

Anthroposophicum: Report to the Christmas Conference of Jan 1st, 2020

After the first days of our conference, we carried our impulse through these *Holy Nights*, 28th to 30 leading up to new year on the 31st. The three Holy Nights 28th, 29th and 30th relate to *Easter*, *Ascension*, *Whitsun*, while *New Years Eve* of the 31st stands in relation to St John's Tide. The 1st January, corresponds to the day after St John's Tide: when we formulated the plans for 'anthroposophicum' to commemorate the 100-year anniversary (26 September, 2020) of the opening of the First Goetheanum on 26 September, 1920 (further details can be read in previous reports from my first lecture of the 26th December, 2020, sent to the conference).

On the 28th Dec (Easter), we travelled to Sarn in Graubunden Switzerland. The region was in the past an important trading route in the past from the South of Europe, Italy and the Mediterranean, to the North, Switzerland and Germany. This valley forms a sacred enclosure of mountains around the pass, like a chalice. The traditional church and chapel frescoes of the region embody four key images: the image *Christophoros* – (carrying Christ across the river), *Lazurus* and *Mary Magdalene*; and further, specific images of *Cain* and *Abel*.

The Journey: Ice rain accompanied our journey, but toward dusk the sky cleared over the valley as we arrived. A faint yellow and grey on the horizon greeted us. After settling in, we ate together and read and spoke about Rudolf Steiner's lectures about the *Pre-Earthly Deeds of Christ (Vorstufen zum Mysterium von Golgotha)*.

A vision and view: Later in the evening we went out. We were immediately met with a great experience in the winter silence unfolding around us. The moon shone on the snow forming a great corona in the heavens, while the mountains formed a kind of chalice. In the woods to our right, we inadvertently disturbed nine stags, full with powerful antlers, grazing. They ran off from the forest over the field and up the hill toward the West, while a hare ran out from the undergrowth, down the hill to the East. Esoterically Michael's serious expression could be felt watching over the beautiful scene, shining in the clouds, rocks and forests; the sound of the stags clashing their antlers together resounding through the silent land. (Note to speaker: Please share screen to show the image below) This painting has accompanied us through the year.



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The 29th (Ascension). We read and spoke again of Rudolf Steiner's lectures about the *Pre-Earthly Deeds of Christ (Vorstufen zum Mysterium von Golgotha)* and *Return of Christ in the Etheric*, from the twentieth century (further GA 148 *Aus der Akasha Forschung Die fünfte Evangelium* 1913/1914); that Christ may now be perceived as an angelic presence with the etheric world: not only in nature, but in exchange, in conversation, as we sat in the warmth of the

house. That night we again walked out into nature. The stags were again there, this time accompanied by the whole herd, male and female, while the moon was now brighter, drawing closer to full moon. We carried these words of Rudolf Steiner, the wonderful sense impressions of nature and the imaginations from our own conversations, over into sleep.

On the 30th (Whitsun), we held a small event. Unplanned. By coincidence one person had prepared the fairy tale of *Sleeping Beauty*, which has been significant for our impulse throughout the year. We spoke of how the story is reflective of the mysteries of karma, and awakening to new life: initiation (Of Ephesus, and Persephone, and also to be seen in Shakespeare's Mystery Drama, Pericles). We spoke of how nature is interwoven with human society and how the apostles at the time of Golgotha come to embody in their karma, the zodiac, the spiritual world. This led us to consider the role of John, in relation to Christ and the community of disciples, depicted resting his head on the lap of Christ: thirteen apostles are depicted at times, yet sometimes 12, the thirteenth is not always visible, but is a new creation.

Giving and Receiving of Gifts In an economic system dedicated principally to finance and consumerism, the value of the human being is taken away. The human being is offered 'life', but has no chance to give anything in the return to the system. The dominant system in this sense can only facilitate the '*slow death*' of man, as a slave. Nevertheless, there is the possibility to activate the creative power of the Spirit and transform the system, from within. When man turns and so shapes his life as a 'sacrifice', he brings his will into line with cosmic law, a response is demanded of the system; the system has to respond for it is built on death and exchange.

In this respect we see the importance of the four inner soul responses: to *Earth* evolution; to the evolution of *Old Moon*, to *Old Sun* and to *Old Saturn*: these qualities are *Resignation; Renunciation; Giving; Sacrifice*. (Rudolf Steiner, **Inner Experiences of Evolution**, 5 lectures in Berlin, October 31, 1911-December 5, 1911 (CW 132))

In *resignation*, we observe the world exactly as it is in acceptance of all failures and challenges, we build up new imaginations; with *renunciation* we no longer identify with our own subjectivity but think in relation to mankind as a whole; this enables us to move to a position whereby we may 'give' to the world and the spiritual world may work into the world. What is not possible for man is possible for God, we may pray and work inwardly for understanding and new knowledge. In esoteric work this *exchange of gifts* may be developed through the interweaving work of Magi, Kings and Shepherds. Each participant in such a process may feel the new fire, the courage and enthusiasm, an impetus to give, to exchange new insights and perceptions, and thereby experience a total transformation of karma. When we in this sense *sacrifice* ourselves to the possibility of a 'new world' we become artists and creators.

