

THE COSMIC COMMUNION OF FISH THE RHYTHM OF THE NEW JERUSALEM

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“At the instant the angel shot down to the tomb and the earth quaked, I saw the risen Lord appearing to his blessed Mother on Mount Calvary. He was transcendently beautiful and glorious, his manner full of earnestness. His garment, which was like a white mantle thrown about his limbs, floated in the breeze behind him as he walked. It glistened blue and white, like smoke curling in the sunshine. His wounds were very large and sparkling; in those of his hands, one could easily insert a finger. The lips of the wounds formed the sides of an equilateral triangle that met, as it were, in the center of a circle, and from the palm of the hand shot rays of light toward the fingers.”

—ANNE CATHERINE EMMERICH

It was some three or four years ago that I read the lecture series *Inner Development* by Valentin Tomberg for the first time.¹ The last lecture in particular resonated with me, in which Tomberg characterizes the life of Rudolf Steiner as the life of a Christian Initiate. Steiner’s early adulthood, during which he both absorbs and expounds on the work of Goethe, Nietzsche, and Blavatsky (just to name a few) are related to the Washing of the Feet, the higher paying tribute to and acknowledging the lower. Steiner’s position, again from his university years onward, of standing between two opposing sides and striking the balance is likened to the Scourging. Spiritual Science itself is probably the best example of an endeavor that pleased neither scientists nor spiritualists, yet elevated each of their fields of inquiry to the level of Truth. The special mission bestowed on him by the spiritual world,

¹ Tomberg, *Inner Development*.

one that unfolded to different degrees over the course of his adulthood, is related to the Christocentric nature of Spiritual Science. This mission, his teaching, is related to the Crowning with Thorns.

Tomberg relates the final stages of the Passion more specifically to Steiner’s anthroposophic work in the last part of his life.² The bearing of the karma of the Anthroposophical Society is Steiner’s Bearing of the Cross. He then united his karma with the karma of the Society between the burning of the first Goetheanum and the Christmas Conference, a Crucifixion that quite literally led to his own eventual paralysis and death. Finally, Tomberg characterizes Steiner and his legacy as, at the time at which he was delivering the lecture, entombed; this was in the late 1930s, after the dramatic split in the Society. In fact, it would be just a short time later that Tomberg himself would withdraw his membership from the General Anthroposophical Society. At the end of the lecture, he leaves it an open question as to when and whether the stage of Resurrection would be achieved by Steiner and the being of Anthroposophy in the world.

I found Valentin Tomberg’s description of the state of Anthroposophy to be quite sobering. Every word rang true; but if the words were true, the implications could not be ignored, they must be digested and dealt with. At the time, I could not help but wonder if there were a more specific relationship between the stages of the Passion and the life of Steiner. Certainly, the stage of Entombment was the longest of the Passion (lasting some thirty-six hours or so)—was there a chance that with the “baptismal event” of the Kalki Avatar

² Ibid., ch. 7.

in 2014,³ and the end of the days of Temptation between 2018 and 2047,⁴ we were approaching the Resurrection of Anthroposophy?

A short time after reading this lecture in October 2014, I went to Dornach for the Social Therapy Conference. I signed up for some workshops while I was there, one of which consisted of simply observing and attempting to dialogue with the Representative of Humanity. Part of what struck me as I “spoke with” the statue was that the forms of both the first and second Goetheanum are hidden in plain sight within the statue: Lucifer, the gestalt of the first building, with his two wings like the double dome; and Ahriman’s angular cave, the gestalt of the second Goetheanum. I began to wonder if the Christ figure represented a third building. It dawned upon me suddenly that the first Goetheanum was congruent with the Crucifixion stage of Anthroposophia, while the second Goetheanum was congruent with her entombment. Possibly a third building would coincide with her resurrection? Just a few months later, as I was perusing a book on the artistic impulse of Anthroposophy, the thought that had struck me developed further: I wondered if the architecture that emerged from Anthroposophia was the outer manifestation of the stages of the Passion through which she was passing.

For example, the Washing of the Feet seems to express itself particularly in the early part of Steiner’s life, up until the 1907 Theosophical Congress, in the design of which the first steps taken by Steiner toward the new architecture were taken. Up until that time, Steiner’s work had been at the service of his predecessors: the German idealistic philosophers (Fichte, Schelling, and Hegel), Goethe, Karl Julius Schröder, Nietzsche, Blavatsky, and others. It was in 1907 that Steiner’s work began to go beyond the Washing of the Feet and into the realm of the Scourging. This entailed being a center between East and West—attempting to unite the Eastern Theosophical stream with the Western Rosicrucian stream in something higher, and

suffering the blows from right and left that resulted. The next step in architecture was the laying of the foundation stone of the Malsch building on April 5, 1909. This was concurrent with a further phase in Steiner’s work: within the same week, he gave his lectures titled “The Spiritual Bells of Easter,” in which he first began to announce explicitly the coming of the etheric Christ and the Maitreya Bodhisatva as his proclaimer.⁵ This was the Crowning with Thorns. Steiner was given special knowledge, a particular message. He had to make known the advent of both of these events: the return of Christ in the etheric and the coming of his proclaimer. He did so without “advancing in aggression or retreating in fear,” as Tomberg has described it in *Christ and Sophia*,⁶ in response to the increasing attacks and defamation on the part of the Theosophical Society leadership.

Next was the opening of the Stuttgart building in October, 1911. It was at exactly the same time that meetings began to take place to separate out the German branch of the Theosophical Society to form what would become the Anthroposophical Society. This was the Bearing of the Cross—Steiner began to bear the cross of a specific karmic group; a few years later he would also bear the cross of Europe, as perhaps the sole human being incarnated in Western Europe in connection with the spiritual world over the course of World War I.

