

THE TWO SOPHIA STREAMS
MAGI AND SHEPHERDS
AND THEIR UNIFICATION IN ANTHROPOSOPHY

2nd Edition

Two lectures given
by
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Foreword

Please note that in the first edition of this lecture I have made reference to the experience of the Higher Guardian as a morning or waking experience and the experience of the Lower Guardian as an evening experience. At first this may seem at odds with a recorded statement by Rudolf Steiner in GA 124, 19 of December 1910 that the Lower Guardian is experienced in the morning and the Higher is experienced in the evening, however it is true that both guardians can be experienced morning and evening by the awakened consciousness: The Lower Guardian in the evening as the Astral body and Ego begin to loosen from the Physical and Etheric bodies and then shortly after (Knowledge of Higher Worlds) there can be an experience of the Higher Guardian as the Astral body and Ego live into the Macrocosm. Conversely in the morning the Higher Guardian is once again experienced when we start to 'shrink away' from the Macrocosm and prepare for our descent with our Astral bodies and Egos into the physical and Etheric bodies the microcosm. Once there is an immersion into the time body, the Etheric body and an entering into the Microcosm begins to take place, it is the Lower Guardian that the initiate experiences. It can be said that these meetings with Lower and Higher Guardian are interwoven and it is only the need for emphasis that leads us to say that the morning experience is *more* related to the Lower Guardian and the evening *more* related to the Higher Guardian.

It has not been possible for me to explore this in more detail in the current lecture, but I will do so in the future. In this edition I have briefly alluded to this where it would be instructive and have amended a diagram to include it.

It is however essential that each reader and student of spiritual science should seek to come to his or her, own conclusions through his or her common sense, spiritual experiences and research.

THE TWO SOPHIA STREAMS: MAGI AND SHEPHERDS AND THEIR UNIFICATION IN ANTHROPOSOPHY

My dear friends we are gathered this evening to discuss the two Sophian Soul Streams, the Magi and the Shepherds, how they will be united in the one human being, and how this make it possible for the unification of the two Karmic streams, the Platonists and Aristotelians, in the Anthroposophical Society. This lecture will be in two parts:

- **Microcosm:**
 - We will be exploring the Magi and Shepherd Streams and their relationship to the Divine Sophia and her emissary, the being of Anthroposophia. We will see how they must come together through the being of Anthroposophia - working on behalf of Michael and the Divine Sophia - in the one human being. We will further understand how this unification will enable the Wisdom of Christ - Christosophia - to live in the centre of the purified human soul - the Etheric Heart.
- **Macrocosm:**
 - Next week we will explore how the individual soul unification of Magi and Shepherds will enable the two karmic streams, the Platonists and Aristotelians to unite in the Anthroposophical society so that through service and sacrifice a Christ community, a central heart space, can be fashioned. This will be a community of Christosophists, working on behalf of Christosophia, who will then be seen objectively in the world as the Soul of Christ on Earth.

Once again we must begin at the beginning, we must prepare the pictures that will live in our hearts and minds. Pictures that can kindle a fire of enthusiasm, which shall then rise from our hearts to our heads as warmth and light. This warmth and light we will offer up as a sacrifice to the hierarchies and as a service to the world - our gift as we approach this Holy Time of the year.

Part I
Microcosm
The individual Soul
Magi and Shepherds

The first picture we will be creating is that of the triad of Divine Sophia, Michael and Anthroposophia, and their connection to the wisdom streams of Magi and Shepherds in world evolution. We will ask ourselves the question:

What is the relationship between the Divine Sophia, Michael, Anthroposophia and the two Wisdom Streams?

The Divine Sophia

Cosmically speaking the Divine Sophia is a Sobornal being, that is, a 'composite' of beings ranging from the highest member, which belongs to the Sphere of the Sun as a Star or the Spirits of Wisdom, to the lowest member belonging to the sphere of the Moon or the sphere of the Angels. We can say that the Divine Sophia has a feminine 'consciousness' in that her consciousness encompasses and unites all the beings that belong to the aforesaid hierarchies, that is she is responsible for regulating the mutual relationships, communication and conduct among the beings that belong to these hierarchies. Because of the lofty nature of the being of the Divine Sophia it is not possible for her to communicate directly with human beings. When she wishes to inspire humanity, she must do so through representatives.¹ In the past she has manifested herself to human beings through the second hierarchy of spirits we know as the Spirits of Wisdom, Spirits of Motion and Spirits of Form - her first triad; and through the third hierarchy, comprising of Archai, Archangels, and Angels - her second triad. These make up her immediate members. The second hierarchy represents the impulses that proceed from the sphere of the Son or the Lamb - the being of Christ, and the third hierarchy represents the impulses proceeding from the sphere of the Bull or the Holy Spirit.²

In our times two beings are responsible for bringing her impulses to humanity: Michael and the Being of Anthroposophia.

Michael

Michael is a being belonging to the hierarchy of Archangels who at the time of the descent of Christ towards the earth was the highest of all the Archangels belonging to the sphere of the Sun. He is known as the Son of the Sophia because he had the task of administering the 'composite' of all the Intelligence belonging to those beings that were under her sway.

¹ Emissaries of the Sophia manifest themselves in a way that expresses a 'feminine quality', those who work from their own individuality, out of their own knowledge of the divinity, have a 'masculine quality': Prokofieff *The Heavenly Sophia and the Being of Anthroposophia* page 239

² Sergei O Prokofieff see Chapter *The Evolution of the Heavenly Sophia* in his book *the Sophia and the Being of Anthroposophia*.

What is this Intelligence?

This Intelligence is the substance of all the cosmic world thoughts, all of the fruits of the relationships and conduct amongst the hierarchies, what they do, how they related themselves to one another with respect to the being of Christ.³ In Spiritual Science this is called *Cosmic Intelligence*. From a different perspective the Cosmic Intelligence of Christ is a combined 'memory' of the 'knowledge' and 'understanding' that these beings have - gathered under the guidance of the Cosmic Sophia - concerning the Cosmic Christ: his nature, his sacrifices and tasks in the past, present and future. This Intelligence, or store of 'knowledge', was under the guardianship of the Archangel Michael who administered it to humanity as an inspiration to human beings from higher worlds. The Cosmic Intelligence was therefore, experienced as something outside the human being. Had these conditions continued, humanity would never have developed a personal and free relationship to this Intelligence; the understanding of Christ as he was related to the entire cosmos would have been a gift from higher worlds, not something achieved through inner, personal effort. So it was that after the descent of Christ, Michael decided to relinquish his control over the Cosmic Intelligence to allow it to descend into the soul of human beings.⁴ It was necessary however, that human souls be prepared for the descent of this Intelligence or they would not understand it, in other words a capacity for understanding this intelligence had to be developed. Preparation for the development of this capacity began when Michael, working with the Jehova-Elohim (whose task was to implant the ego in the human being) cast Lucifer down to Earth from Old Moon. This started a process that ended in Lucifer tempting the human ego down into the Astral body - known in Biblical terms as 'The Fall'. This casting out of Lucifer, therefore, created the possibility for the development of the Astral body or soul body by means of the Ego or 'consciousness' into three new soul members: Sentient, Intellectual and Consciousness souls. These three new soul members, related to feeling, thinking, and willing, are the cognitive capacities necessary for an understanding of the Cosmic Intelligence.

But before the Ego could fashion these soul members it needed 'wisdom'. Cosmic Wisdom had to enter into human beings and become human wisdom. This Cosmic Wisdom was relayed to human beings in ancient times through high initiates belonging to the mysteries, in particular, the Sun Oracle on Ancient Atlantis. After the great deluge that destroyed Atlantis, this wisdom was disseminated in the world via two human streams, one moving North and the other South. These streams worked through various mystery centres and had their own particular ways of accessing the Divine Cosmic Wisdom. The Northern Stream was particularly suited to understanding Imagination and how it could be achieved and the Southern Stream was more concerned with the attainment of Inspiration. There came a time however, when even in these centres human beings could no longer access the Divine Wisdom of the Sophia. Humanity had fallen further than intended into the realm of matter and a representative of the Divine Sophia had to descend directly into the human souls of individuals belonging to these two streams in order to carry into these souls the Cosmic Wisdom they could no longer access. This feminine being, this representative of the Divine Sophia, was made known to the world through Spiritual Science and the great world teacher Rudolf Steiner; he called her Anthroposophia.

Anthroposophia

³ Rudolf Steiner Lecture 8th August 1924

⁴ Rudolf Steiner Lecture 28th July 1924

The being of Anthroposophia is the *twin* of the Paradisal Nathan Soul.⁵ Her task was to descend from the Sphere of the Sun towards the Earth in order to enter directly into the human Astral body, carrying with her the Divine Cosmic Wisdom of the Sophia. This Wisdom would enable the elaboration of the human Sentient, Intellectual and Consciousness souls. In this way she also elaborated her own being and was able, through various sacrifices, to incarnate as a human being at the turning point in time - the Mary of the Luke Gospel. Mary's task was to give birth to her Twin Soul, the Nathan soul who has become known as the Luke Jesus, to enable him to become the future vessel for the Ego of Christ.

