some thing or other. We see this lower aspect reach its apex during the reign of Henry VIII.

to be caused, their harm to contribute to their future restoration and healing. This goes for all of the people who lived through this trying time including a handful of people that are personally connected to Edward IV. There are several key souls with whom he shares deeply personal relationships and a karmic plan toward redemption and healing. Many of these people have answered the call and are fulfilling that purpose. There are karmic debts to be paid, karmic missions to be accomplished, and, if one aspires to higher ideals, genuine service to others to be rendered. If undertaken in the right spirit, this task is more of a loving task than an obligation. It is a joyous commitment and continuing relationship with those who loved, and love, not just the Princes in the Tower, but all of the children and the people who suffered and struggled through that trying time. They have deep wounds that were incurred at the soul level and have manifested in the most peculiar and damaging, healing, redemptive, and even self-destructive ways in subsequent lifetimes. Many of the karmic burdens of that distant time are still being experienced by those who lived through it.

The two young boys, who died together, forged and share an intimate bond, perhaps the most intimate of bonds that can be shared between two people. Some elements of historical and spiritual research suggest that one of the Princes in the Tower escaped and was replaced with a double, which is entirely feasible. It has also been suggested that one, or both children, were smuggled out of the country. The author's intuition suggests that both Edward and Elizabeth's sons died in the tower. Whether or not this is true, in a karmic sense the sacrificial act still carries forward between two connected souls.

The Urn in Westminster Abbey contains the bones of the princes.

Above: A modified sketch of Edward IV based on a portrait of Saint/King Edwin, or Eadwine, of Northumbria (586-632AD) borrowed from a stained-glass window at St Mary, Sledmere East of Yorkshire, England. This portrait bears a strong resemblance to Edward IV. Edward had blond-brown hair and grey-blue eyes.



Left: A modified period portrait of King Edward IV, the Earl of March made in the late 1460s or early 1470s. Most likenesses and portraits of Edward IV are poor historical representations, thus should be used as directional.

Left: Elizabeth Woodville, circa 1472. The original is located at the Deanery of Ripon Cathedral. This portrait has been modified to remove age spots and discoloration. The necklace she is wearing was a gift from Edward. In the center is a symbol of the blazing sun ("Sun in Splendor") followed by three sons/suns below which represent three aspects; the parhelion of the 3 suns in the sky that was present at Edward's first victory at Mortimer's Cross as the Holy Trinity and the three spiritual-historical individuals who are the founders and great kings of England Brutus (the mythical founder of Britain), King Arthur, and Edward who is the 15th-century fulfillment of both ideals. Despite popular stories that their first meeting was a voluptuous one, I do not believe that was the case. The two were married in 1464 in a secret ceremony that was revealed publicly only later. This decision changed the course of his kingship and led to a Yorkist rebellion inspired by Richard Neville in 1469-1470.

Left: Richard Neville, 16th Earl of Warwick (1428-1471). The man whom history would later remember as the "kingmaker". This informal, fallacious, and egocentric title was not used during his lifetime. Had he done so, Edward IV would have him arrested as a traitor. Nonetheless, Neville's assertiveness, naval aptitude, and commitment to the Yorkists before the rebellion against Edward in 1469 were critical to the Yorkist cause. The implied fatherly, as it were, oversight of Edward's kingship annoyed him, and an irreparable rift developed between the two men. The impetus for this rift was Edward's marriage to Elizabeth Woodville. In desperation, Neville turned to Edward's younger brother George of Clarence, and swore allegiance to Margaret of Anjou in France to gain French support aligning with the Lancastrians and thus abandoning the Yorkist cause to usurp authority.

Left: A portrait of Henry VI from The History of England by David Hume (1826).

Left: John Clifford, 9th Baron Clifford, 9th Lord of Skipton (1435-1461). Source unknown. John became known as "Butcher" Clifford after he personally murdered Richard 3rd Duke of York, and his son Edmund after the Battle of Wakefield. An enthusiastic supporter of Henry VI, he was the first to arrive at the Battle of Towton and one of the first to die. I believe that he created the paper crown that was placed on Richard's head in York. Clifford was killed at a skirmish known today as the Battle of Ferrybridge that took place the day before the Battle of Towton. Edward took John's death as a good omen and portent of victory as Clifford had been, perhaps, the most enthusiastic opponent of the Yorks and the Nevilles before the battle. Clifford was dumped in a common grave.

Left and Above: The tomb of Edward IV and Elizabeth Woodville, and two of their children who did not survive into adulthood, at Windsor Castle.

Additional Thoughts in Light of Anthroposophy

When viewed through a karmic lens, which considers relationships and fulfillments over time, Edward's lifetime represented a personal fulfillment and a broader mission connected to the resolution of the Graeco-Roman Cultural period which ended in 1413AD, and his unique karmic history attached to the Trojan War Karmic Group. Edward was karmically connected to each of the leading personalities of the period including Joan of Arc, Henry VI, Richard 3rd Duke of York, Richard Neville 16th Earl of Warwick, Elizabeth Woodville, Sir David Mathew, several of her Ladies-in-Waiting and relatives, and others with whom he oftentimes shared conflicted relationships. Edward had at least four romantic personal relationships with women in the royal environment with whom he is personally connected and who led otherwise private lives during his two reigns.

Several women came to play a variety of roles in the sphere and court of Edward IV who had been wives or daughters of King Priamos and lived as nobles during the Greek, Roman, and European civilizations. Through fate and personal choices, many of these women were attached to these leaders and have followed each other through time. The nature of these karmic relationships explains Edward's mysterious behavior concerning King Henry VI. Although rivals, the two men respected each other as royals.

Edward's lifetime was a direct result of several prior incarnations connected to larger historical events. The competitive yet familiar and familial nature of these diverse relationships consists of love, jealousy, envy, anger, resentment, and genuine grudges that burst forth in the guise and cloak of 15th century English culture. Upon closer examination, karmic correlations appear everywhere in Edward's life (as they do for all people). For example, Edward adopted the symbol of the sun, or "Sun in Splendor" as a public emblem early in his life. This spiritual symbol was also portrayed by a golden lion or the ancestral image of the black bull portrayed on Edward's heraldic and livery banners.[634]

[634] Edward was born on April 28 during the sign of the bull or Taurus or April 19-May 20 on the Zodiac Calendar. However, the symbol of the bull is also connected to the Apis Bull of Egypt, in spiritual and karmic terms, which

The rose symbol was present virtually everywhere during that period and was a common sight in castles, accouterments, art, and jewelry. These symbols are spiritual motifs that reflect deeper esoteric principles. Edward had once before used the sun symbol in a prior incarnation as Ptolemy I who served as a bodyguard and commander under Alexander the Great. During that lifetime, Ptolemy I adopted the Sun, or Vergina, symbol into his heart as a genuine esoteric symbol of his life mission. Alexander was a student of the Greek Mysteries and followed a path connected to Mystery wisdom. Ptolemy, who became Edward IV, was a part of that task. Although he drifted from the purer discipline, the resonance of the Mysteries, and the past, became a part of his spiritual ego thus it reappeared later in future lifetimes in a multitude of ways and dispositions.

Personal karma is always interwoven in a person's mission and lifetime, regardless of what role we play. Edward's karma, yet again, drew him to the battlefield. Yet, as perceived through intuition, Edward had grown fatigued of battle and the necessity of war. This explains his behavior of constantly trying to build bridges with his enemies whom he knew, in all likelihood, were going to betray him anyways. Like all battlefields, the violence of 15th century England was extreme, bitter, and violent.[635] With the exception of modern wars that have taken on a level of destruction unfathomable in prior times, civil wars have historically taken on a darker and more personal quality of vengeance. The American Civil War, for example, is an example of this fact.

The Wars of the Roses was no exception. Edward, despite his criticisms by historians who do not possess any genuine insight into the man, the times, and the real nature of the personal relationships of those involved, did not seek to exacerbate the conflicts through his incompetence or retreat to a kind of inherent laziness but tried to find a path forward without tearing the country apart while preserving as much of the infrastructure and hierarchical positions of the English economic and political structure as possible. After more than a dozen battles, countless betrayals, arguments, and perpetual infighting amongst Lancastrian and Yorkists alike, in the years preceding Edward's death he had become depressed, chronically ill, and rarely slept. I am sure this was a common quality amongst many who lived through that difficult time.

I believe that the Trojan War karmic group was essentially divided into at least two smaller karmic groups that come into conflict with one another in different regions at about the same time and in a regular cadence. In other words, not all members of the larger group incarnate together at the same place and time but remain connected. If Walter Johannes Stein is correct based on his research and

may be a karmic reflection of Edward's karmic connection to Egypt. The symbol of the bull, although the color is typically white and not black, is also associated with one of the aspects of the Archangel Michael as the "builder" (as in a Temple). The bull, however, may simply represent to Edward IV a more exoteric aspect such as stubbornness, strength, and power. In esoteric terms, the bull is connected to one of four foundational aspects that are portrayed in the Gospels; Bull, Eagle, Lion, and Man. The bull is represented "…in the Mithras Mysteries there was represented, as an impulse towards the future, the picture of man raising himself out of the entanglement of matter and thus becoming Mithras, the vanquisher of the bull, a true Michael." Dr. Ita Wegman, On the Work of Michael. Although historians cannot say for sure precisely why the image of the Bull was present on Edward IV's ancestral livery banners, it was fate that led him to be born under the sign of Taurus and thus to be used for a time. His intuition, and research, has not yielded a definitive conclusion. Later, the bull was replaced by the English royal coat of arms and a Lion symbol indicating the powers of the heart and courage.

[635] Refer to a very informative forensic and archaeological study that was conducted on an excavation of a mass grave from the Battle of Towton published as Blood Red Roses: The Archaeology of a Mass Grave from the Battle of Towton AD 1461 by Veronica Fiorato.

discussions with Dr. Rudolf Steiner,[636] and my research and intuition confirm that he is, these karmic seeds began during the Trojan War, and most likely much further back in time, and continue to manifest in regular karmic cadences.

The soul that incarnated as Elizabeth Woodville was personally karmically connected to Edward IV, Richard 3rd Duke of York, Sir John Groby, and several others. In response to her karmic obligations that were directly connected to Edward's and the Roman Civil Wars when she lived as Octavia, the sister of Octavian who was married to Marc Antony briefly, she incarnated to fulfill a karmic obligation. As a result, Edward's memory should always be considered, to some extent, with Elizabeth's as the two shared a mutual karmic task and a burden. The souls who lived anonymous lives, in historical terms, next to Edward's have lived many historic lives including Marc Antony's mother, Julia, and Pompeia Magna, daughter of Pompey the Great, both of whom incarnated as Yorkist nobles attached to Edward's royal court. Pompeia Magna later reincarnated as Aethelflaed, the Lady of the Mercians. These are just two examples. The soul who incarnated as Lucius Aemilius Paullus during the Roman Civil Wars, of which very little is known historically, played significant roles in the destiny of Edward IV. During this incarnation, he lived as Sir David Mathew who saved Edward's life at the Battle of Towton.

Some minor insights regarding Elizabeth's disposition after Edward's death can be discerned based on historical documents. For example, a hand-written phrase was found in one of Elizabeth's manuscripts that was a translation of Boethius' The Consolation of Philosophy which was officially stamped by Richard III.[637] The handwritten statement simply reads; *"I do not change."* While this statement appears to be simplistic, in philosophic terms it is quite insightful. Based on the context in which it was written, this statement indicates a disposition of someone who had developed a higher point of view rooted in an awareness of the circumstances of her life, change, and death. The theme of the thought is that everything can change, and will change, for those of royal standing but the interior of the individual soul shall not be corrupted.

The inner Elizabeth, regardless of what trials or changes came during her time as Queen, vowed to keep herself insulated. Having surrounded themselves with scholars, philosophers, and historians, Edward and Elizabeth were privy to innumerable opinions, discussions, viewpoints, and scholarly works on history, philosophy, spirituality, and alchemy. Alchemy, and the use of symbols which reflected a deeper spiritual reality, were an integrated part of the thought process of any English royal. People should consider that the remnants of the Mysteries, and philosophy, were present in the minds of certain leaders of England and France during the medieval period, even if only in a nascent and corrupted form. These symbols are no longer used today.

There were times in Edward's life when a deeper sense of the meaning of the world, his moment, and the nature of existence came through. He was constantly in touch, somehow, with death and the echoes of the past that were seeded far back in time when his life had been cut short. Like so many others, I do not believe that Edward imagined he would live a long life. For example, Edward made it a point to emphasize in private, especially to Elizabeth, the tertiary nature of their lives as king and queen. Behind these sentiments, although the nature of reincarnation was not explicitly

[636] Refer to Stein, Walter Johannes, The Death of Merlin

[637] This stamp indicates that Richard's auditors had audited and allowed Elizabeth to retain certain works that had been official approved by Richard and his councilors. This is just one indicator of Richard's paranoia and the authoritative construct of Richard's philosophy as a dictator.

discussed or documented publicly, is the reality of karma and the threads that bind people together from the past and shall continue into the future. Edward, unlike most other kings who came before him, did not delude himself with the fantasy that he would somehow live forever or that his deeds were above divine judgment.

A certain course correction was achieved during Edward's life for England as a kind of appendix or necessary karmic tremor of England's expulsion from France which was inspired, and set right again, by the martyrdom of Joan of Arc in 1431. Since Edward was connected to Joan's mission in a prior lifetime, as a fulfillment of ancient karma connected to the Graeco-Roman impulse which began in 747BC and ended in 1413AD, Edward and others around him had a necessary part to play in this turning point in time. He had to confront and transform, it seems, the corrupted forces that reached an apex in the reign of Henry V and his son, Henry VI.

Part of Edward's spiritual task, as it were, was to consolidate England and, as necessary, transform those corrupted forces that he, in prior lifetimes, had set in motion including Aethelstan and Richard I. The Anglo-Saxon impulse was the bearer of the Roman impulse in many ways, including spiritual-karmic terms, impulse began during the Trojan War and continued through the cultural life cycles of ancient Greece and Rome, the Middle Ages, and the Medieval period. Thus, the Wars of the Roses represented a turning point for England where the imperialistic Anglo-Saxon and Graeco-Roman spiritual-cultural influences were essentially transformed and turned in the right direction which was connected to Joan of Arc's mission. England's imperialistic tendencies did not dissolve with the end of the Wars of the Roses. Rather, they were turned to their proper path West to the Americas and away from Europe. Her imperialistic spirit would late be turned away again, and set on the proper spiritual path after the patriots achieved victory over the British during the American Revolution. In a future incarnation, the reincarnated Edward IV had a part to play in that karmic mission as well.

This moment in history, which was a key karmic fulfillment on multiple levels, compelled Edward, in karmic terms, into roles that seemed to be more personal. With the end of the Graeco-Latin Spiritual-Cultural Age in 1413AD, he was compelled to move forward to the New World that moved West to America. His task continued in a way that was predisposed to his talents, as it were, on the battlefield. As shall be seen, the soul has had difficulty separating himself from the calling of battle, yet his karma steers him in a new direction. He participates in dreadful wars, and led a tragic destiny, that came to shape the modern world into its current construct.

Thus, as we shall see, Edward would not reincarnate as a great president, general, or king. Rather, leaving the Wars of the Roses behind, Edward moved forward as an individual who was seeking to overcome and transform his deficiencies, reunite with his friends, pursue his calling, his loved ones, his soulmate, and those few individuals with whom he is the most personally who were pursuing their paths in accordance with their unique individual destinies…

Key Karmic Correlations to Consider. A reference table with key correlations is included in the Cadence & Cycles chapter.

The following list ties back to the Roman Civil Wars. The full map is in the Cycles and Cadences chapter of this work.

1. Marc Antony reincarnated as King Edward IV.

2. Octavian Caesar "Augustus" reincarnated as Richard Neville, 16th Earl of Warwick.[638]
3. L Aemilius Paullus, Republican Consul in Rome, reincarnated as Sir David Mathew, Welch Knight, who saved Edward's life at the Battle of Towton.
4. Marcus Aemilius Lepidus, the last member of the Third Triumvirate besides Octavian and Marc Antony, reincarnated as Richard 3rd Duke of York; the father of Edward IV. This individual was a Greek during the Trojan War whom I believe, through intuition alone, assisted Odysseus with the idea and plan of the Trojan Horse. It was his destiny to give his life so that Priam could return and fulfill a karmic mission. His death is also karmically connected to his prior lifetime as Mercadier who was Richard I's most faithful and leading commander.
5. Pompeia Magna, daughter of Pompey the Great, reincarnated as a minor Yorkist noble who socialized at the court of Edward IV. She was romantically connected to Edward at court during the years 1462-1463. After he met Elizabeth, Edward ended the relationship commenting that "she was too kind and innocent to be a Queen of England." He gave her a pension and she later retired to private life and survived the turmoil that followed Edward's death in 1483.
6. Julia, mother of Marc Antony and his true soulmate, in spiritual terms, reincarnated as one of Elizabeth Woodville's Ladies-In-Waiting. After Edward's death, she left London out of fear of Richard III and retired to the North, near Ireland, where she led an anonymous and peaceful life.
7. Lucius Antony, brother of Marc Antony, reincarnated as King Henry VI.
8. Fulvia, the third wife of Marc Antony, reincarnated as Margaret of Anjou, wife of King Henry VI.
9. Julius Caesar reincarnated as a minor Lancastrian knight who fought, and died, under the Woodville banner at the Battle of Towton in 1461 (Elizabeth Woodville's father and brother fought against Edward at the Battle of Towton).

Other Correlations Include:

10. Edward died at the age of 41 years which is in accordance, and alignment, with his age of death in his prior lifetimes as Aethelstan and Richard the Lionheart which occurred at the same age. This 40-41-year cadence recurs in multiple lifetimes and correlates, in spiritual and karmic terms, to the length of time that Ptolemy I ruled after Alexander's death from 323/322BC to 282BC (40-41 years).
11. Edward's first reign was 9-10 years (1461-1470). This correlates to the number of years of the Trojan War. Edward's second reign was about 12-13 years (1471-1483). This correlates to the duration of Alexander the Great's reign as King of Macedon of which Ptolemy I was an integrated aspect from 336-323BC.

Edward was born in Rouen close to the physical location of the execution of Joan of Arc. Rouen is also the location of the interment of the heart of Richard I which is symbolically connected to the heart of Joan of Arc which was buried just outside of Rouen in a secret place as described in the chapter The Maid of Orléans, 1431AD of this work.

[638] The use of the term "Augustus" as a "Divine King" appears yet again… Richard, like Antony, had no use for divine salutary titles that portrayed him as a God-King. His name and deeds were enough…

Liberty or Death, 1795AD[639]

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!" - Patrick Henry, 1736-1799

Like all nations, the unique destiny of America in the World of Nations is overseen by the "Folk Souls" or Archangels. The destiny of America is to be a cosmopolitan nation. Before the moment when the colonies came together as one nation in 1776 and defied British imperialism, a new path emerged in the construct of the world which has altered it forever. An impulse was brought forth from the change in consciousness that was imbued in humanity in the 15th century which instilled in people, amongst other things, a drive towards a parliamentary government and a separation of church and state. America was built upon the movement of striving immigrants, many of whom were fleeing religious persecution in their homes, from virtually every nation in Europe and the slaves brought forth from Africa. Slavery American cancer was purged only in the 19th century with the necessary tragedy of the American Civil War.

Among these immigrant people were the French Huguenots who helped to shape what America would become. Francis Bacon gave an intimation of a political and spiritual ideal for the ideal nation, as it were, through his incomplete work "New Atlantis" or "Novo Atlantis". In this treatise, he envisioned a world where "generosity and enlightenment, dignity and splendor, piety and public spirit" were the new ideals. While it is clear in retrospect that such a world could not be in the 16th century when he lived, Bacon attempted to implant within the human consciousness a political ideal to be striven for. The first manifestation, perhaps, of this great shift manifested in the United States

[639] What follows in this chapter is primarily a historical overview of this moment in time. The karmic histories of the founders of America are not known to the author.

of America. A new government was carefully constructed by intelligent and insightful individuals who ensured that a system of checks and balances would prevent a dictatorship from coming into being.[640]

The founders of America used phrases and words such as "inalienable rights" and "freedom" as genuine principles to be attained and striven for. They were not slogans. The majority of the founders of America were Freemasons, or attached to a surviving form of Freemasonry in the 18th century, which was a spiritual-fraternal organization constructed around a diluted form of the Mysteries, and initiation, from Europe. This explains the use of Egyptian mystery symbolism such as the Eye of Ra (God), obelisks, and the Pyramid that exist today on currency and other motifs. The foundational impulse of America is connected to ancient mystery wisdom peculiar to Egypt. America was born out of insurrection, but it emerged out of the spiritual-cultural impulse of the Greeks, Romans, and later the Anglo-Saxon and western Europeans. It was primarily born, however, out of the British impulse. By this time, the soul who had incarnated as Edward IV in the 15th century had passed through additional incarnations. He had been transformed into a new individual with a new mission.

Thus, karma and destiny guided Edward to be born in 1732, the same year as George Washington, into a French Huguenot family in South Carolina. This state was to be the center of the American Revolutionary resistance and militia movement in the South during the years 1780-1781. He was raised in a large family on a plantation as so many residents of the rural colonies were during that time. He had an uneventful youth and the family settled around the Georgetown area later resettling along the area of the Santee.

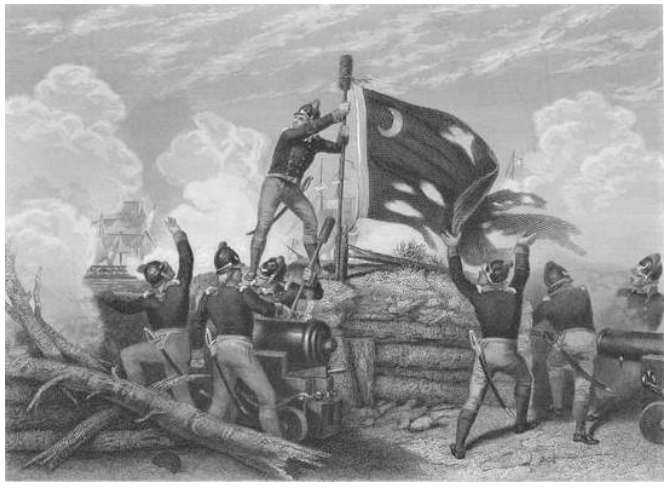
During his youth, he enlisted in the French army during the French and Indian Wars (1754-1763) where he was promoted to a junior officer in the South Carolina regiment. He was an advocate during that time for peace and alternative solutions with the Native Americans as opposed to confrontation. After the war ended, he spent the majority of his adulthood as a plantation owner leading an otherwise domestic life. When the war broke out in 1775-1776 with the invasion of South Carolina by the British, he was once again asked to be an officer in the South Carolina state army due to his military experience. By that time, he was a landowner with deep military experience and knowledge of the creeks, rivers, and swamps of the Santee, Charleston, and the surrounding areas. He was connected to the political leadership of the state.

Because he had spent time in the military during the French-Indian Wars, he was selected by the standing government of South Carolina to be an officer in the state army (not the federal army) and later served as a senior officer. This incarnation was tied directly to karmic relationships connected to the Scottish Wars of Independence, the Wars of the Roses, and the Roman Civil Wars. Many of the leading personalities from those struggles reappeared in America during her foundational period on both the British and American sides. Old grudges reappeared too. As we shall see, some of these relationships became impediments to success that this individual, and many others, were forced to overcome.

[640] Some spiritual researchers have attempted to describe the spiritual nature of the destiny of America in the 20th century including Manly P. Hall who wrote a work called The Secret Destiny of America in which he describes a secret order of philosophers that he believed influenced the creation of America.

Unlike prior incarnations, he was not a handsome man having been born underweight and sickly of wealth and a proud ancestral lineage. Rather, he was short and stood at about 5'4. He was born with buckled knees and as he grew older, they sometimes appeared to knock together giving him a rather humorous disposition. He was not viewed by his peers as a handsome man. He had weak ankles and joint problems throughout his life. Because of his homely appearance, he married late in life and bore no children. To make up for his deficiencies in matters of physical appearance, he paid careful attention to his professionalism.

As the fighting erupted across the state in 1776, Francis Marion made his way with a group of South Carolina regulars and volunteers to a primitive log fort known as Fort Sullivan that guarded Charleston Harbor which today is called "Fort Moultrie" in honor of the leader of the South Carolina forces; General William Moultrie (1730-1805). This simple log fort, known then as Fort Sullivan, was constructed of simple Palmetto trees and was the sight of a critical battle that saved Charleston from British invasion until they returned in 1780. The subject of our study was reborn as Francis Marion (1732-1795) who later became known as the "Swamp Fox". He, alongside General Moultrie, successfully led the South Carolina volunteers in the defense of Charleston Harbor against approximately 3,000 British soldiers who ferried across the Atlantic on barges and warships; resources that the Americans did not have.



An image of Sgt. Sergeant William Jasper who raised the South Carolina flag after it had fallen at Fort Sullivan on June 28, 1776, during the battle.

The fort was constructed of soft palmetto logs which were impervious to British cannon fire due to the soft nature of the wood which absorbed the cannonballs. Unlike harder wood or brick, the logs did not explode or shatter as they harmlessly absorbed the impact. The defenders successfully beat back the sea-based invasion after crippling several British ships over the course of several days. There were very few casualties on the patriot side and it was heralded as a tremendous victory. The South Carolina flag fell only once and was immediately raised again by the vigor and heroism of genuine fighting men.

This group of volunteers became known as the "Defenders of Charleston". There were only a few battles fought during that intermediate period of 1776-1780 such as the Battle of Savannah, Georgia in 1778 which was a major setback for the patriots. That is a long story and one which, due to the incompetence and inexperience of certain leaders, could have been won. Francis Marion participated in this battle as a mid-ranking officer. His advice was to attack the British before they could effectively entrench, as the patriots had arrived ahead of the British in the area. However, the American leadership, which was trained in the dogma of British tactics, refused to follow his advice

and agreed to let the British deploy and then "fight honorably". What followed was a disaster as the Americans were cut to pieces. The survivors, including Marion, fled back to South Carolina and regrouped. Observing the outcome of this battle in horror and disgust, Marion vowed never to follow the poor advice of corrupted leaders again.

Charleston later fell to the British in 1780 upon a reinvasion and a significant number of residents retreated to the South Carolina countryside including Marion and some of the residents of Charleston. Many were arrested or went into hiding. In the weeks following the surrender, men gathered to carry on the fight in the backcountry but they could not agree on a leader and were thus divided. The state military forces had designated leaders but that meant very little to volunteers who were not paid as enlisted men. In addition to being of French Huguenot ancestry, [641] many of these rural South Carolina men were of Scottish-Irish descent.

During that time, Governor Rutledge, General Moultrie, and a handful of others were the leading political leaders of South Carolina; they retreated to North Carolina as the British conquered Charleston and sought to purge all colonial resistance in the South before moving North to finish the task with George Washington. Strategically speaking, the British had hoped to create a pincer movement and meet in the middle of North and South. However, the British forces in the South, led by General Cornwallis, could not find a path to overcoming the Patriot forces in the South who fought unconventionally. Under the leadership of certain key people, including General Francis Marion, the patriots became Guerilla fighters who carried on a prolonged and costly defense in the hot and inhospitable backcountry of South Carolina.

[641] Perhaps the worst of these persecutions occurred during what later became known as the "St. Bartholomew's Day Massacre" that occurred between August 24 and October 3, 1572 when Catholics killed thousands of Huguenots in Paris and similar massacres took place in other towns in the following weeks. The main provincial towns and cities experiencing massacres were Aix, Bordeaux, Bourges, Lyons, Meaux, Orléans, Rouen, Toulouse, and Troyes. Although the exact number of fatalities throughout the country is unknown, on 23/24 August, between 2,000 and 3,000 Protestants were killed in Paris and a further 3,000 to 7,000 more in the French provinces. By September 17 of that year, almost 25,000 Protestants had been massacred in Paris alone. By 1643, Louis XIV had instituted "dragonnades" led by French troops who, under martial law, occupied and looted Huguenot homes indiscriminately and at will. They also murdered and raped as the manner befitted them. A mass exodus occurred and many of these persecuted people fled to America and settled throughout the east coast, and in particular South Carolina, where many peaceful communities were founded. The Huguenot manifesto at that time, as a call to action and a Christian duty is "Be ye Doers of the Word Not Hearers Only."

An 11-foot-high bronze monument of Francis Marion and his horse "Ball" at the historical site of Venters' Landing, Johnsonville, South Carolina. The portrait of Francis Marion here is a decent likeness to his actual appearance.

Thus, the standing government was in exile while patriots, families, and militia remained behind exposed and vulnerable. Supplies were short. Many atrocities occurred as the British conducted punitive expeditions out of Charleston. Marion's estate and holdings were destroyed and after the invasion, he became a penniless vagabond overnight. He retreated to the woods and lived off the land and the swamps with a handful of volunteers. Friends and colleagues relied upon one another for key bits of information and supplies. Within weeks, Marion was organizing a resistance force consisting of volunteers who were unpaid and served according to their wish, and will, to fight for their homes, families, and freedom. There were very few, if any, cowards or deserters who served as "Marion Men" and families of men, affected by British atrocities, arrived to offer their services. Many would become heroes and stories of their achievements and sacrifices have survived into the modern world.

Based on experience and votes, Marion was initially appointed to the rank of Lt. Colonel in the South Carolina regular army which was the senior position (ironically, an existing dogma in the military declared that there were no Colonels, only Lt. Colonels). The regular continental army, or federal army, was primarily in the North but was eventually sent South under the command of a controversial leader who was of George Washington's personal favorites; Nathaniel Greene. Other true leaders followed him including William Washington and Light Horse Harry Lee; both men were personal favorites of President Washington who had proven themselves in combat.

Marion was passed over for a commission in the continental army for unknown reasons although his prior service during the Indian Wars qualified him for it. With a small band of volunteers, Marion offered his services to General Nathaniel Greene when he arrived in the area who had little supplies or experience in commanding an entire army. When he arrived without about 10 volunteers at Greene's camp, Marion was mocked by the soldiery for his comical looks and the pathetic appearance of his volunteers many of whom were expert sharpshooters and riflemen, many of whom had lost everything. Marion and Greene were destined to have an uncomfortable relationship as Nathaniel, being a man of some pretension, looked down upon the comical group of volunteers; some of whom could barely read and write. Marion, in fact, only learned to read and write with great difficulty.

Volunteers had few choices. They could serve with Marion or other commanders in the area each of whom had a different style and leadership ethic. As such, the backcountry was divided into sectors led by separate commanders. Marion's sector was primarily along the Santee River near the location

of his former home. Other patriot commanders served in the South Carolina militia including General Thomas Sumter, the "Gamecock" (now the University of South Carolina mascot), who was appointed to the rank of General of the South Carolina patriot forces due to his age and political relationships. Sumter and Marion did not share a common vision for the conduct by which the men who served under them should behave. Sumter, for example, did not discourage looting or punitive actions against South Carolina families who had British loyalties; those who became known as "Tories". Marion, conversely, prohibited looting and punitive actions. He was very religious, and unmarried, and held his volunteers to a strict code of moral conduct.