As work on the first Goetheanum began, especially in 1916/17, with the commencement of the work on the *Representative of Humanity*, Steiner and Anthroposophy entered another phase. This was the time when the “threefold social organism” developed within Steiner’s teaching; many initiatives began to spring from this. However, Steiner relied on the will of his karmic group for these initiatives to take root and flourish; in other words, he was in the stage of crucifixion. His will was bound to the will of the Anthroposophical Society. By Christmas 1923, the result of this was clear in Steiner’s decision to take upon himself the leadership of

3 Powell and Isaacson, *Gautama Buddha’s Successor*, ch. 1.

4 See Powell and Dann, *Christ and the Maya Calendar*, ch. 2.

5 Powell and Isaacson, *Gautama Buddha’s Successor*, ch. 1.

6 The characterization of each of the Stages of the Passion in this article is drawn from Tomberg, *Christ and Sophia*.

the organization known as the *General Anthroposophical Society*, which was the reestablished, newly formed Anthroposophical Society that had been founded originally in 1913 as a consequence of the separation of the German Branch from the Theosophical Society. The conflagration that consumed the first Goetheanum was as unto the final breath of the Christ, and the descent of his spirit into the depths. The “Foundation Stone Meditation” given by Rudolf Steiner at Christmas 1923 can be thought of in connection with the stream of blood and water pouring from the wound in Christ’s side, etherizing the Earth and transforming her etheric and astral auras. The paralyzed will of the Society became Steiner’s physical paralysis, and eventually his death, and thus began the “preparation for burial” that continued until Michaelmas 1928, when the opening of the second Goetheanum took place. This denoted the commencement of the stage of Entombment, as from this point on the Society and the Goetheanum increasingly became a “tomb” preserving the legacy of Rudolf Steiner. Since then, the body of Anthroposophy has to some degree “laid entombed” in the Goetheanum in the firm embrace of the leadership of the Anthroposophical Society active there, while the spirit of Anthroposophy has, on the one hand, been helping and comforting the souls of the deceased and, on the other hand, has been active in relation to the Earth Mother in the depths, analogous to the body and spirit of Christ 2,000 years ago.

Briefly, summarizing the foregoing, we have the following correspondences (with timing based on the visions of Anne Catherine Emmerich):

8:15–9:00 a.m.—The Scourging, May 1907: Theosophical Congress held in Munich at Pentecost

9:00–9:30 a.m.—Crowning with Thorns, April 1909: Malsch Foundation Stone of the Rosicrucian temple erected there

10:00–11:45 a.m.—Bearing of the Cross, October 1911: Stuttgart Building designed by Rudolf Steiner for the use of the members of the Theosophical Society (later Anthroposophical Society) there

12:30–3:00 p.m.—Crucifixion, 1913–1924: Creation by Rudolf Steiner of the great Statue of

the Representative of Humanity and of the First Goetheanum. During this period there also took place the original founding of the Anthroposophical Society on February 3, 1913, and the reestablishment of the Anthroposophical Society on December 25, 1923

Sunset—Entombment, Michaelmas 1928 until the present day: The second Goetheanum, built according to Rudolf Steiner’s model of 1924 and completed at Michaelmas 1928⁷

The correlation seemed strong, and as I lived with it more, I realized that it was not unconnected to planetary movements. When we place the timing of the unfolding of the architectural/artistic impulse of Anthroposophia in relation to the timing of the actual stages of the Passion, a specific rhythm shows itself. After living with this rhythm for quite some time it has become clear to me that every hour in the life of Christ plays itself out in about 2½ years (the actual number is 2.4825 years) of the development of Anthroposophy. This is related to the rhythm of the Great Conjunction between Jupiter and Saturn, spoken of by Rudolf Steiner as the harbinger of new creative impulses pouring in on a cultural level.⁸

Averaging every 19.86 years, heliocentric Saturn and Jupiter join together in the heavens. Over the course of three conjunctions, they form a triangle in the circle of the Zodiac—the exact shape of the nail wounds of Christ, according to Anne Catherine Emmerich (see the quotation at the start of this article). The length of time for the conjunctions to occur in three different signs and form this triangle averages 59.58 years: this represents for the Grail Stream of Anthroposophia *one day* in the life of Christ. Hence, each *hour* of the life of Christ is about 2½ years (59.58 divided by 24 is 2.4825) of the development of Anthroposophy. The Great Conjunction was the light that guided the Magi to the Solomon Jesus child. At that point in time, the conjunction took place in Pisces, the sign of the Fish. According to Robert Powell

7 Emmerich, *Visions of the Life of Christ* (3 vols.).

8 Steiner, “The Spiritual Individualities of the Planets” (July 27, 1923), in *The Golden Blade* (1988); from CW 228.

(*Hermetic Astrology*, vol 1), in approximately 2,400 years (AD 4443) there will again be a conjunction in Pisces, at which point the Maitreya will attain to Buddhahood. This has been part of my motivation for calling this rhythm the “Cosmic Communion of Fish.” The other reason I will go into later.

Again, the Great Conjunction sees Jupiter and Saturn meet in three signs approximately trine to one another over the course of sixty years. They meet three or four times in each sign, then ingress into a new set of three signs. This means that they spend approximately 180 to 200 years in the earth signs; then in the air signs, then water, then fire. It takes some 800 to 900 years for them to find themselves repeating an element. On average, after about 854 years Jupiter and Saturn return to conjunction at approximately the same location in the sidereal zodiac. Here, as indicated in the following, is where they have met since Steiner’s birth through where they will meet with the conjunction in 2060, keeping in mind the heliocentric perspective adopted here, as the geocentric would be somewhat different:

December 28, 1861	24° Leo
April 13, 1881	8° Aries
September 28, 1901	22° Sagittarius
August 22, 1921	3° Virgo
November 15, 1940	17° Aries
April 16, 1961	29° Sagittarius
April 16, 1981	12° Virgo
June 23, 2000	27° Aries
November 2, 2020	6° Capricorn
December 7, 2040	21° Virgo
February 2, 2060	7° Taurus