During her descent in the human soul she was seen at various times objectively by humanity:

- The fruits of the union of the human Sentient Soul with the Wisdom of the Divine Sophia working through the being of Anthroposophia was seen objectively in the outer world as Theosophia - the Soul or Wisdom of God.
- The fruits of the union of the human Intellectual Soul with the Wisdom of the Divine Sophia working through the being of Anthroposophia was seen objectively in the outer world as Philosophia - the Soul or Wisdom of the World.
- The fruits of the union of the human Consciousness Soul with the Wisdom of the Divine Sophia working through the being of Anthroposophia was seen objectively in the world as Anthroposophia - the Soul of Man or the Wisdom of Man

Anthroposophia has, since that time, embarked on the Angelic Stage of her own development, that is, she is elaborating her Spirit Self after having developed her Physical members (Physical, Etheric, and Astral bodies), her Soul members (Sentient, Intellectual and Consciousness Souls) and having entered with her Ego during the turning point of time, and finally also into the sheaths of the Anthroposophical society at the Christmas Meeting in 1923. She is now, the 'Guardian Angel' of the Anthroposophical Society and lives in the Soul of the society - the social realm, wherein is cultivated the free communal life of individuals.

We can say that Michael, therefore, administers the Sophian Intelligence of Christ, the spiritual knowledge of Christ and Anthroposophia carries the Sophian Wisdom, the soul qualities that are necessary for understanding the Intelligence into human souls.

What is Cosmic Wisdom?

In the dictionary Wisdom is described as the ability to discern or judge what is true, right, or lasting. In the context of our present study, Cosmic Wisdom is that which creates in the human Astral body faculties of discernment or judgment of the *truth*; the ability to discern between higher feelings and lower feelings in the Sentient Soul, higher thoughts and lower thoughts in the Intellectual soul and higher impulses of will and lower impulses of will in the Consciousness soul. Wisdom then creates the cognitive capacity for a free discernment of the *truth* of the Cosmic Intelligence of Christ.

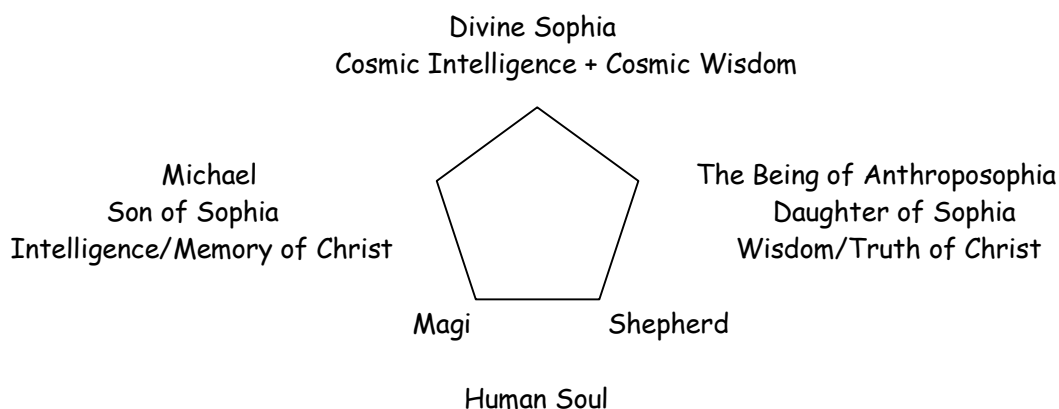
This is, therefore, the picture of the triad of Sophia, Michael and Anthroposophia.

From a Microcosmic perspective:

The Cosmic Sophia, the great being of many parts whose highest member is a Spirit of Wisdom, or Kyriotetes, encompasses:

⁵ See present Author's lecture *Earthly Eve and Heavenly Eve, their connection to the mystery of Isis, Mary, Sophia and the Being of Anthroposophia* found at the Anthroposophy in Sydney Web site.

- the substance of the Cosmic Intelligence, the Divine Cosmic World Thoughts of all the beings belonging to her with regards to the being of Christ which has been, until our times, the domain of Michael; and
- the Cosmic Wisdom, the ability to discern the truth of this Intelligence, which is fashioned in human beings by way of the Being of Anthroposophia, working through the two streams of human development North - South.



Northern and Southern Streams.

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

Cain = Sun - Elohim

Abel = Moon - Jehova/Elohim

You might ask why two streams?

There is a cosmic law that dictates that for a higher stage in human development to occur it has to be achieved through the coming together and the overcoming of two polarities.⁸ This law can be seen both in the development of the Cosmos i.e. Saturn, Sun, Moon and Earth, where separations took place in order that in the future a higher synthesis could be achieved, that is: Jupiter (a higher stage of Moon); Venus (a higher stage of Sun); and Vulcan (a higher stage of Saturn).

⁶ Sergei O Prokofieff May *Human Beings Hear it the Mystery of the Christmas Conference*, page 315

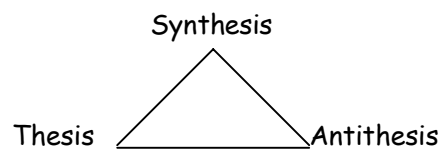
⁷ See Author's lecture, *Heavenly Eve and Earthly Eve and their connection to the Mystery of Mary*, Isis, Sophia

⁸ Sergei O Prokofieff, *Encounters with Evil*, page 112-111

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

Intensification

Polarisation



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

The Northern Stream - The Stream of the Heights:

The Northern stream is also, as we have seen above, known as the stream of Cain. The name Cain (or Kayn) in Hebrew means something *produced* - or a *spear*. We can see by this name the quality of this stream, which seeks to forge into the world like a spear into matter, to produce something that can be offered up as a sacrifice to the spiritual world. In other words, to emerge out of the physical body of matter, by overcoming the veil of the outer senses. Rudolf Steiner tells us that these initiates sought to enter into the spiritual world in order to perceive there a 'memory' of what they had experienced before descending to earth, a form of pre-natal remembering.⁹ By reaching out and up into the heights of the cosmos, the starry heavens, this stream was able to connect not only with the stars and the beings there, but also with the knowledge that connected them to the world of mineral substances and the plants.¹⁰ This knowledge was acquired through the faculty of perception (Astral body) made possible by the brain and nervous system¹¹ called the faculty of **Ecstatic Vision**,¹² and is the result of the entrance of the Male individualising force of the Ego, the force of plurality,¹³ Sun forces. And we can see therefore, the connection with the Greeks and Pagans. Plato reached up to the heights with his philosophy, or love, of wisdom, in order to experience the archetypal forms of the universe. He was thus one representative of this stream.

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

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

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

In Persian times Zarathustra was able to look with lucid clarity through the veil of the senses to the vision of the Sun's physical aura, which to him reflected a *memory* of the spiritual reality of the great Sun being Ahura Mazdao or Ormuz - the Cosmic Christ. This lucid clarity was also capable of seeing how the Divine Sun Wisdom was also reflected in physical nature, in mineral substance and in the plant world. Both of these abilities to 'see' by overcoming the obstacles of the senses, in cosmic terms, are

⁹ Sergei O Prokofieff, *Encounters with Evil*, page 110, Rudolf Steiner, *The Search for the new Isis the Divine Sophia*, lecture III

¹⁰ Rudolf Steiner Dornach December 25, 1920

¹¹ Rudolf Steiner, *lecture*, June 13, 1916 see also Rudolf Steiner *The Search for a New Isis the Divine Sophia*, lecture III

¹² Rudolf Steiner *Lecture* 21 March 1910

¹³ Rudolf Steiner, *Mission of the Folk Souls*, page 83

related to the faculty of *Imagination* - the 'beholding' of spirit. This is Persian duality, the ability to 'Imagine' the above and the below, the good and the evil, the light and dark, in perfect equilibrium.¹⁴

It is also a peculiarity of this stream that its leaders and representatives are the bearers of higher spiritual individualities who do not incarnate in the flesh but work in that personality in order to achieve their aims. These leaders, we are told by Rudolf Steiner, were forced out of their own being, so to speak, by these higher individualities residing within them, and this caused them to unite with the fire of the macrocosm - or spiritual space.¹⁵

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

During the Greco Roman Epoch, the stream of the Magi (those initiated into the Mysteries of Persia, the mysteries of the Great Sun Hero) was depicted in the Matthew Gospel. The highest initiates of this stream were now so spiritually constituted that they were possessed of a light-filled knowledge, making them capable of Imaginative Cognition, a higher vision of the 'Gold Star'. This vision was the reflection in the soul, of the light¹⁶ of their spiritual master, Zarathustra, as he descended toward incarnation in Bethlehem. They knew Zarathustra had a great task to fulfil - as Jesus of the Matthew Gospel he would prepare the Physical and Soul sheaths for the incarnation of the Cosmic Christ into earthly evolution.

We can place before our souls the tender picture of the highest initiates of this stream, the three Magi, as they stood reverently before the glorious 'light' of their newly incarnated master Zarathustra. Their gifts can now be seen, with higher knowledge, as a reflection of all the wisdom these three men had gathered in the past and that was alight in their souls as a 'memory.' Myrrh corresponded to the mysteries of the will; Frankincense to the mysteries of feeling; and Gold to the mysteries of thinking.

