

WHITSUN!

Dear Readers,

Pentecost, or **Whitsun**, is upon us (5/27), and to help bring this festival to life in our hearts we are publishing, with permission, the following lecture on Whitsun by Judith von Halle. Dialogues about the spiritual-scientific work of Ms. von Halle, including those published in this newsletter, have represented a variety of perspectives and judgments; it is vital though that each of us go through our own questioning and discovery process when it comes to material of import. That Ms. von Halle's work evokes strong feelings perhaps illustrates the difficulty of the life-long process that we as students of Anthroposophy face in our quest for self-knowledge. For those unfamiliar with Ms. von Halle's work, we thought it could be helpful to offer this timely example. Permission to reprint the following lecture was kindly granted by Temple Lodge Publishing, and is taken from her book **And If He Has Not Been Raised... The Stations of Christ's Path to Spirit Man** (with contributions by Peter Tradowsky), published in 2007, ©Temple Lodge; the lecture itself was presented at the Rudolf Steiner Haus, Berlin, May 14th, 2005.

The Whitsun event at the time of Christ and its connection with Anthroposophy

by Judith van Halle

Dear Members, dear Friends,

At the present time one has the impression that awareness of the Whitsun event, especially among the general public, is in decline and in terms of its significance lagging far behind the Feast of Easter. But even though the general understanding nowadays may be so limited and diluted, at least everyone still knows that Easter is Resurrection. But what lies hidden behind the Feast of Whitsun remains to a large extent completely abstract. Whitsun does at least still exist as a public holiday and is celebrated by most Christian religious communities, but even here nothing is really heard about the meaning of this feast. This is also no surprise as Whitsun is the birth of the conscious and free fourfold human being, is the birth of the free human being not only in the way it has given the fullness of grace of the Easter event to each human being, regardless of how he stands in relation to Christ, but is also the birth of the free human being in his astral body and in his individual self, in his soul and in his spirit. Because every human being must and above all can create by *himself* this

The Portland Branch of the Anthroposophical Society invites you to

Save The Dates!

- June 1 & 2 **The Healing Power of Symbols**
with Dennis Klocek
- July 11-15 **The Embryo in Us**
with Jaap van der Wal
- Sept. 29 **The Art of the Heart**
with Frank Chester

For more info about these branch-sponsored events, as well as dates and info about other events and initiatives in our community, see the calendar section of this newsletter or visit the branch website.

connection to Christ in his soul and in his self, it is also clear that the outpouring of the Holy Spirit is not only intended for the disciples at the time of Christ, but can be for every person who is presently in the world. We will be going into this in closer detail afterwards. This conception of enlightenment is not held by the churches, because every person who is permeated by this spirit will also as a consequence be free from every institution - must basically be able to be a priest in the broadest sense of the word.

Whitsun experienced with awareness is spiritual science. If the churches were really to celebrate Whitsun, then they would be convinced followers of the free anthroposophical spirit.

In many lectures Rudolf Steiner examined the Whitsun event time and again from many different angles. It is and will be inevitable that in my comments I will be making reference to statements of Rudolf Steiner. But I would also like to try, as stated in the lecture title, to go quite concretely into the very first Whitsun in the history of mankind, and in order subsequently to clarify its 'connection with anthroposophy' investigate it fully by means of spiritual science.

First of all I would like to make several digressions.

The first thing I shall be looking at is the question of the pre-Christian background to the Feast of Whitsun. Is Whitsun a new, a Christian feast? Why is it that Whitsun took place exactly on this particular day?

The second digression I wish to make is the consideration of the Feast of Whitsun in relation to the events preceding it. The Whitsun event cannot only be looked at as something in itself. Unlike any other feast it stands in a particular relationship with the events of Easter. Rudolf Steiner also placed it once in the context of a six-monthly period: Christmas, Easter, Whitsun. This therefore is the other matter we want to be looking at this evening: the connections between the feast days, especially Easter, Ascension and finally Whitsun.