At that time, leaders and officers of the forces of the State of South Carolina were appointed only by the state government. Theirs were not federal forces, thus most were not paid and there was no guarantee of supplies. You fought because you believed in the cause and not because of profiteering. But that does not mean that volunteers, as militia, must accept those leaders. Volunteers in the backcountry of rural South Carolina in 1780 were not under a legally binding contract or obligation to fight or serve. These men could have easily rejected Marion or Sumter and looked elsewhere for a leader. They could come and go as they pleased. There was more profit in the game for those who served under Sumter compared to Marion who, as a man of conscience, had a more rigid, accountable, and Christian view of things that prohibited him from engaging in punitive activities. This was difficult to get accustomed to. Thus, each commander had a different philosophy, and disagreements ensued.

In the continental army, enlisted soldiers were required to follow orders and rules from their leaders unquestioningly or face harsh punishments. In exchange, they received payment. Therefore, they were obligated legally. At that time and place, considering the failure of the continental army under General Gates at the Battle of Camden in August of 1780, the fall of Savannah prior, and the retreat from Charleston earlier that year, typical rules did not apply to the rural volunteers. Things had eroded to a level of survival and victory. Leaders had to prove their competence in the field.

The fighting men of the militia consisted of frontiersmen, hunters, and farmers. Most of the officers had some measure of education or were striving towards one. So, to see young men reading books by the fireside was rare, but certainly feasible. There are surviving stories of Marion, for example, buying law books for a young volunteer who had his father's Library burned by the British during one of their punitive expeditions. However, all who served with Marion shared a common quality in that they were hard-working people and knew how to use their hands. Men as young as 14 years old were serving in the regiment who typically served as scouts and runners. Some became brave riflemen and died martyr's deaths.

These brave volunteers of the Whig community were asked to leave their homes, if they still had one, typically on short notice. In other words, the vast majority of militiamen did not share a well-supplied camp with tents, food, etc. They subsisted on the barest of essentials which, for Marion, were sweet potatoes and vinegar. After a campaign, which may last several weeks, the men returned home to tend to their farms and look after their families. This endeavor required a unique leader who possessed a good deal of patience, and understanding, of how such a unit could function successfully. During periods of engagement, the volunteers were forced to leave their loved ones behind to fend for themselves and thus were exposed to great risk.

While it may be an academic concept to observe these relationships on the surface, the personal striving in this endeavor must be felt in the heart to truly appreciate it. In addition, from an esoteric

perspective, there is an inner foundation that permeated this group of people that brought them together at that moment in history. That moment was a difficult situation filled with rivalries, strains, and distrust. Grudges were formed. Men were hungry, sick, and consumed in worry. The acceptance of Marion by the back-country citizenry, if one chose to embrace it, of South Carolina which consisted of French Huguenot and Scottish-Irish volunteers was, in fact, a karmic outcome. Marion had strong karmic connections with many of the men and their families who served with him.[642] Inwardly, these French, Irish, and Scottish immigrants, who frequently argued amongst themselves and obstinately stuck to their one-sided opinions, had great difficulty following orders. Some wanted to pursue their individual paths of vengeance against the Tories and the British. Most of the volunteers were well aware of everyone's reputations and histories. This included injustices and crimes. There were few secrets and information traveled fast. Like old Scotland, Ireland, and Wales, rural South Carolina was divided between rebels and loyalists to the crown. The American Revolution brought these elements together, again, and sorted them out as a karmic fulfillment.

Intuitively, many of these men and women sensed they could trust Marion, but certainly not all. It was a difficult endeavor for Marion to continually reinforce the trust of these difficult people. As a result, there was very little room for error. One big mistake and the little support that Marion had could vanish (thus we see a leader determined to "thread the needle" as William Wallace had failed to do). Marion's numbers swelled and contracted just as quickly depending on the circumstances and the will of the volunteers to participate. Marion had to be unassailable in terms of his character and his strategy. In this environment, losing just one man, who was often a friend or relative, was a major loss.

The confirmation of Marion as a leader did not come about exclusively based on his military experience which he had acquired during the French and Indian Wars[643] and was strengthened by his participation in the defense of Charleston at Fort Sullivan in June of '76. However, most of the credibility came from those who knew him and vouched for him. This was confirmed by his decisions and outcomes. Regardless of the uniform and the rank, one still had to prove their worth at each step as distrust was a nagging and constant disposition that was always present.

A strike against Marion was that he was not a physically imposing, handsome, or athletic man. Despite his knee condition, unimposing appearance, and arthritis, Marion managed to skillfully ride a horse and could run quickly when needed. He often surprised people with how quickly he could move under pressure, as Marion typically hobbled about with a slow gait. Historians speculate that an ankle injury was the result of a leap from a second-story window during a cocktail party just before the second British invasion of Charleston in 1780, which I believe is correct.

Marion's Huguenot ancestry, through his mother, imbued him with strong Christian values and a high-minded disposition. Many of the militiamen, as well as their wives and families, learned to trust him. Stories about the hobbled leader who could not be caught quickly spread to patriots and the British alike. Francis and his volunteers became famous with each victory and skirmish. Stories were told by families, patriots, and the British alike. Thus, his reputation grew as the conflicts, and

[642] When Marion first began to recruit volunteers, he had only a handful of dedicated men. That number grew over time.

[643] Marion was one of the few officers to denounce retaliations against native Americans during that border conflict. He knew, based on his experience and intuition, that any types of reciprocations would only hurt the colonist's credibility and do more harm than good.

skirmishes, with the British reached an apex in the 1770s and tales of his exploits, some of which were exaggerated, spread.

The Scottish-Irish residents of South Carolina were connected by a karmic thread to Scotland, Ireland, England, and France. Marion had lived and fought beside them in a prior lifetime in Scotland during the 13th century as William Wallace.[644] The acceptance of Marion's leadership that came about was in no small part due to karmic connections and relationships that existed in the hearts of those that followed a bridge from Wallace to Marion. As an idealist, Marion carried forward the inner disposition from his prior lifetime as a man who was trustworthy amongst a group of people who recognized but dimly.[645] Nonetheless, the "warming of the heart" that one has when one encounters an old friend, trusted colleague, or loved one from a prior incarnation was very present in the souls of these men and women who served the cause of liberty in America in South Carolina.

For example, Marion had a connection with the two brothers who became established and trusted leaders; Hugh and Peter Horry. It was destiny that brought these souls together again. There, in South Carolina, these personalities reincarnated to strive, yet again, for a common cause on the battlefield; this time for American liberty and independence as they had once before in 13th century Scotland. In addition, there is a karmic thread to the Anglo-Saxon and Viking-Nordic conflicts of 10th century England when Marion incarnated as Aethelstan (895-941AD). As a recurring karmic theme, Marion, like Wallace, struggled with certain personalities who sought to take advantage of him, and the commoner, for their own personal and financial gain. General Sumter, for example, while a patriot and leader, was an example of someone who had a tendency to exploit others for his financial, tactical, and political self-interest. Marion, nor others who served with him at various points of his service from 1780 to 1781, such as "Light-Horse Harry" Lee (Henry Lee III), did not trust Sumter and refused to follow his orders on at least one occasion.

Wallace, and subsequently Marion, refused to be bribed. That karmic disposition did not change over the course of time. As history reveals, Marion, as the reincarnated Wallace, carried within him the distant subconscious memory of the heavy price for his patriotism at his execution and martyrdom at Smithfield, England in 1305. At a soul level, I believe that Marion felt the risk of another martyrdom, which the British promised him publicly, in the shadow of those whom he fought and carried the same impulse within them that he had once so painfully lived and died for. The Scottish-Irish immigrants of Marion's time sensed that he was of the same unyielding character, which produced a feeling of connectionalism and trust although they could not consciously tell you why. For others, this intuitive impression inspired distrust and caused problems. So, which is often the case, this karmic link worked itself out in a conflicted way.

[644] This past-life experience is described later in the book. In modern times, while the larger events of William Wallace's life are consistent with historical truth, many elements of this man's life are based on myth.

[645] An interesting parallel is that Francis Marion would carry the last name, or English derivation thereabouts, of the woman that William Wallace was briefly romantically involved with in that life, Marion Braidfute, who was murdered by British soldiers at Lanark in 1297. This was due, in part, to the presence of William Wallace and the jealous rage of a certain British Sheriff Heselrig. In contrast, Francis Marion would not marry until much later in life until after the war had ended. It seems evident that this parallel, which happens in karmic fulfillments oftentimes, were connected. The inner hesitancy to marry for Marion was due in part to a painful subconscious memory of the experience of losing a loved one, not just in Wallace's life but in others, that followed him into that incarnation. Is it a coincidence, or is it destiny, that Francis Marion bore the same name, of his wife Marion Braidfute in his prior lifetime as William Wallace?

Since the time of the Scottish revolution, however, there had been a spiritual transformation in Wallace. He had learned to control his temper and adapted a mindset, almost to the point of neurosis, where he refused to be baited into a trap. It was also the outcome of centuries of experience as a general, soldier, and cavalry commander who refused to allow himself to be boxed up in the same way as King Priam at the fall of Troy; men such as Marc Antony, Aethelstan, and Richard the Lionhearted all were active and mobile. This strategy worked perfectly in rural South Carolina of the 18th century. A temperamental, violent, and defensive nature, however, did exist within Wallace as a leader.[646], Wallace had acquired the admiration and loyalty of the fighting common man in Scotland, but not the royals. This disposition followed into 18th century South Carolina as Marion struggled with the politics of promotion and the rivalry between the federal and state militia forces by those who, as promoted by Washington in the federal army, refused to acknowledge the competency and fighting spirit of militiamen many of whom did not possess formal educations, uniforms, or training.

Marion's karmic progression, perhaps, when looking at his history through the wisdom of hindsight in 13th century Scotland and 12th century England and France, had evolved in a variety of ways. He was no longer the man of unbridled aggression and restlessness, aspects which carried within them both the possibility of tremendous victories and painful defeats…and transformations. Even the best of men, when under extreme pressure and difficult conditions, run the risk of losing their composure and surrendering to their tempers and base emotions. The veneer of civility, and compassion, can be worn down. The Scottish Wars of Independence and the American Revolution both revolved around the struggle between British hegemony and independence. One carried within it a karmic stream that was born out of the other that was born, in fact, much further back in time.[647] Karmic relationships and circumstances began far in the past with the Trojan War and the Roman Civil Wars continued through England, France, and Scotland, and manifested as a karmic fulfillment in the American Revolution.

Francis Marion made it a point to practice knightly virtues, in 18th century fashion, as was taught to him in his youth by his Huguenot Christian mother who was, in the truest sense, a sincere and caring influence on her children. Marion was a celibate monk for all intensive purposes as he did not have any romantic relationships during his life except for one and that relationship was tense and uncomfortable at best. His once good looks and bold nature were transformed into someone who had to approach things in a new and different way. I believe that the painful subconscious memory of his prior death of Smithfield and the victories, and defeats, that were made during the Scottish revolts of the late 13th centuries never left him and I believe those memories resonated in his subconscious as a disposition to achieve victory at all costs and never risk defeat in the face of a

[646] Wallace was not a raging maniac who had an uncontrollable temper. Nor was Marion who has been mispresented in modern times. Wallace did, in fact, retaliate violently on more than one occasion against small numbers of British soldiers when he witnessed them commit atrocities, or crimes, against defenseless civilians including children. Wallace also considered himself as a soldier and diplomat. He was a self-education man who spoke at least 3 languages including French and Latin. Marion was purely self-taught, and instructed by his mother, and did not possess any formal education.

[647] Karmically speaking, this is just one element that was a part of many elements that came into fulfillment at that time. America was the fulfillment of a broader purpose and design that is the outcome of a karmic plan for the world. After centuries of strife, struggle, and conflict, a true republic was reborn as a new being. The forces of freedom, and the foundation for a true democracy, were reborn as a global proclamation during the American Revolution and forever changed the landscape of the world.

superior fighting force as he had done at the Battle of Falkirk when his army was routed by King Edward I.

While advocating a path of Christianity and compassion for the enemy and their property was an admirable disposition, and the right thing to do from a moral perspective, it made recruitment for his small unit of volunteers a challenge. As a result, Marion had a relatively small number of volunteers at any given moment that rarely exceeded 50 men. Sumter's ranks, on the other hand, who did not regard the property of his enemies with the same regard, swelled to large numbers that could be in the hundreds of men thus enabling him to undertake large-scale operations. Many volunteers who served under Marion viewed him as too restrictive and conservative. Others, who adhered to similar Huguenot values, valued and looked upon him as a father figure and friend.

Sumter's disposition towards profiteering served him well. He also actively sought to procure the services of Marion and others for personal purposes and tactical operations which put Marion, and his colleagues, at high risk. Marion could not afford the risk of direct assaults as was envisioned by Sumter. His forces were too small and supplies were limited. In addition, Marion was more concerned about a citizen's rights and property, family, and freedom of choice.[648] For example, if a boat had to be destroyed (which happened on several occasions) or supplies were needed, Marion would leave a receipt guaranteeing that the owner would be compensated by the federal or South Carolina government at the end of the war; something the government had not agreed to. He even offered to assist in collecting restitution. Most patriot leaders did not follow this example.

Marion carried the important lessons of the distant past within him that contributed to a unique disposition that often-confused people. Marion kept his egotism under tight control. When it got away from him, he discovered that failure was often the result. In contradiction to the approach of William Wallace, Marion was determined to be successful not by the concept of all-out battles or sieges, which was the dream of the continental commanders, but rather through cunning, movement, and intelligence. Marion had no desire to win the great Alexandrian or Roman battle where tens of thousands of men went into combat. That was the British strategy and they held the advantage. The closest that Marion came to the open-field battle was the Battle of Eutaw Springs. The result was a draw with both sides losing roughly the same number of men, supplies, and resources.

As is the consistent theme of destiny for people who share a common mission or relationship, Marion's birth in South Carolina in 1732[649] occurred at just the right time and place to fulfill his karmic and soul purpose. As Scotland was the place where independence was eventually achieved against the British, but not during Wallace's lifetime, South Carolina would be the place where

[648] Another example of this consideration reveals itself when, as was ordered by General Greene, Marion was forced to burn several small bridges and boats along the Santee. He issued receipts to the owners that were redeemable for payment after the war. Marion made every effort to support their claims after the war ended and most received some form of compensation.

[649] As an interesting parallel, Francis Marion and George Washington were born in the same year and nearly the same day. Marion was born February 27, 1732. Washington was born February 22, 1732. Perhaps the spirit of liberty, and service, was spiritual connected not just within these two men, but many others. In karmic and spiritual terms, much can be discerned regarding the inner states of an individual by the date that a person is conceived, born, and die.

Marion, as the reincarnation of Wallace, would have an opportunity to achieve a severance from the British cultural stream that had enabled the birth of the American impulse.

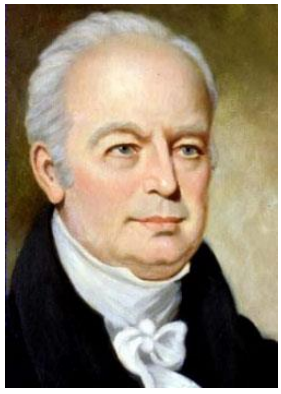
Scottish-Irish immigrants carried in their cultural memory centuries of distrust and hostility not just against the British but also against each other. Clan feuds, family disagreements, and petty disputes resonated in the Scottish-Irish colonials. This is not just a social symptom caused by familial conditioning – although it was present – it was also a part of their karmic connections carried forward after the betrayals and general distrust that was experienced during the wars for Scottish liberty and independence in the 13-14th centuries. In Scotland at that time, it was common for nobles to turn on each other and change sides. It was a dangerous and unpredictable time. It was also very typical for nobles to abuse and exploit the efforts of commoners who also struggled with divided loyalties. The situation in South Carolina in 1780-81 was very similar to Scotland in the early 14th century. South Carolina had become a kind of New Scotland which was another instance, or continuation, of the struggle for liberty in the 13th century amongst a shared group of personalities who were karmically connected. Although not consciously aware of it, the mistakes of Scotland still loomed subconsciously in Marion's mind.

As a result of this prior experience, Marion was determined to not be constrained by the traps of traditional military constructs that benefitted the enemy. If he found himself trapped by the politics of leadership, which occurred on at least one occasion, Marion would disobey orders. Conformity to British rules of engagement was immoral and absurd in Marion's mind. He considered conforming to British tactics a form of treason.[650] Later, Marion was compelled to fight in open field battle only once when he led the right wing of the patriot forces at the Battle of Eutaw Springs.

The constant changing of sides, the arguing, and the internal disputes had its negative effect on the patriots. It became clear that certain personalities, such as Sumter, were willing to sacrifice efficiency and effectiveness for the sake of their egotism. There were personal attacks that occurred against Marion by way of an ongoing drama between General Moultrie, General Sumter, and General Greene. Marion felt, and was appropriate, that he was being used as an expendable and lowly resource by those who held the right role, appearance, and political connections. At a certain low point when the revolution was on the brink of collapsing, Marion and his volunteers was denigrated to the point that he threatened to quit and move to Maryland. At that moment, Governor Rutledge intervened and promoted Marion to General of the state forces of South Carolina. It was not a federal promotion, but that decision solved a key problem and effectively placed Marion on the same level as the other leaders. They could no longer treat him, or his brave volunteers, as lowly rustics whose only purpose was to steal horses and bring the army information and supplies. No, Marion's men were fighting men and he finally won that right to be viewed as equal to the other commanders.

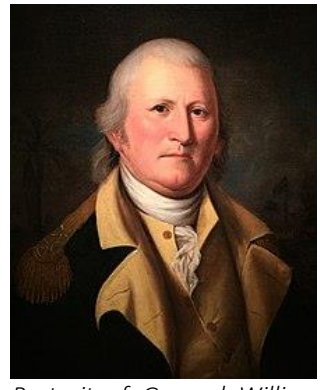
[650] An instance of this disparity occurred at the Siege/Battle of Savannah, Georgia in 1779 where South Carolina troops were ordered to allow the British soldiers to entrench in fortified positions before they could engage. As a result, Colonials incurred heavy losses and experienced a near-catastrophic defeat.

Below: Three men who had a significant and positive impact on Francis Marion's life.



Governor John Rutledge of South Carolina. served as one of the original justices of the U.S. Supreme Court. He served as the first president of South Carolina and her first governor after the Declaration of Independence was signed. He gave Marion his promotion to General.

Light Horse Harry Lee may have been the only federal officer that Marion genuinely trusted. He served as the ninth Governor of Virginia and as the Virginia Representative to the United States Congress. He was the father of Robert E. Lee, who led Confederate armies against the U.S. in the American Civil War.



Portrait of General William Moultrie in 1782. As Marion's first commanding officer during the French Indian Wars, the two had a close and respected relationship. After the war, Moultrie was elected twice as the Governor of South Carolina (1785–87, 1792–94).

Examples of disagreements include (1) being assigned tasks of stealing horses and obtaining supplies for General Greene's army which he was compelled to do for a time (2) refusing to promote Marion or accept him into the Federal army even though he was senior to most of his peers who had been promoted to that tank (3) being accused of torturing prisoners by his mentor General Moultrie; an allegation he deeply resented. Marion was a moral man but he was also a soldier fighting for freedom. His policy was to hold prisoners and trade them to the British in prisoner swaps. British soldiers complained about the hostile conditions while being held prisoner in Marion's base camp. This is the source of the now well-known "sweet potato dinner" story where Marion offered a meager, and the only available, meal to a captured British officer who promptly raised his nose at it saying; "…this is what you eat?" to which Marion replied; "Yes, and we are lucky to have such a fine meal on occasions such as this." It was these little things that offended Marion so deeply after he had striven so hard, and for so long, to establish a proven reputation of ingenuity, loyalty, and commitment. Having played his role so carefully and gone to great pains to be the best example that he could, some of these insults resonated with Marion beyond the membrane of death.

Thus, after more than a year of struggles, skirmishes, and atrocities, the fulfillment of liberty in America culminated in a victory over the British at Yorktown in October of 1781. In the years that followed, Marion would come to live out the rest of his life peacefully until his death in 1795 in South Carolina. In the years following the war, unlike Wallace's final days in Scotland centuries before, Marion would finish his life in relative peace. A karmic fulfillment, and exoteric victory, were

achieved. A new impulse emerged that, over time, would pass through many more transformations. After a brief decline after a cold winter, Marion died and was buried on the outskirts of his brother's plantation at Belle Isle Plantation Cemetery in Pineville, South Carolina in February of 1795. It was a fitting place to be laid to rest for Marion. While other members of Marion's immediate family went their separate ways, Marion and his brother, mother, and nephew formed a tight spiritual bond that continued into future lifetimes.

General Francis Marion reincarnated alongside a wide range of liberty-loving people in South Carolina who were descended and migrated from countries throughout the including Scotland, Ireland, England, and France. Alongside this journey into the "great experiment", as it were, was a plague that had not yet been purged from the Western world…slavery. This national sickness, which was a reflection of the moral attitude of the times which had yet to be transformed, was exacerbated by the corruption and hypocrisy of the old world that had not yet been purged. It led to the nightmare of the American Civil War and the redemption of an entire people imported like goods from Africa, reduced to ruination by the color of their skin, who had long been persecuted and abused throughout the world. The American Civil War, which the reincarnated Francis Marion fought in as shall be observed in the next chapter, was the final battle of the American Revolution which would flare as civil strife into the modern world as old attitudes were gradually transformed and purged from the American consciousness.

Through the Spiritual Eye of the Author

What follows are descriptions of events and people as revealed through intuition and clairvoyance.

In a clear vision, I beheld Marion standing at the base of a very green and grassy embankment. There were men nearby standing together in a group who were keeping a watchful eye on him. They were perhaps twenty yards away. Marion could hear the men rustling around and engaging in light-hearted conversation. He noticed small comments followed by a giggle, a boisterous opinion, and then a silent pause before some other conversation began. It appears that the men had come together again after being apart for a while and they were happy to see one another. The energy is optimistic.

Marion is trying to block out the voices but not because they were inherently displeasing. Marion always enjoyed the company of the brave fellows but at that particular moment, he was trying to meditate on a plan. He did not necessarily feel comfortable giving direct orders in a hostile way as one might see in movies. Rather, he gave orders as a peer. It was not something that came naturally to him. As a result of keeping a watchful eye on his vanity, Marion refrained from giving personal directives. That was a result, at least partially, of his mother's influence. She was a French Huguenot who taught her children to be "doers" and not just "speakers". As a result, Marion's directives tended to be more communal. He emphasized teamwork and the necessity to be collaborative.

Marion was standing alone, with his head bowed in reflection, in an open area amidst a batch of green brush, trees, and grass that characterized a beautiful forest setting. The sun was shining brightly on a clear day. It was a peaceful scene. It appeared to be late morning. A creek is not far away. The far side of the creek is covered by trees, undergrowth, and the blue sky which seems to go on forever. He was at peace and did not appear to have any negative sentiments whatsoever. He was a gruff man, shaved, and wore a tight uniform. His shirt was tucked in and he was wearing his favorite hat. He was older but also very, very lean almost to the point of malnutrition. He was wearing a blue, white, and red coat with tan-colored trousers. There is a custom-made silver broach

visible that was a special gift. It is attached to his uniform. It reads "Liberty or Death". Sometimes, he wore that same broach on his hat. The hat was showing signs of wear.

The men who served with him were mostly good friends and loyal to the cause. There were no chairs, beds, or household conveniences. Most of the men carried whatever meager possessions they had on their person. I saw Marion turn slightly to his left as he heard footsteps approaching from behind. Pleased, it was his trusted friend whom he appeared to trust beyond all others. It was his second-in-command and personal advisor carrying a written message:

"I have something for you, sir."
"What is it?"
"A letter. I think it is important."
"Open it! There are no secrets here."

His friend opened the letter and read it carefully. He paused for a moment and a slight grin came over his face which evolved into a big smile.

"It says here that you have been promoted to *General*." [651]

Marion paused and sighed to himself. Then, he grinned. Could it be true? His friend anxiously awaited his response. This promotion was long, long overdue. Marion had been passed over continually for promotion. Then, a thought occurred to him. It is not just the notion that he, in an egotistical sense, was promoted. It was also the validation that accompanied a letter of this kind for everyone involved. The whole team was promoted. The promotion was a validation of everything that they had accomplished together. The promotion acknowledged the suffering that they had experienced, the accomplishments, the sacrifices, and the path they were on. It validated the fact that they were now officially recognized by the standing government as more than just an expendable unit of vagabonds.

Waiting impatiently for a response, his friend inquires: "Well…*General*?"

Marion extended his hand out to him and for a moment it appeared that tears came into his eyes. He shook his friend's hand and patted him on the shoulder. They smiled for a moment together in silence. Then, they turned and went back to camp. However, the men come to the two officers instead and greet them halfway. They were informed before Marion was. Marion was not offended by this but expected it. About 20 men surround the two officers, they laughed, shook hands, and patted each other on the back. This was probably one of the greatest days of Marion's life. From that point on, they were *officially* ready for action and were greatly encouraged. It was a marvelous and joyful moment that he never forgot…

[651] Historical records indicate that this promotion occurred in December of 1780.

Left: Snow Island along the Pee Dee River in South Carolina. This area closely resembles the vision as described. It was one of a few areas where Francis Marion's volunteer unit camped. It served as a depot, hiding place, and location from which he and his unit could launch raids against the British.[652]

In another vision, I saw Marion kneeling on one knee on a muddy road in the middle of a swamp. The air was humid and muggy. He was wearing his favorite, and curious, hat. The hat was egg-shaped consisting of black, gold, and silver accents. There is an emblem shaped like a crescent moon on the front of it. Marion was wearing a uniform that consists of a blue jacket with red and brown liner, brown leggings or trousers, and muddy black boots.

Left: A modern reproduction of a cap worn by a limited number of patriot South Carolina soldiers during the American Revolution. This image has been artistically modified by the author. Militiamen wore only civilian clothing so they did not wear this cap. As for Marion, the "Liberty" symbol shown here stated "Liberty or Death" which was adapted from Patrick Henry's famous declaration. I believe that Marion's broach was interred with him in his tomb upon his death which resides at the remains of his brother Gabriel's plantation today at Belle Isle Plantation Cemetery in Pineville, SC.

Marion was using a tree branch, or stick, to draw lines in the mud. It appeared that ten to fifteen men were standing with him. They were very rough-looking fellows; their clothes were torn and tattered and their rough smiles revealed the poor hygiene of the period. There was not a straight white set of teeth in the bunch of us. Everyone had long musket rifles resting on their shoulders except for Marion who had no weapon; just the stick. Marion was detailing a plan of attack and the men were rolling their eyes and grinning as they listened to his plan. Marion was drawing an "O" to represent the patriots and an "X" to represent the British. The men were casually watching his little

[652] It is interesting to note that in William Dobein James' biography General Francis Marion and his Guerrilla Fighters of the American Revolutionary War, he makes a correlation to Snow's Island as Marion's base of operations in the swamps as a "second Athelney" which was the primary location from which Alfred the Great would launch raids against the Danes (Page 36). These types of statements sometimes are, but not always, prompted from an unconscious spiritual bridge that taps into the Akashic Records whether intentional or not. In this case, given the fact that Marion was the reincarnation of Aethelstan who was the grandson of Alfred the Great, it is probable that James served with Aethelstan or Alfred the Great in a prior lifetime and reincarnated alongside his old comrade again in the new world.

plan and trying not to laugh. The looks he received from the men implied; “maybe you should leave the shooting to us.” Marion sensed their annoyance, but he continued anyway. After all, wasn’t he the “General”?

There was a snicker. Marion then paused and glanced around the group with a smile on his face. While the notion of a violent confrontation with the enemy may be inherently tragic and inevitable, there was a measure of joy in the group. They were poor, hungry, hot, dirty, and living amongst the critters without a single comfort, but they were free. They were free to laugh, free to criticize or joke, free to conform or not conform. Marion, above all others, recognized how important that was. He arose and smiled at them. The men smiled and forgave him.

Some moments later, the men assumed positions behind trees and overgrowth. Marion crouched down to one knee while most of the men did not even bother. Some were standing straight up. Only one or two of the men regarded Marion’s plans on where to stand, which impressed him. Marion expected all of the men to disregard his recommendations completely after the snickering…and he accepted that. But even so, the two who did follow Marion’s plans made sure not to conform entirely. The patriots each assumed different positions, some of which were, from Marion’s perspective, easily visible by the approaching caravan which was led by men dressed in red uniforms. There may have been five or six men in the British caravan and a single wagon.

The patriots were not noticed and the British walked right into the field of fire, which surprised Marion. All at once, as if on cue, every one of the rough vagabond-looking fellows opened simultaneously. These men were fine marksmen and all scored direct hits on the first volley. None of the British survived. There were angles involved, but the patriot volunteers made it look easy. As history shows, the British were astonished at the accuracy of the militia riflemen who were expert hunters. They would be viewed in modern terms as the first “snipers” of the American military. There were maybe eight to ten men in the patriot group. They wore brown and black outfits consisting of long boots, overcoats, leather belts, and a variety of American Revolutionary period tri-pointed hats or “tricorn”.

After the attack was over, Marion decided not to embarrass himself again by trying to over-engineer tactical plans as they were not needed in smaller skirmishes. The volunteers were experienced hunters, frontiersmen, and trackers. Those men were self-sustained rebels in the truest sense of the word who learned to live off the land. They simply needed Marion to organize, plan, defend their integrity, and point them in the right direction. These rough and noble frontiersmen, regardless of their vices, believed in freedom and liberty in the truest expression of the word and that included how they fought. As his companions moved to check the dead, they foraged for supplies, ammunition, and whatever they could salvage. Starvation was becoming a risk at that moment as was ammunition. All of them appeared to be starving and were very lean and skinny.

The Battle of Eutaw Springs, September 8, 1781

In a vision, I observed Francis Marion leading a large group of men onto an open green, and mostly flat, field. There were two columns of marching soldiers. Marion’s group was the smallest having about 200 men. The second was a much larger federal column of about 2,000 men including small cannons, cavalry, and soldiers. Beside Francis and to the left, were two officers at the head of two long columns of men perhaps one-half of a mile in length. Upon arrival on an open field, the army broke off into three separate columns. Marion was the first to enter the field acting as a guide. When he came to a stop, Marion cheerfully glanced over at the senior officer who occupied the

center and was the commander. He returned Marion's look with a weary expression of doubt. Behind him, was a young artillery officer, perhaps a Captain or Major, who was leading a small squad of two or three men who were dragging a small cannon behind them. The young officer also gave Marion a worrisome glance as the army halted and began to survey the field.[653]

While fatigued, there was a certain thrill of excitement at the prospect of winning a pivotal battle. Marion was a leading advocate in the choice of this particular ground and so the army followed him based on his successful track record and knowledge of the backcountry. The battleground was clear as the British had not yet arrived. The army traveled fast as a forced march to beat the British to that spot and achieve the advantage of the best ground.[654] The day was hot, sunny, and humid. The men were exhausted when they arrived. Provisions were lacking. Thus, critical supplies, especially water, were running short. The men collapsed and rested upon arrival. Historical records indicate that Marion's small brigade each had only 19 rounds of ammunition to use for the entire battle. Oftentimes, Marion's brigade went into action with only a few small rifle balls, so 19 rounds was a good supply for his regiment of frontiersmen, hunters, and sharpshooters.