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

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

The Southern Stream The Stream of the Depths:

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

The initiates of this stream were able to descend into the soul and come to an experience of the inner will forces and by way of these, to the forces of the Earth's depths. The initiate of this stream reached the spiritual world from the other side, that is, from above downwards.¹⁷ Through the faculty

¹⁴ Rudolf Steiner, *The Search for the new Isis the Divine Sophia*, Lecture III

¹⁵ Sergei O Prokofieff – *May Human Beings Hear it!* – The esoteric Archetype of the Original Council.

¹⁶ Rudolf Steiner Dornach December 25, 1920

¹⁷ *ibid*

of **Mystical Immersion**¹⁸. Journeys are depicted often in literature e.g. Dante's journey to hell, Faust's journey to the mothers, Orpheus' journey to find Eurydice - these are but a few examples. These initiates penetrated through the soul's fabric to experience the same spiritual world as the Northern stream, albeit from the opposite side.

The faculties necessary for this ability to enter into the soul's depths were developed in the time after death, that is, between death and rebirth.¹⁹ Rudolf Steiner tells us these faculties are youthful faculties that are potentially germinal, and are akin to the forces of growth in a child. Rudolf Steiner calls them the faculties that, through being fructified by the northern stream are capable of foretelling the future. We could also call this the stream of unity. This stream has that feminine aspect of consciousness, which can be called the calm waters of wisdom. Such a consciousness is able to use what it gains from the spiritual world through immersion into the depths of the soul to transform spirit into a substance compatible with the world of Matter. This stream is related to the will and the heart and is also known as the stream of Aristotle²⁰ who, as an archetype of the future, could, through an exact scientific outlook, enter into the details, into the depths of the will forces behind the workings of the human soul and animal life.²¹

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

A Bodhisattva took on that radiant human form of the Being of Gautama Buddha — it does not for the moment concern us in what other fashion he was also manifest. And it signified an advance of this Bodhisattva when it was no longer necessary for him to remain in the upper spiritual realms, when his development in the spiritual worlds was such that he could master his physical corporeality to the extent of becoming man as Buddha. A Bodhisattva advancing in human existence is Buddha.²²

Buddha's initiation entailed sitting beneath a Bodhi-tree, which is the Astral inner image of the nervous system,²³ the brain and the cerebellum.²⁴ In a meditation lasting several days he saw what exists below his purified Astral body. He penetrated to the inner life, to his bodily inner life (his organs), his Etheric body. The Etheric body, or body of time, was projected into the outer astral world and this allowed him to see his former incarnations. This is a descent into the will forces and there is a connection between Buddha's teachings of compassion and love (six centuries before Christ) and what became moral will, or conscience (consciousness of will impulses). Buddha's initiation under the Bodhi tree occurred through a Catharsis of the Astral body, and it is this Astral body, his 'mother', or Nirmanakaya, that he was able to donate at the turning point in time to the Nathan soul. We can see how the southern stream of Buddha is the same as the Shepherd stream, which is depicted in the Luke gospel in connection with the Luke Jesus. The conscience, or inner morality experienced by the Shepherds in the field, exemplifies the Hebrew people's connection to this stream. The Hebrew people, through such inner initiations were able, by reaching back into former incarnations, to strengthen themselves in such a way as to be able to see into the future - prophecy.²⁵

¹⁸ Rudolf Steiner Lecture 21 March 1910

¹⁹ Rudolf Steiner Lecture Dornach December 25 1920

²⁰ Sergei O Prokofieff, *The Heavenly Sophia and the Being of Anthroposophia* page 168-169

²¹ Rudolf Steiner *ibid*

²² Rudolf Steiner, *East in Light of the West, Christ and the Bodhisattvas*

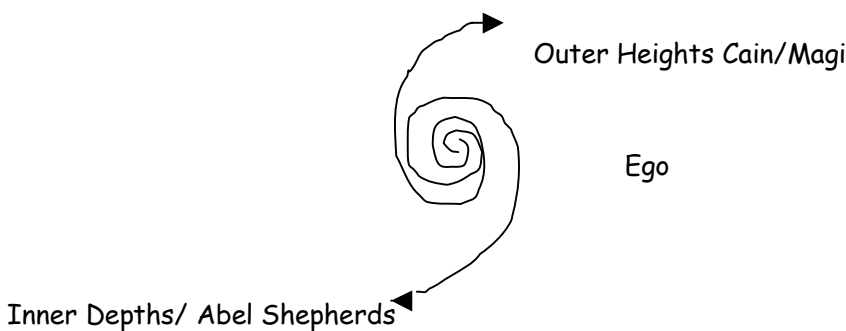
²³ Rudolf Steiner *The Gospel of St John Third Lecture*

²⁴ Rudolf Steiner *Foundations of Esotericism XII*

²⁵ Rudolf Steiner *Lecture Dornach 25 December 1920*

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

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



We can say therefore:

Nothern Stream: Sophia > Anthroposophia > Zarathustra	}	Jesus of Nazareth
Southern Stream: Sophia > Anthroposophia > Gautama Buddha		

The Unification of the Two Streams

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

Rudolf Steiner tells us,²⁶ that since the mystery of Golgotha and the synthesis of the two streams in Jesus of Nazareth, there has been an interchange in both streams.²⁷ This means that a past inner experience must unite with an outer one, and a past outer experience must unite with an inner one. This is a path that leads to initiation and which has been known in the mystery centres since Altantean

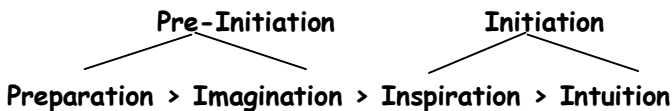
²⁶ Rudolf Steiner *Christmas Lectures*, 1920, Dornach

²⁷ Rudolf Steiner *The Search for the new Isis the Divine Sophia*

Times and has become an exoteric path available to all human beings through the work of Rudolf Steiner and Spiritual Science.²⁸

What then is Initiation?

Rudolf Steiner tells us that Initiation is achieved through preparation to Imagination but it only begins when there is an awakening of Inspiration and then continues on to Intuition. The initiatory steps are:



- **Preparation:** Involves the study and practice of Spiritual Science as it is found in *Occult Science* and *Knowledge of Higher Worlds*. This study and practice is the foundation for the Meditative processes of the Magi and Shepherds. Meditation is a *conscious forgetting* of the physical world and physical consciousness through selfless thought and selfless perception that leads to Imagination.
- **Imagination:** Is a *conscious dreaming*, a remembering of the past working of the spirit. This is experienced as Shadow Images of a past reality or Being - the *past* thoughts of the being - a preparation for Inspiration.
- **Inspiration:** Is a *conscious perception* of the Soul reality of a Being (laws and rhythms) or the taking part in the *present* creative in-breathing and out-breathing (Word) of the Being, which leads to a communication and understanding through the harmony of breath and blood. This is a preparation for Intuition.
- **Intuition:** Is the *conscious uniting* with the Will of the Being, becoming one with what lives in the Being as a potential for *future* creation.²⁹

Rudolf Steiner tells us that ordinary thought and perception result in a dying process. Red blood (Oxygenated blood) must enter the brain and the senses for ordinary thought and perception to occur. The product of this interaction of blood and nerves is a depletion of Oxygen and the creation of carbon dioxide, a poison that must be expelled. Through ordinary thought and perception the ego knows itself but it is also responsible for poisoning the world. We can therefore call this a dying process, an egoistic process. As we see above Meditation is the selfless forgetting of ordinary thinking and perception, and it is this selflessness of the ego that redeems this dying process.

There are two kinds of Meditation:

- Where there is a concentration on certain thoughts and pictures over a long period of time.
- Where there is a concentration on the outer world of nature

²⁸ Rudolf Steiner *Christmas Lectures*, 1920, Dornach

²⁹ Rudolf Steiner 18th May 1924

In each case there is a selfless devotion of attention, all inward experience, on the one hand to the building up and spiritual 'energization' of mental thought and picture activity, and on the other to the observation of nature, the gestures of the seasons, the weather, the spiritual nature of plants, minerals, of human beings and animals.

In both cases this vital thinking and living perception do not create 'poison' in the blood but free the human being from this dying process.

But how does Meditation unite Magi and Shepherds?

The old Magi who once rose up out of their souls to experience an Image of what was a remembered reality of spirit, in our modern times must take this knowledge of the heights and descend with it into the soul's depths - into inner meditative thought. The outer 'light' of Cosmic knowledge, the Cosmic Image, must now through Meditation, selflessly unite with the inner warmth of the heart and the fire of will, the individual Karma of the human being. This unification of 'light' and 'warmth' now makes an old Magi into a new Shepherd, that is, the Imaginations previously won through an atavistic or dulled consciousness can now unite with the wide-awake warmth of heart to give rise to Inspiration.