First therefore a few words to the origins of the Feast of Whitsun. The Christian Feast of Whitsun has a definite pre-Christian background. It emerged directly from a Jewish ritual. In order to be able to comprehend this we will first cast a look back at the Jewish Feast of Passover, at *Pesach*, from which Good Friday, Easter Saturday and Easter Sunday also emerged. *Pesach*, which begins on the day of the Crucifixion, is the feast in memory of the exodus from Egypt, on which the doors of the Jews were marked with the blood of a lamb as a sign of salvation from slavery. (You see here as well the correspondence with Good Friday, on which the Lamb of God shed His blood for the salvation of mankind.) *Pesach*, however, is also an agricultural festival, a festival of preparation for the harvest of the grain, which by the time of *Pesach* should be sprouting. At that time March was the time for sowing and at *Pesach*, two to three weeks later, the newly sprouted grain was celebrated. After exactly seven weeks had passed, in other words after forty-nine days, the harvest was brought in and a harvest festival celebrated. It was the first wheat harvest of the year. The Hebrew word for sheaf is *omer*. The first sheaf, which was brought in seven weeks after *Pesach*, was to be offered in the temple. That is why the seven weeks after *Pesach* are called the 'Counting of the Omer' - the weeks were counted until the harvest of the sheaf. This harvest festival, the Jewish Whitsun, is called the 'Festival of Weeks' or *Shavu'ot* (this means 'the weeks', while the word for 'week', *shavua*, is formed from the numeral *shiva*, which means 'seven').

The Counting of the Omer was begun on the second *seder* evening. *Seder* is the traditional meal of the *Pesach* festival, which is always eaten on the evening before each of the days of the festival. The day begins, from an occult perspective, at sunset, in other words in the evening. This means you did not count: Friday, Saturday, Sunday, but you counted Friday evening (= evening before *Shabbat*) and Saturday evening (= evening before Easter Sunday). The second *seder* evening therefore is the start of the Counting of the Omer and fell on Easter Sunday. The actual *Shavu'ot*, and also therefore the Whitsun festival occurs at the end of the forty-nine days, which in exact terms means between Whit Sunday and Whit Monday. In Jewish tradition as well *Shavu'ot* is so closely connected with *Pesach*, that it is often referred to in the Rabbinical literature as *Atzeret*, which means 'completion'.

If we take a look at the relation between both festivals in Christian terms, it can be said that in fact Whitsun is the completion of Easter, the completion of Christ's mission on the Earth. Not just at the time of Christ does Whitsun form this completion of Easter, but the word *Atzeret* is pointing just as much to the future: when the sheaf has been brought in, when the spirit of Whitsun has become alive in human beings, only then is

completed the spiritual development of the human on Earth, which became possible through the Easter event.

In the diaspora *Shavu'ot* had to lose its character of a harvest festival. Its present-day character is based almost entirely on its second meaning, namely the commemoration of the revelation on Sinai, the giving of the Mosaic tablets of the law.

Shavu'ot and the *Omer*-time were at one time the happiest weeks of the year. But since the destruction of the temple and particularly since the Middle Ages, the *Omer*-time has become a time of mourning, because especially at this time many Jews were persecuted and murdered. *Shavu'ot* itself, however, has remained a joyous festival. In former times the temple, the houses and apartments, the streets, the whole town, were richly decorated with greenery and flowers to the extent they were available. Nowadays the synagogue is still decorated with flowers.

I have often mentioned in the previous lectures that the Christian feast days are almost without exception based on the Jewish feast days and that Christ added a new form of understanding to the old significance of the feasts. The people living at the time of Christ knew nothing else other than these festivals. Their lives were connected with these festival traditions in a way that we today are hardly able to imagine - their whole way of life was arranged around the religious and natural course of the year. And so the old or outer sense of these festivals was used by Christ as a basis of understanding for a new awareness.