Marion's brigade was placed on the right flank of the army. He insisted on it as the place of honor. This was an Alexandrian tradition when Alexander the Great always took the right flank during battles under his father Philip II of Macedon.[655] Marion only commanded 200 men or so, all of whom were on foot, and they were stacked in two lines. Each line worked systematically. The first would fire their weapons and then withdraw to the second line. The second line then, in turn, would move forward and take the front line. Thus, one line reloaded while the other fired. This method, however, had to be moderated and done in a cadence. Otherwise, the unit would expend all of its ammunition in a very short time. Marion's unit was not comfortable fighting in the open – nor was he – yet they embraced the opportunity to prove themselves in open field battle.

This tactic worked as long as the British lines did not charge and the ammunition supply lasted, which it never did. Thus, Marion's hit-and-run guerilla tactics, for which he was so successful, worked well with fast horses, concealment (forest, trees, undergrowth, etc.), and escape routes. In open-field battle, which was a dogma of the old world, anything could happen with artillery, shrapnel, different units fighting together, and bullets flying in all directions. Even so, with so many different contingents and commanders on the field, Marion was anxious to prove that he and his meager volunteers of trappers, roughnecks, and frontiersmen, who were also gentlemen, could hold the line and fight as well as any enlisted man in the federal army.

[653] There were two cannons that I observed. One larger and one smaller.

[654] Fatigue, thirst, and heat played a major role in the outcome of this battle. Francis Marion's method, or secret if you will, for surviving the torrid heat in South Carolina in the summer was due to a couple of things. First, he was abstemious and lived outdoors. He could go for several days without eating and was accustomed to the heat. Second, he consumed small amounts of vinegar daily to fight off thirst and keep his digestive system healthy. To combat dehydration, Francis carried salt w which he consumed with vinegar. As a result, Marion rarely cramped and lasted longer than most of his colleagues, or enemies, in the field. Using vinegar and salt is an old tradition of the Roman Legions. It keeps the digestive system free of bacteria, rehydrates the body due to loss of salt through perspiration, and minimizes thirst.

[655] Alexander commanded a cavalry unit that charged based on troop movements and timing. Even though tactics had changed by this time, the tradition remained which is not to say that the left flank was any less important at the Battle of Eutaw Springs.

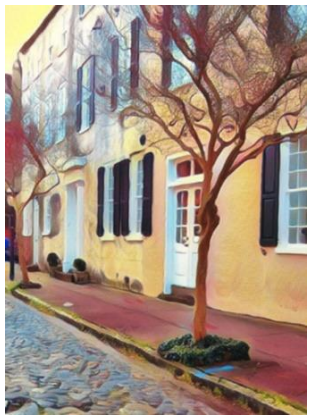
The British successfully charged on one flank and this caused the lines to shutter across the board. Interestingly, the American lines held but losses occurred. Francis's position on the right flank did not falter as the men were tremendous shots. After less than an hour or so, both sides were exasperated by the heat. The British lines broke and they withdrew. By this time, the patriots were dying of thirst and raided the stores of water and rum that the British left behind in large barrels in their lines, presumably to celebrate their victory afterward. Many patriots, starving of thirst, consumed vast amounts of the rum and became inebriated and incapacitated, and were taken hostage when the British reformed and recharged. Some died from dehydration. The patriots withdrew and the battle resulted in a stalemate. The patriots claimed victory thanks to the commanding general's spin of events to General Washington which called in victory. In reality, it was a draw, but a draw was a victory sometimes in light of the poor fighting performance of the patriot forces against the British early in the war when they were routed on the field.

After the War

In another vision, I saw Marion walking down a cobblestone street accompanied by several people. It was an overcast day, but the weather was fair. The war was over and Marion was walking in a homecoming and celebration parade in Charleston. I believe that this was the 4th of July parade that occurred after the war ended in 1781 or 1782. The street was lined on each side with citizens, townsfolks, carriages, children, and families all of whom were waving and smiling at the patriots who walked down the cobblestone streets.

The road was rough and uneven. It was hard on Marion's knees and ankles. As a result, Marion hobbled down the street in gentlemen's shoes, which had heels, experiencing great difficulty. His legs were not strong enough to handle the uneven and hard surfaces. As a result, he always preferred to stay off of uneven and hard services. Nonetheless, he walked as professionally and elegantly as he could and maintained his dignity.[656] As he approached one family in particular who waved at him to get his attention, a friendly woman and her parents smiled and joyfully greeted him. Marion recognized this small family as patriots and greeted them. This warm family's courtesies and genuine affection were something that Marion was not accustomed to and he welcomed it. Due to his appearance, and Marion accepted the fact that he was not a handsome man, he had avoided the company of women and romance over the course of his life having sought the attention of only one woman; his soulmate who had rejected him early in his life. However, this time he felt something. He smiled, greeted this family politely, and they spent a few minutes talking together.

[656] Historical records show that his Marion did not attend any post-war parades which were held in Charleston, SC. My intuition revealed that Marion did, in fact, attend at least one of these parades where he met and later married Mary Videau.



Left: A typical cobblestone street in downtown Charleston, South Carolina. Cobblestone was taken from ships coming into port in Charleston from abroad where it was used as ballast in the hulls. It was then used to line the streets. It is difficult to walk on these cobblestone roads even in modern times with athletic shoes. This image has been artistically modified from an original picture taken by the author.

Mary Videau (1737-1815) was an ardent patriot before meeting Francis Marion after the war and actively looked for ways to get involved. She and her family were financially supporting the patriot cause in secret. They were watched and suspected to be patriot supporters by the British at great risk to themselves. They lived in Charleston proper during the occupation by the British after 1780. I perceived that she and her family had been through their own trials and tribulations and that they had, in fact, significantly impacted the cause of American liberty through financial support and intelligence. A tale of Mary's heroic involvement survives today. It recounts that she was arrested during the war by the British in Charleston as a suspected spy. She was retained in a prison cell in the bowels of a British frigate in Charleston harbor from which she escaped with the help of patriot friends who rescued her.

Mary's gender held her back due to the inappropriate perception of women at the time. However, she was equal in all respects, if not superior, to Francis Marion in mental, social, and spiritual terms. For example, Mary Videau would regularly beat Marion in head-to-head board games which Marion quickly tired of. "What is next?" Marion would sometimes say; "Shall I yield command of the regiment?" She remained unmarried until meeting Marion because she possessed a disposition, due to her karmic history, that embraced higher moral standards than virtually every man she met whom she viewed as beneath her. She lived with her parents for the majority of her adult life. Historically, she incarnates only as a male. This incarnation was unusual in that the soul incarnated as a female during a period when, per this person's karma, she incarnated as a male and fought on the frontlines or led men into battle as an officer. Thus, due to her karmic history, intellect, and courage, she could easily have played the role of a leader, politician, administrator, or soldier.

After the war ended, Marion found himself virtually penniless and without an occupation. Unable to perform any domestic work due to his advanced age and ailments, he had an uncertain future. Having lost his estate and all of his savings, he spent the time immediately after the war in a dreary military posting. In a vision, I observed Marion approaching a small fort on the sea with disdain and reluctance while riding a wagon led by two horses on a very bumpy road.[657] Due to his advanced age at that moment, Marion suffered from arthritis, fatigue, and bouts of illness. Many men and families found themselves destitute after the war ended. The country went through a necessary restoration and rebuilding period and money was tight. Some of the men managed their financial affairs well, cut corners, or were paid by the regular army of which Marion was not a part. Pensions were

[657] During the war, his plantation home was burned and confiscated by the British.

reserved for senior officers. Marion was one of those people who had not planned well for retirement having lost all of his holdings and invested his whole life and residual wealth into the war. He was penniless.

Thus, Marion was filled with a sense of shame because of his inability to provide for himself. The military posting was the government's way of repaying him but it came at a high cost. It was a dreary fort with a miserable stone bedroom with the dismal task of administrative functions of managing a fort. It was not a suitable position for an aging and tired man. Despite this fact, there were rarely any negative sentiments projected upon Marion nor by those who served under him. Unlike ancient Rome, who forsook their fighting men, Marion was regarded as a local treasure. It was not uncommon for visitors to seek him. He enjoyed those brief moments when two or more people would spend time together discussing the war, the trials, the friends and families, and the future. As time went on, those visits became fewer in number and it saddened him. Eventually, as is the inevitable destiny of such a time, Marion felt more isolated and became depressed.

Mary was a godsend in many ways and she looked after Marion as he grew older and his ailments progressively worsened. The reality is that Marion loved the open air and freedom. He was happiest in movement and had a restless nature. He was quite comfortable sleeping outdoors if the weather was amicable. For those less fortunate, or those who suffered from debilitating war wounds and were unable to work, it was not uncommon for communities to rally behind them in different ways as a reward for service. Other veterans, including those who were wounded, were not so fortunate and Marion gave charitably to them when he encountered them. He was also elected to the South Carolina Congress.

In another vision, I observed Marion standing inside a large one-story meeting hall attended by fifty or so civilian gentlemen. There was a podium at the front of the room on a stage that stood roughly four feet high. The room was decorated with lavish mahogany furniture and dark hardwood floors. There were rows of pews that formed a semi-circle around a podium. It was a statehouse of some kind. History shows that this meeting took place in a building that served as a temporary area for the first parliamentary gatherings for South Carolina delegates after the war in Charleston.

Only natural light is present in the large room that entered through several large windows behind the podium. Men brought in little lamps as night fell. During this meeting, the gentlemen participants took turns delivering speeches. I noticed two types of men that were present; professional orators who were recognized and listened to. These men usually spoke for hours and most could NOT remember what they said. The second group consisted of otherwise inexperienced speakers who were discouraged from delivering speeches yet were considered elected representatives who had a vote. The second group was viewed as less erudite having not been trained in the art of proper speaking.

Marion spent most of his time listening and gave a nod occasionally. I perceived that Marion had been listening patiently for a long time, possibly several days, and was finally losing patience as the meeting concluded. There was a general sense of enthusiasm and hope amongst the group. All of the participants were excited about the proceedings. The people in attendance were well-dressed men. Most were older. One or two of the attendants were constantly keeping an eye on Marion advising him on what he should, or should not, say and do concerning his vote or opinion. However, only a small handful of the men present possessed any military service. One younger man, in

particular, politely mocked him on occasion which Marion found to be insulting to his intelligence, yet he took with good humor and patience.

While observing this scene, the podium opened up. The men look at one another as they waited for someone to volunteer. Marion stood up and insisted on taking the podium. One of the younger men standing close to him grabbed his arm and tried to dissuade him. He leaned into Marion's right ear and whispered; "this is a bad idea, sir. You should not go up there." Marion ignored his advice and made his way to the podium. Marion delivered a brief speech, which was a commentary, about compassion for enemy sympathizers who, through fate and choice, subsequently found themselves surrounded and threatened by a hostile group of patriots. Marion spoke of the need to accept all of their countrymen as brothers. He preached about forgiveness and the need to let things heal. Marion spoke out against violence and vengeance. He emphasized the need for due process which applied to everyone. Marion cited several specific examples. He insisted that each citizen had a sacred responsibility to raise themselves higher than their enemies; a model based on freedom, compassion, and peace. Marion was speaking from the heart and his words sounded like a sermon. The speech he delivered caused some temporary commotion.

The men in the audience applauded. As he left the podium, the man who warned him off a few minutes before now greeted and patted him on the back. "That was a great speech! I did not think you were such a great orator!" Marion rolled his eyes a bit and smiled, and the assembly adjourned for the day. Marion felt a sense of accomplishment. It was an important moment. Marion believed in what he said and was certain that those words conformed to spiritual ideals; something that was very important to him. As Marion made his way out of the hall, many of the men broke off into private conversations and discussed things between themselves. A couple of the men observed him carefully; perhaps contemplating his loyalties. Marion and a pair of friends walked home in the twilight. I believe that Marion had two homes at that moment; his wife's family home in Charleston and their shared home closer to Belle Isle Plantation.

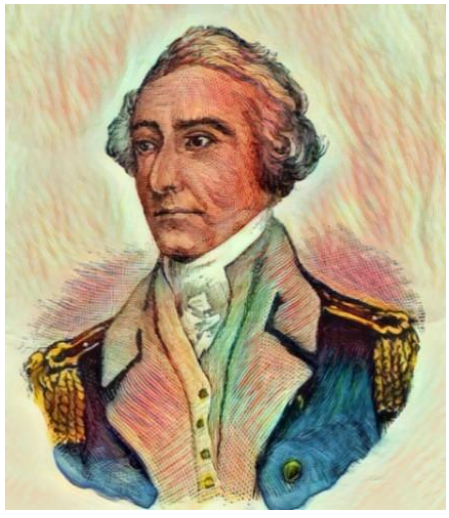
Since biological children were not forthcoming, Marion's wife and others encouraged the adoption of a son to carry on the family name. She circulated the idea and found a family willing to allow Marion to adopt one of their older children who would take on his name. It was not an idea that Marion was fond of, as the thought of making someone else's child his own seemed inappropriate Marion finally agreed and a son became a part of the family with whom they had a very cordial, and polite, relationship. In a vision, I observed the first, and only, meeting with this young man who was not fond of the idea of being adopted with a new name. Marion tried to build a bridge, but the boy was distant. Thus, Marion lost interest as well. Although the boy accepted the offer, which had a financial element to it, he lived the remainder of his life childless and the family name died anyways.

In a vision, I observed Marion's final moments. I observed his kind wife, Mary, moving about in the kitchen in the family home busying herself with household chores. She had grown tired of taking care of the old man who had reached a point where he could barely get out of bed. She was very annoyed by something. However, she attended to him in a kindly manner. I observed Marion lying in the upstairs bedroom alone facing his favorite window which he looked out of most of the day; perhaps dreaming of the past when he lived in the open fighting a pivotal battle. It was his favorite room in the house. The weather was cool. Marion could no longer rise on his own and his voice had withered to a faint whisper. I saw the caring woman rush to the second-floor bedroom as if responding to an invisible alarm from the kitchen. Then, she patiently stood over him. Despite their disagreements which had caused a rift, she was genuinely sad during their final moments together. It

had been a difficult waiting period as he approached the gate of death. In a faint whisper, I observed Marion speak to her a final confession and proclamation. She listened intently to his brief statement which, although dimply perceived by me, included the following words:

> *"Thank you for being my wife. I can honestly say, with a clear conscience, that I never directly caused harm, or injury, to anyone."*

She wrote the message down and shared it with others. It survives today in an edited form. Marion transitioned peacefully and consciously through the window of death. His wife, Mary Videau, who had been a constant soul companion in countless lifetimes, lived on until the year 1815. Today, the two are buried next to each other in the family cemetery at Belle Isle Plantation Cemetery which is a historical landmark in the area of the Santee outside of Charleston, South Carolina.



Left: Source: James Dabney McCabe, circa 1876 from the Centennial Book of American Biography of Francis Marion. The black and white original has been modified and colorized by the author. This image, while certainly imperfect, bears a strong resemblance to Francis Marion who stood about 5' 6" and was very lean and abstemious.

Karmic Correlations to Consider:

1. Mary Videau was married to Francis Marion were married later in life after the conclusion of the American Revolution in the early 1780s. Mary Videau later reincarnated alongside Marion during the American Civil War and died with him at a rather insignificant battle in Munfordville, Kentucky. Mary was the reincarnation of Sir David Mathew who saved the life of Edward IV, King Henry II the father of Richard I the Lionheart, and Roman Republican politician Lucius Aemilius Paullus who fought against Marc Antony and whose life Antony spared. The two souls are fellow travelers, and prior rivals, who were reunited as patriots fighting for the American cause during the American Revolution; one fought on the front lines while the other gathered intelligence and provided funding to patriot causes through back channels.

   The karmic trend of these two souls is to follow one another as helpers and thus resolve aspects of their karma, but rarely as the opposite gender. There were no children from the marriage. For example, a surviving story relayed by an observer who went to visit Francis Marion in the grueling South Carolina summer heat stated that a weary Marion returned home after a walk when he paused, stared at an open window, and threw his hat through the pane onto a chair. When he inquired why he threw his hat into the chair through the window, Marion responded with a comment to the effect that "…it is my way of announcing my arrival without surprising her. It makes things easier when I arrive home."
2. Francis Marion was born in 1732 and died in 1795. George Washington was also born in 1732 and died in 1799. Most of the leaders of the American Revolution were born in the 1730s or 1740s. This strongly suggests that the two men shared a common karmic task and heritage as they were born in the same year. Francis Marion is connected karmically to members of the Washington family including Light Horse Harry Lee and William Washington with whom he fought in various battles of the American Revolution.
3. Intuition revealed to the author that the soulmate of Francis Marion incarnated during the American Revolution as the wife of William Washington (1752-1810) named Jane Reilly Elliot (1763-1830) who came from a family of wealthy plantation owners in what was then known as "Sandy Hill" just outside of Charleston. This area was located about 30 miles west of Charleston in the area of present-day Ravenel and Jericho, SC. I believe that Francis Marion approached Jane long before her marriage to William with a proposal of romance. She declined his offer as Francis was not an attractive man nor a man of wealth (as was the case with her father). She married, instead, William Washington whom she met during the war.

   William Washington was the 2nd cousin of President George Washington, who fought at the Battle of Cowpens and the Battle of Eutaw Springs alongside Francis Marion and his militia volunteers. He was recognized as one of the most successful cavalry commanders of the war. A resident of South Carolina, Jane Reilly Elliot first met William after she mended and sowed the regimental flag for his unit. William was revered by the Patriots for his pursuit and near capture of Col. Banastre Tarleton; the same man who was tasked with capturing Francis Marion but failed and gave Francis the nickname "Swamp Fox".

William was awarded a Silver Medal of Honor for his efforts by the Continental Congress. This was quite an achievement given the institution's financial constraints and the fact that medals were made only on special order and at great expense, which was a significant achievement. The couple retired after the war and lived in Battery Park in Charleston. During the naval war with France in 1798, George Washington was brought out of retirement and appointed by President John Adams' Administration as Commander of the Army. William was offered a position as Brigadier General and served on George Washington's staff. William served the United States Army from 1798 to 1800 and concerned himself with the defenses of South Carolina and Georgia.

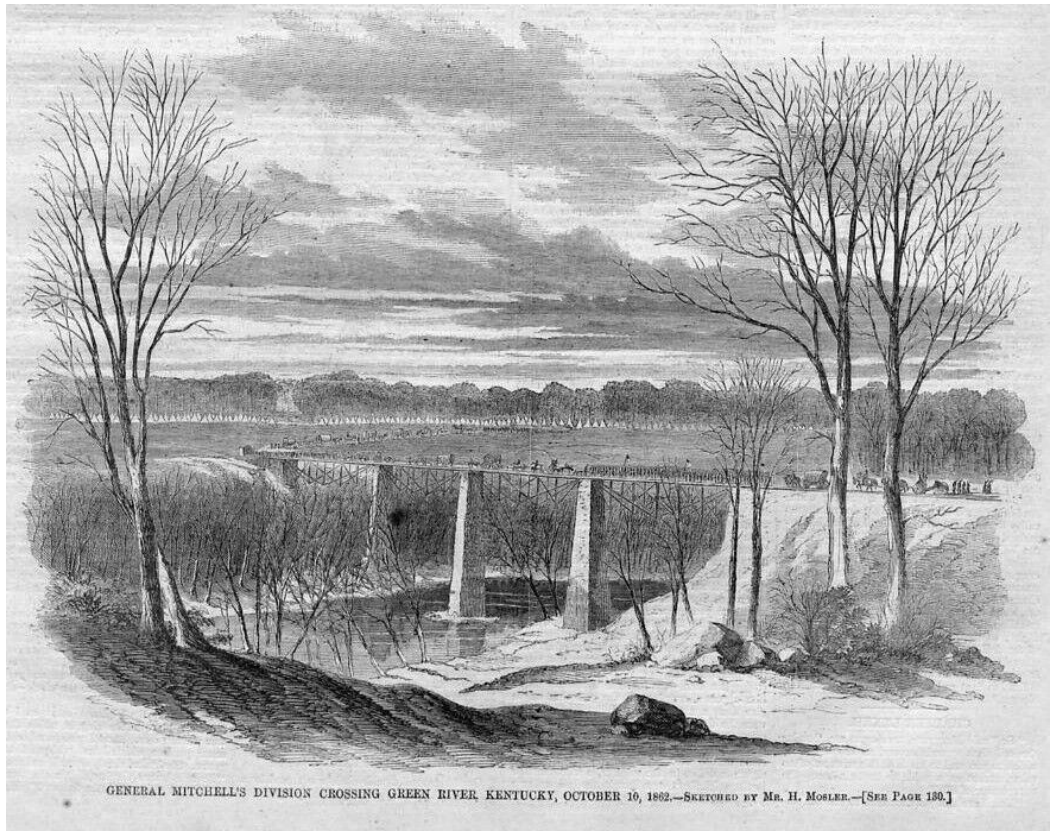
This individual was personally connected to King Priam and his soulmate, Helen of Troy. During the Trojan War, and as revealed only through the author's limited intuition, this heroic individual fought bravely with the Illyrians who allied themselves with the Greeks, by way of the Laconians, who were defending the spirit of the Spartan Queen and wife of Menelaus; Helen of Troy. Thus, he formed a connection with Helen from afar as someone who genuinely looked up to her as the ideal and an icon of femininity.

During the Alexandrian Wars, this individual was a Thessalian cavalry commander who fought under Alexander the Great but did not serve under Ptolemy's command (the reincarnated King Priamos). During the Roman Civil Wars, this individual fought under Julius Caesar in Gaul. Later, he was a signifier who was promoted to "Commander of the Horse", or deputy commander, of one of Marc Antony's legions. Later, he defected to Octavian before Antony's defeat and suicide in 30BC. He did not have any contact with Julia (the reincarnated Helen of Troy), or Marc Antony (the reincarnated King Priamos), during that lifetime in any personal way. During the life of Charlemagne in the 8th century AD, this individual fought for the Carolingians as a knight and cavalryman who knew, at a distance, the reincarnated Priamos who was then known as the Carolingian Paladin Ogier of the Ardennes.

In the 10th century AD, he fought under the grandson of Alfred the Great, King Aethelstan. He fought as a cavalry commander at the Battle of Brunanburh in 937AD where the Anglo-Saxons defeated the Viking-Danes in the largest battle ever fought, up to that point, in British history. He then followed the reincarnated Julia during the lifetime of Richard I the Lionheart where he lived in an adjoining vassal kingdom that bordered the region of Normandy. During that lifetime, Helen of Troy lived as the daughter of a vassal lord in the area of Normandy. The two small vassal kingdoms allied under Richard I and paid homage to him, thus they had his protection. The incarnation cycles continue to the Wars of the Roses where he incarnated as a Yorkist noble who was distantly related to Edward IV and fought in several Yorkist battles to secure Edward's throne including the Battle of Towton. Thus, we see him, in one way or another, connected to the reincarnated Helen of Troy throughout several incarnations as a husband, father, brother, cousin, defender, or friend who acts as a trusted defender, soldier, and companion.

The journey of Francis Marion was not over with the American Revolution. A conflicted lifetime followed as a Scotsman in the 19th century who immigrated to the United States during the years that led up to the American Civil War. This event, to which Marion was intimately karmically connected, had its root in the Roman Civil Wars of the 1st century BC. He would not reincarnate, however, as a leading general in the same manner as Marc Antony. No, rather he became a junior officer destined to pass through a transformational death which led him to the future of redemption and karmic fulfillment alongside his soulmate and most intimate soul companions; his soulmate Helen of Troy (who incarnated as Julia, Marc Antony's mother during the Roman Civil Wars), the reincarnated Pompeia Magna (daughter of Pompey the Great) who, in effect, is a soulmate of Priam's through experience, and the reincarnated Lucius Aemilius Paullus…

The Bridge Over Green River, 1862[658]



Above: The Green River, Kentucky, from Harper's Weekly, Circa 1862

> *"We knew that with every explosion, and the scream of each shell, human beings were hurried through excruciating pain into another world, and that many more were torn and mangled and lying in torment worse than death, and no one able to extend relief. The thought made me very sad, and feel that, if it was God's will, I would rather be taken away than remain to see the misery that would follow."*[659]

The American Civil War ("ACW") was not solely an American affair. America was the geographic area where a karmic fulfillment occurred that defined a new nation and, in turn, influenced world destiny. The ACW was another act, or instance, of the same group of people who were fulfilling long and ancient streams of karma; personal, cultural, and national. Many of the leaders and participants of the ACW led lived through the Roman Civil Wars that occurred in the first century BC. One great leader, however, was a key driver in this national transformation tied to the civil wars of the past. That person was known in the 1st century BC in Rome as Lucius Cornelius Sulla Felix (138–78 BC) or

[658] Some of the historical references contained in this chapter were gathered from research conducted at the Mississippi State Archives in Jackson, MS. Copies of articles and references obtained through the archives are available on the author's website at www.judsonarchive.com.

[659] The Diary of Sarah Broadhead, Gettysburg, Pa., July 3, 1863.

simply “Sulla”. He waged war on the Roman Senate, and his enemies, and attempted to establish himself as supreme dictator. This event set in motion a series of events that continued with the ambition and activity of Julius Caesar, Marcus Antonius, Octavian, and many others. Sulla’s decision to invade Rome changed the course of history. All who lived through ACW are spiritual citizens of this ancient karmic group.

The tragedy of the American Civil War is impossible to contemplate from a linear perspective of history and traditional common sense. Thousands of men went marching into certain death defined by primitive and highly destructive weapons far outweighed any possibility of survival was, and is, utterly fatalistic. The powers of the human heart, and/or necessity, alone compel one to pass through such a horrific experience. Illness, injustice, and deprivation were commonplace. It was the first time in modern history that mega weapons, such as cannons and mortars, were used to bombard entire towns and murder civilians indiscriminately.[660] There was no safety in numbers. Entire armies of men, women, and children numbering in the thousands marched into certain death.[661] The suffering that characterized that moment in American history, just like any global event such as World Wars 1 and 2, is irreconcilable in any materialistic way. One must turn to spiritual causes. The ACW was the outcome of karma as well as certain materialistic influences that were projected into humanity by a renegade group of spiritual beings who chose to rebel against the Archangel Michael in the 19th century.[662]

Tragedy and miscarriages of justice were normal occurrences. Despite efforts by some states in the North and the European nations, such as Great Britain who outlawed slavery in 1807, the institution of human slavery had not yet been abolished in any unified way in the United States. The United States, Spain, Africa, Portugal, Cuba, and other countries, actively engaged in slave trading in the 19th century. Countless others suffered who were not slaves, yet were subjected to laws, or rather the lack of truly moral laws, that enabled varying forms of oppression such as women and children. It was a time before the evolution of American thinking and feeling led to civil, worker, and children’s rights. The moral consciousness of humanity was lagging behind innovations in technology. Many stories survive of brave and heroic children who enlisted as drummer boys and were allowed to march into battle as they played the drumroll. Many of these brave boys died heroic and violent deaths thus sharing the burdens of the adults.

Thus, certain legal rights were documented in many states but were limited. The degree of hypocrisy and cruelty that people exhibited is hard to fathom for any person of genuine feeling, compassion, and altruistic sentiment. In the end, and there is no way around it, one is left with an explicable sense of loss and the realization that deep hidden meaning, and purpose, were resonating throughout the landscape of America as a necessary destiny. Without that realization, one cannot truly grasp the meaning of the war. One simply cannot reconcile the events of that time to any human, social, or ethical norm without comprehending, at least at a basic level, the spiritual and karmic necessity of such a painful event.

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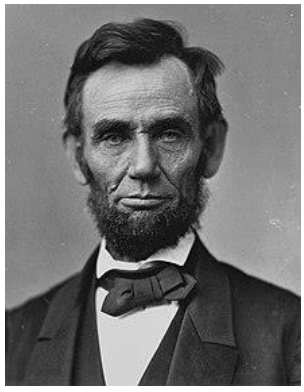
[660] This same outcome occurred at Vicksburg, Jackson, and Atlanta.

[661] Women were discovered amongst the dead who enlisted as men on several civil war battlefields. The government estimated after the war that at least 500 women enlisted as privates and fought amongst the troops. Some letters have survived that reveal that women served just as admirably and bravely as men did. At least one woman was found amongst the Union dead at the Battle of Fredericksburg near the forward firing line/wall on the heights above the town.

[662] Refer to Dr. Rudolf Steiner’s lecture series The Fall of the Spirits of Darkness.



Left: The unlikely and awkward champion of the civil war who bore the karmic burden and task of leading a divided country through a difficult period of transformation. This unusually tall and insightful personality should always be remembered as a true leader who made a genuine sacrifice. Insulted, misunderstood, disparaged, second-guessed, and led astray by poor leaders, generals, and advisors, Lincoln stubbornly persisted, listened to his intuition, and eventually fought his way through countless obstacles to achieve victory, unification, and the path of freedom for an entire race of people and save the country from self-destruction.[663] His life was a unique fulfillment of karma when Lincoln was murdered just after the final victory was achieved for Union forces, This portrait was taken by Alexander Gardner in November 1863.

The American Civil War was a purely human event and can only be comprehended in human, spiritual, and karmic terms. After all debates and analyses have concluded, one can only accept, understand, and move beyond the American Civil War as a necessary transformative event that occurred for broader spiritual and karmic reasons. After one acknowledges the obvious truth that the real overarching cause and outcome of the American Civil War was the battle over slavery, tyranny, and bondage, all other elements become rather ambiguous. Central themes were utilized by President Lincoln so that he could avoid political and social obstacles that would prevent him, and the Union, from accomplishing his political, karmic, and spiritual mission. Racism ran throughout the social consciousness of the entire country; both North and South.[664] The abolition of human slavery was the central cause of the American Civil War. Other reasons set forth are, in fact, corollary when viewed from a spiritual and karmic perspective.

Through misinformation and corruption, the aristocracy and politicians of the South (for example John Calhoun and Alexander Stevenson) were able to sway the perception of many of the Southern citizens and residents over time. The gradual build-up, as it were, towards the ACW began in the 1830s. The misinformation campaign waged by the South enabled tyranny to be carried forward as an ideal that was masked by a quest for liberty and independence. Men like John Calhoun, who was under the influence of Ahrimanic forces, even went so far as to quote biblical passages claiming that God advocated slavery and declared so publicly. It was abuse and deception; pure and simple and I believe that many of these men were, in fact, quite aware of that fact.