The Old Shepherd who once descended into the depths of the soul to unite thought with the breath and the blood to experience the past workings of individual Karma, must now take this knowledge out of the self, that is the Shepherd must rise up selflessly with the knowledge gained through an inner 'warm' piety of heart and an inner morality, and unite it with the 'light' of knowledge that enables a perception of the Image of the Cosmos, the spirit in outer nature. This unites what was previously won, the Inspirations gained through an atavistic dulled consciousness, connected to the breath and blood, with what is now acquired by a selfless wide-awake pulling away from the breath and the blood, a conscious experience of Imagination.

But meditation is only one aspect. It leads to the further development of Magi and Shepherd, however for a true unification to occur, meditation must be accompanied by spiritual exercises (Knowledge of Higher Worlds) which together with meditation bring what was once experienced by the Magi and Shepherd in an atavistic sense into an awakened and controlled state appropriate for modern humanity, which can lead both Magi and Shepherd from modern Imagination to modern Inspiration.

Spiritual exercises create the possibility for an awakening of:

- The 'Dream' consciousness in the human being that exists in the 'feeling life' and is related to 'memory'. This means that the Imagination that was once Atavistic (Ecstatic vision) in the old Magi can through thought be made conscious in the new Shepherd.
- The 'Sleep' consciousness in the human being, which is akin to the 'life of will' and is related to 'Karma' in the human being. This means that the Inspiration that was once Atavistic in the old Shepherd (Mystical Immersion) can now through selfless perception be made conscious in the new Magi.

Thought - *awake state* - Control of thoughts/Open minded-ness

Feeling - *dream state* - Positivity/Equanimity

Will - *sleep state* - Control of Will/Balance of daily tasks

We can see how Meditation and spiritual exercises together unite the Magi and Shepherd, old and new, and in doing so are a path to the spiritualization of the Astral body (Virgin Mother), which in turn creates the conditions necessary for a descent of the Holy Spirit.

What does this mean?

Rudolf Steiner tells us that our higher 'Spirit' is the Holy Spirit, which in our times resides outside of us. We fashion this spirit into a form suitable for our being through every thought that passes out of us with the breath that we exhale.³⁰ That means that whatever the soul has accomplished in meditation and through spiritual exercises, all that allows the Magi to become new Shepherds and the Shepherds to become new Magi, that which creates the Virgin Mother, the spiritual soul, is exhaled through the breath out into the surrounding spiritual environment and this can fashion the outer Holy Spirit. This exhalation of the spiritual soul that lives inside the human being is connected with the outer Holy Spirit through the process of Imagination. Imagination that lives as an inner experience can fashion the spirit outside us, according to the soul's level of development. We must imagine that we are fashioning outside of us the shape and form (Imagination) of a sword, which will fit into what we are creating inside of us - the scabbard of the soul. In spiritual terms this scabbard is the Etherised blood, that is, the spiritual or rarefied aspect of the blood. However this fashioned Holy Spirit, which is the product of Imagination outside of us, is only the first step. The next step is that it must be 'inspired' by the soul.³¹ But the soul has to discard these imaginations, that is, the soul must allow the sword to enter into the scabbard where it is no longer visible.³² When this fashioned Holy Spirit is 'inspired' by the soul and enters into the spiritual aspect of the blood, the scabbard, the Etherised blood purified of karma,³³ this Spirit now becomes individualised as Spirit Self.

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

This Spirit Self in the Etherised blood of human beings can now fashion an Etheric Heart into a Grail, or vessel wherein human Etherised blood can commune with the Etheric blood of Christ.³⁴

The entrance of the Holy Spirit individualised as Spirit Self fashions little by little the Etheric Heart Organ, the heart Sun that through Imagination can see the light of Christ and through Inspiration can hear His Word. Such was the knowledge disseminated by the great Sun Oracle through the two world streams, the Magi and Shepherds, which became one at the turning point in time.

There are two new human representatives of this unification. These two high initiates are the servants of the Sophia, Michael and the being of Anthroposophia, her emissary. They came together to unite both paths in the Anthroposophical society. These two initiates were Christian Rosencreutz and Rudolf Steiner. They were responsible for making available to all human beings the Wisdom necessary for the coming together of Magi and Shepherds in order that the Astral body might be fashioned into a Microcosmic Soul Temple through redeemed thoughts, feelings and will. This is the Temple whose foundation stone, since the Christmas Foundation Meeting of 1923, has been made available to all those who wish to lay it into their hearts.

But this is only the microcosmic aspect of what is required of us. The Macrocosmic aspect of the task will be discussed next week. This aspect is related to the will and lives in the realm of Karma. It lives

³⁰ Rudolf Steiner Lecture Berlin, 2nd October, 1906

³¹ Rudolf Steiner 27th August 1919

³² We can liken this to the eye – the eye must be selfless, that is, it must not see itself if it is to see the outside world.

³³ This is why we must 'let go' of the Imaginations, we must inspire them if we are to rise to the level of Inspiration.

³⁴ Rudolf Steiner The Etherisation of Blood

in what human beings now have to do through a conscious willing, and is dependant, therefore, on Anthroposophists themselves, particularly the two karmic groups the Aristotelians and Platonists. It is dependent on what they can achieve together through a harmonious collaboration, which will enable the fashioning of the soul chalice of Anthroposophy, the Anthroposophical Society, a society of free human beings on earth - a macrocosmic Sun Temple, an Etheric Heart space. It will be the social organ in which the Wisdom of Christ and the Cosmic Intelligence of Christ living in the human soul shall more and more meet the substance of the Christ being Himself through a down pouring of the Holy Spirit.

Part II
Macrocosm
The Anthroposophical Society
Aristotelians and Platonists

Now that we understand how the coming together of Magi and Shepherd in the microcosm of the human soul can create a microcosmic Sun Temple, an Etheric Sun Heart in which the human Etherised blood can commune with the Etheric blood of Christ, we can explore how this microcosmic event will translate itself into a Macrocosmic experience through the two karmic groups of Aristotelians and Platonists. We can explore how their coming together in harmonious collaboration can create a Macrocosmic Sun Temple in the soul of the Anthroposophical society.

First of all we have understand the two Karmic groups - the Aristotelians and the Platonists.

Rudolf Steiner tells us that understanding our destiny in the Anthroposophical society is important for its 'spiritualisation'.³⁵ In other words, if the spirit is to enter into the 'heart' of the Anthroposophical Society there must be a transformation of it through the collaboration of the two Karmic Streams, the Aristotelians and the Platonists. In the same way that the Magi and the Shepherds must come together in the soul of the one human being, the Platonists and the Aristotelians must come together in the soul of Anthroposophy, in its society. In order to understand how this can take place we must recall what we have said about the Magi and Shepherds:

The Magi of old we have said are connected with the Platonists and the Sun stream. Their initiations required them to rise up through the gateway of the senses to the experience of a 'cosmic memory' of spiritual worlds. We have also said that in our times the old Magi must become new Shepherds through meditation and spiritual exercises. This we have understood to mean that what the Magi were able to discover before the Mystery of Golgotha through a memory of the 'Cosmic Image' they had to unite after the Mystery of Golgotha with what lives in the depths of the human soul - Karma.

The Shepherds of old we have said are connected with the Aristotelians and the Moon stream. Their initiations required them to dive down into the depths of the soul through the gateway of selfhood and Karma to an experience of the spiritual worlds. We have also said that in our times the old Shepherds must become new Magi through meditation and spiritual exercises. This we have understood to mean that what the Magi were able to discover before the Mystery of Golgotha through the faculty of 'Individual Karma' they had to unite after the Mystery of Golgotha with what lives in the heights of the Cosmos - the Cosmic Image.

This we have said creates a spiritualised soul into which the Holy Spirit can enter and become individualised as spirit self in the Etherised blood of human beings. This, we have said, creates an Etherised heart in which the Wisdom of the Soul in the blood can unite with the substance of Christ.

This is related to the coming together consciously of a common experience to both groups, the experience of waking and falling asleep.

³⁵ Rudolf Steiner Lecture 6 July 1924

Morning - Waking

The moment of waking occurred more gradually in the early centuries after Christ. Individuals were still able to have a dreamy picture of the moment of waking up as the Ego and Astral bodies entered into the Etheric body and Physical bodies - when the spirit is 'inspired into the breath and blood. When this moment was 'remembered' it enabled human individuals to experience an atavistic form of outer clairvoyance in the day, through imaginations, that is, they could see a manifestation of the spirit in nature and in the Cosmos.³⁶ This Imaginative capacity became more and more dimmed while thought became more sharply outlined. Imagination became more and more the opposite of ordinary consciousness through clear Thought. When Imagination turned inwards through thought it became materialistic Geometry, Astrology and Mathematics.