OF Methodosophia and Anthroposophia The unfolding of this mystery at the time of Golgotha is firstly, guided by the stars, gifts were brought first by the Magi, to the new birth and secondly, by the exchange of inner soul gifts and members. The Gospel of Luke speaks here of how coats may be exchanged, given away. This is not to be seen outwardly, rather inwardly as the founding of a new way of esoteric work. In the giving of what one has spiritually perceived to others, a community starts to evolve, enabling each to develop a new karma in relation to the spiritual world: a bridge may be built, and collective spiritual research may be undertaken.

Luke ¹⁰ And the people asked him, saying, What shall we do then?

¹¹ He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

At the last supper Christ gives the disciples the example of the first step of the path of Christian initiation: the *Washing of the Feet*. Through this process of the observation of thinking, clairvoyance may arise into the occult aspects of history and karma. Just as Paul turns on the Road to Damascus to the Spirit: a new life in Christ may begin. The lives of the apostles at the turning point of time, Golgotha, are a picture in advance of what mankind as a whole now experiences. The circle of 12 and those who even then felt the call of Michael in their souls reflects again in our time, the time in which we now experience the *Return of Christ in the Etheric*.

Of Lazarus and Mary Magdalene, I will approach this subject of brother and sisterhood from two sides: from the position of Lazarus and the position of Mary Magdalene. Lazarus arises from the grave, called forth by Christ, to appear to spiritual sights as a nine-fold Being, in which as Rudolf Steiner stresses in his last address, may be seen the unification of the streams of *Cain* and *Abel*. As Rudolf Steiner saw in advance, this event has great significance for

the third wave of anthroposophy in the twentieth-first century. This new advent of knowledge has to be understood from the perspective of the *Return of Christ in the Etheric*. In a most intimate sense Mary Magdalene is witness to the initiation and transformation of her brother Lazarus, but equally Mary Magdalene is the first to witness the resurrected Christ in the garden of Gethsemane. At first, she does not recognize him as the gardener, but then in conversation with him it becomes clear she is perceiving the *phantom body* of Christ. This process of new clairvoyance and recognition of Christ is then shared with the apostles from *Easter* to *Ascension*, who perceive the resurrected phantom body anew. As Christ slowly leaves the disciples, in the 10 days from *Ascension* to *Whitsun*, the disciples experience new abilities to speak and perceive the Spirit, each in his own unique way.

Return of Christ in the Etheric The lives of the apostles are a picture in advances of what mankind as a whole now experiences. Christ was perceived as an angel being in the nineteenth century, but due to the materialistic thoughts of man taken over the threshold he experienced a kind of extinguishing of consciousness. Since the twentieth century Christ may be perceived as an angelic-like appearance in the life forces of the etheric. The etheric realms of mineral, plant life, animal, light, warmth, sound and life. All elemental realms may bear witness to this new light. Through this descent of Christ into the etheric of the twentieth century: the first wave of anthroposophy, was a herald, the second wave an unfolding, and the third, a resurrection of all that has lain dormant. Amongst those gathered in the name of *Anthroposophia* in 2020, this creates new possibilities for the spiritual to activate and work through exchange, communal esoteric work, and spiritual research, in the quality of listening and speaking, giving and receiving of spiritual insight and knowledge.

The Course of the Year and Folk Spirits With the increasing establishment of perception of Christ's Return in the Etheric a new perception of the realm of the *archangels* unfolds, as they express themselves in nature through the seasons and festivals of the year, but also in our perception of the folk spirits, the guiding archangels of the nations. We see here the growing awareness of our relation to the tasks of each of our nations, our folk, our lands: our relation to an unfolding vision of *Cosmic Europe* in relation to the world. *Anthroposophia* works in collaboration with *Michael* preparing the world for a culture and community to come: anticipating the future sixth epoch.

Postscript: Maria Schindler reprinted 2019, *Europe a Cosmic Picture* European thought and culture has had an enduring impact worldwide, but Europe has also been a focus of conflict and world wars. With its international influence, Europe bears a responsibility, in both example and practice, for humanity's continued development.

First published in English in 1975, this timely reprint of Maria Schindler's classic work provides valuable spiritual insight into Europe's contribution to human civilization--its past as well as its future tasks--at a critical time in the continent's destiny. Based on decades of first-hand experience and multilingual study, the author weaves a pictorial tapestry of Europe's biographical history in all its human, earthly, and cosmic content.

In past centuries, says Schindler, world-changing events were centered on the destinies of individual countries and nations. Today, the individual needs of nations must be brought into harmony with the needs of humankind as a whole. The enormity of humanity's problems demand fresh insights based on new solutions with firm foundations. The author presents her intimate knowledge of European folklore and languages in connection with Willi Sucher's "star wisdom," the research of Walter Johannes Stein and Eugen Kolisko, and the inspiration of Rudolf Steiner and his cosmological and Spiritual Science of the cosmos and humanity.

Features 52 illustrations and numerous diagrams.