Imaginatively, therefore, we can equate the *Feast of Pesach*, which also symbolizes the sprouting process of the seed, with the Easter event. Seven momentous weeks then go by. How the harvest will turn out depends totally on what happens within these weeks. And only he who cultivates his field and knows how to harvest is able to offer the sheaf of corn in the temple of God. This is also clear in the Christian Mystery: on this day the human being can carry his first sheaf of corn into his temple. Understood in the Christian sense the temple is the etheric and physical human body renewed through the Mystery of the Resurrection. Christ said: 'Destroy this temple, and in three days I will raise it up. [...] But he spake of the temple of his body' (John 2:19 f). The human being will carry his sheaf of corn, his harvest into this temple. Only someone who permeates himself with the Easter event, who sows the seed on this Easter day, can receive the harvest of the spirit at Whitsun seven weeks later. Here the spirit can enter into the body. Since the Mystery of Golgotha the harvest festival no longer applies only to the fruits of the Earth but to the fruits of the spirit of the human being on the Earth.

As I have already pointed out, *Shavu'ot* is also the day on which the revelation on Mount Sinai is

(continued on page 11, or click [here](#))

On September 29th of this year Frank Chester will come to Portland to present a one-day workshop entitled The Art of the Heart. To help us become familiar with Frank and his work, the following interview was made available to us:

THE HEART'S ARTIST: AN INTERVIEW WITH FRANK CHESTER by David Gershan, MD

Saturday, December 24, 2011

I met with Frank Chester at his home in San Francisco's vast piney parkland against the ocean known as the Presidio, where he lives with his wife Yuko, a psychotherapist. I had met him over 1 year ago through Kelly Sutton, an anthroposophic physician living in Fair Oaks, California. He had consented to demonstrate to a small group of physicians studying anthroposophic medicine together every month his findings on a 7-sided geometric form (his chestahedron), the study he has made of vortices, the human heart, and sacred geometry. As a result of this completely staggering presentation our study group produced a weekend conference "The Heart's Art" in San Francisco in July of 2011 further exploring geometry, the heart, art, and vortex movement. Frank was the featured presenter.

DG: Frank, you have just returned from Dornach, Switzerland, and a two-week exhibit of your Chestahedron at the Goetheanum. This must feel like a great honor.

FC: This exhibit was better than any opportunity I had hoped for, even as a student of sculpture at Cranbrook Academy.

DG: Why is that?

FC: Because this is closer to the depth of the human being. The Goetheanum is centered around the Representative of Mankind, Rudolf Steiner's great sculpture.

DG: Tell me something about this Chestahedron

FC: It relates to a Platonic Form but is not one. It is 7 sided with equal areas in each side. It is a transitional form...by opening up the tetrahedron. I have demonstrated the equal surface areas of this form in the Chestahedron.

DG: How did you come to develop such a form? Can you describe the biography of this?

FC: I wanted to make a 7-sided form because of the inspiration of the '7' from Rudolf Steiner's capitals and seals in the first Goetheanum. I stopped using my science and went back to my art...by carving and filling in holes with plaster of paris. Eventually I got this form...I did not know what I would be coming up with before-hand.

DG: How did you come to relate this form to the First Goetheanum?

FC: It happened over a 12 year process. Steiner said that the capitals of the pillars were balance points between what is coming up from below and coming down from above. I really liked the Saturn Capital form. Quadrilaterals are coming down from above and triangles are coming up from below. When these 2 forces meet they are equal...as in the Chestahedron. A balance between these 2 forms. Steiner says that the astral forces are coming up from below and the ego forces are coming down. The capitals spoke to me. I was enthralled, and have spent so many years with them. I have made bells based on the capitals, and they work. People at the Goetheanum are interested in working with the tones that these

bells make. To this very day I am still enthusiastic. I haven't lost any!

DG: You presented to us at the Heart's Art Conference, not only the work with geometric forms but also the work with the human heart: Its geometry, its proper positioning in the body. I remember the large collection of published scientific papers that you had with you, over 50, which you had digested and studied. How did you come to your interest in the human heart?

FC: When I put these forms through the metamorphoses of 'minimum surfaces', the organic form of these geometric ones, the tendency to become spherical. When I saw this configuration I wanted to find out more. My inspiration came in my bathroom...Yuko tell David how this happened...

Y: I saw Frank in the bathroom making bubbles and then drawing.

FC: I used this (open Chestahedron frame) for the bubbles. I then studied this belled out form with the French curve...I also had a heart model...and realized that this form comes from a pointed apex like the heart! I found it so exciting to go into these research papers and read what these doctors are finding: I saw how their measurements are related to geometry...I have been going at it ever since.