Imagination



Thought

From sleep to waking consciousness > Inspiration of spirit into Etheric body > Imagination > opposite of ordinary thought

In the time after death when the Etheric body dissipated into the cosmos over the space of three days these individuals realised that it had been their Etheric body (which they had to relinquish to the universal ether), which had enabled them to see Imaginations of the spirit behind nature the Cosmic Image - the innocence behind nature. They now understood that Christ was not to be found in spiritual worlds in the Sun and were filled with uncertainty and this led to heresy.³⁷

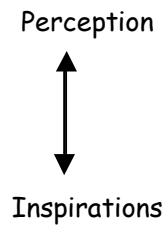
Evening - Falling Asleep

In those centuries after the mystery of Golgotha the moment of falling asleep was also more gradual. Human beings were able to retain a certain dreamy consciousness during the time when the *exhalation of the spirit*, that is, the emerging of the Ego and Astral body from the Etheric and Physical bodies, occurred. The Astral body was 'Imagined' or projected out into the Cosmos and could become an instrument, because it was not immediately absorbed, for the Ego which could 'hear' or experience the *Inspiration* of the tones and the symbolic language of spiritual beings. During the day a memory existed of these tones and words of spiritual beings.

This Inspiration was still possible for individuals, however as time passed this became more and more difficult. The Inspirations became more and more the opposite of ordinary perception. When this Inspiration moved outward through perceptions it was converted to materialistic Natural Science.

³⁶ Rudolf Steiner 11th July 1924

³⁷ Rudolf Steiner 8th July 1924



From Waking to sleep > Imagination or projection of Astral body > Inspiration > opposite of ordinary Perception.

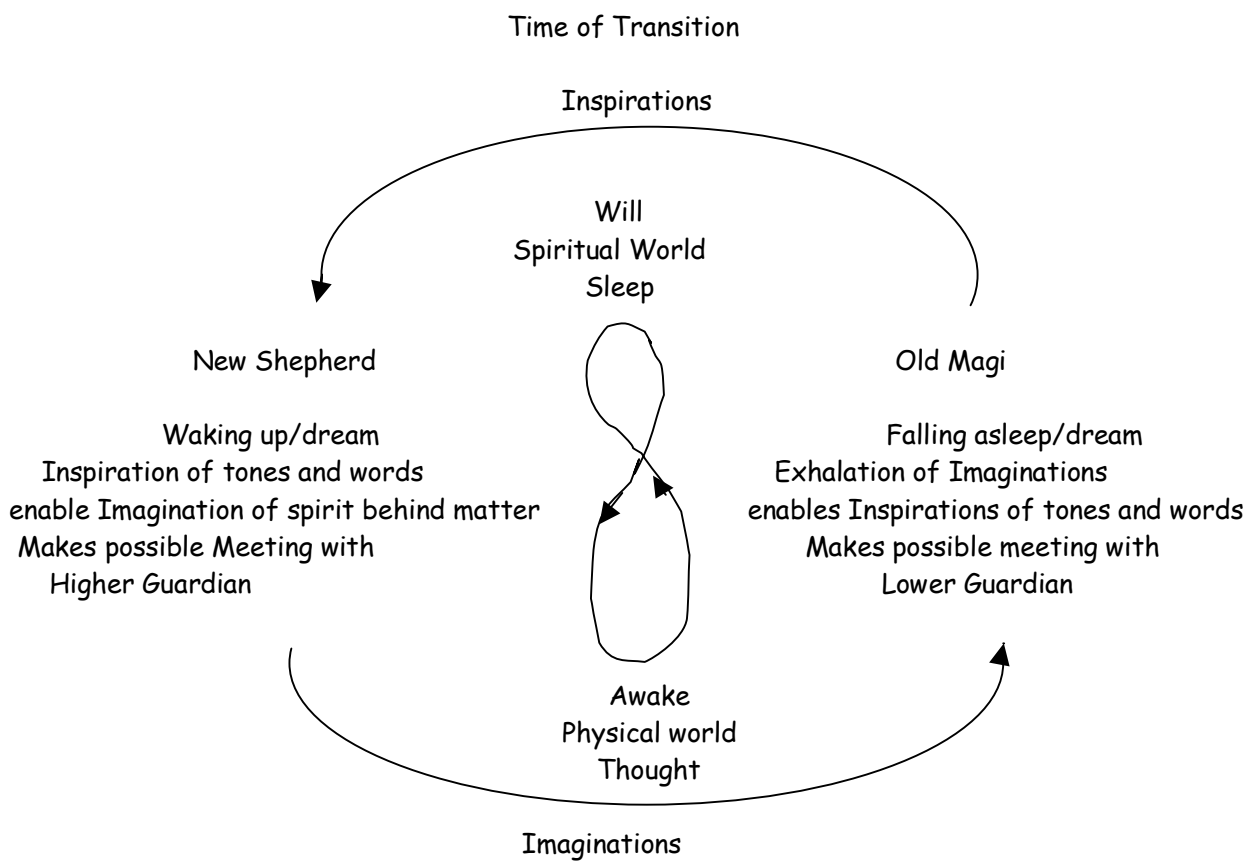
In the time between death and rebirth the Ego experienced in the Astral body what had been imprinted on it of personal Karma albeit tainted with sentiments, and these individuals came to know that they had lived while asleep with Christ, the '*Christ forces*' the Word of Christ had dwelt in their Astral bodies in their souls though they had not been conscious of it. Those who experienced this more strongly tended more to the Manichean heretical beliefs because they saw in the soul a battle between good and evil.

Rudolf Steiner tells us that night and day experience can be seen as a lemniscate:

This indicates that if we try to turn the day-course of man into a geometrical figure, we can employ neither a circle nor an ellipse; for if we were to ascribe to the sleep condition one part of the ellipse, the conditions of awaking and falling asleep should fall apart; and this they cannot do. We shall see how even in outer appearance they present a similarity; they cannot fall apart. Thus we cannot draw the geometrical figure which is to correspond with man's daily round in a circular form nor in an elliptic form. We can only draw it as a looped line, a lemniscate. When we say: Man falls asleep out of the waking condition into the sleep condition, then with the lemniscate it is possible to show him coming out of sleep again through the same condition; and we have a curve, a line which truly corresponds to the daily course of human life. There is no other line for the daily course of life than the lemniscate, for no other line would lead the awaking through the same point as the falling asleep.³⁸

The dual experience of evening and morning occurred in a continuous cycle and was experienced by Magi and Shepherds atavistically.

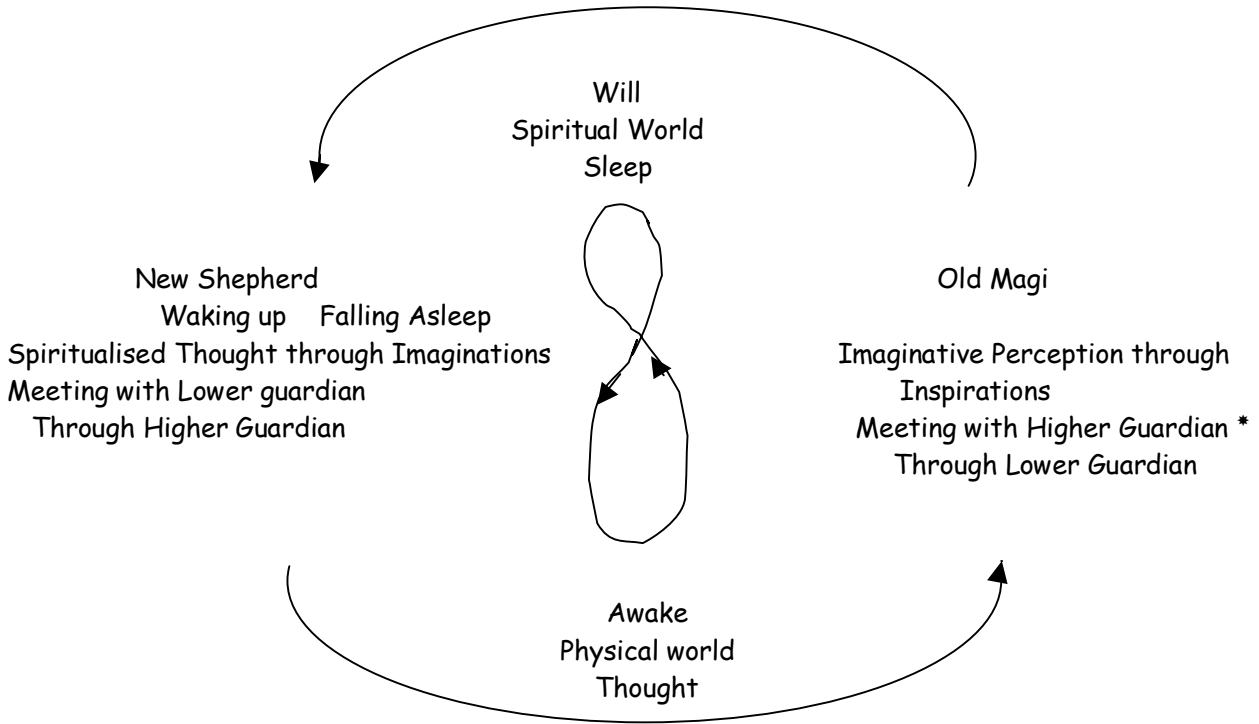
³⁸ Rudolf Steiner lecture 1st of May 1920 and



Magi and Shepherds have been moving towards an interchange of tasks, which can be achieved through conscious experience by way of meditation and spiritual exercises. Only by doing so can the Shepherds acquire what they lack and the Magi acquire what they lack so that Inspiration might be transformed into Imagination, and Imagination might be transformed into Inspiration in the one human being.