Conversely, President Lincoln was a man of genuine vision. Other leaders emerged as well, driven by destiny and immutable willpower, such as Frederick Douglas to play a leading role in this painful period of transformation. Lincoln possessed a keen legal mind and, it seems, a developed conscience. He possessed a deeper sense and perception of his destiny, and the destiny of the

[663] Abraham Lincoln is, perhaps, one of the most quotable men in United States history. For example, Mary Todd had a habit of taking the president to séances where, in her grief, she attempted to make contact with a deceased son through spiritual means. “Seances remind me of cabinet meetings. The spirits always give conflicting advice.” Lincoln was also a man of some clairvoyant insight having recounted a vision of his own death prior to the event itself.

[664] New York, for example, experienced a draft-riot in 1863 which was driven by the issue of free black-men competing for jobs with whites.

nation, that was connected to a national mission This fact is discernable by way of some of his speeches. For example, the following quote is from a speech that Lincoln gave in 1838 prophesizing 22 years in advance that a Civil War was approaching on the horizon. Lincoln grasped the events of world history and his ability to see beyond the horizon enabled him to perceive the future above the confines of regional or cultural bias (we must also remember that Lincoln married Mary Todd who was a true Southerner and had relatives who fought for the Confederacy with whom she came into conflict during her husband's presidency):

> "All the armies of Europe, Asia and Africa combined, with all the treasure of the earth (our own excepted) in their military chest; with a Buonaparte for a commander, could not by force, take a drink from the Ohio, or make a track on the Blue Ridge, in a trial of a thousand years. At what point then is the approach of danger to be expected? I answer, if it ever reach us, it must spring up amongst us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time, or die by suicide."[665]

The reality is that Lincoln possessed a genuine intuitive faculty, albeit a dim one. I believe that Lincoln was acutely aware of his spiritual mission, which was to abolish slavery, which led him to his destiny. The Southern politicians at the national level spotted Lincoln early on in his career and began a systematic effort to assassinate his character as far back as the 1840s. Thus, by the time of the Civil War in 1860, Lincoln was perceived as a tyrant to the majority of the citizens of the South. Regardless, Lincoln stayed faithful to his task which, through great pains and sacrifices, he finally achieved with the defeat of the Confederacy in 1865. His life ended with his martyrdom at Ford's Theatre just after the cessation of hostilities. According to one of his friends, Ward Hill Lamon, Lincoln had a dream on April 4, 1865 that included *the subdued sobs of mourners* and a corpse lying on a catafalque in the White House East Room. In this prophetic dream, Lincoln asked a soldier standing guard; "who is dead in the White House?" to which the soldier replied, "…the President. He was killed by an assassin." Lincoln was assassinated 10 days later on April 11.

A significant amount of civil war history is relayed in modern times by people who do not genuinely understand the influences and dispositions of the people involved which varied from town to town and state to state. For example, the majority of confederate soldiers were not slave owners. This hypocritical agenda to preserve and expand slavery was pushed largely by the southern aristocracy and the wealthy who respected neither slave nor common soldier alike. In the minds of these corrupted leaders, every person was a means to an end that suited only their vanity and self-interest. Their cruelty, and disregard for their fellow men, resonated throughout the entire sphere of human activity at that time. Virtually all of the political leaders of the Confederacy were heavily influenced by egotism, narcissism, and megalomania.

If anyone opposed these fire-eaters, as it were, they were persecuted and run out of office.[666] Naturally, politicians did not do any of the fighting; they forced other people to do that. Many of the

[665] Lincoln, Abraham. The Perpetuation of Our Political Institutions: Speech/Address Before the Young Men's Lyceum of Springfield, Illinois, January 27, 1838.

[666] For example, Sam Houston was the governor and founder of Texas when momentum was gathering for Texas to succeed from the Union. Houston, as the leading and successful commander who led Texan forces to victory over the Santa Ana in the 1830s, recommended and advocated a position to refrain from succession and avoid war recognizing that the South could not defeat the North in a sustained conflict. Other leaders advocated

soldiers in the South, who were unaware of the true causes of the war, genuinely believed that they were fighting for independence against a form of American imperialism. The politicians, however, that came from the wealthy aristocratic class of the Confederacy successfully distorted the purpose of the southern cause into a struggle for liberty claiming a foundation in Virginia as the birthplace of George Washington and a new nation. The wealthy aristocrats and landowners wanted to rule as little kings and tyrants over whatever areas they could. The United States, as a nation, could not survive as a conglomeration of separate little nations which would have resembled ancient Greece when city-states and neighboring cultures were at times vastly different from one another.

Then, on the same token, many of the military leaders on both sides of the lines were exceptional gentlemen who demonstrated acts of Christian compassion, heroic bravery, and consideration. It is in this paradox that the tragedy of the American Civil War finds yet another expression. Human beings were bitterly divided yet most did their duty anyways. Nationalism was just one aspect of the American Civil War. More significant were the ideals behind nationalism, and cultural differences, that defined the struggle. Most of the Union men and citizens followed the quest of the newly founded Republican party of Abraham Lincoln while most of the Southern aristocrats were democrats who agreed, at least in theory, to follow the unified Confederate government under Jefferson Davis. In reality, each state in the confederacy had a different currency and did not swear an oath of allegiance to President Davis. Eventually, this disparity bankrupted the South as it functioned as several divided economies that could not work as one. Unity became the rallying cry for the North.

On both sides, many soldiers enlisted because everyone else was doing so and there was a national "call" to action. Many were drafted and therefore did not have a choice.[667] The Union soldiers, like many of the Confederates, subsequently debated the reasons for the civil war amongst themselves in their camps and firesides. Violent arguments sometimes erupted. The true reasons for each individual came to the surface as each man became embroiled in a prolonged and painful war. For the men of the North who had never seen a slave, or Confederates who never owned one, the issue became the leading objective of the war.[668] Alongside this reality, however, is the fact that many of the men of the North and the South had a general disdain and dislike for one another based on decades of political and social arguments, the details of which had made their way into the newspapers and swayed public opinion.

By the time of the Emancipation Proclamation in 1863, the cause of the North was sealed with a genuine moral ideal that changed the course of the war. The raising of some 200,000 African-American troops sealed the outcome in the Union's favor. From that point forward, the forces of the North had a genuine moral cause to rally behind which many came to adopt even if they were initially reluctant to do so. The average Confederate awoke, in terms of perspective, as to the real

liberating the slaves in order to get support from Europe and Britain. All of this sound advice was ignored. As a result, because the vast majority of Texan legislators and voters were persuaded by Confederate propaganda, Houston was forced out of office.

[667] The North was not without its own forms of corruption and hypocrisy. For example, the wealthy of the North were often able to buy their way out of military service and would take out advertisements in newspapers looking for those who would fight in their stead for a fee. Would-be enlistees would also post advertisements for their services and a price.

[668] Many allied soldiers awoke to the reality of World War 2 as they liberated the concentration camps throughout Europe and Japan and realized that they had been involved not simply in a geopolitical dispute between competing nations, but a moral cause that served a higher purpose.

causes of the war had no such ideals or recourse to grab hold of. For the one who finally awoke to a harsh reality that he had been fighting on the wrong side, or found himself unable to change course, he was left stranded and paid a high price finding that he, or she, had been fighting on the wrong side. Regardless, each person was tied to their duty, and many followed it to their deaths.

> "We may prove deserters or traitors, and struggle to the rear during the conflict, or go over to the enemy and fight under the flag of wrong. But the fact remains that we are all drafted into the battle of life, and are expected to do our duty according to the best of our ability."[669]

I submit that most of the common men, who were simple and uneducated fellows, were not informed as to the true causes, and reasons, for things. Despite that fact, many were wholly confident in what they were fighting for and proclaimed a zealous belief in that ideal. Later, particularly after 1863, the purpose became clearer for the men of the Union. Many people, especially in the South, took up arms because the other side "was there". I have concluded through historical and intuitive research that many soldiers pursued their duty through a course that was proselytized by local pastors, families, and friends as the right thing to do. For some, this disposition was fueled by a Victorian innocence and a desire to be a chivalric knight. These men were resolved to protect their homes and families. A historical reviewer of that time should consider that education was not what it is today (regardless of one's perception of what a "good" education is). The times and the environment were very different. For example, a large number of soldiers on both sides did not know how to read or write. Many people lived in small rural communities, were farmers or laborers, or worked in factories.

At least one central idea that led to the American Civil War, in exoteric terms, was the battle between central government and state's rights. The Union was advocating a one-nation cause while the succeeding states of the South claimed to fight for their independence. This was a cover story. The older states of the South never had independence. They had been a part of the Union and a consolidated country since the end of the American Revolution. The issue was slavery and egotism. The Union, led by Lincoln, intended to end slavery and transform the country through reunification. Lincoln, as a genuine and gifted leader, brought this impulse forth as a part of a larger spiritual mission. Before 1860, his speeches repeatedly speak out against slavery. Sometimes, one will spot a speech that does not speak against slavery nor does it condone it. This was done in the spirit of the Greek Admiral Themistocles and later Franklin D. Roosevelt.[670] The Greek politician Themistocles, for example, was forced to use misdirection to allocate funds from the Athenian assembly to build a Greek navy to defend against her against the coming Persian invasion. However, no one would listen to him so he connived the Athenian assembly that they were under threat from a far inferior group of Southern neighbors (they were not a threat). Lincoln followed a similar path. Sometimes, a leader is forced to point in the wrong direction to get people moving in the right one. I believe that when Lincoln did not speak out against slavery or made comments which seem to show that he was not opposed to the reality of slavery that he was, in fact, deliberately misrepresenting himself for a higher purpose.

[669] Livermore, Mary, 1820-1905. American journalist, abolitionist, and women's rights advocate.

[670] Roosevelt, for example, once proclaimed prior to the election 1940 that he had no desire to enter the war which he could clearly see coming. One can view those speeches and letters with a grain of salt as a political ploy to earn support and avoid a political hurdle. The country was heavily isolationist at that moment. Public opinion had to be swayed in order to win the election that year and then do what must be done.

So, while the North was fighting to keep the Union together, the South was not a unified nation and was, at best, connected by disparate local governments. The Confederacy was a group of states each led by separate and unique leaders who shared similar values but often disagreed with one another. Some openly rebelled against the authority of Jefferson Davis who was not a president with sweeping powers. It seems clear that the Southern states cooperated, but the majority had no intention of unifying under a single president as one nation. Each Southern state of the Confederacy can be viewed, to some degree, as being led by a separate demagogue and president who claimed personal jurisdiction and territory. The separation from the Union by each Confederate state was a power grab led by a group of individual tyrants who coordinated and cooperated as it served their self-interest.

Generally speaking, the political and economic elite of the North and the South held each other in dire contempt. As a result, bitter disputes and political infighting escalated every year after 1830 and reached a violent apex by 1860. Before the outbreak of the war, almost all of the violence that occurred in various counties and states across the country was somehow connected to the issue of slavery.[671] Everyone from top to bottom was embroiled in the dispute by the late 1850s. There were, however, rural spots throughout the nation that had little or no interaction with slavery or the outer world. As a result, each person had their unique reasons for being on either side of the movement based on their limited and unique personal experience, karma, and family ties.

Social, familial, and communal pressure played a significant role in these decisions and familial pressure bore down heavily on those who went into service. Families of divided philosophies turned on each other. In the final analysis, most everyone was heavily influenced by their families, social circumstances, and the philosophies of their homes. As is the way with all wars, the expendable common-fighting man who had little or no education, discernment, money, or future was integral to this endeavor and paid the highest price.[672] There was another group of people, however, who did not seem to fit into this strange malaise yet played a role in it; immigrants from Scotland and Ireland.

The soul that had previously lived as Francis Marion reincarnated during the period of the American Civil War (I shall refer to him as "John" or "Col. John" in this summary). He was reborn in Edinburgh, Scotland in 1836 into a family of five children. He immigrated to America in 1850 at the age of 14 to assist his older brother who owned a successful furniture, tinware, and stove retail business in Jackson, Mississippi.[673] His sister had also immigrated to Jackson some years before. There, the three siblings lived in the state's capital. For a time, John lived with his sister, brother-in-law, and

[671] For example, refer to the violence in the border states of Kansas and Missouri in the late 1850s and the life and death of John Brown. Many leaders emerged during this time of great capacities who served a broader role for the American impulse, which had global implications, including Frederick Douglas. It was a time of great challenges, accomplishments, and genuine martyrs.

[672] The large-scale battles of the Civil War, such as Gettysburg, can only be described as terror, suffering, and bedlam where thousands of animals and people were left mutilated and murdered on the city streets and battlefields. Funeral pyres ignited from kerosine were lit in an attempt to cleanse the environment of thousands of decomposing horses and livestock that had been killed. The funeral pyres were so large and toxic that many of those who remained, including civilians, became sick and many died. At least 21,000 soldiers were left wounded and dying where they lay after the armies moved away. Thousands of unidentified soldiers were buried in mass graves. Refer to the documentary series Civil War Journal, Days of Darkness: The Gettysburg Civilians, for a factual and insightful overview of the Battle of Gettysburg.

[673] Jackson, Ms. was burned and razed to the ground by Union troops during the war in 1863.

several Irish and Scottish immigrants in their home, which, upon examining the records of the census in the mid-1850s, doubled as a boarding house.

In the 1850s, John's brother returned to Scotland. John did not marry although I believe that he had one illegitimate daughter who was raised by her single mother who was of Irish-Catholic ancestry. She and her family had also migrated to Jackson; thus, the two people shared a common background. I believe that the two people were soulmates and Helen of Troy had reincarnated as John's only love interest in this lifetime but the two were prevented from being married by the girl's father. Naturally, Col. John was disappointed and angry as he had in prior lifetimes when similar events occurred that had separated the two in circumstances beyond his control. John visited their home and she would allow him to see the child, but he could not play a paternal role in the way that he wanted. Intuition revealed to the author that John's daughter was named Oéjeune. Like her mother, who was a beautiful Irish-Catholic woman with blonde hair and blue eyes, the daughter shared the same features. It is feasible that Oéjeune's mother may have changed the child's name or allowed her to be raised by a family member or another family. My intuition has confirmed that this child died not long after the end of the civil war.

When the time came and the war began, John focused his aggression on the war and left his home and family, who would not commit to accepting him as a father. His last visit to the family residence was an emotional one for John and he was greeted with diplomatic professionalism that offended him as he was a man of emotion who believed in showing people how he felt. Left with no alternatives, he said to the woman, whom he truly loved; "If I do not return, I will greet you in the next life. Know that I love you." The woman assumed that he was being melodramatic but wept regardless. He left her a generous inheritance, comprised of gold and silver coins as opposed to Confederate currency, which later sustained her and her father after the city of Jackson was burned to the ground in 1863.

Thus, the same man who had rejected Col. John because he was not wealthy, and who had betrayed the gentlemen's code by not obtaining her father's approval first, survived on John's monetary gift to his would-be wife after his possessions were seized, lost, or destroyed after the Union invaded the area. During that time, Confederate Currency was devalued to nothing, and her father's entire Victorian mansion was burned to the ground. These three people; the mother, daughter, and the woman's father died just a few years after Col. John after leaving Jackson as veritable refugees. They made it to a small town in Northwestern Mississippi and they lived close to friends who owned a plantation. My intuition suggests that the three people died of measles, or some other form of a viral outbreak, just a few years after Col. John died in 1862.

When news of Col. John's death on September 14, 1862, reached the mother of his daughter, she was horrified and suffered a nervous event, similar to a stroke, that stayed with her as a disposition in a future lifetime. Her premature death in a subsequent lifetime in the 20th century from a stroke occurred on the same day that John died. Thus, an interesting and tragic karmic correlation manifested itself. This event was the result of a longstanding soul trend for Col. John who had, in prior lifetimes, fought in countless battles and wars. In the background, as a thread of activity, were those with whom he was closest; his soulmate, loved ones, and enemies all of whom were interwoven in his history and life events. The soulmates took martial vows, as a promise, in private but she remained aloof publicly due to her disapproving and overbearing father whose approval was vital. Thus, when Col. John answered the call to enlist, he inadvertently followed an old pattern of behavior that separated him from his soulmate.

Whatever wealth that John had accumulated by 1860 when the war broke out was allocated to his would-be family and a small regiment of volunteer riflemen whom he recruited and equipped. John was sympathetic to the plight of slaves as were many Americans, both South and North alike, whose consciousness had grown beyond the hypocrisy and corruption of the ancient and evil institution.[674] The Scots and Irish especially deplored intonations of oppression. Men such as the legendary and vehement abolitionist John Brown took matters into their own hands. Personal vendettas, duels, and crimes occurred because of the battle over slavery. Slavery, in all forms, is a moral and spiritual crime of the most depraved kind.

It is an interesting fact, and disparity, to observe just how many Scottish and Irish immigrants were fighting on the Confederate side during the Civil War. Most Irish and Scottish immigrants were geographically settled in the North. However, there were also Scottish and Irish immigrants who sided with the Confederacy believing they were fighting against the shadow, and reemergence, of English tyranny. Amongst the Scots and Irish, this was a sensitive and non-negotiable topic of debate as they fervently, and often to the point of irrationality, adhered to extreme views of liberty and independence because of ancient conflicts with the British. The clever and patently false spin placed on the presidency of President Lincoln by Southern newspapers as a dictator and tyrant were quite effective even amongst educated people in the South. However, men like Col. John's older brother, who were successful businessmen in the South, openly advocated a position to Confederate leaders that liberating the slaves was the only effective path to winning the war. It would have earned international support for the Confederate cause.[675] Their advice was disregarded.

Thus, Col. John enlisted in the Confederate Army in 1860 with the outbreak of hostilities as a junior officer and was quickly promoted to Captain. The forces at work during that period, both political and spiritual, influenced John to perceive things in a context that was connected to his Scottish and Roman karma. In other words, he was inclined to see things based on a combative perception of the leaders of the North, with whom he had negative past-life sentiments that resonated subconsciously within him. His views of freedom and democracy had, to some extent, been shaped by the corrupted misinformation campaign of Confederate politicians and newspapers.

Col. John's karmic and social heritage in Scotland as a freedom fighter in the 12th and 13th centuries exacerbated his feelings and fostered a perception of the behavior of the North as one who vehemently opposed British imperialism. John initially raised a company of volunteers in Jackson in 1860 who mobilized in Mobile and moved into Pensacola. He led a small company through the Pensacola Campaign that took place from January to November of 1861. The intent of this initiative was to protect the harbor of Mobile Bay (Alabama) from Union warships as Florida had succeeded from the Union. The Confederates were severely hindered by disease and illness after the Battle of Santa Rosa Island and withdrew from the area. Being under-equipped and outmatched by Union ships, the defense of existing forts along Pensacola Bay was not successful and was abandoned. John was promoted to Colonel at that time.

[674] It is an unfortunate reality that throughout history both democratic and non-democratic nations and cultures have embraced slavery in one form or another to exploit for financial, political, or social gain. It is a dreadful, immoral, and factual aspect of life.

[675] This fact was observed in a letter written by the brother toa a colleague in Jackson after the war ended.

This Confederate army, which was under the command of General Braxton Bragg, moved North into Tennessee to confront the Union forces. Col. John participated in one major battle of the civil war at the Battle of Shiloh which occurred April 6-7, 1862.[676] He served with distinction and participated in an intense skirmish at the "Peach Orchard". This little area became known as the "Hornet's Nest" where some of the most intense fighting occurred during the battle. Day 1 was a victory for the Confederates. When General Grant took the initiative on Day 2 for the Union, it resulted in a rout and retreat of Confederate forces. Subsequently, elements of the Confederate Army under General Braxton Bragg moved gradually across Tennessee and Kentucky. The advance body of the army followed the command of General Simon Buckner, who was a well-respected and well-known Confederate general on both sides of the lines, arrived at Munfordville, Kentucky on September 13, 1862 after a very long march. The intent was to seize and hold a critical bridge that was vital for supply lines. This bridge was then known as the "Green River Bridge" which today is used as a railroad bridge as it was during the time of the American Civil War.

The "battle" that followed was a futile and failed assault by a smaller force of Confederates against a virtually impregnable Union position occupied by well-positioned Union forces. Col. John's commanding officer, a certain Brigadier General named James R. Chalmers, had marched to Munfordville from Cave City, KY ahead of his superiors without orders to attack. Chalmers ordered an assault anyways. He later claimed that he had received an erroneous report about the number of Union defenders as he came under heavy criticism for the failed assault. Col. John's rifle unit undertook a suicide assault under Chalmer's orders in a three-pronged offensive on the morning of September 14. The Union forces occupied the heights around Green River Bridge, then known as Fort Craig, and Col. John attacked the left flank. He was the only one to successfully wade through impregnable earthen work defenses that exposed his unit to murderous fire. Other Confederate units quickly withdrew after heavy casualties.

Despite objections regarding Chalmer's plan of attack on invulnerable Union positions and subsequent thoughtless responses that were offered by his aides, Col. John reluctantly followed orders and was killed on the field in an assault that lasted merely a few minutes. Ironically, the Union commander later surrendered to Buckner and withdrew without a fight. Chalmers' brigade suffered only 41 deaths and 288 casualties before they retreated to Cave City. It was a small skirmish with little impact on the outcome of the War. For a serious student of karma, it is obvious that this event was a fulfillment of destiny. The chain of events that led Col. John from Scotland to Jackson to Munfordville is not the result of chance but rather his decisions which were based on an ancient disposition and karmic relationships. Thus, being an intelligent man, Col. John led himself to his fulfillment. These subconscious inspirations, as it were, work upon our consciousness and lead us in this direction or that but we are never confined by them; each individual is in full control of how we respond to life's events and decisions. Thus, Col. John found his destiny and was influential in shaping his soulmate's destiny, when he enlisted and was ordered to undertake a suicide charge by order of an inept commander.[677] This was a common theme during the American Civil War and many passed through similar experiences guided by the hidden threads of karma and human relationships.

[676] There were at least 4 more battles that followed the Battle of Shiloh in 1862 in Kentucky including the Battles of Richmond (August), Munfordville (September), Augusta (September), and Perryville (October).

[677] As the war continued, arguments and threats were exchanged on several occasions by rival Confederate and Union Commanders who blamed each other for losses or bad outcomes. For example, Nathan Bedford Forrest threatened to whip his superior officer, General John Bell Hood, at the Franklin-Nashville campaign that occurred on December 15-16, 1864 when Hood's poor planning, exacerbated by serious health issues, caused a

Chalmers came under heavy criticism after the war because of the outcome of this reckless charge which cost the lives of hundreds of men including Col. John. Upon being mortally wounded, Col. John was taken from the field in agony and carried to a nearby farm where he was laid on the porch on a stretcher by a Confederate surgeon. The homeowner, upon returning, insisted that he be taken indoors although the surgeon insisted on leaving him where he lay. She compassionately took care of John until he died three days later. Later, Col. John's sister, with whom he had lodged before entering the war, made the perilous journey north from Jackson to retrieve her brother in the farm fields of Munfordville. The two must have had a close relationship to undertake such risk. She successfully rode through Union-held lines and towns, located his remains on the farm where he was interred outside of Munfordville about 300 yards from the "Green River Bridge", and carried him back to Jackson, Ms. in a casket where he is interred today. She battled floodwaters, the risk of Union arrest, heat, hunger, illness, and other deprivations. This was not an easy journey and Southerners had to take oaths of fealty to Union soldiers at checkpoints as they passed through the lines. Offenses were punishable by death. Both sides were very suspicious of spies and messengers. If caught with "contraband," such as letters, supplies, or messages, anyone could be arrested and executed. Thus, mothers made great messengers, who heroically risked their lives oftentimes carrying supplies back to starving and sick relatives and friends.

War is the greatest sin of mankind, but many brave and noble souls have passed through the necessity of human conflict. The eternal Grace and compassion of the Christ and those who serve His mission resonate throughout the karmic process; it is not a "cruel" process based on the fatalistic and eternal wheel of suffering. During the Civil War, as was the case in World Wars 1 and 2, many good people needlessly died dreaming and longing for peace and home. They died striving for some ideal, or fleeing from emotional storms that enveloped their lives, contemplating how it was that they found themselves in an impossible predicament from which they could not escape.[678]

Through the Spiritual Eye of the Author

In a vision, I observed a long line of civil war soldiers moving down a dirt road in the wilderness. The men were talking about a "final battle that will end the war". The senior officer, Col. John, considered this notion absurd but he forced himself to briefly contemplate the possibility. In the end, he dismissed it from his mind. The road that the army was marching along cut through a peaceful and beautiful landscape with beautiful green trees. I discerned that it had been, up to that point, a fatiguing journey, and the men were very tired. Most walked on foot.

In another vision, I observed Col. John in a line of infantrymen shooting at an opposing and equal number of enemy soldiers, who are also lying down, just in front of a small farmhouse lined with a white picket fence. Everyone was using typical civil war rifles. I perceived that Col. John had earned a reputation as a sharpshooter with members of his unit. The white picket fence in front of a small group of men consisting of about 30 or so men appeared to be within a small orchard and shots were continually, and sporadically, exchanged back and forth. Most missed their targets. Then, I

fatal miscalculation in Confederate strategy which resulted in massive losses and a decisive Union victory. This occurred when Hood attempted to blame his commanders, including Forrest, for his own mistakes.

[678] There are no mistakes in the fulfillment of karma. Each person that was compelled to play a role in the civil war, however large or small, was karmically bound to those deeds and experienced a fulfillment both from the past and extending into the future. It was a necessary membrane that each soul had to pass through regardless of their place within it that served a larger purpose for their individual destiny and transformation.

observed a much older man lying a few paces away arise, yell, and instruct Col. John to fire his rifle immediately. He was not a commanding officer. He was grumpy, bossy, and generally unlikeable. While annoyed, Col. John fired a shot directly at a soldier and missed. His bullet impacted the lower part of the house, or cottage, behind his intended target and became lodged. Having demonstrated his ability to be a fine marksman, the old man looked at Col. John curiously as if to suggest that he missed on purpose. As if taking it personally, the enemy soldier that Col. John targeted returned fire at Col. John as if to say "how dare you." The volley fired back at John and grazed his shoulder.[679]

In another vision, I observed Col. John laying hopelessly on a field on his back. He was trapped under a brown mare that was wounded and dying thus, he could not move. I observed that his arms were spread out in either direction to the left or right. One of his legs was bent backward in a most unnatural fashion. He simply stared into the sky in agonizing pain. I then observed a Union officer, in blue, ride up on a horse accompanied by a Union foot-soldier. They kept a discrete distance and looked at him carefully. They both agreed that he was "done for" and hastily departed thinking that more Confederates were coming. Col. John's pain was so extreme that he could not speak. In addition to being hit multiple times across the chest and stomach, I perceived that Col. John had a head wound. Historical accounts by witnesses at the battle state that he received three wounds.

The echo of Col. John's unending and perpetual pain reverberated throughout the experience. He longed for death and a release from his suffering as *he* lay dying on the battlefield, yet appreciated his life and did not want to leave it. As the enemy soldiers rode away and left him on the field, his heart sank when he realized that he was all alone. He reflected on his life and tried to fight the pain. During the war, most of the fighting men were poorly treated and expected to follow orders, regardless of how ridiculous, without hesitation. What began as an idealistic and misguided belief in freedom, connected with a painful emotional experience with a woman who refused to marry him, had eroded to acceptance of death. Col. John hid his true feelings well and those who knew him, as revealed through written testimonies and letters by those who knew him, but the reality is that he was conflicted at that moment concerning the necessity and purpose of the American Civil War.

Col. John had no choice but to observe his duty as a senior commander and follow orders to attack a position that could not be successful. It was a suicide attack. He was appalled at the mistreatment of his men and the disregard for the common fighting soldier by senior commanders. The reality is that Col. John was among those men whose eyes had gradually opened regarding the reality of the irreconcilable circumstance in which they found themselves. He was a committed Scottish idealist who was vehemently opposed to English tyranny. That is what he saw in Abraham Lincoln because of their conflicted karmic histories but it was a flawed way of perceiving the true nature of the circumstance. Col. John lamented but said nothing and as historical accounts relate, he inquired after his men while he lay dying. While I did not observe his final moments, historical accounts by witnesses recount that Col. John died three days at a nearby farmhouse. His participation in the war was brief and he fought in only two battles.

Regardless of the precise nuances of Col. John's personality, his lifetime was, at least partially, the result of a predisposition from prior lifetimes which had manifested as a disdain for British imperialism; that same imperialism that he, himself, had helped to set in motion in prior lifetimes. In the next incarnation, as we shall see, Col. John returned to the United States where he was born into a Scottish family not far from the location where he fell in battle at Munfordville in Tennessee.

[679] Historical research revealed that this event took place at the "Peach Orchard" at the Battle of Shiloh.

During that lifetime, he found himself pursuing his idealism, in a flawed way perhaps, into a global war to combat the very forces of imperialism that he helped to set in motion, to whatever degree, in a prior lifetime in Japan in the late 7th century and Rome in the 1st century BC.

Left: Col. Robert Alexander Smith. A native of Edinborough, Scotland who immigrated to Jackson, MS in the early 1850s. This faded image was taken sometime between 1861-1862 and resembles the subject of this study. The subject of this study left behind a young daughter who was about four years of age at the time of his death. She had blue eyes, rosy cheeks, and blond hair. The image at right is a close approximation of the child's actual appearance. Per intuition, this child's name was "Oéjeune". "Jeune" is French for "youth" and "Oé" is French for "Oh" Thus, her father intended, his daughter was named "oh, joyful youth."

Final Thoughts

The institution of slavery has always been with us in one form or another. It is an integrated aspect of the opposing forces that seek to steer humanity away from the light. It affects people in all aspects of life; social, economic, marital, spiritual, and of course political. At least one-half of humanity, whom Edgar Cayce refers to as the "Children of Belial", thinks, feels, and wills in terms of subservience and how to oppress others. It is an unfortunate fact that even today, several nations embrace the oppression of workers' civil rights for the sake of profit and, in turn, finding a path for the oppression of human beings to suit that end. It is the dark side and manifestation of human nature. Slavery, in all of its forms, is an expression of evil.

A true path to inner spiritual transformation overcomes the opposing and corruptive influences that affect each human being. It is the quest for spiritual freedom which leads to freedom in the world. Only someone who is a slave to the lower impulses, and egotism, advocates aspects of life that result in some form of oppression upon other beings; albeit human or animal. The inability to control one's lower impulses is the result of strong will forces, but rather a lack of will forces that succumbs to lower influences such as anger, impatience, hostility, and oppression of others.