DG: You have provided a 'correction' to the idea of the angular position of the heart, assumed to be close to 45 degrees, to one that is closer to 37 degrees. How did you come to this?

FC: The Chestahedron fits into a cube, along the diagonal—if you look at the angle straight on, like in a 2-dimensional x-ray image, it will appear as 45 degrees. But this is a 3-dimensional form—and has to be closer to a 36 degree angle.

DG: what do you see as similarities or differences between your research and the research in the papers?

FC: I think they are basically correct. I see myself as backing them up with geometry. This stuff is geometric and lawful. This is a tool that can benefit researchers. They say, for example, in Congestive Heart Failure, that the heart balloons out like a basketball...it does look like a basketball but it is really a tetrahedron that is bowed out. Restrictive Heart Failure looks like a football. They use these terms that can also be described in terms of Platonic forms.

DG: So when they say that the heart balloons out like a basketball, does this say anything to you about pathology and lawful forms?

FC: It's interesting that you say lawful...because sickness is lawful!...and wellness is also lawful. This could show you how to help. 'They' have shown various ways of attempting to reshape the congested heart back to a more 'normal' shape with netting, for example..

DG: What if I said that the heart may become diseased after trying to regulate deeper and more intrinsic problems in the whole human being—from the upper and lower human being?

FC: Yes, the netting is dealing with a symptom...I think the heart is trying to expand and contract to accommodate.....

DG: So, going back to congestion again, with widening out of the heart, it may be possible to see how certain kinds of imbalances could contribute to this specific widening out.

FC: I knew this man who was always giving things away...all of his discoveries...and he developed a leaky valve...not being able to close...just like him.

DG: Going a bit deeper with congestion geometry...

FC: The congestive heart geometry shows that the heart can't handle the condition that occurs through this lack of movement, of congestion of blood flow.

DG: And the vortex has gotten distorted.

FC: I put this congestive and restrictive heart together in normal heart function...this happens all the time, back and forth, in the healthy person. I see this congested person as stuck, stuck opened out.

DG: Yes, the lack of movement allows the fluid to become still...kind of like a diastole that can't reverse itself.

FC: Yes, exactly

DG: So what are you now doing?

FC: Well, what I want to do is to make a moving model of the left ventricle.

DG: And you are of course familiar with the great drawings of Pettigrew showing the layers of the heart muscle and their coming to a point at the apex?

FC: I was able to find basically how that works...I couldn't have asked for a better model. I will be lecturing in Osaka, In September the Three Fold Education Center will take my work for 1 year...and perhaps keep it.

DG: At the Heart's Art Conference you mentioned that you would like to create a research/artistic center for younger people.

FC: Yes, I have established a trust to raise money for a studio here in San Francisco. I would like to have research assistants who could develop their work and help me. A collaborative environment. A center.

DG: It would center around geometry and physiology?

FC: Yes, the lawful forms!

DG: Well, thank you Frank for this interview and look into your artistic process. (The End)

WHAT TO REMEMBER WHEN WAKING

by David Whyte

In that first
hardly noticed
moment
in which you wake,
coming back
to this life
from the other
more secret,
moveable
and frighteningly
honest
world
where everything
began,
there is a small
opening
into the day
which closes
the moment
you begin
your plans.

What you can plan
is too small
for you to live.

What you can live
wholeheartedly
will make plans
enough
for the vitality
hidden in your sleep.

To be human
is to become visible,
while carrying
what is hidden
as a gift to others.

To remember
the other world
in this world
is to live in your
true inheritance.

You are not
a troubled guest
on this earth,
you are not
an accident
amidst other accidents,
you were invited
from another and greater
night
than the one
from which
you have just emerged.

Now, looking through
the slanting light
of the morning
window toward
the mountain
presence
of everything
that can be,
what urgency
calls you to your
one love? What shape
waits in the seed
of you to grow
and spread
its branches
against a future sky?

Is it waiting
in the fertile sea?
In the trees
beyond the house?
In the life
you can imagine
for yourself?
In the open
and lovely
white page
on the waiting desk?