Modern times

Transformation of Old Magi into New Shepherds
Imaginations become Inspirations



Transformation of Old Shepherds into New Magi
Inspirations become Imaginations

* Please note foreword of second edition.

This is the first step in laying the Foundation Stone into the individual human Heart - the bringing together of heart and mind, Shepherd and Magi. Only upon this foundation can the Etheric Heart, the inner Sun Temple be fashioned.

The next step now takes us from the individual development of the human soul to what the human soul can then achieve consciously through this development, for the good.

This now relates to the macrocosmic effect that the individual, microcosmic soul can have on the development of an Etheric Heart space a higher Sun Temple in the Anthroposophical Society.

However before we can consider this aspect of our study we must understand what is meant when we speak of the Anthroposophical Society.

The Anthroposophical Society in the broader sense can be seen as threefold social organism.⁴⁰ It has a Body, Soul and Spirit. The body of the Anthroposophical Society relates to the day-to-day economic aspect and the sphere of legal rights, that which belongs in the realm of the exoteric outer world and brotherhood. The soul aspect of the society is, in the narrower sense, the 'society' itself that is the free coming together of human beings who strive to cultivate the life of soul. It is what unites both the exoteric aspects of Anthroposophy and the esoteric aspect, in the same way that the Rhythmic System through the breath and blood unites the Nerves and Senses System and the Metabolic System. This aspect of the Society lives in the realm of Freedom. The spiritual aspect of the Anthroposophical Society is the School of Spiritual Science, which is purely esoteric and in which lives the 'spirit light' of Michael. Here, in the School of Spiritual Science, the spiritual light of Michael, the Cosmic Intelligence is made freely available in equal measure to all members who open their minds and hearts to it.

We can say therefore that:

Anthroposophical Society consists of:

Body - Life of Rights (Legal) Economic, Constitution - Exoteric

Soul - Society of Free human souls - Esoteric + Exoteric

Spirit - School of Spiritual Science - Esoteric⁴¹

How do the Aristotelian and Platonic karmic streams transform the soul of the Society into a Temple of higher Wisdom - an Etheric Sun Temple?

Rudolf Steiner, in volume three of his lecture cycles entitled Karmic Relationships, pays particular attention to the two Karmic streams that are related to Anthroposophy.

⁴⁰ Sergei O Prokofieff *May Human Beings Hear it!* Page 690

⁴¹ *ibid* page 691

He tells us that apart from the Magi and Shepherd soul aspects in individual human beings, there are also two Karmic streams in Anthroposophy; these are the Platonists and Aristotelians. Let's explore them further.

Platonists

The Platonists were those who entered Earth evolution comparatively early and had a short pre-earthly life, they came to Christianity after many pre-Christian lives. They belong to the Cain soul stream (we must remember that Cain was born out of the unification of the 6 Sun Elohim and Eve on the sixth day of creation). As a Pagan stream this stream was particularly connected to the great Sun Being Whom its members perceived by looking out into spiritual worlds. In the course of time this stream grew weary with a Christianity that had become more and more material. The individuals belonging to this group had incarnations of importance in the early centuries after the mystery of Golgotha, when dispute arose about the nature of Jesus and Christ. This stream experienced great difficulty in understanding the Being of Christ as a Sun Hero. They could not relate to the fact that the Sun Being had come down to earth, that the Sun being, the Cosmic Christ, had become an Earthly being and this uncertainty is what led this stream towards heresy. We see this stream in those neo Platonists of the early Christian centuries, their influence inspired the eastern church and it is illustrated in the latter's inability to see how the Holy Spirit could proceed from both the Father and the Son. They could only perceive the Holy Spirit proceeding from the Father *through* the Son. The Son was still inferior to the Father. During the time between death and rebirth they experienced a desire to be true Christians. Rudolf Steiner tells us that many members of this stream entered into the Order of Cistercians who experienced a combined spiritual vision or Imagination which enabled them to understand Christianity in their *feeling* life. This nature 'tinted' knowledge was taught by the teachers at the School of Chartres where as we have seen above, the Platonists now wore the Cistercian garb. They taught by way of inspiration with imaginative pictures. Their desire was to bring new life to Christianity to prevent it from becoming arid and dry while their weariness with Paganism and desire to defend Christianity led Alain de Lille to write his *Contra Hereticos*.

Aristotelians

The Aristotelian Stream, the stream of Abel is made up of those individuals who entered Earth evolution comparatively late and had a long pre-earthly life. Their most important incarnations were in the immediate pre-Christian years.⁴² Christianity was something of the 'future'. When they incarnated in the seventh century onwards they came to Christianity after only a few pre-Christian lives. They had fewer incarnations and in them they had filled themselves with a living connection with the many pagan Gods. This meant that they were not weary with paganism and had a longing for Christianity, which they received more through the intellectual soul. During the time between death and rebirth these souls looked back to their lives on the earth and they realised that they had not really grown into Christianity; they still bore a deep connection with the old pagan life. They were waiting for a time when they could become true Christians. This was an impulse that worked in their will to fire up their work.

⁴² Rudolf Steiner 18th July 1924

The Platonic group and the Aristotelian group united in the spiritual world at a great council, during 13th and 14th century.

The old clairvoyance the old Imaginations and Inspirations were dying away and it was decided at this council that the Aristotelian outlook would take over from Platonism so that Christianity might be grasped with clear logical thought warmed with feeling. The Aristotelians would descend to earth with the cosmic intelligence and the Platonists would remain in spiritual worlds. The Aristotelians had the task as Dominicans to promulgate Christianity through the activity of the intellect. They were to fight keenly for Cosmic Intelligence, which Michael had sacrificed and was becoming 'Individual Intelligence'. They worked to stamp out the Arabic interpretations of the philosophy of Aristotle (Thomas Aquinas), which supported the idea of a 'Pan intelligence'. And because they still felt the impulse to Paganism livingly in their souls a desire arose to oppose this impulse, and as Dominican Inquisitors they became foremost in fighting for the purity of Christianity. We see this illustrated in the number of prominent heretics who later became Dominican Inquisitors.

The two groups came together again in the great Supersensible school on the Sun, which occurred at the beginning of the 15th century. Here Cistercians (Platonists) and Dominicans (Aristotelians) gathered around Michael. Many had experienced the Mystery of Golgotha from the aspect of the Sun. That is, they had experienced His departing from the Sun to the earth. All they had lived through: those who had a longing for a certainty of Christ a Christianity not tainted with paganism in the soul (Platonists who were developing the ability to experience consciously the evening experience); and those who had not yet lived into Christianity and had the desire for a Cosmological Christianity (Aristotelians who were developing the ability to experience consciously the morning experience), was mingled with what they observed in this supersensible community as mighty Inspirations. The Earthly reflection of this Supersensible event was the founding of Rosicrucianism, the Renaissance and the Reformation. At this time the cosmic intelligence was entering through higher beings working into the human nerves senses system. Now those gathered around Michael knew - the Michaelic intelligence had freely descended to earth.

At this time a struggle began between Michael and Ahriman for the Cosmic Intelligence.

Both Karmic streams understood that the Cosmic Intelligence had descended to earth and must be understood in the human soul. They knew Michael would have to find the Intelligence again in human beings where it had become exposed to Ahrimanic forces.⁴³ What the Shepherd had experienced had become dry materialistic Natural Science. What the Magi had experienced had become Mathematics, Geometry and Astrology.

Both groups experienced a great desire to unite in one stream in order to help fight this battle.

This was strengthened at the end of the 18th century and beginning of the 19th century when the two groups gathered together around Michael again to participate in an Imaginative cultus or ritual where what they had experienced as Inspirations in the 15th century could now be cast into great pictures and Imaginations. The Platonists/Cistercians were filled with a great warmth and devotion of feeling towards Christianity but this was not accompanied by a Cosmic understanding due to their weariness with Paganism, but was felt more in the life of feeling as an undefined longing to be a true Christian. Because they were making the transition from the outer life to the inner life they entered the Anthroposophical society and found it difficult to approach the Cosmological aspects of Christ and leaned more in the direction of Christology - Christ in the soul. These were the 'passive members'. They saw Anthroposophy as a 'memory' of what they had experienced in the great imaginations transformed into earthly shape, this lived more in their intellect. On the other hand members of the

⁴³ Rudolf Steiner lecture 6 July 1924

Aristotelian stream received the impulses from the great imaginations right down into their will life, that is, the imaginations were imprinted on their will life and they became active members resolving to bring down what they had seen and to transform it into an earthly shape. Because they were not yet weary with paganism and because they were making the transition from the inner life to the outer life they readily accepted the Cosmological aspect of Christ - Christ in the Cosmos.

Both groups had an impulse to descend into the stream of Anthroposophy: in order to unite Magi and Shepherd in the individual human being so that the Cosmic Intelligence might once more come under the guardianship of Michael; in order to unite both karmic streams of Platonists and Aristotelians in the Anthroposophical Society to create a vessel in which the one jointly experienced Michael Stream could live.