These influences manifest as powers of the will, thinking, and feeling that arise out of the subconscious and mysteriously find their way into the conscious mind. From there, they compel a human being to act a certain way in the world. While short-sighted philosophers will surely say "yes, of course", very few individuals can perceive the finer aspects of their inner selves and try to remedy

and transform the disparities which exist. Most people simply accept them and let them play out in their lives. It requires a hard look in the mirror and a conscious decision to implement change in our lives as individuals to transform. The Christ is the path, the apex, and the living spirit for that change. A decision is made and progress is accomplished by degrees as we purify our etheric, astral, ego, and physical embodiments; all of which are interpolated with one another. It is not sufficient to live in denial and rationalize our self-interest. As has been revealed thus far in this work about Anthroposophy, this is the path of spiritual initiation as has been undertaken by individual seekers since the human being entered into physical existence and is carried forward on the Knight's quest for the Holy Grail or spiritual transformation in the Christ and the Rose Cross.

True freedom is a spiritual state of feeling, thinking, and willing devoid of egotism. It does not ask what is best for me first, but what is the right thing to do if I look at a thing, or circumstance, from another person's perspective. Rudolf Steiner's foundational work was called "The Philosophy of Freedom" for that reason. In part one of his work, Steiner examines the basis of freedom in human thinking and reviews the relationship between knowledge and perception. In part two, Steiner analyzed the conditions necessary for human beings to be truly free and described a genuine spiritual and moral philosophy that reflects the facts and truths of the spiritual worlds achieved through the expanded and objective perception of a high spiritual initiate. Steiner refers to this path as "ethical individualism". At least one aspect of true freedom comes from the purification of perception and thought that is unique to the time and environment in which we live. This enables us to choose a path based on the ability to make a decision based on love and freedom. It is not a materialistic path that denies the spirit and the uniqueness of the individual. Rather, it is a step-by-step path that is in true alignment with the principles of genuine spiritual perception, and being, through purified thinking, willing, and feeling.

If we allow egotism, materialism, and instinctual impulses to influence our will and perception, to whatever degree, we become slaves to those impulses. These variables are the result of one's karma, level of attainment before being born, the circumstances in which we are born and live, and the outer influences that directly infringe upon our freedom and challenge us to find a path forward without falling prey to negative and corruptive aspects that we encounter in human life. If we fall prey to illusions and we cannot grow beyond them, which can be accompanied by overpowering feelings that are exacerbated by the "sirens" of the outer world, one's karma, the views, and the trains of thought that may be running rampant at any given moment, we run the risk of making mistakes. The initiates, the founders of religions, and those who follow the ennobled path of the initiate, such as Dr. Rudolf Steiner, provided students with many tools such as prayers, meditations, thought practices, knowledge and facts of the spiritual worlds, and practices that will allow one to attain a higher and expanded perception of life and the cosmos based on genuine spiritual facts, ideas, and principles.[680] These higher principles, which mold one's character, allow one to seek out and live an ennobled life regardless of race, gender, culture, or background.

The American Civil War is the result of national and world karma. In light of Anthroposophy, however, the ACW is also the result of the influences of materialism and a rebellious spirit that had taken hold of the world during the 19th century. The particular group of Ahrimanic beings who rebelled against the Archangel Michael, and whose influences resonated into the physical world

[680] For example. Dr. Steiner advocated the eightfold path of Buddha and daily, weekly, and monthly exercise prayer, and meditations that can lead to genuine inner transformation that best suited for people in today's materialistic age.

through the spiritual battle that occurred between 1841 and 1879, inspired the Confederates (and other groups of people in the world) to rebel and directly led to the American Civil War. Ahrimanic forces were especially powerful in the 19th century behind the events of world history and there can be little doubt that this fact contributed to the American Civil War.

> "The term 'history' will only have real meaning when spiritual impulses are taken into account. There we can speak of what really has come to pass and, within limits, of what happens behind the scenes. This is something which did not exist before; it shows, even more than what I said yesterday, that in the nineteenth century, partly during the time when the Spirits of darkness were still above, and then after they had come down, they sought above all to encourage the physical intellect by working through one particular stream. There you see it at work, you see it take hold of the emotions, even, in the 1830s and 1840s, and for once acting not as pure intellect alone to convince people. You see the direct effect of the intellect in agitation, revolution, revolutionary longings. Never before had the intellect been at the helm to that extent. It is important to consider this. We must penetrate the time *with understanding by discovering what goes on behind the scenes in 'world history'."*[681]

The American Civil War occurred between the years 1861 and 1865. During the years 1841-1879, Dr. Steiner revealed that a war raged between a rebellious group of Angelic beings that he referred to as the "Spirits of Darkness", or Ahrimanic beings, and the "Spirits of Light" or the forces of the Archangel Michael who supports the mission of the Christ. The outcome of this war was that the Spirits of Darkness were defeated and cast down into the physical world, or spiritual earth-bound plane, in the year 1879. Dr. Steiner also revealed that people who speak of history, in a modern and secular manner, do not truly understand the meaning of the historical process as a means of spiritual and physical transformation. Most of us observe outer events without a backdrop of spiritual events, and activities led by higher beings, which observe and acknowledge influences that have their source in the spiritual worlds and reverberate in the perception, thinking, feeling, and willing of human beings. These powerful forces work in the human being through our thoughts, will-impulses, and emotions. It is clear, given Dr. Steiner's observations on the battle between Michael and the Spirits of Darkness as revealed in his lecture series called The Fall of the Spirits of Darkness delivered in 1917, that this spiritual battle influenced the catastrophic event of World War 1. I believe that it also gave rise to the American Civil War. Despite the rebellious inspirations that gave rise to the war that arose out of Ahrimanic beings, positive and constructive changes occurred; the United States became one nation and slavery was abolished.

In light of Dr. Steiner's observations, human beings had a strong tendency toward materialism, technology, and ideas that are devoid of spiritual aspects during this transitional period. This wave of materialism occurred between 1840 to 1879 and then receded briefly for a time only to return with greater intensity in the 20th century. Rudolf Steiner points out that during this period, heightened influences of materialism were impacting humanity across the globe. This battle between Ahrimanic beings and the Archangel Michael was a direct cause of World War 1.[682] As a result, during the American Civil War, the ability to craft and design "clever" weapons of destruction outpaced advances in medicine and moral consciousness. The intense pull of rebellion, and revolution, inspired

[681] Steiner, Rudolf. The Fall of the Spirits of Darkness, Lecture 14.

[682] Here, Dr. Steiner points to the duration of the war (1879-1841 = 38 years) as a correlation to the end of World War 1 (1879 + 38 Years = 1917).

men to extreme violence that changed the course of American history from the years 1861-1865. Later, during the years of 1914-1918 and 1939-1945, these Ahrimanic influences inspired the world wars of the 20th century.

Key Karmic Correlations to Consider. A reference table with key correlations is included in the Cadence & Cycles chapter.

1. The reincarnated Mary Videau, the wife of Francis Marion and a patriot during the American Revolution, was reincarnated as a junior officer in the Confederate Army during this period. This soul was a scout leading a small advanced team of soldiers to locate and spot enemy Union positions ahead of the Confederate army that slowly approached Munfordville in September of 1862. The three-day battle began on September 14. Thus, he was killed sometime between September 13 and 14. He was shot by Union Army sharpshooters while trying to cross the Green River Bridge in a dash to get to the Confederate side of the river on a reconnaissance patrol, and messenger. The bridge is about 200 feet long with no hiding places, thus anyone running across it is vulnerable. Confederate spies were always shot or hung. The man who was carrying a message from Confederate headquarters was carrying an order to halt any attack before reinforcements arrived. Had the message arrived in time, it may have saved Col. John's life and the men who died with him.

   That messenger was the reincarnation of King Henry II (father of Richard I), the Roman Consul L. Paullus (pardoned by Antony during the proscriptions of 42BC), and Sir David Mathew from the Wars of the Roses who saved the life of Edward IV at the Battle of Towton. He died on the same day as Col. John on September 14 within hours of each other in this lifetime. This same soul reincarnated in the late 19th century or early 20th century in New York and became a U.S. "Doughboy" during World War I. He died at the Western Front during the intense fighting in the area of the Meuse-Argonne in 1918.

2. Col. John's would-be wife, with whom he was never officially married and migrated to the United States from Ireland, was his soulmate Helen of Troy, whom he had been seeking over the course of many lifetimes since the Trojan War. Upon Col. John's death on September 14, 1862, his spouse experienced a kind of depressive shock that was imbued within her as a disposition, and trauma, that followed her into the next incarnation. This woman's subsequent lifetime began in 1929 in America, and, as confirmed through intuition, she died on the same day from a stroke on September 14 in the late 20th century. This woman died at the age of 52, which was the same age that Marc Antony when he died in 31BC (52-53) in Alexandria. During that lifetime, she incarnated as Julia, a cousin of Julius Caesar, who was Marc Antony's mother. His would-be spouse was his soulmate, the reincarnated Helen of Troy and, once again, interference was active in their shared destiny that kept the two separated.

   Col. John's spouse in this lifetime, who gave birth to his daughter, was a Southern Belle from Jackson, Ms. who was not allowed to marry John due to her father's objections after the two conceived a child together out of wedlock. Her father was a local plantation owner and John a working man who helped his brother who owned a successful business in Jackson. The two first met with John helped to put out a fire at her residence as a volunteer firefighter. John also served in the volunteer militia for the town.

3. Col. John's illegitimate daughter was named "Oéjeune" as revealed through the author's intuition. She was the reincarnation of the daughter of Pompey the Great, Pompeia Magna (80-35BC), the wife of Ogier the Ardenner, Aethelflaed "the Lady of the Mercians" (870-918AD), and Berengaria of Navarre (1170-1230AD), the wife of Richard I. The two souls have shared at least 40-50 incarnations together in one way or another typically as a romantic love interest. She died not long after the American Civil War due to illness and was reborn in the early 20th century in America in the same year as the reincarnated Col. John. During her subsequent incarnation, she enlisted in World War 2 and was sent to the Pacific theatre for the United States Army as a nurse and later died from illness in Honolulu. She died in the same year as the reincarnated Col. John during World War 2 (1943).

   Karmically connected souls tend to be born and/or die in a cadence as we reincarnate in the physical world. These fulfillments, although hidden from the outer perspective, reflect correlations that are deeply personal and are symbolic of spiritual-soul bonds. In this case, three souls incarnated in a similar stream of activity that changed their destinies at the Battle of Munfordville. Thus, we see four connected souls who followed a karmic close path in this incarnation who come together; Col. John, his spouse, his daughter, and his friend and companion soul (the reincarnated King Henry II) who died alongside him, without having known or met him, at the Battle of Munfordville on September 13-14, 1862.

4. Through the author's intuition, it has been revealed that Abraham Lincoln was the reincarnation of Lucius Cornelius Sulla Felix (138–78 BC), commonly referred to as "Sulla", who was a Roman general and statesman who led the first open revolt against the Roman Republic in the first century BC and subsequently won the first large-scale civil war. He became the first military and political leader of Rome to seize power through force as a dictator. Thus, where Sulla led the first civil war in Roman history which was followed by centuries of change and an even larger civil war under Pompey the Great, Julius Caesar, Marc Antony, Octavian, and others, he returned as President Lincoln to resolve the predestined event of the ACW which was a direct result of karmic causes at the national level that he set in motion during the Roman Civil Wars of the 1st century BC. He is a kind of karmic grandfather, as it were, of the Roman Civil Wars and the ACW.

5. Several key Confederate commanders died early in the war who, had they survived, would have turned the tide of the war towards the Confederacy. The most pivotal Confederate commander after Robert E. Lee was General Thomas "Stonewall" Jackson who, as Lee's top Corp commander, was undefeated on the battlefield and died in an accidental crossfire shot by Confederate riflemen in the dark. Had he, and others like him whose names are unknown to the author survived longer than they had, the Confederacy would have achieved victory or at least secured their independence. Intuition suggests that Lee and Jackson were both generals during the Roman Civil Wars connected to Julius Caesar, Marc Antony, and Octavian. Given Col. John's quick ascension to command and his premature death in a small and meaningless battle, he should be included in this group of military leaders who would have turned the tide of the war had they survived.

A Soldier's Burial

By General George S. Patton

Not midst the chanting of the Requiem Hymn,
Nor with the solemn ritual of prayer,
Neath misty shadows from the oriel glass,
And dreamy perfume of the incensed air
Was he interred;
But in the subtle stillness after fight,
And the half-light between the night and the day,
We dragged his body all besmeared with mud,
And dropped it, clod-like, back into the clay.

Yet who shall say that he was not content,
Or missed the prayers, or drone of chanting choir,
He who had heard all day the Battle Hymn
Sung on all sides by a thousand throats of fire.

What painted glass can lovelier shadows cast
Than those the evening skies shall ever shed,
While, mingled with their light, Red Battle's Sun
Completes in magic colors o'er our dead
The flag for which they died.

A Father's Final Appeal, 80 Years Later

"Dearest Children,

Forgive me. Please forgive me. The lion beckoned me from beyond the eternal sea…and so I went. I will forever regret the decision having left you behind. I gave it all that I had…and lost it all. I was one of those who believed. Freefalling into the abyss, it was daunting and painful…

Now, every time I dream of you, even though we are separated now and you cannot see or remember me, I return to moments frozen in time when we are together again. There we are happy and free. You see me, forgive me, and love me…and we are healed.

You are bright stars now resting on the horizon…fixed, immovable, and enduring that shall be with me always…"

"We do not have to visit a madhouse to find disordered minds; our planet is the mental institution of the universe."[683]

"Show me a hero, and I'll write you a tragedy."[684]

If Goethe is correct, then the madhouse erupted into utter chaos during World War 2. If F. Scott Fitzgerald is also correct, then for the one who pursues a heroic deed or life, in whatever context, it typically ends in tragedy. However, are all heroes truly tragedies? I would add that in times of dire need when the call goes out, that heroism, whether called for in a madhouse or a firestorm when brave deeds are called for, produces victory. Heroism is not a reckless endeavor when pursued by intelligent and responsible souls. For those ennobled by higher ideals, heroism can manifest in the highest principle of Christian striving.

"There is no greater love than he would lay down his life for his brother (or another)."[685]

Yet, it is also true that regardless of intention, loved ones are always most impacted by the losses of those with whom they depend, rely upon, and are most personally connected. Personal losses can never simply be replaced although, in modern times, materialists who advocate a corporate position

[683] Quote attributed to Johann Wolfram von Goethe.

[684] Quote attributed to F. Scott Fitzgerald.

[685] Adapted from Gospel of John 15:13.

that relies upon economies of scale which devalues the human being, including politicians, would like to lead people astray by convincing others of the flawed idea that people are, in fact, "replaceable". I assure the reader, that the human soul is irreplaceable and possesses eternal and everlasting value in the eyes of God, Christ, and the universe. Thus, the greatest sin of mankind is war and the murder of fellow human beings. Slavery is just one aspect of it. It spreads the construct, and theme, of wholesale destruction and oppression of entire cultures. War is an element of the human struggle that arose, and continues to arise, from an Ahrimanic and Luciferic deception. However, these forces, when they inspire bad deeds and arise before us like a living nightmare, must be actively confronted and fought to the light of freedom, so the world can continue forward. Darkness cannot prevail as the horrors of each century, manifesting somewhere in war, reappear over and over again in new forms.

Over the long course of human evolution, a concentration of global karmic forces was accumulated over eons of time and spewed out into the sphere of human activity like a volcano in the 20th century. The lowest aspects of the human being were scoffed up out of the darkest recesses of the human soul amplified by egotism. These forces erupted into full-scale mayhem led by the demented, and disturbed, leaders of nations that inspired entire groups of people to enslave the human race through violence and murder. This spiritual madness, which lasted for 6 long years from 1939-1945, ended only because many arose, as compelled by destiny and the forces of their heart, to put a stop to the madness. The darkest of spiritual forces of the human soul were defeated only by those compelled by karma and/or their conscience, and those inspired by the highest ennobled aspects of the human being working through the human heart. Many brave souls, compelled by the higher forces of the human heart, hurled themselves into the abyss and gave their lives for the light of peace and civility.

This chapter is an homage, and a tribute, to those who were compelled by karma and/or the voice of their souls, to participate in the second great struggle of the 20th century. The subject of our study also fought and died in the second world war. The battle that he fought has all but been forgotten or overlooked in the modern world. This battle was just one of a series of battles that occurred during World War 2 in the Pacific Theatre. The comparatively small scale of this battle, however, makes it no less significant. This is the blessing, and the curse, of the forward progress of time which has begun to erode the memory of World War 2 (and indeed all of the events of the past) and cast it into the depths of amnesia and forgetfulness.

It is unfortunate that in today's world there is a movement to disregard the past as if the present moment, compared to moments of the past, is the only moment and is therefore superior. If we follow this line of thinking, we ignore our relationship to the historical process which is a direct result of an ongoing process of repeated earth lives defined by karma and choice as overseen by higher divine beings; the majority of whom are anonymous to human beings until we cross the plane of death. The past has shaped the present and will inevitably shape the future in many hidden ways that are not perceptible to the intellectual perspective alone. To explore the deeper aspects of life, of which karma and the destiny of world events are integrated aspects, a genuine student of the Spiritual Mysteries in the modern age must seek to remember the past and build a better future with an informed perspective; not superstition or hypothesis.

> "...if we are to participate in the great change in thinking and perception that is essential in the near future if civilization is to progress and not fall into decline, it is incumbent upon us to develop, in the first place, a sense for what in ordinary circumstances is

> beyond our grasp and the understanding of which requires insight into the deeper relationships of existence. A man who finds everything comprehensible may, of course, see no need to know anything of more deeply lying causes. But to find everything in the world comprehensible is a sign of illusion and merely indicates superficiality. In point of fact the vast majority of things in the world are incomprehensible to the ordinary consciousness. To be able to stand in wonder before so much that is incomprehensible in everyday life — that is really the beginning of a true striving for knowledge."[686]

Most historical descriptions of this battle, and those like it, are nothing more than dry and prosaic accounts that do not bring us any closer to the heart and the spirit of those who fought and died there. Therefore, this final chapter is an attempt to provide something of an artistic, karmic, and historical view of things. The reality is that the global wars of the 20th century carry within them personal and profound spiritual experiences that permeate the depths of the human soul and the beings who work for, and against, the divine plan for the transformation of humanity. People were led to decisive turning points by the unique path of karma during the wars of the 20th century. Even if we are unaware of it, our lives are based on a goal and mission designed for us before birth with our direct participation. All of our lives, somehow, were connected to the energy and outcome of the global wars of the 20th century.

War always creates wounds in the human soul. Souls are not necessarily at "peace" or "rest" immediately after crossing over. Dr. Steiner observed that the period of kamaloca, or purgatory, requires roughly 1/3 of the duration of one's physical life in order to transform and purge one's lower aspects tied to the life that just concluded. After that period is concluded, the soul moves on to the higher worlds. Wounds follow into future lifetimes as illnesses, dispositions, attitudes, and potential for success. We should remember that not all habits are retained nor are all patterns of behavior transformed over the course of successive lifetimes. The appearance of a human being as he or she reincarnates can vary dramatically. All of those who died during the 20th century, and those who died during the war, returned to the physical world to lead lives again. Thus, they have been reincarnated across the world in one form or another.

A certain physical resemblance and disposition can be, but not always is, observed from one lifetime to the next. As revealed by Rudolf Steiner, there is a certain continuity that follows in the gait, mannerisms, and softer aspects of one's individuality from one life to the next. This continuity is most evident in the brow ridge, the eyes, and the softer affectations of the human being, such as the gait, ticks, and habits, which are the windows to one's soul. Understanding this reality and observing it objectively through intuition is the "artless art" and spiritual science of the human being.[687]

In the early 20th century, the subject of our study was consumed since the moment of his birth with the notion of giving his life for someone else in a heroic deed. He looked for it. He dreamt of it. This impulse, colored by a myriad of events in his life including personal disappointments, conflicts, and transformations that compelled him to act at a moment in time when he perceived, correctly, that the world was at a critical turning point during World War 2. He was otherwise a normal person who faced the typical travails of life based on his own personality.

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[686] Steiner, Rudolf. Karmic Relationships, Volume II, Lecture V. May 27, 1924. Dornach.

[687] One day, I received a spiritual message in response to an artist's portrait, which was based on spiritual ideas. The message was "human beings are the ultimate art".

The wars and events of the 20th century reflect the fulfillment and movement of the forces of destiny that impacted and transformed every person in the world. As if the brutality and struggle of World War 1 (1914-1918) were not bad enough, its murderous sibling World War 2 was an even greater tragedy. These transformational windows, which changed the world forever, have occurred repeatedly over the course of human history. While they were necessary, in karmic terms, they were not avoidable. The events of the 20th century took on a global and transformative scope that had not been achieved before since the collapse of Atlantis when the entire world was utterly transformed in a very short period of time. Names of people and places that no one had ever heard of, such as Anzio, Saipan, and Guadalcanal, became common knowledge during the years 1939 to 1945.

Thus, during the early 20th century, the quest for tyrannical rule, through violence, was manifesting in the leaders and armies of the "Axis" powers of Germany, Italy, and Japan. Consumed in an imperialistic idealism that originated out of ancient streams of karmic activity, the people of these nations formed an alliance with purely tyrannical intentions to suppress the world. The leaders of these nations led their nations, and the world, to the brink of total destruction. The opposing powers were defeated only by the determination, courage, and sacrifices of millions of people who were compelled by karma, and choice, to face these forces in the world.

Countless civilians and innocents were ruthlessly murdered across the landscape of human activity as the Axis powers swept across Europe, Asia, Russia, and Northern Africa. The suffering and losses were beyond imagination. The response by the Allies was reluctant, necessary, and brutal. The Allies, in turn, conducted raids against entire cities and nations of their enemies in the same manner by which they had been attacked. Whether or not the conduct of the war as it was fought by the Allies was appropriate or necessary, I leave it to the philosophers of future generations to contemplate. One thing is for certain; the necessity of the war from the lens of the Allies, and those who suffered because of the Axis powers, was indisputable. Victory was achieved only because so many brave souls stepped forward and sacrificed their effort, energy, thoughts, spirit, and indeed their very lives through activity, endurance, teamwork, courage, and sacrifice. On the other side, countless innocents perished as citizens of the Axis powers.

War is the greatest sin of humanity. It is the apex of human fallibility and exists within human beings because of our divided nature. When people ignore the light, they live in darkness. Our divided nature extends beyond simple notions of psychology which, in light of materialism, cannot grasp the reality of evil influences upon human beings. During the war, these influences affected entire nations. Through karma and the events of history, we human beings find ourselves on either side argument, as it were. Yet, as any one group seeks to express itself through power and authority over other groups, people will arise and resist. Only the initiates can truly understand the causes of the wars of history of which political causes are only the outer semblance of deeper causes.

The Axis powers of World War 2 were not acting in accordance with the will of the guiding beings who oversee humanity but that does not mean that all Germans, Italians, or Japanese were "evil". That is naïve. War is a moral crime. Thus, the paradox is revealed. One must, as a spiritual thinker and researcher, examine each moment in history according to the circumstance, karmic source point, and variables that brought groups of people to a certain moment in time. This expanded study is not feasible within the scope of this work or chapter or by one who is not a genuine spiritual initiate, yet we can contemplate the true causes of historical events and human history by studying a body of knowledge such as Anthroposophy. Such a study compels one to consider this reality in the background of the events of the Pacific War as described here.

The subject of our karmic study reincarnated in the 20th century as an otherwise typical man in the Southeastern United States. He was compelled by karma, and the forces of his heart, to enter the fray of world psychosis to try to stop the madness. His destiny, which was partially rooted in a karmic experience in Japan in the 7th century AD and the Roman Civil Wars, led him to a tiny island called Tarawa in the Betio Island group in the Gilbert Islands in the middle of the Pacific Ocean. The Battle of Tarawa was madness amplified and exemplified. The outcome of the battle was a victory for the Americans but it was achieved by way of the total destruction of the island that cost the lives of thousands of men.

The Battle for Tarawa occurred relatively early in the Pacific War on an isolated and forsaken island in the middle of the Pacific Ocean that was subsequently annihilated, and rebuilt, over the course of four days from November 20-24, 1943. Young men, many of whom had never been in combat, or had never left home before, were hurled into violence beyond the imagining. The higher moral consciousness of the human being, which dictates a true spiritual calling for peace and brotherhood, was suppressed and channeled in a battle for freedom and the light of a commitment to fulfill a higher calling. Others were drawn by karma and simply tried to survive the horror of the experience. During World War 2, the names of unknown places in the Pacific like Bataan, Corregidor, Tarawa, Guadalcanal, Saipan, Okinawa, and Iwo Jima became permanently engraved onto the hearts and minds of those whose lives were irrevocably changed by the battles that occurred in those places. For those who were connected to the Battle of Tarawa, the name of this tiny atoll has lived on forever in their souls.

The Battle of Tarawa was the second major battle of the Pacific War. Unlike the first battle, at Guadalcanal, Tarawa was filmed in full color by the U.S. Government and thoroughly documented. It was later released as a documentary called “With the Marines on Tarawa” in 1944. Knowing that the war would continue after the battle was over, Tarawa was intended to be used as a case study for amphibious warfare for the US Navy and US Marine Corps. It was the first live documentary made during World War 2 that was shown in movie theatres across the country. Family members looked for their loved ones and many received the dreaded Death Gram not long after. The intent of the movie, as approved by President Roosevelt, was to reveal the hardships that US soldiers were facing in the Pacific against the battle-hardened Japanese. People were exposed to, and motivated by, the horrors of death, destruction, and obstacles that soldiers were facing.

Some 18,000 US soldiers participated in this battle. Approximately 1,700 Americans and 4,700 Japanese died during the Battle of Tarawa (including the nearby island Battle of Makin). Only 17 Japanese soldiers surrendered out of 4,500. As was their cultural custom, most of the Japanese soldiers committed suicide rather than surrender. A large number of US sailors perished on the aircraft carrier *Liscome Bay* at the nearby Battle of Makin after a Japanese torpedo sunk her along with 644 of her crew including Dorie Miller of Waco, Tx. As a cook, Dorie manned the guns on his ship at Pearl Harbor on Dec. 7, 1941 and was awarded the Navy Cross, the Navy’s highest decoration, for heroism. Tarawa, while dreadful, was just the beginning of the Pacific War and was quickly forgotten as the battle lines rolled forward and even greater tragedies came into being. Almost all of the subsequent battles that followed Tarawa in the Pacific incurred heavier causalities and losses. Everyone that fought and died in World War 2 was a part of the necessity and ennobled struggle for spiritual transformation for all of humanity.

Some who enlisted and made it to Tarawa, and the battles of the Pacific, were orphans. Some were runaways. Some were the sons of wealthy and educated people. Some were barely able to read and write. Some were idealists who left their loved ones behind, including infants and even pregnant wives, to fight for freedom. Some were conflicted with family lives they could not resolve. The subject of this karmic study was unique, to be sure, but he was not alone. He was seeking balance through the fight. He was not seeking a martyr's death, yet, it was a part of his Christian idealism. He was a flawed and genuine idealist who loved freedom, his family, and the idea of fighting for an ennobled purpose.

Whatever the case, each man who stared down the pathway of his destiny on Tarawa was confronted with the same vision, and feeling, of destiny. It is an indescribable and ineffable moment in the human soul when time stands still. It is a moment in the soul journey, and consciousness, of a person when there is no time or space. Time is a few ticks on the watch, or clock, to get from one place to another but it stood still in terms of the cycles and consciousness of the world. "I cannot believe" this or that thing was happening was a common expression. Yet, there they were. Thus, as the Marines departed from the transport ships and waded to shore on Tarawa, the men of the 2nd Marine Division of the United States Marine Corps were forced to confront the reality of death and each faced it according to his karma and the inner courage within his soul…

> "I know that I shall meet my fate…
> Those that I fight I do not hate…
> I balanced all, brought all to mind,
> The years to come seemed a waste of breath,
> A waste of breath the years behind…"[688]

The men of the Second Marine Division made their way to Tarawa from New Zealand after a period of rest after the Battle of Guadalcanal concluded in February of 1942. Men were crammed aboard poorly ventilated and antiquated ships loaded with ammunition, explosives, and limited facilities…

Left: United States troop transport US Marines of the 2nd Marine Division move slowly in a flotilla as they made their way from New Zealand in November of 1943.

[688] An Irish Airman Foresees His Death, W. B. Yeats, 1865-1939. This is an abridged quote of the poem… It is believed that Yeats wrote this poem as an homage to a friend and RAF pilot who died in World War 1 in 1918 named William Robert Gregory.

Left: Men of the Second Marine Division being led in prayer on transport ships on their way to Tarawa. These men, of all ages, rationalized their lives, the moment, and what death meant. Americans did not believe in dying for the sake of dying as the Japanese did. They wanted to go home and pursue their lives in freedom proving to themselves, their loved ones, and America that they had acquitted themselves of their duty. Some prayed to fight well and not let their comrades, friends, and families down. Others prayed to survive. Some accepted the inner certainty, through dim intuition, that they were most likely going to die. Thus, they prayed to be remembered and to be saved…

After hours of bombardment by naval destroyers and cruisers, and aerial attacks by the U.S. Navy, the island remained largely intact. Believing that it would be a simple "clean-up" operation as sold to them by military leadership, the men went ashore in three waves on Day 1. Each group experienced heavy causalities and were pinned down on the beaches. They were spread across three landing beaches known as Red Beaches 1, 2, and 3. To add insult to injury, many of the Marines were forced to wade ashore through a mile of open water, exposed, and under fire.

The amphibious tractors and tanks either sank or became stuck in coral because military intelligence had underestimated the water level at the time of the attack by about one foot. Thus, men were lying dead in the water, on the beaches, or were strewn across the waves. Many had to wade across water some 1,000 yards or more of open space to get to the beaches under heavy fire. Some simply sank beneath the waterline and disappeared…

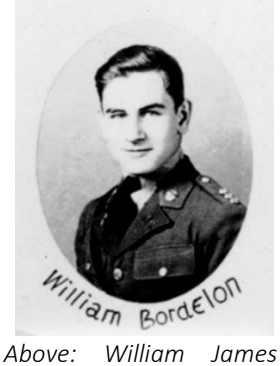
Above: A group of US Marines are packed inside an amphibious vehicle as they proceed to the smoke-enveloped beaches of Tarawa and a rendevous with destiny.

Above: A group of US Marines from Shore Party (red dots on the helmets) make their way ashore on Tarawa. This enhanced image was taken from WW2 US government footage.

Left: Troops wade ashore on Day 1 of the Battle of Tarawa. Note that the coconut trees are still intact and relatively undamaged.

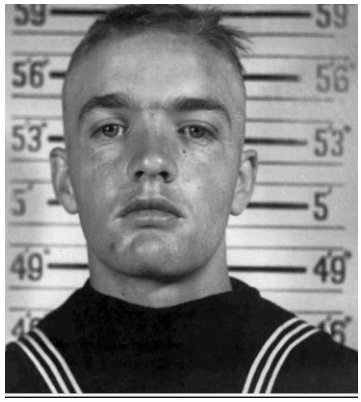
The beaches on Tarawa were polluted with the sight and smell of death. Men were crowded together and huddled on the beaches behind coconut log seawall logs. There was nowhere to run, so the men clustered together in small groups. Some dug fox holes while others simply stayed down and hid. Many would poke their heads up and take shots at targets in a proverbial game of hide and go-seek. Others, such as William James Bordelon Jr. of San Antonio, Tx., asserted themselves and aggressively pursued enemy positions on Day 1 without any regard for his life or safety. Bordelon was killed in action and was one of four U.S. Marines awarded the Medal of Honor during the battle.[689]

[689] His Medal of Honor was donated by the family to the Pacific War Museum in Fredericksburg, Texas.