It is interesting to see that from 1861 to 1901, the conjunctions were all in fire signs (Leo, Aries, Sagittarius). We could relate this to the advent of the Second Coming, with the sign of Aries that of Easter, Leo that of the Lion of Judah, and Sagittarius the birth sign of the Nathan Jesus. Then we see that, over the course of the twentieth century, the transition from fire to earth slowly begins to take place. This is the struggle to bring the spiritual will (fire) down to manifest reality (earth). The first earth sign conjunction occurs in Virgo in

1921, when Anthroposophy was at its peak prior to the tragedies that would soon follow. Virgin Sophia comes to aid Christ in the transition to the New Age of his Second Coming. This struggle of transition lasts until 2020: the triplicity of 2020, 2040, and 2060 are the first three conjunctions all to occur in the earth signs of Virgo, Taurus, and Capricorn—ushering in the Sophianic millennium, with Virgo reminding us of the Virgin Mary who was born when the Sun was located in the middle of Virgo; Taurus, the sign of the Ascension, when Jesus Christ began his ascent to the heavenly Father; and Capricorn, where the Sun was located at the time of the visitation of the Three Magi to the Madonna and child.

The last time humanity stood at such a threshold was between October 8, 1067 (equivalent to August 22, 1921) and October 31, 1166 (equivalent to November 2, 2020). This transition ushered in the age of the Knights Templar. This resulted in the Crusades, on the one side, but on the other, it ushered in the twelfth-century Renaissance, with the transition from Romanesque to Gothic architecture, the proliferation of the very practical Cistercian Order, the translation of many ancient texts, and the School of Chartres laying the groundwork for the time of the Scholastics in the following century (ruled by air signs: higher thought). It led directly into the time of St. Francis, St. Elisabeth of Hungary, Wolfram von Eschenbach, St. Thomas Aquinas, and other great figures of the thirteenth century.

But what about our time? Where do we stand now as members of the spiritual stream of Anthroposophy?

For the sake of orientation, let us start with the assumption that December 31, 1922–January 1, 1923, when the first Goetheanum burned, is equivalent to 3:00 p.m., April 3 AD 33, the moment of Christ’s death on the cross. Applying the correspondence: each *hour* of the life of Christ is about 2½ years, casting our gaze backward, we see that the period from December 1914 to October 1916 is equivalent to 11:45 a.m. to 12:30 p.m., the time during which Christ was ascending the hill of Golgotha and being nailed

to the cross. This is reflected in the life of Rudolf Steiner with the start of his and Edith Maryon's work on the *Representative of Humanity*, the central piece of the first Goetheanum. It was just after this time that efforts toward the threefold social organism commenced, from which several other social initiatives (Waldorf education, anthroposophic medicine, etc.) sprung. This is the time during which there began the crucifixion of Rudolf Steiner's will, whereby his karma became increasingly identified with the will and karma of the Anthroposophical Society.

At 10:00 a.m., Christ was condemned by Pilate and soon after began the stage of Bearing the Cross. August of 1910, according to the rhythm of the Great Conjunction, reflects ten in the morning on the historical day of April 3 in the year AD 33, shortly before the Bearing of the Cross commenced. In Rudolf Steiner's life, it was at this point in time (August 1910) that his mystery dramas began to be produced, and that Steiner began to distinguish the German Branch of the Theosophical Society strongly from mainstream Theosophy, rejecting Krishnamurti as the Maitreya Buddha—Second Coming of Christ and emphasizing the spiritual truths he himself had clairvoyantly investigated regarding these topics.

By October 1911, at the opening of the Stuttgart building, there were already meetings going on to create what would become the Anthroposophical Society, as well as the first plans for the "Johannesbau" (the "John Building"), the original Goetheanum which was to have been erected in Munich. This reflects 10:30 a.m. on Good Friday, around the time that the Bearing of the Cross commenced. Steiner at this point, prior to uniting his karma fully with that of the Anthroposophical Society, began to bear the karma of this movement, midwifing its coming into being. We can see that the first Goetheanum is related to both stages having to do with the wooden cross—the Bearing of the Cross and the Crucifixion. The following quotation from a lecture in December 1911 expresses beautifully what Steiner and his friends were passing through at that time (emphasis added):

Although Spiritual Science is necessary, although the times demand it, nevertheless in a certain respect we must feel it to be a skeleton in comparison with the living realities of existence. It is indeed so. When only our intellect is kept busy by Spiritual Science and we draw up charts and coin all kinds of technical expressions, then Spiritual Science is nothing but a skeleton—especially when it is speaking of the living human being.

This begins to be a little more bearable when we are able to picture, for instance the earlier conditions of existence on Saturn, Sun, and Moon, the planetary epochs of Earth evolution, or the work of the several hierarchies. But to say that the human being consists of physical body, etheric body, astral body, and "I"—or *manas* and *kama-manas*—is really dreadful, and it is even more dreadful to have blackboard charts of these things. Thinking of human beings in all their majesty, I can scarcely imagine anything more horrible than to be surrounded in a great hall by many living people and have on the blackboard beside me at the same time a chart of the seven bodies of the human being. But so, alas, it must be—there is no getting away from it. It is, perhaps, not actually necessary to inflict upon our eyes these things that are anything but pleasing to look at—but we must have them before the eyes of the soul. That is part of the mission of our age. Whatever may be said against these things from the point of view of art or good taste, they are, after all, part and parcel of the times in which we live.

How can we get beyond this dilemma? In a certain respect we do have to be arid and prosaic in Spiritual Science; we have to strip the world bare of its secrets and drag glorious works of art into the desert of abstract concepts, while admitting all the time that we are anthroposophists. How can we get out of this dilemma?

There is only one way. *We must feel that Spiritual Science is for us a cross and a sacrifice*, that in a sense it takes away from us practically all the living substance of world secrets hitherto in the possession of humankind. I want to bring home to you the fact that compared with everything that truly lives, in the course of both human evolution and divine evolution,

Spiritual Science cannot but be as a field strewn with corpses.