Portland Branch of the Anthroposophical Society Calendar • May 2012

Portland Branch Events**Portland Branch Council Meeting**

Monday, May 14, 7-9 pm • 2606 SE 58th Ave. Contact 503-775-0778 • email valerieannhpdx@aol.com.

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe. Meetings are on the second Monday of each month.

First Class of the School of Spiritual Science, Lesson 6

Sunday, May 13 • 9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97207, Contact Diane Rumage at 503 908-0131 or Cheri Munske at 503 772-2632 Blue card required. Second Sunday of each month

The Healing Power of Symbols, with Dennis Klocek

Friday, June 1, 7:30-9pm & Saturday, June 2, 9am-4:30pm • Cedarwood Waldorf School, 3030 SW 2nd Ave • \$85 general public, \$75 members, \$45 students, \$20 Fri. only. Register online at www.portlandanthroposophy.org. A flier and registration form to mail in with a check are included in this issue of the newsletter and online. For more information contact Valerie Hope, valerieannhpdx@aol.com

Since the most ancient times the use of symbolic imagery as a tool for healers has been a widespread and successful practice. This weekend workshop with Dennis Klocek will explore some of the foundational principles that allow us to choose and employ symbols to relieve stress and promote healing. Drawing on the work of Rudolf Steiner and Carl Jung we will work meditatively with alchemical medallions to explore the crystalline nature of archetype, the shadow force of the persona, the role of the guardian of the threshold, and the relationship between the human double and the human phantom. The workshop will be presented through lectures, meditative exercises and small group dialogue.

The Art of the Heart with Frank Chester

Saturday, September 29. More information to follow.

Frank's work points to a science of the future. He is an artist, sculptor and geometrician living in San Francisco, and has taught art for more than thirty years in high schools and colleges. Since encountering the work of Rudolf Steiner, Frank has been exploring the relation between form and spirit, and he discovered a new geometric form. This geometric form demonstrates a remarkable correlation to the form and functioning of the human heart. Frank is uncovering indications concerning the relationship between etheric formative forces and the geometry, structure, and physiology of the human heart.

The Embryo in Us: Understanding Ourselves as Embryo, with Jaap van der Wal MD PhD

July 11-15, 2012, Warner Pacific College, 2219 SE 68th Ave. • \$475 before May 1, \$525 after • limited # OF \$250 workstudy spots Contact Dr. Bob Kellum, healthbridge@integra.net or 503-331-7393

This popular course is limited to 45 people, so apply early to assure your place. It has been approved by OBNE for 26.5 Naturopathic General and OB CEU's. We will explore human prenatal development and how the shaping of the body expresses essential attributes of the development of the human as a being of spirit and matter, body and mind. More information will be forthcoming.

May Portland Anthroposophical Community Events**Luster and Image Colors: Workshop with Chris Guilfoil**

Saturday May 12, 9 am-5pm • 3135 NE 17th Ave, Portland OR 97212 • \$ 75.00, includes material • Please bring a dish for a potluck lunch. To reserve a place please register with a check to Chris Guilfoil and send it to J. Roell 3135 NE 17th Ave, Portland. For info contact Jannebeth Roell 503-249-3807, or Jannebeth@mindspring.com

Chris will give a summary of Steiner's various angles of color leading up to the "image colors", mostly from Steiner's notebooks.

The Challenge of Rudolf Steiner: Documentary Film by acclaimed film-maker Jonathan Stedall

Saturday, May 12; Part 1 6:30 pm, Part 2 8:30 pm 8512 SE 8th Ave CONTACT CHRIS @ 503-875-7383

Join us for a new film documenting Rudolf Steiner's influence in the 150 years since his birth. Part 1 explores Steiner's life and legacy; conversations with philosophers, and those involved with Waldorf education, Biodynamic agriculture, Camphill's work with people with special needs, and Eurythmy, both as an art and a therapy. Part 2 explores topics of reincarnation and karma, as well as applications of Steiner's influence on medicine, his work in one UK prison, at a college for disadvantaged youth, and with counselors. We'll also see an example of Waldorf education being introduced into mainstream education.