Above: William James Bordelon Jr. of San Antonio, Tx. Killed in Action on Day 1 and was later awarded the Medal of Honor.

Above: Men huddled together on Tarawa under heavy fire with no room to maneuver in the open.



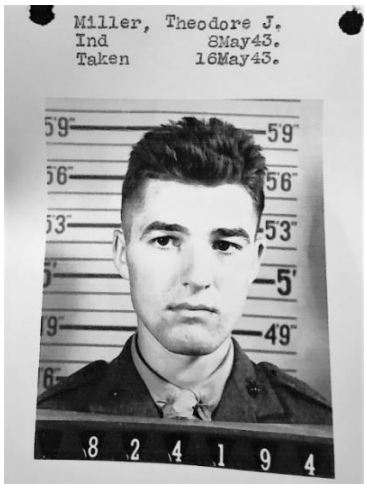
Some of the men were eager to get ashore and fight. Some, who were slated to go ashore on Day 2, pleaded with their commanding officers to allow them to go ashore and fight on Day 1. Some, perhaps, should not have been ashore on Day 1. For example, at left is US Navy Pharmacist's Mate 2nd Class Merlin Eyre Duncan who was born in Cowley, Wyoming in 1921. The transport vehicle he was on was destroyed on its way to shore on November 20, 1943. He was presumably buried somewhere on Tarawa but his remains have never been recovered. We should remember that a US Marine's first priority as a sworn duty, regardless of rank or job, was to fight.

"Time had no meaning; life had no meaning. The fierce struggle for survival in the abyss of Peleliu eroded the veneer of civilization and made savages of us all."[690]

Left: Marines go over the top on Tarawa pursuing targets.

Fighting continued for three full days. Progress was made one painful step at a time. All fought to the death. No one truly slept. Men would fight until they became utterly fatigued and then briefly retire to rest behind whatever shelter they could find; on Tarawa, it was a small seawall constructed of coconut logs that had been put in place by the Japanese. Then, small groups and individuals attacked and engaged the Japanese again and again. Explosions occurred and shook the island. Ash, smoke, fumes, and death were a part of this catastrophic and unique fulfillment of karma. It was beneath the dignity and spirit of the human being to experience these things, yet we find that the human struggle compels us to relive these tragedies over and over again. Each loss was personal and was felt deeply by someone, somewhere, back home…

[690] Sledge, Eugene. B. With the Old Breed: At Peleliu and Okinawa. The Battle of Peleliu occurred between September 15–November 27, 1944. An estimated 10,000 American and 14,000 Japanese soldiers were killed or wounded. As it turns out, this was a preamble to the horrors of the Battle of Okinawa between April 1-June 22, 1945 with between 27-57,000 Americans killed or wounded and some 110,000 Japanese soldiers killed or wounded. These estimates do not include civilians and it was estimated that 40,000–150,000 civilians were killed, committed suicide, or went missing out of a prewar population of 300,000.



Above: Private Theodore J. Miller's enlistment photograph into the United States Marine Corps in 1943. Healthy with an uncertain future ahead of him.

Above: An exhausted, and traumatized, Private Theodore J Miller, was taken in February of 1944 after two days of perpetual fighting on the Island of Eniwetok during the Pacific War. This iconic photograph led to the invention of the name for a syndrome called "the thousand-yard stare". Miller survived this battle only to be killed one month later during the invasion of Ebon Atoll on March 24, 1944.

The human soul is a delicate organism. It must be cared for, and attended to, with genuine insights both moral and physical. War deprives the human being of sleep and shocks the human soul with trauma and waves of suffering. In light of Anthroposophy, the astral body of the human being recharges itself and flows through the etheric, or energy, body and then into the physical body and the ego, when a human being sleeps in a healthy way. Life requires a daily recharge when the soul departs the body and enters the spiritual worlds. If this cadence is interrupted, and the shock of war further disrupts the spiritual balance of the astral body, thus pushing it out of alignment and damaging it, illness results. Energy, and harmony, are exhausted. "War neurosis" was the label given to those in Word War 1 to describe the behaviors resulting from nervous disorders that occur from lack of sleep and the shock of violence. Many soldiers, and survivors of this trauma, roamed about in a subconscious state; half-in and half-out of a dream.

Many of the men who returned home after the war suffered from nightmares, shell shock, stammering, and the "shakes". Despite the lessons of World War 1 and horrific cases of shell shock which were well-documented and treated by the British extensively, most of these men had nowhere to turn and there was little, or no, support except their families; if they had one. Veterans and civilians often suffered alone with no access to modern healthcare, in terms of psychology, which was in its infancy on how to identify and treat men who had been burdened by "battle fatigue". Many veterans suffered from severe depression, alcoholism, and an array of other issues which followed them, oftentimes, into future lifetimes as dispositions. No matter how tough these men were in mental terms, trauma followed in one form or another. Thus, we must never forget these soldiers, and civilians, who suffered through the war by allowing ourselves to slumber into

decadence. We must carry their sacrifices forward through activity, seeking, and pursuing an ennobled path through life…

The faces of the men who died in Tarawa, and the War, often seem to remind us of someone we may have known during our lives. Each portrait is somehow etched onto the eternal moment of time in which they lived, struggled, and died in the War for freedom. The faces and dispositions of these people, now long gone, are just like the people of today. Each had a home, family, history, and a future. At right, is Private Harry Elliott Lanchett who was born on September 21, 1924, in Wayne, Michigan. He was last seen alive on November 21, 1943 (Day 2), near one of the beachheads, and was never seen again. At the time of the publication of this work, his remains have not been recovered

One of the final struggles between life and death in the 4-day struggle on Tarawa was an assault on a cement-reinforced command bunker obscured by coconut logs, sand, and gun emplacements. It was the highest, and tallest, point on the flat and tiny island, thus everyone Japanese and American could see it. The fortification today is remembered as "Bonnyman's Bunker" and "Shibazaki's Command Bunker". It was renamed in honor of 1st Lt. Alexander Bonnyman, Jr., who led this assault and died during the attack. This bunker was the headquarters of the Japanese commander, named Shibazaki, and it housed some 200 soldiers.

The first assault, led by Bonnyman alone, occurred when he crawled on his knees and elbows nearly 100 yards alone to place demolition charges, which were sticks of dynamite, on the steel-reinforced iron doors in an effort to flush the Japanese out of the bunker. This plan failed when the charges did not explode and Bonnyman was compelled to crawl back to the protection of the coconut log sea wall under fire. The second assault took place as a direct attack with some 20 marines supporting the charge on November 22, 1943. This was not the preferred option. Live video and pictures were taken of the assault. It was the only time during World War 2 that an action was recorded of a soldier who was awarded the Medal of Honor. This bunker was located on Red Beach 3 and the remnants of this concrete structure still exist today. The US Marines gave this forsaken mission the informal title "Operation Forlorn Hope". And, just like many people across the world who faced the moment of their deaths, a prayer was often said silently by those who went over the top…

> "The Lord is my shepherd. I shall not want. He maketh him to lay down in green pastures. He leadeth him beside the still waters. Yea, though I walk through the valley of the shadow of death, I shall fear no evil. Thy rod and thy staff they comfort him…for thou art with me…[691]

[691] Psalm 23. King James Version. This is abridged quote and modified by the author.

Above: Lt. Bonnyman is sitting at the top of the mound third from left, although at least one direct eyewitness (Lt. Roy Elrod) stated in his memoirs that Bonnyman had already gone over the top at the moment that this picture was taken. The plan to attack the mound was created by the following Marines as a leadership team moments before the attack; Lt. Bonnyman, Maj. Chamberlin, Lt. Elrod, and Capt. Orlando A. Palopoli of New York was shot through the heart and died during the planning discussion not far from the command headquarters which was located behind a coconut log sea wall.[692] At the time of the publication of this work, Palopoli's remains have not been recovered and his name is on the tablets of the missing in Hawaii. Some reports indicate that as many as seven marines died in the attack and 200 Japanese soldiers who had barricaded themselves in this massive and seemingly impenetrable cement command bunker that was covered with coconut logs and sand. Bonnyman was one of four Marines who were later awarded the Medal of Honor on Tarawa; three of them posthumously.[693]

[692] Refer to "We Were Going to Win, or Die There", Page 180, By Roy H. Elrod for a brief and accurate description of this event by a conscientious eyewitness.

[693] The MoH was awarded to Staff Sgt. William James Bordelon, 1st Lt. William Dean Hawkins, 1st Lt. Alexander Bonnyman, Jr., and David M. Shoup (Commander on the ground in Tarawa). In a vision achieved under meditation, I observed Bonnyman on top of this bunker turning back and facing the men after he was shot. There, I observed several men standing on the edge, almost in the exact configuration as this image. According to an article as described by an eyewitness published in the Knoxville News Sentinel on March 29, 1944: "A jap sniper got 'em, but not before he finished the job. Fatally wounded, he turned around, smiled at his men and fell to the ground dead." There were several stories told of this sort and a certain mythology arise around the veterans who heroically fought and died on Tarawa. Some, but not all, observers and marines on or near the mound that day include Obie Newcomb (photographer), Norman Hatch (photographer and videographer),

Above: The aftermath. The other side of the command bunker after the assault.

And when the US Marines overcame the remaining pockets of resistance and then moved on to their next island target in the fast-moving "island hopping campaign" of General Douglas Macarthur and Admiral Chester Nimitz, families looked behind and felt the breath, and pain, of the losses of their loved ones. After the battle, the US Marines collected their dead, many of them misidentified or mislabeled, and buried them in trenches. The US Seabees arrived to build a new base on the island. The dead were not returned home.

Having been exposed to the heat and elements for about four days, the remains of most of the marines and Japanese soldiers were not identifiable. They were painfully collected and lined up together in mass burial trenches. Homes, businesses, and parks were built on Tarawa in the ensuing years over anonymous graves, thus concealing the remains of those left behind which are occasionally discovered. American and Japanese remains are still being discovered throughout Tarawa today by inhabitants as well as the efforts of those who refuse to forget and regularly return to Tarawa to search for the U.S. dead and return them home.

The assault on Tarawa, and Bonnyman's Bunker, was shared publicly across the United States in movie theatres, newspapers, and radio.[694] News of Lt. Bonnyman, who had attended Princeton University, like so many soldiers, found its way into newspapers across the country, and people reflected upon the tragedy of his three young daughters who had been left behind. Public outrage over the necessity of the Battle of Tarawa was vocalized by parents and relatives who observed the carnage in movie theatres. The sight of dead American bodies created an outpouring of support by families and loved ones, complaints by those who questioned the integrity of military leadership while it inspired others to enlist. Anger amongst the United States civilian and military population reached new heights.

William C. Chamberlin (Executive Officer to Major Crowe), John Borich (flamethrower), Bill Fratt, Roy C. Thompson (New Albany, Ms.) Sgt. Leroy C. Kisling, Thomas McCrary (Columbus, Ms.), and Harry Niehoff.

[694] The official video released by the military is available public and the author's website at www.judsonarchive.com.

Capt. Orlando Andrew Palopoli (1918-1943) of New York died from a gunshot to the heart during the planning session to take the command bunker on Nov. 22, 1943. The planning session had just begun when a rifle shot pierced his chest and killed him instantly. His colleagues were unable to save him. He is listed on the Courts of the Missing at the Honolulu National Memorial.

1st Lt. Alexander Bonnyman, Jr. (1910-1943) who, after Capt. Palopoli's death, finalized and led the assault plan on the command bunker with Lt. Elrod (see below). He was the son of a successful businessman in Knoxville, Tn. where he grew up. He attended Princeton University and ran a successful copper mine in Satna Fe, New Mexico before volunteering for the Marines in 1942. He volunteered even though he was exempted. Bonnyman's remains were rediscovered on Tarawa and reinterred in Knoxville, Tennessee in the family plot in 2015. Bonnyman's MoH is on display at the National Medal of Honor Museum in Chattanooga, Tn. His name is inscribed on the East Tennessee Veteran's Memorial in Knoxville, Tn.

Roy Elrod (1919-2016). On Nov. 22, 1943, Elrod was a 1st Lt. during the Battle of Tarawa and survived the war. Originally from Texas, he attended Texas A&M University before dropping out to enlist. He survived the war and later retired from the Marines with the rank of Lt. Colonel. He wrote a book about the war called "We Were Going to Win, Or Die There: With the Marines at Guadalcanal, Tarawa, and Saipan" in which he describes, first-hand, his role in this specific attack and the events that occurred. Elrod was facing Bonnyman when Captain Palopoli was killed. As perceived through intuition, Capt. Palopoli was on Bonnyman's right (and Elrod's left) at the moment he was shot.

Henry Pierson Crowe, Lt Col USMC. Crowe was a Major at the time of Tarawa and approved the plan for the attack on the bunker. He was a popular and courageous leader who was well-known for his distinctive mustache. He was a senior officer of the 2nd Battalion 8th Marines on Tarawa. William Chamberlin (see below) was his executive officer and listened in on the planning discussion between Palopoli, Elrod, and Bonnyman.

William C. Chamberlin was the Executive Officer to Major Crowe on Tarawa and was later awarded the Navy Cross. He was standing at the base of the bunker during the assault and is visible in the surviving video footage giving orders with his left arm while holding a wounded right hand. A former economics professor from Chicago, he directly observed the planning discussion with Bonnyman, Palopoli, and Elrod. He was directly facing Captain Palopoli (in a small circle) and was standing on Bonnyman's left when Palopoli was shot and killed. Thus, he was on Elrod's right.

David Shoup (1904-1983) was the senior officer on the ground at Tarawa. He gave the final go-ahead for the plan to attack the bunker. Shoup held the rank of Colonel during the battle and later retired as a General. Realizing how dangerous the plan was, Shoup gave Bonnyman a cigar to light the fuses of the dynamite sticks which he intended to drop down air shafts and flush out the occupants of the massive cement-enclosed bunker. Shoup was a competent and courageous leader and recommended Bonnyman for the Medal of Honor which was posthumously awarded in 1947 and given to Bonnyman's oldest daughter.

Left: An official US Navy photograph of Tarawa.

A lone wooden memorial cross overlooks the ocean on Tarawa erected after the battle was over. As the soul of his individual bade farewell to that violent little island, and his life, he looked back with a sense of love, loss, and yearning. The inevitable gulf that separated his soul from loved ones after he passed through the membrane of death was difficult to endure as he had great difficulty communicating and breaking through to family members in dreams which the "dead" frequently attempt to do after death. The man who was so determined and sure of himself as he went ashore always believed that he would make it back home…

Left: One of the many cemeteries on Tarawa which have since been removed from the island.

After the battle, the island was leveled and a runway and new naval base was built which was hardly used. Despite initial efforts to retain records and stationing personnel to oversee the gravesites on the island, over time many of the locations of the graves were lost to history. The island should have been converted into a national park and cemetery. US Marines and Japanese soldiers are still being located, identified, and returned home.[695]

Thus, the island of Tarawa was eventually turned over to those inhabitants who had originally lived there before the Japanese invasion. Thousands of Pacific islanders migrated to Tarawa and today is a crowded island filled with waste and little infrastructure. It is the author's opinion that the entire island should have been turned into a US-protected entity and turned into a national park for the

[695] The Battle of Tarawa officially concluded on November 24, 1943. An article was published on April 17, 1944 in Life Magazine called "Tarawa Revisited" that revealed distasteful images of US personnel who were stationed on the island after it had been captured at such tremendous loss of life of American Marines. The island had been flattened, a runway built, and facilities constructed that included an officer's club, tennis court, baseball diamond, and air conditioning. People, evidently, were going on fishing and swimming excursions in the lagoons. Serious questions were raised by families and loved ones as to the tactical necessity and sincerity of military leadership for taking the remote island at such a high cost of human life which gave the appearance of having no strategic value. It was revealed later that the plan for Tarawa was a proving and testing ground for a new concept of amphibious warfare the substance of which was that any island could be taken regardless of how well defended by an all-out frontal assault (which is nothing "new" but is in fact an old and outdated approach). If the proponents of this thoughtless concept and the Tarawa invasion could have directly experienced the genuine spiritual impacts of such a plan to each individual soul who was changed by it, the karmic outcomes, and the suffering that their families would endure in the future they may have planned differently…

sake of posterity. If it had, most of the families would have been able to locate the remains of their loved ones over time. As such, many family members went to their graves lamenting over loved ones who were never brought home. [696]

In the fulfillment that became known as the Battle of Tarawa, the futility of war reaches a certain indisputable reality. Regardless of the time or place of the struggle, each soul followed the path of their individual karmic plan in the worldwide struggle either for, or against, those influences working against freedom and liberty in the 20th century.[697] World War 2, like all moments in history where war has occurred, was a time of endurance and extremes characterized by countless sacrifices, victories, and tragedies. Each soul who lived and died in the struggle was transformed by it regardless of the side that they fought for.

This chapter is dedicated to all of those who fought and struggled for freedom throughout history regardless of their role. Many soldiers lived through that time who never wore a uniform but nonetheless carried a genuine cross for their loved ones. They also suffered and overcame personal obstacles in the wake of lost mothers, fathers, sons, and daughters. Many never saw their loved ones again and were forced to observe helplessly as they simply vanished from the world never to be seen again. While it is inevitable that karma and each individual's transition into the spiritual worlds remedied the losses that occurred through the healing powers of the Christ and the Divine Guides of the Spiritual Hierarchies, nonetheless a time of separation, yearning, and loss occurred and reconciliations were sought. Each person who lived through that time carried, and may still carry, the scars of those experiences inside of them. The pains of that moment in history, regardless of the manner in which they occurred, left their mark on each soul and, at times, a shadow has followed certain souls that must be identified and overcome in the future by each individual and the support of their spiritual families.

While successes and genuine sacrifices create a light that illumines our way forward, it is can be very painful to miss the opportunity to properly say goodbye to loved ones who may not have known how much they were loved by those who left them behind. The spiritual bonds, however, and the truth of those bonds continue forever. Reunions will occur in the future. Destiny will come into being. As is the way with the forward momentum of time, karma, and experience, this moment in history can never be again, yet we are each connected by moments frozen in time by mysterious threads that seem to compel each of us to take a second look at people and events that speak to us from the depths of our souls. We who live through the present are personally connected to certain individuals and moments in time without knowing precisely why. Thus, through a study of karmic relationships, we can find out links to history and people that we know, love, and miss…

The Pacific War in Light of Anthroposophy and Spiritual Science

[696] "Their unconquerable spirit will live forever." Roosevelt, Franklin D., State of the Union Address, January 7, 1943. Each person who gave their lives in the struggle against the forces of tyranny including those that suffered with and for them earned a Spiritual Medal of Honor. Their selfless deeds and sacrifices shall follow them into eternity.

[697] "Liberty" in this sense refers to liberty-loving nations and people who were genuinely fighting for freedom with a goal of peaceful coexistence. These nations, at least in principle, embraced the mutual rights of one another and human beings. Many nations were during that time, and still are, seeking to suppress the rights of individuals through tyranny and oppression. They, in their deception, also claim to have been fighting for "liberty" and a researcher must not allow the illusion of that veil to distort the truth.

Without the background of Anthroposophy and the genuine insights of a spiritual initiate, through Dr. Rudolf Steiner, the observations discovered or relayed through guided intuition are oftentimes simply not correct. The principles and laws of karma are complex and as a result, are frequently viewed as not believable since, as is the way of inner experience, cannot be proven in any scientific way. However, if we can compare against the facts and insights provided by Dr. Rudolf Steiner who spoke through an objective and mature supersensible faculty of an initiate, then what is perceived through intuition can be validated.

If Dr. Steiner wrote or lectured on the future of which World War 2 was an integral aspect and was observable through supersensible perception before his death in 1925, which he surely saw clearly as a genuine spiritual initiate, then those facts have not been published or translated into English. Regardless, given the deep insights that Dr. Steiner provided on the nature and causes of World War 1 and the source points thereabouts, it is a reasonable hypothesis that World War 2 is the sibling of World War 1 and is thus connected to what Dr. Steiner referred to as The Fall of the Spirits of Darkness and the battle with the Archangel Michael from 1841-1879 of which World War 1 is a direct result. World War 2 is directly connected to the events of World War 1 which was heavily influenced by Ahrimanic, or materialistic, forces and influences. Thus, three spiritual aspects as provided by Dr. Steiner are evaluated here based on the author's research and intuition:

The first correlation is the spiritual influences resulting from the expulsion of certain Ahrimanic beings from the spiritual worlds to the spiritual earthbound plane after Michael achieved victory in 1879. It is not enough, however, to simply connect the events of World War 1 to World War 2 because similar influences were involved. While this fact is most certainly the case, as these beings were the direct cause of World War 1, Dr. Steiner also gave indications on other causes or contributing factors. He also revealed that the "thoughts" of those who died some 30 years previously, at any moment in history, can permeate the spiritual atmosphere of the world and thus influence people. Therefore, the "thoughts" of those who lived in the first third of the 20th century (say 1900-1930) carried over into the second third of the 20th century (say 1930-1960). The thoughts of dead men, who lived previously, "rain" down upon the thoughts of living men in 30-year increments.

> "It is due to the fact that the 19th century is working still so strongly into the 20th. Future historians who will write their descriptions spiritually, as we write ours today by reference to outer documents - future historians will have to describe this feature above all, and they may well express it in some such words as these: 'Look at the first three decades of the 20th century. Nearly everything appears as though it were being done by the shades, the images of deeds of men of the end of the 19th century.'"[698]

The years 1900-1933 are connected to the years 1870-1900 which were heavily influenced by Ahrimanic beings after their expulsion in 1879. Therefore, the first correlation is the knowledge that the years of World War 2 (1939-1945) are directly connected with the "thoughts" of all of the living people that occurred 30 previously from 1910 to 1915, which are the years just preceding and during World War 1. The thoughts that were experienced by people were given back to the spiritual-physical ethers and came back to influence humanity in one way or another.

[698] Steiner, Rudolf. Karmic Relationships, Volume 3, Lecture 2. July 4, 2924, Dornach.

The second correlation ties to a karmic source point during Atlantis when a tribal was waged between the competing Atlantean tribes of the Aryans and the Turanians. During that lengthy cycle in human history, a key tribal battle was fought during a wave of transformational change sometime around the middle to the last one-third of the Atlantean period. As described by Dr. Steiner and the "Secret Doctrine", or Akashic Records, during the progression of the Atlantean epoch, which ended in about 9500 BC, there were seven tribes, or "races", that existed side by side over the long history of the Atlantean lifecycle.

The Atlantean period began as humanity transitioned out of the Lemurian period, or epoch, in which they existed side by side for a time. In human history, as Dr. Steiner revealed, there are never straight cutovers in human evolution. Things evolve only gradually and a state of existence will co-exist with a change for a time until the shift moves everything forward. These new "waves", or changes, occur in sequences of seven. The continent of Lemuria, which preceded Atlantis and gave birth to the first beginnings of primordial physical humanity and was constructed quite differently in terms of form, eventually sunk beneath the waves in the Pacific with Atlantis. The last of her physical remnants exist in the island chains of the Pacific Rim in modern times. The mountain peaks that were once a part of the ancient continents of Lemuria and Western Atlantis appear today as islands. The Solomon Islands, New Guinea, Indonesia, the Philippines, Guadalcanal, Hawaii, Tarawa (Betio), and Iwo Jima are remnants of Lemuria that were once the tops of the highest mountain peaks in Lemuria. Some of the bitterest fighting in World War 2 occurred on these remote islands some of which, such as Iwo Jima, are uninhabitable.

During the period of Atlantis, seven forms, or "races", of the human being were designed by the spiritual hierarchies. Each was imbued with unique qualities and carried a certain impulse within them that they imbued into humanity. These races, or tribes, were reflections of the sevenfold nature of the human being in terms of group qualities. Then, after they served a certain purpose to instill in humanity a certain unique influence, they died out. Each race carried within it certain particular attributes. Over time, the final surviving form of humanity that became the final bearer, as it were, of the human soul, which includes all ethnic groups, was the "Aryan" form.

This is not a racial term in the sphere of spiritual science and genuine esoteric research. The term "Aryan" was corrupted by Nazism in World War 2 to reflect the perfected human being from a purely racial perspective. The Lemurian tribes died out gradually over time or were incorporated into other races as the Atlantean races gained prominence. The Lemurian form, according to Dr. Steiner, was entirely different compared to modern human beings. Dr. Steiner stated that certain indigenous island peoples of the Pacific carried within their disposition a direct link to the ancient Lemurians. These peoples, who still lived as headhunters and cannibals up until the year 1900 on some of the Pacific islands such as the Philippines, were the carriers of the distant and diluted Lemurian impulse that still exists today. This is important because there is a stream of very ancient karma attached to the souls who fought in the Pacific War for the English-speaking peoples, the Japanese, the Chinese, the Koreans, and the indigenous peoples who lived in the Pacific islands.

The path to World War 2 was defined and set in motion a long, long time ago during the middle to the last one-third of the Atlantean period. It was destined to occur although destiny can be shaped by human beings if we listen to the voice of the guiding higher beings who oversee our development over time. The people who participated in the war, regardless of whatever stream of activity, were destined to be there if, and only if, things fulfilled themselves in a certain way.

Intuition revealed to the author that three families, as it were, within the same "race", or tribe, engaged in a war against an opposing tribe during the period of Atlantis. It was one of the first battles to occur amongst the Atlantean tribes, some of whom sought to dominate and enslave one another. As Atlantis progressed, six of the seven tribes faded out and fell into decadence. The Aryans did not follow this model, rather they fought for freedom and solidarity as a new people. Many were not initiates; they were simple people and not viewed as the smartest or leading members of the Atlantean culture. They were unique compared to the other tribes and possessed a new form of thought, or perception, that was to be the foundational seed for a future humanity which eventually gave rise to the "I", or human ego. They were not the most advanced people in terms of how "advanced" people of the Atlantean culture were then perceived but their hearts, and souls, were strong, and sought to do the right thing.

The faculty of the intellect, which relies today primarily on conceptual thought and outer perception devoid of any inherited supersensible aspect, is relatively new in the human experience. This limitation was not present in the same form when the six tribes of Atlantis existed and who relied on inherited forms of clairvoyance. Alongside their corrupted ways which, by the end of the Atlantean lifecycle, embraced slavery and blood cults, the opponents of the Aryans possessed superior forms of memory and could perform astonishing feats that the Aryans lacked. The Aryans, in turn, possessed a skill of active thinking, improvisation, and teamwork. As the Aryans established a foothold in Atlantean culture having emerged out of the Sun Mystery Oracles, they were violently opposed by the ancient Atlantean tribe of the Turanians who were the seed for the cultural group that later became the Oriental and Eastern peoples.

The "Lion" souls of the Aryan race were recruited and trained to represent the people in battle. As mentioned previously, early on during the Atlantean period people were connected by soul groups who possessed a rather polarized quality associated with one of the four streams connected to the physical world; eagle, man, lion, and bull. Members of the Lion group, as it were, had soul qualities that predisposed them to battle due to the predominance of the powers of the heart; love, courage, aggression, and activity. In these people, the powers of the heart took precedence and were central to their being. Some developed an exploitative quality similar to lions as hunters and predators. Eventually, these people spread out amongst the seven tribes of Atlantis as they were formed during the late Lemurian period/early Atlantean period. I believe, through intuition, that these particular Aryans, as "Lion souls", incarnated per the will of the leaders of the Sun Mysteries, or Oracle, of ancient Atlantis to fight for the Aryan impulse.

Naturally, these people were not lions in the true animal sense. Rather, these people possessed qualities of courage and willingness to fight that they shared in common with animal-lion souls that exist only in the animal sphere as an archetype. These lion impulses, as it were, were soul qualities that arose in the human being as notions, feelings, ideals, and urges. Some were initiates. Some were candidates for initiation. Some were not attached to the Oracles but rather were average people. All, however, were a part of a spiritual family and thus were karmically connected. Some of these people took on a lion appearance in their facial qualities (and their astral coloring). Each soul was a mixture of each of the four qualities, but the Lion elements were most dominant in the group that was selected for battle.

Opposing the Aryans, based on intuition, were the Turanians. These particular Turanians bore with them a disposition to tyranny, slavery, and despotism. They were opposers to morality, and laggards, who were subject to the influences of egotism and a homogeneous, or ethnic-racial, way of

perceiving the world. They envisioned themselves as Gods and sought to do away with the genuine spiritual truths that were housed and taught in the ancient Mystery Centers. They were brave and adventurous, in the same manner as Genghis Khan, which did not endear them to their fellows. They were conquerors. Through decadence, corruption, and susceptibility to evil forces at a particular moment in time, terrible blood cults arose in ancient Atlantis and dreadful perversions came into being.

They were determined to overwhelm, enslave, and if need be, destroy the Aryans. The Aryans, however, were warned of their plans ahead of time and decided to launch a preemptive attack. As such, the Aryans marched out from their homeland in the North to meet the Turanians on their home ground. Three Aryan armies took the Turanians by surprise. Against their native clairvoyance and desire for bloodlust, the Aryans used their courage, valor, and ability to improvise, which was new to the Atlantean field of activity, to wage a brief war against the Turanians who could not overcome the Aryan ability to think on the move and act as a team. Time and time again, Aryans defended one another and died for their friends. The Turanians could not understand Aryan behavior as their people served the egoistic demands of their masters, thus raising themselves to masters over the conquered enemies. The Aryans fought as free men defending their homes and the future. The three armies of Aryans who attacked the Turanians align, in terms of the Battle of Tarawa, with three landing zones by the 2nd Marine Division; Red Beach 1, 2, and 3. This is, of course, a symbolic correlation, yet it is a karmic fulfillment nonetheless

This battle in Atlantis was just one of many. It was a victory for the Aryans and the survivors returned home as heroes. Peace was achieved for a time and many breathed a sigh of relief knowing that the Turanians had been neutralized; at least for the time being. Like each of the seven root races of Atlantis, however, the Turanian race had diluted itself across the world after the island was destroyed and her people migrated. The Turanian impulse resided, however, primarily in the East amongst the Oriental peoples. The forces of that race had, once again, manifested in the Japanese people and were mysteriously revived in the 20th century. Through the materialistic influences of 20th-century materialism, the Japanese Imperial war machine was born and wreaked havoc across the Pacific just as her distant ancestors had done in ancient Atlantis. And, like before, the spiritual descendants of the Aryans marched out to meet them; this time as members of the 2nd Marine Division of the United States of America.