But if we realize that *pain and suffering are inseparable from Spiritual Science*, in that it brings knowledge of what is greatest and most sublime in the world, *so that we feel we have in ourselves one of the divine impulses of its mission—then Spiritual Science is a corpse that rises from the grave and celebrates its resurrection*. No one will rejoice to find the world being stripped of its mysteries; but on the other hand no one will feel and know the creative power inherent in the mysteries of the world as truly as those who realize that the source of their own creative power flows from Christ, who having carried the Cross to the “place of skulls” passed through death. This is the Cross in the sphere of knowledge, which Spiritual Science carries to experience death, and then, from within the grave, to see a new world of life arising. Those who quicken and transform their very soul—in a way that the intellect can never approve—those who suffer a kind of death in Spiritual Science, will feel in their own life a source of the impulses in art that turn what I have outlined before you today into reality.⁹

Between 9 and 9:30 a.m. Christ experienced the Crowning with Thorns and further torments from the soldiers. April 1909 aligns with 9:30 a.m., the climax of this third Stage of the Passion. It was at this time that the foundation stone was laid for the Malsch building and, soon after, Steiner began to proclaim both the coming of Christ in the Etheric and the possible appearance of his own successor, the Maitreya Bodhisatva. This was the “special knowledge,” or “special teaching,” to which Tomberg draws attention in his lecture on Steiner’s biography. The Crown of Thorns descends onto the head of the teacher (as knowledge), and is connected to the larynx chakra (becoming a teaching).

Between 8:00 and 9:00 a.m. on Good Friday, Christ appeared before Pilate, who was reluctant to kill him, but nevertheless went ahead to punish him with the Scourging. May 1907 is a reflection of 8:45 in the morning, the height of the Scourging.

This is the time during which Rudolf Steiner moved from the Washing of the Feet (recapitulating at a higher level the work of his predecessors) to the Scourging, during which he became a fulcrum between two opposing sides to facilitate the expression of his own original mission. He begins to present what, at this point, he calls “Theosophy of the Rosicrucian,” a harmonization of East and West, mysticism and science, and Buddhism and Christianity. True to the stage of Scourging, neither side of the balance is pleased.

The correspondences continue throughout his early career. One could pick apart the earlier biography of Steiner, showing how gradually his life’s mission was put through a death process. He originally longed for the priesthood; later, he sought professorship in Jena. How would his mission, if it had developed in a strictly religious or strictly academic setting have changed? However, there is insufficient space in this article to follow this tangent. We should point out that, during his university years, Rudolf Steiner met a great master “M” (who is said to be either the Master Jesus or the Master Christian Rosenkretz), who instructed him to “enter the belly of the beast,” to transform science from the inside out. This is clearly a “Garden of Gethsemane” moment in Steiner’s life, accepting the cup of his sacrificial mission.¹⁰

The time of the Last Supper and the Washing of the Feet corresponds with the 1870s. These were Steiner’s years in grammar school, during which he developed a love and interest in geometry, certain aspects of the religious life (he was brought up Catholic), philosophy, and quietly nurtured his suprasensory cognitive abilities. One might wonder: Where is the architectural achievement to reflect this stage of the Passion? It is beyond me to say, but I feel it is of no coincidence that it was during exactly this period that Richard Wagner—through generous support of King Ludwig II of Bavaria—was able to design and construct the Bayreuth Festspielhaus, an opera house made specifically for performances of Wagner’s operas, conceived as “The Artwork of the Future,” ultimately intended

⁹ Steiner, *Architecture as a Synthesis of the Arts*, pp. 19–20.

¹⁰ See, for example, Peter Selg, *Rudolf Steiner, Life and Work*, vols. 1 and 2.

to be holistic representations uniting all the various arts in harmony. Wagner's artistic impulse can be thought of in a certain sense as a forerunner to Steiner's vision for Rosicrucian Art and the role of the Goetheanum. It is possible they were inspired by the same source—especially when we consider Wagner's final and greatest opera, *Parsifal*, concerning the Mystery of the Holy Grail, when we think of Rudolf Steiner's characterization, in his central work *An Outline of Esoteric Science*, of his own work as "the science of the Grail."¹¹

This gives us a sweeping glance at both the last day of Christ's life, as well as the life achievement of Rudolf Steiner until 1922/23. What about the end of Steiner's life? If the conflagration that began and destroyed the first Goetheanum on the night of December 31, 1922, corresponds in Steiner's life to the final breath of Christ, then the Christmas Conference on December 25, 1923, a year later, which saw the outpouring of the Foundation Stone of Love in connection with the reestablishment of the General Anthroposophical Society at that time, as well as the founding of the Michael School—the School of the Archangel Michael founded in 1924—can both be seen in relation to the spear wound inflicted upon the body of Christ by Longinus. The etherized blood that poured from Christ's sacred heart to heal the life and soul of the Earth is the archetype for the tremendous outpouring from the individuality of Rudolf Steiner in 1923/24. Christ's Blood aided in the creation of the Resurrection Body in the depths of Mother Earth; possibly the Foundation Stone of Love, the impulse of which we can see at work in and through Steiner from December 25, 1923, until his final lecture on the eve of Michaelmas, September 28, 1924,¹² has done something similar, albeit on a different level? In this correspondence, the removal of Christ from the Cross around 4:00 p.m. on the day of the Crucifixion corresponds with Steiner's death on March 30, 1925. Continuing this correspondence, Christ's body was prepared for burial and laid in the tomb

at sundown, corresponding to the construction of the second Goetheanum between 1925 and 1928.¹³ What happened to Anthroposophia at the Entombment in 1928? It was at this point that the "body of Christ"—which we could relate to the *content* of Anthroposophy—was laid to rest in the tomb of the Goetheanum. Meanwhile, the "spirit of Christ" (the *living experience* of Anthroposophia), by way of analogy, continued his descent into Hell. Those in touch with this living experience worked behind the scenes, in the depths.