Fire - Platonists

The Platonic group entered incarnation again and found its way to the Anthroposophical society. Their incarnations are usually particularly difficult (Fire). They have many obstacles to face. Like the great representative of this karmic stream Zarathustra, their life was fraught with struggle and took many twists and turns before they were able to come to Anthroposophy. They experienced Anthroposophy to be a kind of memory brought to earth of the great Imaginations they had experienced in spiritual worlds. Rudolf Steiner demanded of them self-development and maturity to counterbalance their vague mystic outlook. They were not to linger on the question of individual karma because their incarnations were not their concern but the concern of higher beings inspiring them. This group being related to the Magi and to Cain was particularly capable at organisation. This karmic group entered deeper into Christology, Christ within the soul. Marie Steiner belonged to this stream. Her individual 'fire' often hurt others. It was a question that she posed to Rudolf Steiner that created the possibility for forming the Anthroposophical society out of the Theosophical society.

Water - Aristotelians

The Aristotelian karmic stream entered incarnation again and found its way to the Anthroposophical Society. Their incarnations were usually peaceful and quiet (Water). They did not have outward obstacles but like their greatest representative Gautama Buddha lived relatively easy lives which seemed to head harmoniously to Anthroposophy. They are more inclined to active work and have a resolve to carry down to earth the mighty pictures and to translate them into earthly form. Rudolf Steiner appealed to the will impulses of this group. Karma was often discussed with different members and maturity was not required of them when undertaking a task, just a willingness to work hard and try to rectify any mistakes made along the way. This group was more inclined to Cosmology and was most capable in bringing together the old and new Initiation Mysteries. Ita Wegman was a member of this group. She had the ability to soothe and unite people with the calm waters of wisdom. It was a question she posed to Rudolf Steiner that led to the possibility for the formation of the School of Spiritual Science.⁴⁴

When members of each stream Magi and Shepherd take up the inner task of finding their way into the opposite stream, that is, when he or she adds what has been - though not consciously - fashioned in the past, with what can be consciously achieved in the present, this will lead to the possibility of ordering the karma of the two groups, the Platonists and Aristotelians. This happens because when the Magi and the Shepherds are united in the soul, the individual human being is able to receive the Holy Spirit, which consequently enters into the etherised blood as Spirit Self. It is only when this happens that the

⁴⁴ Sergei O Prokofieff *May Human Beings Hear it!* Page 322 - 223

individual life can move outwards towards the social life and have an effect in the realm of the Karma of the Anthroposophical Society.

How does this occur?

To understand this we have to look back to when Michael began to make his sacrificial offering of the Cosmic Intelligence at the turning point of time during the Mystery of Golgotha. At this time a split began in the hierarchy of Angels.⁴⁵ This hierarchy divided itself into Celestial Angels and Terrestrial Angels. That is, some angels accepted this sacrifice and remained with Michael on the Sun while others could not and descended to earth to follow the Intelligence. By the 9th Century (notably the Church council of 869 AD and the abolition of Spirit) there were two kinds of Angels: the Angels of 'light' and the Angels of 'darkness'.⁴⁶ Michael was successful in casting out the dragon - the dark angels that were more inclined towards an Ahrimanic influence, from heaven to the Earth and so, since then we have:

Celestial Angels: The Angels that accepted this sacrifice and renounced the Intelligence along with Michael and maintained their connection with Michael in the Sun Sphere - Normal Angels.

Terrestrial Angels: Those who could not renounce the Intelligence left Michael's kingdom and followed the intelligence down to earth - Ahrimanic Angels.⁴⁷

We can see the descent of the Cosmic Intelligence outwardly in the advent of Sunspots - the Sun begins to decay because the Sun Intelligence has been sacrificed to the earth.⁴⁸ This means that in the future the earth is meant to take up the work of the Sun and the Sun will then die.

Because Angels are united with individual human beings as regards to their Karma, this meant that the Karma of individual human beings was thrown into disarray. This means that the Platonists could not find their way to the Aristotelians. The fulfilment of Karma between these two karmic groups was then severed. This severance of Karma led to social chaos. Karmic connections are formed which should not be formed and karmic connections that should be formed are thrown into disarray.

The Anthroposophical Society is the vessel in which the ordering of the Karma of both groups can come about. But in order for it to do so something else has to be achieved.

Individual self-development the bringing together of Magi and Shepherd can bring us to two experiences:

- The experience of the Lower guardian (experienced in the evening before meeting with Higher Guardian) who shows us our own personal Karma. We experience this meeting with the Lower Guardian when the Ego and Astral body begin to exit the Etheric body and Physical body as we fall asleep. *
- The experience of the Higher Guardian (experienced in the morning before meeting with Lower Guardian) behind which stands the being of Christ. Experienced just before the initiate's Astral body and Ego enter the Etheric body on waking. The higher guardian places before us a decision. Now that we have developed our Astral body so that it begins to separate from us through a gradual purification of personal Karma will we selfishly leave the world and draw away from it, or will we remain on earth to offer this purification as a sacrifice on the altar of

⁴⁵ Rudolf Steiner Lecture 8th August 1924

⁴⁶ We see here the co-operation between Lucifer – Light, and Ahriman – Darkness, in preventing the spiritualisation of the Cosmic Intelligence.

⁴⁷ Rudolf Steiner *Karmic Relationships vol III* lecture XI page 167

⁴⁸ *ibid* Lecture page 170

* Please note Foreword to this lecture.

universal love - for the sake of others?⁴⁹ This is the difference between the black path and the White path - Selfishness or Selflessness and this occurs as the Astral body and Ego are entering again into the Etheric and Physical bodies.⁵⁰ This experience stands at the level of Inspiration.

The Higher Guardian at this portal of morning requires something else of us. In order to become conscious of this Guardian we must, at this point have in free will taken on the responsibility for our own self-development (personal karma), and now in order to follow the white path we must, in free will, take on the responsibility for selfless service in the social sphere - in the 'heart space' of the Anthroposophical Society.

What does this mean?

This means that we must place the fruits of our gifts and capacities, which we have gained through our own personal esoteric development (Magi and Shepherds) at the service of others (Platonists and Aristotelians). Rudolf Steiner tell us that:

My dear friends, Anthroposophy does not consist merely in theories and prophecies. It consists in the will to sacrifice oneself for the demands of the present age.⁵¹

The difference between those who choose selfless service and those who choose to serve themselves is illustrated by the difference between the Christ who was a fisher of 'men' and the Fisher King who had achieved a certain level of spiritual development as a 'king' and yet had not yet become a ruler free of egotism. Amfortas, the Fisher King, is wounded through egotism. He has not been able to enlarge his interest to embrace all humanity. Only the Christ consciousness that lights up in Parzifal can heal him, the consciousness that stirs the self-less question 'What ails thee brother?'⁵² A question that lives in the realm of 'objective karma' and community.

This leads us to ask the question: What is the difference between personal Karma and objective Karma?

Personal Karma is related to the personal imperfections of the individual soul that become acutely apparent during the time between death and rebirth. At this time a great desire arises in the soul to enter into one or more incarnations in order to redeem these particular imperfections. The fact that human beings may do so is a blessing for it is what makes it possible for human beings to progress. The soul does not require anything but the law of Karma itself, which it embraces in the realm of personal will. The will the desire to do better embraces so to speak, the laws of Karma within itself. It is the Consequences of a sin and its impact on the self.

Objective Karma is the direct objective result of personal imperfection, that is, waves of destruction caused by our unredeemed thoughts feelings and actions. These affect not only the earth but also the cosmos and cannot be extinguished by us through our personal karma. In order for this to happen forces that transcend human personal karma are needed - Cosmic forces. Only the Christ being working in Jesus of Nazareth could take on the objective karma created by human beings and atone for it - he assumed the objective guilt of humanity to prevent the earth from being unable to progress

⁴⁹ This is the reason why the Higher Guardian is more related to Life and Death (see Knowledge of Higher Worlds) while the Lower Guardian is related to sleep and waking.

⁵⁰ Rudolf Steiner March 26 1913 found in the compilation of lectures gathered under the name The Effects of Esoteric Development.

⁵¹ Rudolf Steiner August 25th 1912

⁵² Rudolf Steiner Lecture March 26 1913

to the further evolutionary stages of Jupiter, Venus and Vulcan. Human beings would then have been able to progress individually, but they would have no Heaven and no Earth in which to do so, the human being would exist in a kind of limbo without end, a death with no possibility of resurrection.⁵³ Christ prevented this by uniting himself with the karma of the world and became the Lord of Karma, taking upon himself the objective karma of the world. At the same time our individual Karma has remained.

Now we can delve into what it means to ask the question what 'ails thee brother?'

As stated above the Higher Guardian asks us: will you stay in spiritual worlds or will you descend to earth to place your gifts at the service of humanity?