The ancient continent of Lemuria was in the region of the Pacific Ocean between India, Australia, and Hawaii. Atlantis occupied the region of the Atlantic Ocean from the East Coast of America to Bermuda almost to the point of Ireland. The Island of Tarawa lies on top of a mountain range that was once a part of Lemuria and remnants of the island existed for a time side by side with Atlantis. This area is the precise location where this ancient battle occurred and many of the souls who participated in the first battle during the Lemurian/Atlantean period returned to participate in a second battle that had been the scene of the first one. Japanese karma is also at work here from a karmic source point in the Middle Ages, thus many of the souls who fought as Americans had once been Japanese soldiers, monks, Samurai, Generals, and politicians at one point in the past when her forces were expanding outwardly into the Pacific Rim.[699] Thus, part of the mission of some of these men and women who went into the Pacific fighting for the Allies had returned to close a karmic loop, as it were, that was created a long time ago by themselves. There are many other karmic source

[699] Some spiritual studies have speculated that General Douglas Macarthur was the reincarnation of a highly successful and inspired Shinto Warrior King from the Middle Age period.

points, however, that are tied to almost every country in the world including Middle Age Japan and the imperial forces that were shaped and instilled in her country's spiritual identity from 600-900AD.

The third correlation is a karmic seed founded during the period of the Roman Civil Wars that occurred from 80-30BC. The subject of our karmic study was reincarnated alongside several men who had fought alongside him in the Battle of Philippi during his prior incarnation as Marc Antony. The Battle of Philippi, which was fought between Marc Antony and Octavian against the forces of Brutus and Cassius, occurred from October 3 to 23, 42BC. The Battle of Tarawa occurred on November 20-24, 1943; almost precisely 2000 years to the very day.

And thus, the words of a genuine friend and companion ring true for those who have been separated by war and long to find one another again. Time, and space, work as the means upon which human destiny is fulfilled over time in the physical world. Many people were separated during World War 2 and, in karmic terms, are still seeking each other. The heart yearns. It aches. It longs. It looks for those with whom it loves and seeks to be reunited. However, we also have souls with whom we are not connected today yet have strong soul bonds and, when viewing our lives and lifetimes through the wisdom of hindsight, long to be reunited. Most frequently, these deeper soul bonds with those with whom we are most personally connected are not revealed, and known, until we pass through the spiritual worlds after death. The genuine spiritual initiate, and perhaps some of those on the seeker's path who achieve a certain degree of expansion or awakening of astral clairvoyance, experience a similar perception of prior events and relationships.

These relationships, which are forgotten during physical life and resonate in our subconscious and dream life, are there in front of us after we pass through the portal of death. Those who have died seek those souls with whom they are closely connected. It is, perhaps, an unfortunate truth but many of us have "soulmates" with whom we are not connected in this lifetime and will only discover through spiritual perception or the expansion of consciousness that only occurs after death.

I.
There was a brave soldier,
Once upon a time
Who, before he went to war,
Was no one else's but mine.

II.
Now we meet only occasionally
On the sea of time.
He is a part of my karmic tapestry eternally,
He whom I thought was mine…"

A Promise to Remember

"The spiritual, like the terrestrial life, has its beginning, its apogee, and its decline. When this life is exhausted (the life between death and rebirth), the soul feels itself overcome… An invincible force once again attracts it to the struggles of earth. This desire is mingled with a terrible dread and mighty grief at leaving divine life. But the time has come; the law must be obeyed. The heaviness increases, the sensation of dimness is felt. The soul no longer sees its companions of light… Then with solemn oaths, it promises to remember – to remember the light in the world of darkness, and to remember the truth in the world of falsehood…"[700]

Sometime in the fall of 1971, I saw myself sitting alone in the middle of a World War 2 B-17 bomber that was on its way to my next destination. In a very clear vision-memory, I clearly observed a divine escort and guide acting as a pilot in this mental construct. He was escorting me to a new birth inside a brand-new olive-green B-17 bomber. All of the windows were open. Thinking it would ease the stress of beginning yet another life-journey, which was undertaken against my desire to do so at that moment, my Angelic guide carefully guided this mental construct to ease the tension knowing that I had dreamed of flying in a B-17 in my prior lifetime. It did indeed help.

Letting go of the past and beginning a new sojourn was not easy. I was made aware during my preparation for my rebirth that I was going to pass through a difficult period of amnesia, but that would also serve as a catalyst for a future quest…if things went well. There were three stages, or

[700] Schure, Edouard, Pythagoras and the Delphic Mysteries. Third Degree – Perfection. The parenthesis are mine. This is an abridged quote.

gates, that I would pass through before an event would occur that would open my eyes; the first at age 18, the second at age 33, and the third at age 49. That last gate, at age 49, if not passed through successfully, would result in some sort of a traumatic event intended to open my eyes to the spiritual worlds. The first two gates were not achieved; the third gate was.

The strange land that we were flying over was flat and brown. It was vaguely familiar to me. I discerned the boring flatlands of my new hometown as we passed over were the endless brown fields of central Texas. Many people with whom I had a karmic connection, but certainly not all, were reincarnating in this area. Regret, a fear of amnesia, and a sense of shame were with me. I had left something behind that I desperately longed to preserve in my memory. Memories of people with whom I had met, and conversed, drifted through my mind who were far more beautiful and closer, in emotional terms, than the dry landscape I was passing through. The contraction of consciousness which accompanies a new birth was, and is, a frightening and oftentimes sad moment for many of us as we enter into the world and a new lifetime. Loved ones, memories, victories and achievements, and losses, are left behind as we begin again.

Sometimes we are born with a disposition to seek out the spirit. Being disrupted, and not living one's life to its conclusion, means that a person did not meet their full development during their lifetime although they have met their destiny. Thus, I was not enthralled about a return to what could be yet another painful experience as I crossed into the river of forgetfulness. I viewed my rebirth as a contraction; a necessary step backwards as though it were beneath my dignity. This is a common experience amongst people who struggle with letting go of the spiritual worlds and the necessity of the diminution of consciousness associated with being born in the physical world.

During this contraction, when viewing the window of change in front of you, as it were, it is difficult to accept the necessity of reincarnation as a means of genuine transformation and growth over time. The experience of forgetting one's past life and the transformations of the inbetween death and rebirth period, while embracing a new future, is a difficult transition. The feeling can reverberate as profound longing, yearning, and sadness in those, especially children, who long for the lost vision of the spiritual worlds that escapes their consciousness. However, with seeking, patience, and effort, and discovering an informed path such as Anthroposophy, we can achieve expansion and aspects of our spiritual memory again. Spiritual amnesia can be overcome gradually.

Based on my research of Anthroposophy, the average cosmic rhythm that governs the transition period between death and a new birth is connected with the orbit of the planet Saturn around the Sun. As the soul expands into the universe after death, it reaches the Saturn "sphere", or "plane", which lies at the furthest point away from the origin and destination point of the Earth. Gradually, the soul returns to the spiritual sphere of the moon, which is populated by the guardians and angels of karma, as it contracts along the way and reaches the final stages of rebirth having prepared itself along the way. This preparation occurred not just in prior lifetimes, as karma was meted out and planned for the future, but also during the journey between lifetimes. The average duration of this cycle, in terms of earth years, that a soul remains in the spiritual worlds after death and prior to a new birth is about 30 years which correlates to the orbit of the planet Saturn around the Sun (29.4 years).[701] Thus, it follows that one spiritual month equates to about 2 ½ earth years. In cosmic terms,

[701] Saturn is a spiritual plane, or city, of divine Angelic beings whom Dr. Steiner described as the plane of gnosis and cosmic memory. The inhabitants of Saturn are also the recorders of all that is happened in the solar system since its inception and prefer to look backward into cosmic history.

30 years equates to one "spiritual year". Incarnations are a result of destiny, fulfillments, and missions. Thus, some rebirths occur quicker, or longer, after the prior death depending on karmic relationships and fulfillments that are in the process of conclusion. Thus, there are interdependencies with other souls with whom we are connected from prior lifetimes that we have perhaps, by necessity and our decisions during life, forgotten about. It is a valid point of fact that many souls who, having passed from the weight of physical life through death and exist in the spiritual worlds of light and transformation connected to an ever-present vision of the universe, regard physical death as a "rebirth" into the spiritual worlds.

In accordance with the spiritual law of rebirth, many of the souls who died during or after World War 2 have returned to continue their destinies with new names, appearances, environments, and roles. Influxes of the souls who died during that time began to reincarnate in the late 1940s and have continued to enter the world to the present day. I believe that most have been reborn who died during the war. According to Steiner, it is not uncommon for those who lost their lives prematurely, or at a young age, to return quickly to pick up where they left off.[702] Thus, many began reincarnating immediately to continue their missions. Others waited a very long time.

The world was utterly transformed during the chaos of World War 2. The domestic nature of the times during World War 2 were very similar to today in many ways; at least in terms of language, consciousness, work, taxes, gas, and communication but it was also very different. Consciousness and perception were slightly different compared to today's world. Many modern conveniences were in their infancy and the war gave rise to two aspects that changed the world; innovations that amplified materialism and technology, and a consciousness of the fragility of life. World War 2 also gave birth to a corporate business culture and mentality that has corrupted many people today. During the war, many souls developed an appreciation for the reality of death and longed to be reunited with those whom they had lost. The memory, and vision, of thousands of men and women who never made it home resonated in the consciousness of people for decades to come. Yet, as the passage of time inevitably leads people to forget, the war has gradually receded into the background of human consciousness.

World War 1 was still alive in the memories of those who went to war in the 1940s. Very few people survived either of the wars of the 20th century who did not, in some way, progress beyond the confines of linear thinking. While Franklin Roosevelt molded and shaped the economic, social, and political character of America and the relationship that it would come to play in the world, individuals were forced to perceive and consider the bigger questions of life, fate, and death. Even if it did not occur in that life, a drive to look deeper behind the meaning of things followed into the subsequent lifetime. Because of this change, facilitated by striving, suffering, and personal loss, many individuals who returned from the war were considered "odd" by their friends and neighbors who knew them in simpler times. These traumatic experiences colored, shaped, and transformed the soul forever.

These experiences imprint themselves onto the soul and will return in the next lifetime in the form of preferences, memories, attitudes, and dispositions. Sometimes, these experiences can facilitate a greater form of spiritual vision including clarity around one's past-lives. The perspective of a soul can never truly be the same as it was before its prior death as it passed through the violent experience of

[702] Steiner reveals that there is a compelling force in the spiritual worlds that draws souls to rebirth in the physical world to continue our development where transformation occurs.

the war. These memories can, and often are, resurrected from deep within the inner self as one returns to a prior homestead that one was torn from, and bonded to, in the past. These memories can clarify and intensify as one imbues genuine spiritual principles and ideas into one's perspective during waking life.

Every day during the war, regardless of where they lived, people were forced to live within reach of death. It was a continual and punishing experience to the senses and a challenge to one's emotional endurance. Death conjured up the *presence* and awareness of fate, meaning, and destiny in the minds of even the most average of people. The ultimate transformation, in death, commanded it. Friends, sons, daughters, uncles, aunts, fathers, mothers, cousins, and even the loss of family dogs who were donated by American families into war service, were vulnerable.[703] Men and women were compelled to service who otherwise would have remained anonymous in domestic life. Many of these people later emerged as heroes, leaders, and martyrs thus revealing the nobility of their inner character. Homes on every street across America hung son-in-service flags in windows.[704] Entire cities, towns, and even countries across the world were reduced to rubble. In America, shared victory gardens came into being, parades and war bond drives were common, and the dreaded death gram from Western Union became a daily event for those who anxiously awaited news of their loved ones.

The inner awakening of life, sacrifice, and death perpetually laid itself at the front door and could not be denied. Is one fated or destined to die at a specific moment? The sole importance of our egotism, or the "I", fades when one comes face to face with death. The character of one's soul is what shows through. Some of these brave people were so dedicated that they lost all sense of selfishness and were utterly committed to the cause even at the expense of their own life. Some could not let of their thoughts, and yearned, for home and lost focus. Many accepted the reality of their expendability. The world will spin. The sun will burn. You will be dead.

Some accepted this reality with great humility and even pride. Others did not do so well. For those who were forced to stay behind as their loved ones entered military service and did not come home, they were left with the sadness, frustration, and pain that accompanies personal loss. Across the world, entire families died and cities were destroyed. It was an inner vacuum that medals, condolences, monuments, or acknowledgments could never heal or justify; only serve as a form of memory and an homage. Only something truly spiritual, and divine, that works in the heart can heal the pain and provide a path forward through love, knowledge, and a respect for all of life in the world.

If one's thought process is objective, genuine, and open, it will eventually seek out and accept the reality that people are on unique and temporary missions in the physical world and that the spiritual worlds are a living and operative truth that overlaps and sustains our corporeal existence. During our physical lives, we often play roles of a greater purpose, in whatever microcosm we find ourselves,

[703] Hundreds of dogs were donated for war-service during World War 2. Most served in the Pacific and were credited with savings thousands of lives of American soldiers. Among others, refer to the National War Dog Cemetery in Guam that honors the dogs, mostly Doberman Pinschers, that were killed in service with the United States Marine Corps. A great story of a heroic war dog is "Smoky the War Dog", a 7-pound Yorkshire Terrier found in a foxhole in New Guinea who flew on 12 combat missions and received 8 battle stars, who also became a travelling therapy dog and a sensation after the war.

[704] A blue star to denote someone in service and a gold start to denote someone who had died in service.

that is beyond the perception of the intellect. People can, and often do, perceive the genuine truth that life continues after death. The continuity that compels an individual from one life to the next is, in reality, driven by the past and choice. What many people discovered, even if they had to pass through the membrane of death to perceive it, was that each individual, as an immortal being, always has been and always shall be eternally significant and important. We are not at the mercy of natural and anonymous processes approaching an inevitable physical end and the cessation of all of life. The Christ, the Angelic divine beings who oversee human striving, and the masters and initiates are intimately connected to the world and humanity. We are not here by accident. We are part of a greater plan. We are seriously regarded, guided, and remembered by those who have made genuine sacrifices to enable, imbue, inspire, and energize our development and transformation over tremendous vistas of time.[705]

We can, and will, see our loved ones again! We are not alone. Especially in the blindness of our physical sight, which oftentimes cannot perceive the spiritual world but vainly and darkly, the Christ engages and sends his leaders, helpers, light-workers, messengers, emissaries, and captains to assist us. Light-workers continually engage across the landscape of human activity and are perpetually working against the forces of darkness and corruption in a multitude of invisible ways.[706] This is an ongoing effort. Countless souls were, and are, fighting against the forces of darkness from the spiritual and the physical worlds such as they did during the struggle of World War 2.[707]

An example of a manifestation of the activities of light-workers, and Christ's messengers, during World War 2 came in the form of a "foo fighter". These unexplained orbs of light were observed by pilots flying missions, especially in Europe. These foo fighters were orbs of bright light that, when they appeared, closely followed airplanes on combat missions. These glowing orbs of energy would follow planes in flight and then simply vanish. Although concerned, American, British, and German pilots learned to accept these mysterious orbs of light because they were powerless to stop them and were never harmed by them. Some pilots considered them good luck. Ball lightning, battle fatigue, secret German and Japanese weapons, aliens, and other possibilities were tossed around.[708]

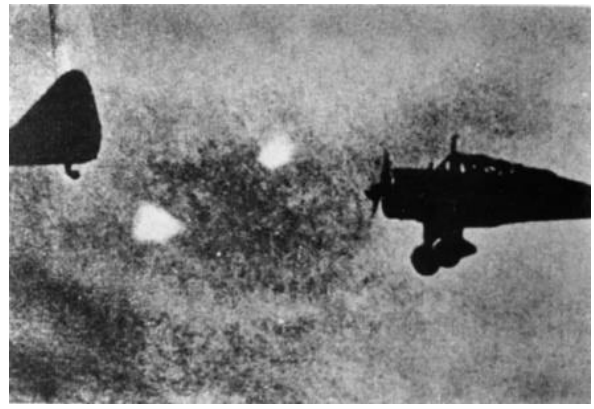
[705] For example, Steiner revealed that early in humanity's existence, the higher spiritual beings of Saturn, who do not incarnate, sacrificed a part of themselves and gave it to humanity in order for us transform and change at an early stage of development. All beings of the hierarchies, and the cosmos, have played a definitive role in humanity's existence and continue to do so to the very day. This relationship will evolve as time continues and humanity's awareness of this connection will grow in the future.

[706] Obviously, once one opens their clairvoyant faculty, these relationships and activities are not invisible anymore.

[707] The materialist, or the naturalist, may try to stick to a position, or argument, that the war was nothing more than the result of a battle between aggressive human-animals who invented the illusory idea of God as a way to rise above the lowly elements of human nature which are a "natural" part of humanity. In reality, World War 2, like World War 1, was a result of a battle between the spiritual forces of light and darkness which manifested in the hearts and minds of people in the physical world.

[708] Modern UFO researchers believe that Foo Fighters spotted in World War 2 were alien aircraft. My intuition and research suggest rather that these orbs were not aircraft in the materialistic sense but he souls of deceased soldiers who returned to help others.

These foo fighters were, and I believe in ALL cases, the spirits of deceased soldiers and pilots who had died and returned in spiritual form to help those in need who were facing great challenges. As described by RAF Air Chief Marshall Hugh Dowding in his now-out-of-print spiritual works, during the war, deceased soldiers were formed into elaborate helper groups to facilitate and assist in the war effort in a spiritual way. These particular helper souls were dedicated to altruistic service for their fellow men and women who still lived in a physical body and were often unaware of their help.



Above: Archival image foo fighters taken during World War 2.

I believe that this effort continues into modern times and has always been a part of the human experience. If one raises their consciousness, one can see and meet these people, however dimly, who are connected to us, and we to them frequently in very personal ways. In some cases, while on missions, discarnate men, women, and children who were trying to help those on the ground from the spiritual worlds were able to mentally alter the path of bullets. In all cases, however, helper souls, whether alive or discarnate, strove to make a positive difference in the lives of those that they encountered.[709] We always see spirit-helpers, or light-bearers, engaging and helping where they can after they die and enter the spiritual worlds.

The leader of RAF Fighter Command during the Battle of Britain in World War 2, Hugh Dowding, became a spiritual researcher having developed a genuine form of clairvoyance after his retirement and published several books that gained notoriety at that time. He wrote of an experience where he, during a dream state in astral form, journeyed to the Pacific during the war to help starving and dying prisoners of war by distracting Japanese soldiers long enough for prisoners to get a drink of water. Like Dowding, countless other helper-souls, though invisible to most of us, directed their spiritual energies to those who were suffering through the war with faith, courage, hope, love, and spiritual ideas to overcome fear, hate, loss, depression, and doubt. Several autobiographical accounts of war experiences recall incidents where someone claims to have heard a mysterious voice that they could not be identified coming over an intercom, their immediate location, or perhaps inside their minds saying things like “be careful!”, “watch out!”, “you are going to make it!”,

[709] Refer to the spiritual-scientific research-works of RAF Air Chief Marshal Hugh Dowding (1882-1970) published in the 1940s such as Lychgate, The Entrance to the Path, The Dark Star, and Many Mansions. Hugh Dowding was the Commanding Air Chief Officer of RAF Fighter Command early in World War 2 and played a crucial role in the defeat of the Luftwaffe during the Battle of Britain in the summer of 1940. He was also a dedicated spiritualist and claimed to have unlocked a measure of clairvoyance and was a genuine student of esoteric spirituality. The out-of-print book Letters from Christopher was written about psychic communications received by a mother from her son during World War 2 in London, England who had been killed in the war and is very informative regarding his post-life experiences and how he engaged with people on the battlefield and assisted in their transitions.

or "get up!".[710] Often, this was a friend, guardian, family member, emissary, guide, or perhaps one's higher self, who volunteered to help from the other side of the grave. It could have been, and surely was in many cases, someone who was nothing more than a simple soldier, or perhaps even a child, who had died, returned, and wanted to help. It is in our darkest hour that we can be sure that we are never alone.

During World War 2, it was not a foregone conclusion that the allies were going to win. History, in this regard, when viewed in the wisdom of hindsight must consider this fact to understand the war in the proper context. It was a constant strain on everyone's nerves. People had great difficulty resisting the invasion of hostile thought forms and darker forces that continually bombarded the soul and thoughts from the physical and astral planes. Stories and observations have come through books and articles by way of those who possessed genuine clairvoyance, such as Hugh Dowding, that dark astral forces emerged out of human beings and hovered about throughout the earth that were visible only through supersensible perception.

These forces were actively combatted by light workers, aligned with the Christ, from the spiritual worlds who employed powerful forces, or "rays", of light, love, and hope. Newly transitioned souls were taught how to use "thought rays" that possess certain colors and attributes and could be applied in a conscious way to achieve a desired outcome. A "love ray", for example, has a certain color and vibration (pink is the astral color associated with universal love) compared to a courage ray, passion ray (red), thought ray (green), confidence ray, or hope ray which are unique. Advanced spiritual helpers who had reached a higher stage of development could apply more complex combinations of rays with greater intensities and even work in teams using music and song to affect a constructive change. These efforts were always used for productive, healing, and constructive proposes to combat evil influences. I believe that this approach is timeless and universal and is used today.

In light of Anthroposophy (and history), World War 2 emerged out of the fallout and environment that was created during World War 1. The year 1933 was a pivotal year in the 20th century. According to Steiner, as foreseen prior to his death in 1925, Christ directly appeared in the Etheric Realm in the year 1933 and drew closer to humanity from the spiritual worlds. Since that time, the Christ has appeared to many people who are prepared to receive the revelation of His divine influence upon the Etheric sphere to which all human beings are connected. 1933 is the same year that Adolf Hitler took power in Germany and Franklin D. Roosevelt began his first presidency. Thus, it seems clear, even if implied, that a convergence was occurring between the forces of freedom, manifesting in the West, and the forces of tyranny that had permeated Germany and her uncomfortable allies in Japan brought forth by certain individuals who were fulfilling a karmic mission.

As the free countries of the world collapsed and refugees flooded the West, FDR and Winston Churchill were the primary voices, vehicles, and sources of support, resistance, and the light of freedom in the world at the time. As FDR was personally connected to Woodrow Wilson for a time in

[710] There is an incident included in Eugene Sledge's book With the Old Breed: At Peleliu and Okinawa where he claims to have heard a voice instructing him to move. It could have been an anonymous voice from the distance, which he confused with an inner voice, but he claims that he saw no source for the voice while in the field.

professional terms during the period of World War I, there can be little doubt that the two men are personally karmically connected.[711] Dr. Steiner provided some insights on Woodrow Wilson.

> "…the connection between Muawiyah, a follower of Mohammed in the 7th century, and Woodrow Wilson, was clear to me. All the fatalism which characterized the personality of Muawiyah, came out in the otherwise inexplicable fatalism of Woodrow Wilson — in his case, fatalism of will. And if anyone wants to find corroboration, to discover the origin of the well-known Fourteen Points, he has only to turn to the Koran. Such are the connections."[712]

FDR is remembered by the common man of that time as being the only president who ever understood or cared about them. This is a stark contrast to Adolf Hitler who brought the world to the brink of ruination where he openly sought the persecution and murder of entire nations and races of people out of love for tyranny, suffering, racism, pride, hatred, and vanity. During that time, the perpetual question of "why" plagued the average individual around the world. Americans, and indeed all freedom-loving people, became intimately acquainted with the reality that sacrifice, where the ultimate end for most people was the end of everything,[713] was necessary.

Many freedom fighters commended their souls to a divine power that they could only vaguely feel, or sense, and not directly see. These sacrifices were therefore based purely on necessity, faith, and hope. Many of these deaths were pure self-effacing sacrifices in the truest sense. Of those who acted out of selfish and low-minded urges arising out of the primal self, they awoke on the other side of the grave only to be faced with the reality of their mistakes. With the help of the redemptive healing power of the Christ, guides, soul groups, messengers, and higher beings they found, and always will find, a path for human beings to make amends in the future…it is the necessity and marvel of the karmic process. All, however, awaken to the brilliant and lasting life of the Eternal Light of the world, manifesting through the Christ who oversees Humanity, when we pass through the gate of death.[714] Thus, the Light and Being of the Christ, through Christ-Jesus, compels human beings to a new and redemptive destiny.

Alas, after countless battles, monumental victories, terrible personal losses, and countless adversities, the allies gained victory over the axis powers of Germany, Japan, and Italy in 1945. Peace for a time but strife, and war, never left the consciousness of humanity. It has continued. The Russians, who were initially allied with Germany, emerged as the opponents of democracy and freedom in the world. The world has changed but the tensions and pressures that existed before

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[711] Dr. Rudolf Steiner lectured on the causes of World War I and provided insights on the personality of Woodrow Wilson, thus a least on correlation can, perhaps, be hypothesized regarding FDR's karmic history as he was promoted to the office of Assistant Secretary of the Navy during Wilson's presidency as a young politician.

[712] Steiner, Rudolf. Karmic Relationships, Volume 5, Lecture IV. Caliph Muawiyah lived in the 7th century AD.

[713] Death, for the American soldier, was the ultimate end and the worst-case outcome. Americans, and the allies, did not believe that they would earn a reward for dying heroically as was the case with the Japanese. For many, but not all, of the Japanese soldiers who fought in World War 2, they followed the belief and responsibility of a glorious death and for the emperor which meant an eternal reward in heaven. As to how many Japanese soldiers, at the individual level, actually believed that idea, we may never know. Most did not have a choice…

[714] I have also discerned that I, like so many others, was given the chance to come back and try to help those that I left behind and those undergoing great trials during the war while in spiritual form.

World War 2 remain; they shifted to different regions in light of the perception and technology of the 21st century. The war, and struggle, between East and West, remain within the construct, at a cultural and national level, of the world today.

When the fighting ceased and the final roll calls were taken, a great and terrible event had finally ended. As souls who had been separated during the war came together in the spiritual worlds, the true reasons for circumstances and outcomes were uncovered and the light of destiny and understanding was achieved. Plans were made, reasons and causes were revealed, and reconciliations were found. Souls who lived through, fought, and died in World War 2 subsequently returned in the decades after the closure of the war to begin new destinies. Today, although many are not aware of it, these reconciliations shine perpetually across the landscape of human relationships as each soul, one by one, moves into the future.

Hopefully, as the transformative influences of the new age led by Christ-Jesus and his divine messenger Archangel Michael take root and humanity is awakened to the light and love influences of transformation, human beings will seek a healthy and genuine path to the spiritual worlds, balance, mutual freedom, responsibility, and the brotherhood of man. Perhaps, if we actively remember the struggles of the past not as some distant memory to be forgotten, but rather as an intimate experience that each of us is connected to and were transformed by, peace and brotherhood can be achieved. I know, by the grace of our Eternal Father, Christ-Jesus, the Archangel Michael, the Initiates, the higher beings of the heavens and spiritual worlds who forever exist within the spiritual hierarchies, that it is the great task and the destiny of the individual human soul to achieve true human freedom.

"Freedom is the sense of being capable of actions motivated solely by love."[715]

And that destiny of the world, of which war has been the ugliest of expressions, is connected intimately with the destiny of the gods, or rather divine guides who oversee the transformation of humanity.

> "Our gaze, which must of course be full of understanding for human karma, is now deflected from the destiny of men to the destiny of gods. For when we contemplate the horrors of war, the guilt and ugliness of war in their connection with death-dealing elemental catastrophes, we are watching the battle waged by the good gods against the evil gods — in two directions evil. We gaze beyond the life of men into the life of gods, beholding the life of gods as the background of human life. We watch this life of gods — not with dry, theoretical thoughts, but with our hearts, with deep, inner participation; we watch it in its connection with the individual karma of men on earth because we see human destiny inwoven with the destiny of gods."[716]

I pray that men and women will not be called forth to fight wars and battles against one another which arise out of the lower impulses of egotism, vanity, paranoia, and greed. I pray that one day the forces of evil in humanity will be transformed, the senseless fighting amongst human beings will cease, individuals will be at peace and in joyful communion with one another, healing will be achieved, and the guns will finally be silent…forever.

[715] Steiner, Rudolf. The Philosophy of Freedom, 1894.

[716] Steiner, Rudolf. Karmic Relationships Volume II, Lecture XVI, May 30, 1924, Dornach.

Synchronicity

"All that is visible must grow beyond itself, and extend into the realm of the invisible."[717]

After reviewing several incarnations of the subject of our karmic study, I discerned unique karmic rhythms that are a part of his journey that repeat in cadences. These cadences can be viewed from several perspectives including birthdays, death dates, and key events in lives that this person is karmically connected to. Relationships between birth and death years, some to the exact day, are discernable in light of relationships as revealed through the author's intuitive research.

For example, I have observed instances of a 500-year cadence between broader events of the "Trojan War Karmic Soul Group." This is a group cycle that reached a certain apex, and culmination, in the 15th century with the conclusion of the Graeco-Latin Spiritual Cultural Age (according to Anthroposophy this period was 747BC-1413AD). Thus, I believe that this group, as a part of national fulfillments, was tied specifically to the Graeco-Latin Spiritual Epoch and that relationships have since moved in many different directions; many of them personal. The ending of this spiritual-cultural epoch concluded with the life, mission, and martyrdom of Joan of Arc and the birth of the mission of Christian Rosenkreuz and Rosicrucianism. All of these moments, and transitions, are connected to the gradual transformation and forward progression of human consciousness.

All human beings follow cadences in the fulfillment of karma that are unique and are shared between more than one person who are bound by events and relationships from prior lifetimes and life goals. These are invisible threads that can only be perceived, and approached, in light of karmic principles and a measure of intuition that we can develop over time with practice and effort. Each person is unique and no two develop, or transform, at the same pace. Karma is an invisible phenomenon in the modern world that cannot be proved in any scientific way; only observed by the student of life and contemplated.

> "We cannot but confess that in the ordinary course of life man feels very little of his karma. He confronts his life as though the things that become his life's experience happened by fortuitous concatenations of circumstance. He pays little heed to the fact that the things that meet him in earthly life from birth till death contain the inner, karmic relationships of destiny. Or, if he does not consider this, he is all too prone to believe that a kind of fatalism is herein expressed, — and that human freedom is thereby called into question, and the like."[718]

People who are closely connected tend to reincarnate closely from one lifetime to the next. Others, skip a lifetime, or two, or three…depending on the spiritual task for the souls in question. Regardless, we always seek those with whom we are most closely bound. Some people dimly recognize each other only on a subconscious level that is more of a "feeling", and resonance of connectionalism, based on sympathy or antipathy. These are all common aspects of the human experience. The Trojan War Karmic Group consists of many intelligent, innovative, and willful people. Some of these people have incarnated as world leaders. Others as philosophers and genuine spiritual initiates. No one, however, is bound to a "group" in the spiritual sense. This term was invented by the author to

[717] Quote from the Science Fiction Movie "Tron", 1982.
[718] Steiner, Rudolf. Karmic Relationships Volume 3, Lecture 10.

describe a group of people who formed destructive and constructive karmic relationships during the event of the Trojan War.