Anne Catherine Emmerich describes Christ's visitations to historical biblical figures, His rescuing of the Departed Ones from Hell, and the overcoming of evil during this stage of the Passion. We also know that Christ, through his descent into the depths, reestablished connection with the Earth Mother, who at the time when Cain slew Abel had withdrawn into the heart of the Earth, to the realm known in the East as *Shambhala*, a region beneath the nine subearthly spheres of the Earth. What better way could we describe the work of Valentin Tomberg, whose spiritual activity on behalf of humanity (in terms of this cosmic-rhythm correspondence) took place between 6:00 p.m. on Good Friday and 11:00 a.m. on Holy Saturday, corresponding to the years from 1930 to 1973?¹⁴

Later on, during the evening of Holy Saturday, Mother Mary had a series of experiences with the spirit of Christ, who presented his body to

11 Steiner, *An Outline of Esoteric Science*, "Cosmic and Human Evolution Now and in the Future."

12 From Michaelmas 1924 onward Rudolf Steiner was too ill to give any further lectures; this illness led to his death on March 30, 1925.

13 Construction work on the second Goetheanum had just begun at the time of Rudolf Steiner's death and was completed 3½ years later, so that the opening of the second Goetheanum could take place at Michaelmas 1928. Let us recall that Christ's ministry from the Baptism to the Resurrection lasted for 3½ years.

14 Regarding Valentin Tomberg (1900–1973) and his spiritual activity from 1930 until his death in 1973—first on behalf of Anthroposophy, until he was obliged to withdraw from the Anthroposophical Society during early World War II, and then as the founder of the new spiritual stream of Christian Hermeticism during the second half of his life—see the article by Robert Powell and Keith Harris, "The Transition," originally published in the newsletter of the Sophia Foundation: *Starlight*, vol. 14, no. 1 (Easter 2014), available as a PDF file at www.sophiafoundation.org > Articles.

the Father; and, with spirits raised from the dead, revisited stages of his Passion. Angels (actually, members of the Elohim according to Judith von Halle¹⁵) accomplished the work of re-membering the shed blood of Christ into his body. Subsequently the corpse, now made whole, was taken into the Earth around 2:00 a.m., again according to Judith von Halle. The material body of Christ then united with the body of the Earth and the spirit of Christ formed the Resurrection Body from forces prepared by the blood from the spear wound. Uniting with this new body, according to Robert Powell he rose from the grave around 5:35 a.m. Sunday morning.¹⁶

This is a beautiful portrait of the work of Robert Powell (and others) working under the aegis of the third spiritual teacher, the individuality of John the Baptist–Raphael–Novalis, over the past forty-four years. While Steiner, in line with the public display of the Crucifixion, investigated the dayside of the Grail, both Valentin Tomberg and Robert Powell have investigated the hidden, nightside of the Grail in this stage of the entombment. Tomberg investigated the nightside in terms of the confrontation with evil in the depths during World War II and onward through the opening of the school of Archangel Jesus. This is the school of healing and morality, brought forward primarily through Tomberg’s “Lord’s Prayer Course,” and continued in his anonymously written magnum opus, *Meditations on the Tarot*. Tomberg also began the process of reconnecting to the Earth Mother when he received the “Our Mother” prayer in 1940, and subsequently joined the Catholic Church out of devotion to the Virgin Mary. He “visited historical biblical personalities” in magnificent fashion in his meditations on the Old and New Testaments (included in the book *Christ and Sophia*).

Robert Powell took up Tomberg’s work, but has expanded it by “presenting the body to the Father.” The nightside of the Grail, which he investigates through Astrosophy, is related to the Father in the Starry Heavens. The “re-membering” of the Body

is such a potent image of his work—remembering the cosmic configurations of Christ’s life in *The Chronicle of the Living Christ*; remembering the legacy of Tomberg; and remembering Hermetic Star Wisdom. Surely, Powell’s Choreocosmos, which has planted the central anthroposophic meditation, the “Foundation Stone of Love,” at sacred sites all over the world, has been instrumental in cultivating the resurrection body of Anthroposophia. The revisiting of the stages of the Passion by Mary and Christ conjures the experiences of Judith von Halle and Estelle Isaacson, each of whom also works in the John the Baptist–Raphael–Novalis stream, and who have revisited these events in vision many times over the last fifteen years.

We even have another stage in the architectural impulse approaching us at the very time corresponding to Christ’s body descending into the Earth to reunite with his spirit. The time from 2:00 a.m. until 3:00 a.m. Easter Sunday corresponds to the period from 2009 to 2011. This is about the time when Frank Chester, who works with the science and art of the etheric in California, developed his design for a third Goetheanum, which he calls “The Heart Building.”¹⁷ Certainly, in comparison to the first two Goetheanums, this building is much more expressive of Resurrection, down to the last detail. Frank’s work takes the first tentative steps toward what a part of our work must be for the future.

Based on this rhythm, what future are we (or should we be) heading toward? The Resurrection corresponds to October 2018. However, just as the actual Resurrection was mistaken at first for a robbing of the body, we can be sure that there will be confusion in the anthroposophic movement as this stage of the Passion is reached. Ideally, what is happening now, and will culminate then, is the permeation and “etherization” of the legacy of Anthroposophy (the body) with the living experience of Anthroposophia (the spirit). One might imagine this as the coming together of the horizontal line of the Cross—the Earth-oriented realm of Cain—with the vertical line of the Cross—the

15 Von Halle, *Secrets of the Stations of the Cross and the Grail Blood*.

16 Powell, *Chronicle of the Living Christ*, p. 176.

17 See <http://www.frankchester.com/2012/building-a-new-mystery-center/>.

Heaven-oriented realm of Abel. In this connection there is something significant that we must resolve, and that is the question with which Rudolf Steiner's mystery dramas ended: How can we unite the efforts of a Felix Balde (the mystic) with a Dr. Strader (the scientist)?