In the performance of selfless service in the Anthroposophical Society something further is asked of the Anthroposophist: personal responsibility. That we accept what ever might arise in the realm of objective karma of the society from our service, from our good deeds. What do I mean by this? It means that when we offer our services we are not only renouncing any personal benefit we may gain but we are also and more importantly, accepting into the realm of our own personal karma any negative effects that may arise in the Anthroposophical society from our service, that is any difficulties, incomprehension, any incorrect use of information etc. We must accept the consequences of these difficulties which become a part of the objective karma of the society; we must 'inspire' them as a free deed into our individual personal karma as a sacrifice to the spiritual world. That is the point. We unite our personal karma with the objective karma of the society, which has been created by our actions in the sphere of our Anthroposophical work in the heart of the Social Sphere of the Anthroposophical Society. This selfless service and sacrifice is often performed by only a few which enable the society to continue to exist today and who make it possible for it to remain connected with its mother, the movement. It is only through such a sacrifice by a number of individuals, many of them not prominent members, often quiet members working here and there (for one can have a very prominent position and still not take on objective karma which relies on knowledge that it is possible and also on the free and conscious decision in the realm of the will to do so) carrying others upon their shoulders. This is the question that is asked 'What ails thee brother?' I *will* myself to service knowing that I am responsible for this service and its effects upon the Anthroposophical Society for which karmic compensation, a sacrifice, will be required. This means that part of the Objective Karma or illness created in the society through false concepts and misunderstandings between individuals has to be redeemed by those who take this on as part of their individual Karma.

The more this will to service and sacrifice becomes a living reality in every individual, the more it begins to create an Etherised Heart-space in the social sphere of the Anthroposophical Society, the closer we are at uniting the two streams into one MichaEl stream. For this to occur it is necessary for there to be a descent of the Anthroposophical movement into each individual heart, into the foundation stone of our inner temple where we meet the Christ. This shall then be reflected in the ascent of the heart of the Anthroposophical society, the essence of its community of free individual human beings, as a reverse cultus towards the Anthroposophical movement.⁵⁴ This unification in the inner Temple of human beings, the Etheric heart, of the etherised blood with the blood of Christ and with the Anthroposophical movement itself, will lead to a unification of human beings in the outer Temple, the Sun heart, the soul of the Anthroposophical Society with the Macrocosmic blood of Christ.

Only in this way can the Anthroposophical Society become an effective instrument of the Movement on earth - through the free creation, by united human beings, of social forms that work for the good.

⁵³ Sergei O Prokofieff, *May Human Beings Hear it!* Page 525

⁵⁴ *Ibid* Page 519

In such a way will Anthroposophists gradually assume the objective Karma of the Anthroposophical society into their own personal Karma. And this will mean a true ordering of karma between individuals belonging to the two Karmic groups, through joint sacrificial service to each other. This is what has been required of every Anthroposophist since the Christmas Conference - to participate in the New Mysteries of the Will in order to fulfil the Anthroposophical Society's spiritual tasks on earth. This has not yet been taken up by the majority of Anthroposophists: on the one hand, due to a lack of self-development in which case the Magi and Shepherd do not come together and there is no meeting with the Lower Guardian (Imagination); on the other hand, due to a covetousness of spiritual gifts and an unwillingness to unite the two Karmic streams in which case there is no meeting with the Higher Guardian (Inspiration).

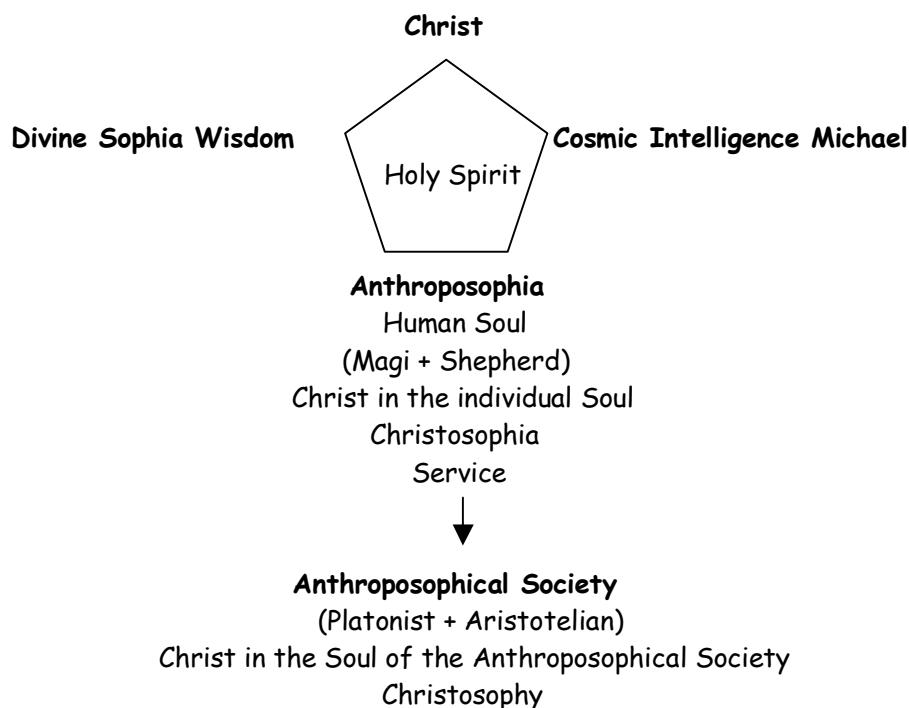
This unification of above and below, of self-development and self-less service, of individual Karma and Objective Karma occurs in the service of Michael, whose task in the sixth epoch will be to work this 'Willingness' right down into the physical body of human beings creating a race of Michaelites. The Michaelites will then have to take this sacrificial service a step further. This will be the great Manichean Task of taking upon themselves, into their own Karma, the personal karma of others, all the evil that may exist in those with whom they have no karmic connection, in order to transform this evil into good.

We look forward to a distant future. But we must make preparations now. When we embark on this path we are following in the footsteps of the great world teacher Rudolf Steiner who willingly (through a free deed performed out of a purest moral intuition) took on the Objective Karma of the Anthroposophical society into his own personal Karma. He stood before the spiritual world and became personally responsible not only for bringing to human beings more esoteric truths than had hitherto been possible from out of spiritual worlds, but also for the results of what others would do with these truths. Through lack of personal development these truths were not understood and the difficulties, which arose as a result, between the two karmic groups, created and continues to create today an occult clouding which prevents individuals from understanding his deed. It also continues to prevent Anthroposophists from realising how this sacrifice could be lessened if each individual would only follow Rudolf Steiner's footsteps by taking responsibility for their own thoughts, feelings and actions. The inability to realise this fundamental requirement of the Christmas Meeting created a terrible karmic load, which was placed squarely on the shoulders of Rudolf Steiner. The personal Karmic compensation was his life. But it does not end there, his karmic connection continues until the end of time. It is therefore, impossible to imagine that Rudolf Steiner would no longer be interested in the Anthroposophical Society or its progress, since it is directly connected to the kernel of his own personal being, his karma. We must realise the extent of this Christ-like sacrifice and it must fill us with the deepest possible sense of responsibility which can shatter us to our very core because so many years on, the Shepherd and Magi in the individual and the Aristotelians and Platonists in the society, continue to face one another with little understanding and continue to create objective karma, which must be paid for by the Great Teacher Rudolf Steiner in times to come.

He waits for us to take on some of the load: To bear the weight of our brothers as our own weight. To ask the question: what is needed by the other and how can I find the best way suited to my own personal abilities and inclinations to give service and to take responsibility for the outcome of this service? This brings meaning to the words of Matthew: 'Greater love has no man than this, that he lay down his life for his friends.' By doing this we become not only the helpers of our great teacher, but also Christ helpers.

The heart, the soul of Anthroposophia in our times is the Anthroposophical society. If we unite The Cosmic Wisdom of the Divine Sophia with the Cosmic Intelligence of Michael, then inasmuch as this is achieved through the agency of the being of Anthroposophia in the soul, the Christ-force will live within not only the soul but also the Anthroposophical Society uniting the two karmic streams

(Platonists and Aristotelians) through the agency of the unifying spirit of the universe, the Holy Spirit. Then Anthroposophia will be reborn as Christosophia, the Wisdom of Christ in the Soul and in the Soul of the Society. Only when wisdom has created a vessel for the cosmic intelligence, which stimulates self-less love within us, can we become Christ Helpers.



Rudolf Steiner tells us:

First in value is what the individual does, what the individual creates and all that he is prepared to bring as his own offering.⁵⁵

Thus do we understand the call for laying a Foundation Stone in the soul: Through a unification of Magi and Shepherd in the individual preparation can be made for a conscious perception or Imagination of the Christ in other human beings. This wisdom of the other Inspires a love that can stimulate the will to offer up a sacrifice for the sake of the other. It is this self-sacrificial love that will be responsible for the overcoming of karmic differences between Aristotelians and the Platonists so that they can unite in joint will to do the good.

'O Soul of Man!

Is the call from within the soul, having had its origins in the sphere of Virgo and the sphere of the Divine Sophia (East) and having been transmitted to human beings to the sphere of Pisces (West) by the being of Anthroposophia.

'Unite and become self-sacrificial beings! Unite and bear jointly the responsibility for taking Anthroposophia to the world!'

⁵⁵ Rudolf Steiner August 25th 1912

The Spirits have heard it in the East, and West and North and South.

Now they wait to see if Human Beings will hear it.

Thank you and Goodnight.