Unfortunately, many of the souls in this group suffer from different forms of spiritual pathology, many of which are rooted in egotism, that results in highs and lows on their life journeys. This is common amongst the breadth of humanity. It is not uncommon for these souls, both men and women, to adopt self-destructive behaviors. Sometimes they persecute one another. Sometimes they adopt destructive behaviors that simply prolong their redemptive karma. I have observed some of these souls who, for mysterious reasons, made decisions that led to their self-destruction. This is, without a doubt, connected to the karmic events of the past when violence, wars, tragedies, and personal losses created a disposition in people that led to a pathology and sickness of the soul. These issues cannot be overcome by medications alone which alleviate symptoms but never solve the problem which resides at the soul level. What is required is spiritual healing, knowledge, and a path to deeper insights into our lives. There is a deep mystery behind the reality of life, and one's life circumstances and events, that Dr. Steiner provided key insights on.

Some of the members of this karmic group have developed serious karmic attachments to one another and only through reunions does any genuine form of healing arise…at least for a time. Some continue their destructive habits in an exacerbated way when they are reunited, thus it is better for everyone if they are separated. In some cases, these pairs are genuine soulmates in true spiritual terms, such as Priamos and Helen of Troy, although the concept is greatly misunderstood in the world today because of the fanciful notions regarding romance. Everyone wants to believe that the person they married, or intend to marry, is their "soulmate". In reality, this is hardly ever the case and only genuine spiritual perception can yield the true answer.

Thus, the term "soulmates" is not a playful term to be used haphazardly. It is a genuine spiritual principle that is characterized by a certain relationship that is not necessarily romantic. It is not uncommon for these pairings, which have a mysterious origin in the far distant past connected to humanity's beginnings when we first arrived to the earth in spiritual and later physical form, to be highly productive working relationships or conflicted ones. Just because people are "soulmates" does not mean that they have a good, or productive, relationship at any moment of history. Some have genuine romantic and working relationships. Sometimes, soulmates deliberately work in opposition to one another, or at a distance, to bring about a karmic fulfillment. Sometimes soulmates are repulsed from one another; other times they simply cannot do without one another. The quest to become an individual, however, is the goal of each human being thus one should not be led astray by the theory that one can only find one's purpose, and center, through one's soulmate.

Members of the Trojan War Karmic Soul Group have a habit of showing up in public roles that affect larger groups of people due to their karmic relationships with one another. The dysfunction of some of this diverse group of people, on occasion, is shared with the rest of us with significant ramifications. For example, Dr. Steiner made the following observation regarding the suicide of Crown Prince Rudolf of Austria in 1889, who was the reincarnation of the emperor Nero, in Volume II of his Karmic Relationships lectures:

> "Now we must be quite clear on this point: Whatever is discharged, as it were, upon the world, is reflected in the life between death and a new birth, and discharged in turn upon the soul who has been responsible for the destruction.

> "And now, if you picture to yourself the Nero soul, having subsequently experienced what I described and passing at length into that heir to a Throne who does away with himself, who forces the consequences by means of suicide...then the whole setting is altered. Within the soul there is a tendency which originates in preceding earthly lives; in the time between death and rebirth the soul perceives in direct vision that nothing but forces of destruction have issued from it — and now the 'grand reversal', as I will call it, has to be experienced.
>
> "And how is it experienced? — A life abounding in things of external value reflects itself inwardly in such a way that its bearer considers it utterly worthless, and commits suicide. The soul becomes sick, half-demented, seeking an external entanglement in the love affair, and so forth. But these things are merely the consequences of the soul's endeavor as it were to direct against itself all the arrows which in the past had been directed to the world. And then, when we have insight into these relationships, we perceive the unfolding of an overwhelming tragedy, but for all that a righteous, just tragedy. The two pictures are coordinated. As I have said so often, it is the underlying details that make real investigation possible in such domains. Many factors in life must work together here."[719]

Behind every nuance, relationship, event, and circumstance in our lives is a root cause in the past that necessitated a karmic fulfillment. People incarnate alongside each other in a multitude of ways and the relationships of our subject's path are no exception to the rule.[720] Fathers, mothers, siblings, cousins, uncles, aunts, buddies, friends, and acquaintances; we change roles from one lifetime to the next. My intuition suggests that the subject of our study has incarnated approximately 350 times over the long course of human history. This number, however, is fundamentally meaningless. It does not matter if one has incarnated 100 times or 1000 as each soul has their unique path of transformation. As a point of reference, Gautama Buddha stated to his students that he lived 550 lifetimes before his incarnation in the 5th century BC. Dr. Steiner revealed that the Buddha no longer incarnates in the physical world and influences humanity from the spiritual worlds alone as a higher being.

Thus, compelled by decisions, the past, and dispositions, each soul is on a unique pathway on the long journey of spiritual transformation. We should not imagine that the trends demonstrated in this chapter, or study, apply to everyone as a rule. That is certainly not the case. Rather, this study is a unique pathway for a student to acquaint themselves with the nuances of karma. In materialistic terms, there are seven billion human souls alive in the world today. This should be considered in lieu of the number of souls awaiting rebirth. Beyond that are myriads of highly evolved divine beings who do not incarnate and oversee humanity from the spiritual hierarchies.

Therefore, one can imagine the vastness and uniqueness of the cosmic tapestry, if one's imagination were sufficient, that unites all souls together on the long march through time. We meet each other again and again on the pathway of multiple lifetimes. Regardless of one's deeds, it is a fact that the

[719] Steiner, Rudolf. Karmic Relationships, Volume II, Lecture V, May 27, 1924, Dornach. These paragraphs are complete but come from a different part of the same lecture.

[720] Perhaps the greatest antagonist in history is Judas Iscariot. This role had to be fulfilled in order for the Christ event to occur. According to Steiner, this necessary role did not result in any karmic burdens due to the uniqueness and purpose associated with the incarnation, life, and the sacrifice of Christ on Golgotha.

human soul can fall into the abyss of unconsciousness when it succumbs to lower impulses and commits moral crimes or transgressions. These deeds, and thoughts, follow as karma and "samskara" which must be confronted and transformed at some point through healthy and responsible living. Thus, souls rise and fall based on circumstances, choices, reactions, conditions of the world, and karmic fulfillments. No soul is forgotten, lost, or condemned to the fires of infernal suffering. That is a dogmatic church concept of no value. Rather, there is a path for each person to redeem and fulfill their karma. This process is brought to its fullest expression, and view, when a person passes through the membrane of death. There, we pass through the past-life review, review one's karma, and define future fulfillments.

> "…I wish to give certain indications which will throw light, not only on the working of karma, but on the wider importance of karmic knowledge for our general knowledge of the history of evolution, especially in the domain of the spiritual life. We cannot understand the real working of karma if we merely consider the successive earthly lives of any one individuality. Certain it is that within this earthly life, being strongly impressed by the earthly career and history of one man or another, or maybe even of ourselves, we are most keen to know: How do the results of former earthly lives reach over into a later one?
>
> But the ways of the working of karma would never become clear to us if we stopped short at the earthly lives themselves. For between one earthly life and another man spends the life between death and a new birth, and it is there that karma is elaborated from what has happened in a former earthly life. There it is elaborated in cooperation with other karmically connected human souls who are also in their life between death and a new birth, and with the Spirits of higher and lower Hierarchies. And this elaboration of karma can only be understood if we can look to the world of stars beyond the earth. For we know that the realm of the stars as it appears to physical sight, reveals only its external aspect."[721]

[721] Steiner, Rudolf. Karmic Relationships, Volume 4, Lecture 7.

Cadences & Cycles

Using the number of years between the births of certain individuals in his karmic timeline, I have observed several unique cadences, tied to fulfillments, within certain people connected to the subject of this study. The following tables are not comprehensive and are based on the intuition of the author. I used generally accepted historical dates and timelines. It is important to consider that there is a history of esoteric and spiritual activity at work behind larger world events, and the lives of individuals, that is hidden from the author's vision.

I have created four tables with fulfillments as perceived by the author for the reader's perusal and contemplation. The first table documents a 500-year cadence tied to the Trojan War Karmic Soul Group. This cadence can be viewed as 400-600 increments that occur around a certain rhythm. There are fulfillments within this cadence that fall out of a 500-year cycle, yet are tied to the same karmic group.

The second table reviews karmic correlations that are unique to personal disposition, yet are also tied to broader historical events. There is minor skewing in this table, thus I suspect that either historical dates are off (when seeking to find the precise year), or a normal aspect of skewing is at work in alignment with karmic fulfilments of a few days, months, or years. There are certainly other correlations at work as well behind these dates, the substance of which is beyond the author's vision.

The third table attempts to document known, and proposed, prior lifetimes of the subject of our study based purely on intuition.

The fourth table provides the known karmic histories of certain personalities who are connected to the subject of this study. This analysis concludes with the American Civil War. Lastly, all people have profound spiritual connections and reunite in cadences that are unique to those relationships. Sometimes, there are stretches of separation as connected souls strive to future fulfillments.

Blanks in the following tables indicate unknowns.

Table 1: Trojan War Karmic Soul Group Correlations and Cadences. *This is not a comprehensive table.*

Event	Years	Years From Prior Source Point	Historical Elements	Karmic Fulfillment (Study Subject)
American Civil War, World Wars 1 & 2	1860-1945	400-500 Years	Combination of karmic fulfullments across the span of human activity.	World War 2 (1910-1943AD)
Hundred Years' War, Wars of the Roses, Joan of Arc	1300AD-1483AD	400-500 Years	Midpoint and Apex is martyrdom of Joan of Arc. Ends in 1485 at Battle of Bosworth Field.	Edward IV (1442-1483AD)
The Crusades, and Angevin Empire, 12th Century	1100-1200AD	200-300 Years	Some elements of group participate, but not all. Leaders reincarnate around Richard I, Henry II, and Philip II "Augustus" of France	Richard the Lionheart
England: Anglo-Saxon / Nordic Wars of the 10th Century.	900AD-990AD	Extension of the Carolingian Impulse.	Begins with Alfred the Great. Ends with "Aethelred the Unready".	Aethelstan (895ish-939AD)
France, The Carolingians	750-900AD	400-500 Years	Begins with Charles Martel. Apex is the Reign of Charlemagne.	Ogier the Ardenner
Roman Civil Wars, Part II	300-350AD	400-500 Years	Apex is Constantine's Victory at Milvian Bridge.	St. Maurice of the Theban Legion, 285AD.
Roman Civil Wars, Part I	100BC-30BC	400-500 Years	Culminates in 30BC in Alexandria with defeat of Antony by Octavian.	Marc Antony (85ish-30BC)
Alexander the Great	370-280BC	Extension of Cycle Below.	Elements of Trojan War Group Participated. Directly connected with the Archangel Michael Regency which began in approx. 280BC.	Ptolemy I
Cyrus the Great (600-530BC), Graeco-Persian Wars (500-480BC), Peloponnesian War (431-404BC).	500BC	600 Years	Key incarnation here is King Leonidas, 480BC. Orphic Mysteries 7th Century BC.	King Leonidas, Battle of Thermopylae (D. 480BC)
Trojan War	1200-1100BC	Start of Karmic Study	Troia-Hisarlik, Western Anatolia/Turkey.	King Priamos
Egypt	1351–1334 BC			Pharaoh Akhenaten / Amenhotep IV
Egypt	1600-1400BC			Link to Thutmose III and Hatsepshut
Unknown.	2300BC			
Gilgamesh, Founding of Babylonian and Persian Empire	2800-2700BC			

Table 2: Personal Karmic Correlations[722]

	Key Events	Begin	End		Numeric Correlation		Description
1	Duration of Trojan War.	1120	1110	BC	10	Years	
2	Reign of King Leonidas of Sparta.	489/90	480	BC	10	Years	
3	Reign of Alexander the Great.	336	323	BC	13	Years	
4	Ptolemy I, Start of Reign in Egypt until Death.	323/322	283	BC	40-41	Years	
5	Ptolemy I, Birth Year Correlated to Alexander's Death Year.	367	323	BC	44	Years	
6	Marc Antony, Life.	83	30	BC	53	Years	
7	Julius Caesar Death Year.	44	44	BC	44		
8	Antony's Service with Caesar to the start of his role as Triumvir after Caesar's death.	55-54	44	BC	10-11	Years	Begins with Caesar in Gaul and Ends with Caesar's Death in 44BC. Trimvir began in 43BC.
9	Antony's Reign as Triumvir of the East.	44/43	30	BC	13-14	Years	44-43BC. Antony Assumed Control After Caesar's Death.
10	Antony's Birth Year to Caesar's Death Year/Antony's Start as Triumvir.	84-83	44	BC	40-41	Years	Birthdate unknown. Correlation Ends with Caesar's Death.
11	Cleopatra's Age at Her Death.	70	30	BC	40-41	Years	Birthdate Unknown. 69-70BC is reasonable.
12	Aethelstan's Age at His Death.	895/6	939	AD	43-44	Years	Historians use a date of 895AD. Aethelstan was about 43 years old at his death.
13	Aethelstan's Reign.	925	939	AD	13-14	Years	
14	Richard I "Lionhearted", Life.	1157	1199	AD	41	Years	B. Sept. 8, 1157 – D. April 6, 1199.
15	Richard I "Lionhearted", Reign as King.	1189	1199	AD	10	Years	
16	Region of Aquitaine Legally Bequethed to Richard I by Henry II and Eleanor of Aquitaine Correlated to Richard's Birth Year.	1157	1171	AD	14	Years	
16	Edward IV Life.	1442	1483	AD	41	Years	B. April 28, 1442. D. April 9, 1483.
17	Edward IV's First Reign.	1461	1470	AD	9-10	Years	Edward forced into exile at end of year 1470.
18	Edward IV's Second Reign.	1471	1483	AD	12-13	Years	
19	Colonel, C.S.A., American Civil War	1836	1862	AD	26	Years	Died September 14, 1862 at Battle of Munfordville.
20	Age of Soulmate when she married in 20th century.	1929	1956	AD	26	Years	I believe that she married the reincarnated Paris of Troy.
21	Birth/Death Year of Soulmate in 20th century.	1929	1982	AD	52-53	Years	Died on September 14, 1982. Age correlates to death of Marc Antony. Month and Day correlates to Battle of Munfordville.
22	Birth Year of Soulmate Correlated to Deathdate at the Battle of Tarawa.	1929	1943	AD	13-14	Years	November 22, 1943
23	Death Year at Battle of Tarawa Correlated to Marriage Year of Soulmate in 20th Century.	1943	1956	AD	12-13	Years	I believe her marriage was to the reincarnation of Prince Paris of Troy.
24	Death Year of Soulmate in 20th Cent. To Birth Year of Priam in 20th Cent.	1910	1982	AD	72	Years	72 is a sacred number tied to the average number of years that a human being lives (as observed through Anthroposophy). 72 is tied to 25,920 days which is the precise number of years that the zodiac requires to complete 1 full rotation or 2,160 Years X 12 "Houses" of the Zodiac. (1)

[722] Footnote connected to the 72-year correlation observed above. "...72 years are approximately the normal life period of Man, and they are composed of 25,920 days. Thus, when we multiply 72 years by 360, and consider the human span of life as one day, we have the human life as one day of the Macrocosm. Man is breathed out, as it were, from the Macrocosm; his life is one day in the macrocosmic year." -Steiner, Rudolf. Man — Hieroglyph of the Universe, GA 201, Lecture Four

Table 3: Proposed Incarnation History as Revealed through the Author's Intuition.

	Name		Born	Died
1	United States Marines, Died Tarawa, Nov. 22.	AD	1910	1943
2	"Col. John", C.S.A., American Civil War	AD	1836	1862
3	General Francis Marion, American Revolution	AD	1732	1795
4	Sioux Chief, "Charley Glidepath", Montana & Chicago Area	AD	1600	1700
5	Courtesan/Illegitmate Son of Henry VIII	AD	1515	1570
6	King Edward IV, England	AD	1442	1483
7	Lancer, Soldier-Monk w/Joan of Arc	AD	1400	1431
8	English Officer/Archer, Battle of Crecy	AD	1330	1380
9	William Wallace, Scotland	AD	1270	1305
10	Richard I the Lionheart	AD	1157	1199
11	2 Lifetimes; 1 in England and the other in Italy.	AD	960	1100
12	Aethelstan, King of Britain, Grandson of Alfred the Great	AD	898	939
13	Ogier the Ardenner, Carolingian Paladin under Charlemagne.	AD	770	830
14	Shinto Buddhist Monk, Usurper, Political Leader, Japan Civil War.	AD	700	750
15	Lugaid mac Lóeguiri O'Néill. High King of Ireland. Time of St. Patrick	AD	460?	507
16	Alexandria, Egypt: Student at the Library. Witness to Hypatia's death	AD	390	415
17	Egypt/Switzerland: St. Maurice of the Theban Legion.	AD	235	287
18	Judea/Rome: Yosef ben Matityahu, Flavius Josephus	AD	37	99
19	Rome, Judea: Gaius Cassius Longinus, "Spearman"	BC	25BC	33AD
20	Rome: Marcus Antonius	BC	83	30
21	Rome: Tiberius Sempronius Gracchus	BC	163	133
22	England: Druid Priest, England	BC	250	200
23	Ptolemy I, Bodyguard and General under Alexander the Great	BC	367	282
24	Sparta: King Leonidas	BC	540	480
25	Candidate/Student: Orphic Mysteries	BC	700	600
26	Troy: King Priamos.	BC	1200	1100
27	Jewish Male, Exodus from Egypt	BC	1300	1200
28	Egypt: Pharaoh Akhenaten / Amenhotep IV	BC	1360	1300
29	Ancient Egypt, Link to Thutmose III and Hatsepshut	BC	1550	1450
30	Connected to Gilgamesh, Founder of Babylonian Kingdom.	BC	2700	2600
31	Ancient Egypt, Time of "Ra-Ta" (refer to Edgar Cayce readings)	BC	10500	10000

Table 4: Incarnation History Table

Trojan War	Graeco-Persion Wars	Alexander the Great	1st Century BC	Time of Christ	Ireland, 5th Century AD	Carolingian Period	10th Century	12th Century	13th Century	15th Century	American Revolution	American Civil War
King Priam	King Leonidas	Ptolemy I	Marc Antony	Gaius Cassius Longinus, "Spearman"	Lugaid mac Lóeguiri O'Néill. High King of Ireland. Time of St. Patrick	Ogier the Ardenner	Aethelstan	King Richard I	William Wallace	King Edward IV	General Francis Marion, "Swamp Fox"	Col, Confederate Army, C.S.A., (d. 1862, Munfordville)
		Seleucus I	Julius Caesar	Pontius Pilate		Charles Martel, "The Hammer"			King Edward I "Longshanks"	Henry V (d.1422) & Minor Lancastrian Who Died at the Battle of Towton.		
Greek. Connected to Odysseus			Marcus Aemilius Paullus					Mercadier, Richard I's Lead Commander	Andrew Moray, Battle of Stirling Bridge	Richard 3rd Duke of York, Father of Edward IV		
Greek. Connected to Menelaus		Captain under Ptolemy I. Followed him to Alexandria.	L Aemilius Paullus	Roman Soldier at the Crucifixion			Edward the Elder	King Henry II		Sir David Mathew of Wales	Mary Videau, Wife of Francis Marion	C.S.A Officer. (d. 1862, Munfordville)
			Cleopatra						Marion Braidfute			
Greek: Odysseus?		Perdiccas	Octavian, Caesar Augustus					King Philip II "Augustus" of France		Richard Neville, 16th Earl of Warwick		
			Pompey the Great				Alfred the Great					
Castianeira, 2nd Wife of Priam		Thaïs, 1st Wife of Ptolmey I	Pompeia Magna, Daughter of Pompey			Spanish Wife of Ogier.	Aetheflaed, Lady of the Mericans	Berengaria of Navarre		Yorkist Noble, Short-Lived Romance to Edward IV		Daughter, "Ojeuene"
Helen of Troy	Wife, Queen Gorgo	Athens, Temple Priestess, Retired to Court of Ptolemy I	Julia, Mother of Longinus, Marc Antony	Wife of Longinus, Jerusalem area	Irish Queen, Wife of Lugaid		Nordic Companion & Love Interest of Aethelstan	French Noble. Lived near Normandy.		Lady in Waiting to Elizabeth Woodville	Mary Reiley Elliot, Wife of William Washington	Mother of Col. John's Daughter.
			Octavia, Sister of Octavian							Elizabeth Woodville		
			Fulvia, 3rd Wife of Antony							Margaret of Anjou, Wife of Henry VI		
			Lucius Antony					King John I		King Henry VI		
	Demosthenes		Cicero									

Reunions

A long, long time ago in the 7th century AD, a group of people were brought together by karma in Western Europe. All of them, in some way, had been connected to the ancient Mystery Centers in Europe, Rome, Greece, Persia, and Egypt. Many of them had been genuine spiritual initiates or were candidates for initiation, in the distant past through one culture or another over time. These people united in the court and life of Charlemagne, or Charles the Great. He is remembered today as the great church builder, general, and town founder who brought the central and greatest Christian civilization in the Middle Ages. He had deep sympathy for both the esoteric and exoteric streams of Christianity which existed side by side with Charlemagne's kingdom. The Holy Grail was sought, found, and brought forth through genuine seekers and Christian knights who lived at Charlemagne's court.

Throughout history, the Roman Catholic Church had persecuted the esoteric, and philosophical, aspects of Christianity. Under Charlemagne, that behavior changed although waves of church-based persecutions were destined to re-emerge in the future. The task was to bring the Christian impulse, and the stream of the Holy Grail, to Europe through education, infrastructure, and church-building. He made contact with other cultures and sought to establish diplomatic relations with the leaders of other cultural impulses such as the high court of Haroun el-Raschid. Charlemagne's court was populated by genuine initiates, artists, philosophers, knights, nuns, monks, diplomats, educators, and Grail seekers. Charlemagne, as the greatest of the Middle Age European kings, fought as many as sixty battles during his lifetime. He had a vast and competent army led by genuine knights who lived and practiced chivalry as a life principle and brave Christian warriors. His army was led and consisted of souls who had long histories of martial experiences and were connected to the Christ impulse.

The task of the Grail seekers, who were far along the path of spiritual initiation in the Grail Mysteries of the Christ, were unique and connected to a larger task for humanity. They brought their task to the world through Charlemagne who was, according to Dr. Steiner, an East Indian High Initiate in a prior lifetime. Their mission was to carry out the mission of the Christ as the founder of the New Mysteries and to lay a foundation for the future mission of Christian Rosenkreutz in the 14th and 15th centuries. Christian Rosenkreutz is a high master initiate and founder of true Rosicrucianism and the Order of the Rose Cross. Many of these people were friends; others were not and came into conflict with one another. Some had competitive relationships and were, as to be expected, dishonorable people who simply followed the trail of power. Each soul on the true spiritual path, however, was connected by karma and selected, in spiritual terms, because of a deeper soul impulse with all of its mysterious threads, history, and peculiarities to the quest for the Holy Grail. These relationships continued into future lifetimes.

During Charlemagne's life, this group of people knew, and it was common knowledge, that one in the group would find the secret of the Holy Grail and bring it to the others. This person was to be the leader of this group in the future and he, as the worthiest of these souls who had achieved initiation in several prior lifetimes, accepted the challenge. He was to become a great teacher. Several souls openly accepted the challenge, however, and were inspired by the path and quest for initiation into the stream of the Holy Grail. Candidates were acknowledged, and some professed their bravado to find it. Some discussion occurred about who would emerge as the person who would find the Holy Grail.

Thus, it was common knowledge that this person was to become a great teacher. It was also known that dark times were coming and many, many battles were going to be fought to overcome the forces of darkness which were destined to permeate humanity in the next 1,000 years. The realities of reincarnation, the hidden streams of past and future lives, and the struggles to follow the true seeker's path over time were common knowledge amongst the inner group of Grail seekers. The teachers and seekers realized the danger of becoming "lost" or distracted by the pitfalls of the world in which we live. Each person was aware that time was going to change, the conditions were going to change, and people were going to change form and expression. It was also common knowledge that a form of amnesia would overtake everyone in greater waves as materialism reached an ever-greater effect in the future. Thus, there was much uncertainty, and heartfelt worry, about who would make it to the reunion which was destined to occur in the 20th century. As predicted, everyone was separated by the tides of destiny, time, and karma.

This group reunited again, after 1200 years, in the Anthroposophical Society in the early 20th century which today is headquartered in Dornach, Switzerland. This reunion occurred during the time of Rudolf Steiner's life who was, and is, a champion of the Holy Grail. However, when the group reunited, to those who possessed a genuine form of clairvoyance, there were gaps. Only Rudolf Steiner knew who all of these people were due to his expanded powers of clairvoyance and ability to perceive, and read, from the Akashic Records. Many of those who returned, and were necessarily transformed and conditioned by materialism and the results of their karma, suffered from amnesia yet many recognized each other at a subconscious level. It was the inevitable condition of the world in the 20th century which had been transformed by Ahrimanic influences. However, as compelled by the force of karma, which works through the subconscious and drives people to be in one place or another, the large majority of this group of genuine Grail Seekers found their way home who had once lived in the high court of Charlemagne in the Middle Ages.

Unfortunately, when the door was opened, some did not make it to the reunion. This was realized by those who had attained their spiritual initiation and I believe that the locations of these people were known by an inner group who had access to that knowledge. This was an exercise that has continued from the spiritual worlds as an ongoing effort. The names of these people were recorded, and remembered, in a book that exists only in the spiritual worlds. There, in the spiritual construct of the Goetheanum which reflects the image and form of the first Goetheanum which was burned by arson in 1922, the society continues in two ways; first through the spiritual worlds where the center for initiation and transformation in the stream of the Christ and the Archangel Michael oversees the development of her members from one lifetime to the next. It consists of lecture halls, a healing facility, and grounds protected by guardians. Second, there are seekers, authors, and members of the Anthroposophical Society in the physical world who carry out unique tasks here either with, or without, their direct knowledge. Thus, a genuine spiritual continuity is achieved and maintained by a group of people who share a common heritage, and future, from one lifetime to the next in different cultures, forms, and nations. Anyone can learn Anthroposophy if they take it into their heart and souls and commit to the path. Then, a new world will open up that will guide the human being over the course of subsequent lifetimes.

The spiritual construct of the Goetheanum, and its mission, shall continue regardless of the changes, and transformations, that occur throughout the world; it remains regardless of what transpires here in the physical world. It will evolve, as humanity evolves, yet its mission remains the same; to bring the light of Christ and the Holy Grail, through the impulse of light, love, and true knowledge, to all of humanity. The founders of Anthroposophy in the 20th century continue their work into the present

time anonymously to the public. This has been, perhaps, the mysterious path of the mission of the initiates over time. Seekers from all over the world are being introduced to these new, and yet old, ideas for the first time both in the physical and spiritual worlds.

Each soul who returns home, as it were, in spiritual terms has experienced some degree of trauma, driven by unique karmic paths, and begins the long path of healing and transformation. Regardless of one's path, the door is open to all in alignment with the task of the Archangel Michael who supports the mission of the Christ. All one need do, in truth, is look into things a bit and a path may reveal itself. It does not mean that one must divert their attention away from the demands and responsibilities of the world in which we live; it is a personal task and one can do both. The door is open.

Above: The first Goetheanum in Dornach, Switzerland founded by Dr. Steiner and constructed with the help of countless volunteers and members of the Anthroposophical Society which, although not proven, was burned down by arson in 1922.

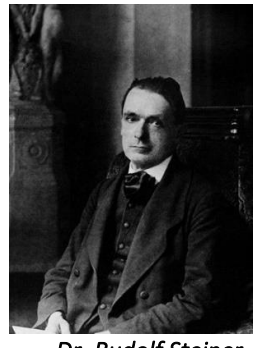
Gratias Aeternum[723]

Many individuals have inspired and helped the author, both in direct and indirect ways, in my journey that led to the construction of this imperfect work. For those helpers who remain unknown to me and work behind the scenes anonymously, or whose identity his perception and intelligence have not yet grasped, I send special thanks and acknowledgment.

Jesus, the Christ
By Rudolf Steiner, from the "Representative of Humanity", the Goetheanum, Dornach, Switzerland.

The Archangel Michael
"Michael"
By Baron Arild von Rosenkrantz.

Christian Rosenkreutz
"A Man in Armour", by Rembrandt. This painting is associated with CR by Rudolf Steiner. He is also known as the Count of St. Germain, Lazarus-John, and the Knight of the Rose Cross. He is a Great Initiate and Leader of Humanity.



Dr. Rudolf Steiner
A Great Initiate, leader, and founder of the Anthroposophical Society who works in alignment with the genuine Rosicrucian Impulse. Photo circa June 1922, Vienna.

[723] "In Gratitude Eternally."

About The Author

Bradford Judson

The author is committed to exploring the Mysteries, as a lifetime journey, as been taught, documented, and shared publicly by a handful of genuine initiates, seekers, and teachers such as Dr. Rudolf Steiner (1861-1925), founder of "Anthroposophy" or "Spiritual Science", and many others. In light of the mystery of the Holy Grail, these individuals have sought to "Pierce the Veil" or "Parsifal"...

The author earned a Master of Theology from Southern Methodist University and a Master of Business Administration from Baylor University; both with academic honors. He also earned a Bachelor of Arts degree in Economics from the University of North Texas.

Jack Lynwood Judson, M.D.

This book could not have been completed without the inspiration and assistance of my father Jack Lynwood Judson, M.D. (1931-2017). He was a committed father and husband who graduated from the University of Kansas and Yale Medical School in 1956. He later earned a Master of Public Health from the University of Oklahoma. He attained the rank of Colonel in the United States Air Force Medical Reserves and practiced medicine for nearly 50 years in Fort Worth, Texas.

Recommended Reading and Media

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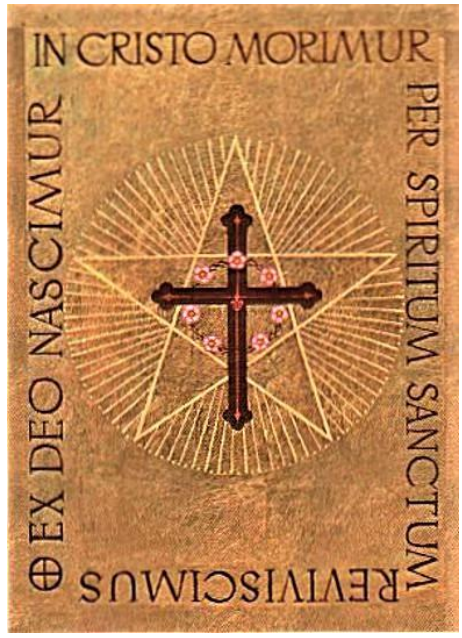
May the imprint of my life lead to a better existence for those who come in contact with this work. May those who are born on the earth plane during and after my transition into the spiritual worlds benefit from the contents of this work in a genuine, truthful, and healing way. May this work lead others to the Christ, the mission of the Archangel Michael in the current world age, and the presence and mission of the spiritual hierarchies, which includes our Angelic guides, on the long path of transformation.