How long does the stage of Resurrection last? The Risen Christ was with his disciples for just under forty days after his Resurrection. Using the cosmic rhythm of 59.58 years per day, this brings us to 4358—quite close to the end of the Age of Light (4399), and very nearly the end of the Maitreya's path to Buddhahood in 4443. At this point, there is the Cosmic Ascension. What does this mean for the Grail stream of Anthroposophia?

Here I will bring in the other reason for calling this rhythm the Communion of Fish. In "The Lord's Prayer Course," Valentin Tomberg speaks of seven communions, each related to one of Christ's healing miracles. The first four communions are those of wine, milk, honey, and bread. The fifth is that of fish. Whereas the communions of bread and wine are "day" communions, and the communions of milk and honey are "night" communions, the Communion of Fish could be seen as a "communion of continuity of consciousness." It has to do with weaving together the heights and the depths, the past and the future, day and night—Heaven and Earth. Just as the bread bears a relationship to the physical body of Christ, the fish relates to the resurrection body, atma. Another way of thinking of this transformed physical body of Christ is in terms of the Universal Church, Eternal Israel, the Temple, the Rose of the World—in other words, the Grail stream. (For the cosmic rhythms related to the other Communions, see the works of Robert Powell.¹⁸) That is why this cosmic rhythm is related to the artistic, particularly the architectural, impulse of Anthroposophy. As the forces emanating from the bottomless pit (the being of technology) increasingly destroy nature and human health, the Grail stream is called upon to *recast* Nature in human creations. Nature is filled with the etheric imprints

of the hierarchies; this is, in fact, the source of our health throughout life: Nature constantly reveals to us the spirit. As this is destroyed, the Grail stream will be called to manifest human creations that are not arbitrary or simply expressions of our souls, but actually bear the etheric imprint of beings of the spiritual hierarchies. This was explicitly the purpose and origin of all of the art that came through Rudolf Steiner, especially the first Goetheanum and its centerpiece, the great sculpture of Christ, *The Representative of Humanity*, created by Steiner in collaboration with the English sculptor Edith Maryon. This is why we are required at this time to enter "etheric Grail temples"; these temples are the Schools of Michael, Christ, and Sophia, where we learn to bear and manifest their etheric imprints.

This is akin to the work being done by Frank Chester; his creations are not arbitrary but based on a science of the etheric. However, they work in the realm of the artistic and are created primarily for the purpose of *healing humanity*. They are meant to be a manifestation of the highest, invisible layer of Nature that occurs in the etheric (one could also say the densest, most manifest level of the spiritual hierarchies that dips into the etheric). Through truly spiritually inspired art, the healing of humanity will be possible, and also the renewal of Nature. Such art will manifest the spirit.

Just as there was one Cross and one wooden Goetheanum, one tomb and one concrete Goetheanum, I wonder if we will witness the construction of many Grail temples over the next 2,340 years, just as the Risen One can be many places simultaneously. We need think only of Steiner's indication in 1914 that, whereas the first Goetheanum would not survive the twentieth century, by 2086 (he was very specific!) the landscape of Europe would be dotted with mystery centers.¹⁹ Just as the first Goetheanum was at heart a theater for spiritual art, and the second Goetheanum is an institution for Spiritual Science, the new mystery centers will be for spiritualized religion, housing the renewed sacraments of the Rose of the World.

¹⁸ See, for example, Powell, *The Christ Mystery*, ch. 4.

¹⁹ Steiner, *Rosicrucianism Renewed*, appendix.

Over the course of the next 2,340 years, we will quite literally be in the schools of Michael, Jesus Christ, and Sophia, as apprentices in creation. We *must* learn during this time period, directly from the beings of the spiritual hierarchies, how to create in concert with them. For then, when the Maitreya has attained buddhahood, after cosmic ascension we “graduate from our apprenticeship” under the guidance of the spiritual hierarchies. We come to the time, beginning in the future Age of Sagittarius, of Mani–Parzival, the first human Manu, when humanity must be able at this point to *guide itself*, without the direct support or influence of the spiritual hierarchies.

The Maitreya will take us to the point of being able to speak the Good through the Word, and to manifest true human creations under the guidance of the etheric Christ and the spiritual hierarchies. Under the guidance of the next Manu, Mani–Parzival, we shall advance to the stage of creating physical–etheric vessels for one another from the power of word issuing from the spiritualized larynx, and we shall also be endowed through the power of the spiritualized word with the ability to transform nature directly. To do this, we must have united completely with the Christ so that we need no longer work under the direct guidance of the spiritual hierarchies. Rather, we must put on the resurrection body and truly become the hierarchy of freedom and love.

That is why this is also the rhythm of the New Jerusalem, for the New Jerusalem is a human creation. It does not exist in the spiritual world, nor does it exist in Nature. It will be a realm created by human beings in which spirit and nature, above and below, past and future, night and day can meet each other and dwell together. If this seems too enormous to be possible, let us not be overwhelmed by the scope of our task. We have thousands of years to accomplish it, and our three teachers—Michael, Sophia, and Christ—are eagerly waiting to show us the way.

I believe this cosmic rhythm puts in a healthy and fruitful light the events of the past century in terms of the anthroposophic or Grail stream. Let us not be looking here and there for the return

of the form of Anthroposophy as it manifested in the early twentieth century—this will never happen again. Let us not leave Christ on the Cross. Let us also, however, not remain complacent and satisfied in a certain sense to be the “outcast element.” Let us not remain only in the depths or only in the heights. Our way forward lies in the realm of the willingness to heal, to recognize our own failings, to forgive and build bridges to the other streams with which we must work—a kind of esoteric ecumenism. If this can be accomplished, something unimaginable, as unimaginable as the Resurrection can occur. In Anne Catherine Emmerich’s visions, the first deed accomplished by the Risen One was to destroy the serpent that reared its head from beneath the Tomb. (It is interesting in this connection that CERN [Conseil Européen pour la Recherche Nucléaire] is in Geneva, not far, relatively speaking, from the “tomb” of the Goetheanum!²⁰) Our ability to manifest a united body and spirit of Christ in the Grail stream is critical to the task of exposing and destroying the activity of Ahriman–Satan in our time, and to everything holy that can unveil itself after that.

There are many other correspondences revealed through this rhythm, having to do both with the current time period and far back into occult history. One such correspondence has to do with an “anomaly” in the writings of Anne Catherine Emmerich. According to Emmerich, Christ rose around 3:30 a.m. and soon afterward visited Mary Magdalene at the tomb. This stands in contradiction to Robert Powell’s research, which indicates the Resurrection took place at approximately 5:35 a.m. However, there seems to have been something of importance that happened around 3:30; this time corresponds closely to an important year, 2014. On April 30, 2014, Estelle Isaacson perceived in vision the soul of Mary Magdalene receiving a new experience of Christ in his Second Coming. Two thousand years ago, he said, “Touch me not, for I have not yet ascended to the Father.” In his Second Coming, he says, “Touch me now, for I have descended from the Father.” Another

20 Regarding CERN: <https://www.youtube.com/watch?v=ZS9hC-Ftx3s>.

important date from 2014 is July 27, when the Maitreya Boddhisatva—Kalki Avatar individuality began his work in the twenty-first century. In Isaacson's second volume of *Through the Eyes of Mary Magdalene*, she writes of Magdalene being visited in her sleep by an angel who had risen from Christ's tomb in the early hours of Easter morning. This angel strengthened Magdalene in her sleep so that she would be able to rise to the task of visiting the tomb.

Some might have a question in regard to the time period around 4300 to 4400, during the Buddha incarnation of the Maitreya. In *Gautama Buddha's Successor*, Estelle Isaacson describes a vision of this final incarnation. The entire Earth has divided into extreme materialistic cultures that dwell in the valleys and spiritual communities that have receded into the mountains. All have forgotten Christ. How does this fit into the picture of an ever-growing relationship with Christ and the spiritual hierarchies throughout the next 2,400 years? The attainment of Buddhahood for the Maitreya will occur in approximately the year 4443. On the other hand, the time that corresponds to the Ascension takes place around 4358. We know from our own time how short cultural memory can be. During the transition from the forty-fourth to forty-fifth centuries, perhaps a "cultural amnesia" will occur. Just as the disciples were barren and lonely after the Ascension and prior to Whitsun—Pentecost, so the possibility exists that humanity will forget the Christ during this time. The Maitreya will come during his final incarnation as a beacon, to make sure the thread is not broken, leading up to the Whitsun—Pentecost event of the Grail stream, which corresponds to 4938 (49 days after Easter = 2,920 years; 2,018 + 2,920 = 4,938).

We can see that there are approximately 500 years between the final incarnation of the Maitreya and this Whitsun—Pentecost event, which we could describe as a strong manifestation of the astral Christ, the next phase of his incarnation after his current manifestation in the etheric realm as the etheric Christ, during the 2,500-year period from 1899 to 4399. Just as Gautama attained buddhahood approximately 500 years before the

birth of the Nathan Jesus and then appeared in astral form as a heavenly host proclaiming Jesus's birth, so 500 years after the buddhahood of the Maitreya there will be an astral birth of Christ for humanity, leading it—under the guidance of the next Manu, Mani—Parzival—to new heights and depths of spiritual work.

Finally, we can look at time periods broader than just the Last Supper through Pentecost and their relationship to human history and cosmic evolution. The period from Christ's condemnation by the Pharisees until the day after Ascension corresponds to the Satya Yuga, the Age of Light (1899–4399), which is the age of the etheric Christ. Prior to this, the time from January through April AD 33 corresponds to the Kali Yuga, the Age of Darkness. This was the time during Christ's life that he had just returned from his sojourn in Egypt. These three months were the period during which the Christ being increasingly united itself with the physical body of Jesus; this was a very painful time when his external power waned to a great degree.²¹ All of recorded human history corresponds to, and is an amplification of, this painful time in Christ's life. Interestingly, AD 33 is precisely 33½ "days" of 59.58 years prior to 2018. It is possible, but impossible to know for sure, that this time period corresponds with the initiation of Mary Magdalene in the cave, which was a crucial preparation for Christ to be able to pass through the Passion. Here it is a matter of the correspondence with March 2 AD 33, when the Sun was in Pisces. The preceding time period, when Christ sojourned in Egypt, corresponds to the Bronze Age, during which the Atlantean flood and great migrations from Atlantis all through Europe, Africa, and Asia occurred.

If we go back to the raising of Lazarus, this corresponds to the fifth Atlantean epoch, the time when the human etheric body united itself completely with the physical body. This is indicated by this miracle's special relationship to the crown chakra, as the etheric descended beneath the crown of the human being. Concurrently with this,

²¹ Isaacson, *Through the Eyes of Mary Magdalene*, vol. 2.

the divine teachers of humanity—those who had descended only as far as etheric bodies—retreated to the Moon sphere. The Moon became the hardened fortress it is today; humanity gradually lost contact with the source of the wisdom that had poured through the mysteries.²² It is important to recognize this because, to a certain extent, the raising of Lazarus is the only event in Christ’s ministry at all comparable to his Resurrection. If we wish to get a sense of what we can expect to commence in 2018 and continue for almost 2,400 years, we can look to this period as an indication. What is coming to us is a reopening to the lunar forces and beings who retreated 15,000 years ago. It is our task to perform the inner work that will open us up to the guidance that the divine teachers are attempting to give humanity. The seemingly simple practices indicated in Dr. Powell’s articles from 1975, featured in this year’s “Classics in Astrosophy,” are the kind of prescription humanity needs to reestablish this lost connection. The reenlivening of the human ether body; the return of the primal teachers; the fifth sacrifice of Christ, that of karmic clairvoyance—all that was closed off to us during the fifth Atlantean epoch will reopen again, as there is a relationship between these two time periods akin to the relationship between the death and resurrection of Lazarus, and the death and resurrection of Christ. However, it relies on our activity to make it so.

It is no small coincidence that the fall of 2018 is exactly the time when geocentric Saturn ingresses to 9° Sagittarius for the third and last time in that year. This demarcates the start of the last day of Temptation in the Wilderness according to the rhythm of Christ’s astral body, the Saturn return.²³ This is the time when Angels ministered unto Christ after he successfully traversed the three temptations. This is precisely what is indicated by the Resurrection event in the rhythm of the Great Conjunction: the reestablishment of the communication with the angelic sphere, as described in detail in Rudolf Steiner’s lecture of 1918,

²² See “Classics in Astrosophy” in this issue.

²³ See Robert Powell’s article “The Apocalypse Code” in this issue.

“What Does the Angel Do in Our Astral Body?” Going further back in the life of Christ, the sixth miracle, Healing of the Man Born Blind, corresponds to the extrusion of the Moon in ancient Lemuria, when the human being experienced the Fall. Here, human “eyes were opened,” indicated by the relationship of this miracle to the brow chakra, the “third eye.” These correspondences continue all the way back to the first healing miracle, the Changing of Water to Wine. The start of our Earth phase of evolution, the Polarean epoch, is an amplification of what lay as a seed in this miracle, when the “water” of the purely spiritual human being became the “wine” of manifest reality in the primal element of fire.

The perspective offered by the Cosmic Communion of Fish can bring us to a somewhat alarming but fruitful spiritual exercise. What one could call the “Genesis perspective” (the mystery of the past) is that of time unfolding rhythmically from beginning to end. It reveals that our Earth evolution, particularly the Christ event, is the midpoint, or turning point, of evolution. From this perspective, everything in Christ’s life was a reflection of the cosmos. This is the perspective of the Father; it is the one to which we are accustomed.

Nevertheless, we can take another point of view, one that is more difficult. We could call this the Johannine perspective. Rather than “In the beginning, God created the heavens and the Earth,” it states, “In the beginning was the Word.” What if we take Christ’s life on Earth as the beginning of time—not in terms of its sequence, but in terms of its essence, or being? Every event in Christ’s life becomes a seed, of which every macrocosmic event is an amplification unfolding in two directions: the past and the future. Christ’s life, in these terms, becomes the eternal present and the origin of time, or what began beginnings: “Before Abraham was, I AM.” If we can live into this perspective, we find that time becomes a navigable substance as unto space, rather than a great unknown moving endlessly from the past into the future. All of history, all of evolution, lies in the Great Arcanum of Christ’s Life. This is the perspective of the Son: the *mystery of the present*. “For the Christ-will in the

encircling round holds sway, in rhythms of worlds, bestowing grace upon the Soul,” as expressed in these words from the second verse of the Foundation Stone meditation referred to earlier in this article.

This is not to dismiss the Genesis perspective. One could say that the Genesis perspective is like describing a plant from the very bottom, the tendrils of the roots, working our way up to the top of the plant. That is one way. The other way is to begin with the seed, which lies in the middle of what will eventually be the plant (the boundary between Earth and sky), and to describe from there downward the development of the root (the past), and from there upward the evolution of leaf, stem, and flower (the future). Just as someday any physical record of Christ’s life will pass away, the seed must pass away to create the plant. But the entire plant is permeated through and through with the force of the seed; so, too, is all of history permeated through and through with the Christ. “Behold, I am with you always, even unto the end of the Age.” (I leave it to the reader to ponder the question: What is the Apocalyptic perspective of the Holy Spirit, the mystery of the future?)

We can find a perspective akin to this in Valentin Tomberg’s words: “Although the Mystery of Golgotha came after the seven miracles in the chronological sense, it is nonetheless their origin and cause. It is the basis of all the healings that preceded it temporally, and only it can give them meaning and human significance.”²⁴

The same can be applied in a wider and more comprehensive sense to the life of Christ and human history. In a way, the Mystery of Golgotha is this same seed in the life of Christ—the eternal present within the eternal present. The curtain is torn; here is the Holy of Holies.

24 Tomberg, *Christ and Sophia*, p. 267.

In *Meditations on the Tarot*, the anonymous author speaks in the first letter—meditation of the direct perception of truth via correspondence by analogy. The life of Christ, the primal birth–death, becomes the Analogy of analogies, the standard to which all in space and time can be compared, the essence to which all can be reduced, the light by which all can be seen. If we can permeate ourselves through and through with the life of Christ, only then will we be able to find the truth in all else. “Seek first his kingdom and his righteousness, and all of these things shall be given unto you as well.”

NOTE: This article was in no small part inspired by Claudia McLaren Lainson. I feel we are all indebted to her work *The Circle of Twelve*.²⁵ It is a work in the spirit of the beings who gathered up the shed blood of Christ during the Passion and restored it to the body in the tomb. The preceding is meant to complement what she has so deftly put together; in fact, reading her book crystallized many of these thoughts for me. I would also like to acknowledge that what I’ve written is inspired by the writings of Robert Powell on the various rhythms of the bodies of Christ, and their relationships to planetary and cosmic rhythms.²⁶ Finally, a huge debt is owed to Jim Wetmore; without the work he has done in making available the complete visions of Anne Catherine Emmerich, the correspondences laid out in this article would not have been found.²⁷



25 McLaren Lainson, *The Circle of Twelve: The Legacy of Valentin Tomberg*.

26 Powell, “Subnature and the Second Coming,” in O’Leary (ed.), *The Inner Life of the Earth*.

27 Emmerich, *Visions of the Life of Christ* (3 vols.).