Portland Branch of the Anthroposophical Society Calendar • May 2012

Eurythmy for Health and Harmony with James Knight

Tuesday Evenings - May 15, 22 and 29 - 7:30-8:30pm • Bothmer Hall, 5919 SE Division St. Portland • \$36 for the series of three classes • Contact Sandra Burch, galenaln@gmail.com or 503.353.1818

A series of three Eurythmy classes, connecting to balance and harmony through movement. Come and experience the benefits of Eurythmical movement. Beginners are welcome. Pre-registration is required.

June Portland Anthroposophical Community Events**The Nuts and Bolts of Waldorf Education: Pragmatic Arts, with Marsha Johnson and others**

June 25-28, 9am-4pm • 602 NE Prescott, Portland, 97211 • \$275/4days, sliding scale available • Contact Marsha Johnson, 503-309-4223

The Shining Star Waldorf School will present its annual "Magic of Waldorf" conference for parents and teachers. Come enjoy learning to plan curriculum, draw, paint, do handwork, sing, move, and much more! A marvelous journey for anyone who works w/children or who has children! All are welcome; we have a child camp for children ages 3-10 during the conference, babies welcome to attend w/ parents.

June Oregon Anthroposophical Events**The Mission of Gautama Buddha in the Light of R. Steiner's Spiritual Research, w/ L. Connell**

June 9th, 5:00-8:30pm • Eugene Waldorf School 1350 McLean Blvd., Eugene, 97405 • contact drlisa22@gmail.com

Society members are invited to meet with the Western Regional Council at 5pm, share a catered meal (\$8) at 6pm (rsvp by 6/2 for meeting & meal), and then the public is invited to join members at 7pm for a free lecture by Linda Connell on the topic above.

Ongoing Local Activities and Study Groups**Council Meetings of the Portland Branch 2nd Monday of the month 7-9 PM**

2606 SE 58th Ave., Portland • Contact Valerie Hope, (503) 775-0778, valerieannhpd@aol.com

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe.

Anthroposophical Course for Young Doctors, Study Group 1st Tuesday of the month 7-8:30 PM

Pohala Clinic, 12050 SE Holgate Blvd . • Contact Julie Foster by phone at (503) 572-4196 or by e-mail at julie@pohalaclinic.com.

First Class of the School of Spiritual Science Second Sunday of the month • 9:30 AM sharp

Bothmer Hall, 5919 SE Division St, Portland, 97207 • Blue card required. Please contact Diane Ramage at 503-908-0131 or Cheri Munske at 503-772-2632

Karma Exercises and Study 1st and 3rd Thursdays at 7:00 PM

NE Portland • The study group is working with Rudolf Steiner's karma exercises. Call James Lee for information (503) 249-3804 or send an e-mail to him at anthroposophy@earthlink.net.

Knowledge of the Higher Worlds 1st and 3rd Tuesdays 7:30 - 9:00 PM

3046 NE 33rd Avenue, Portland, OR 97212 • Contact Donna Patterson and Bob Kellum at 503-331-7393.

Mystery Dramas, with Speech-Formation Exercises 2nd and 4th Wednesdays

7:30 - 9:00 PM, in SW Portland • Starting to work on the 3rd Mystery Drama by Rudolf Steiner, The Guardian of the Threshold. No acting experience necessary, just a love of the Word. Contact Diane Ramage by e-mail at drumage@comcast.net or by phone at (503) 908-0131

Study Group, Spring Reading, Whitsun Lectures by Rudolf Steiner Every other Tuesday

April 3 and every other Tuesday, 6pm-7:15pm • Vancouver, WA, Ridgefield neighborhood • Contact Dr. Alicia R. Marroquin, PhD, 360.473.7777 or ros@roscroixmaritimeabbey.com

Portland Waldorf School Community Choir Friday mornings from 8:45 - 10:15 am

Portland Waldorf School, 2300 SE Harrison Street, Milwaukie in the Orchard Room

Anyone who enjoys singing songs through the seasons, across the centuries and around the world is welcome, including drop-ins. This event is free. Marion Van Namen (503) 956-4046.

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Lectures and courses conducted throughout the year by the Micha-el Institute. Contact John Miles at 503/774-4946. johncmiles@usa.net.



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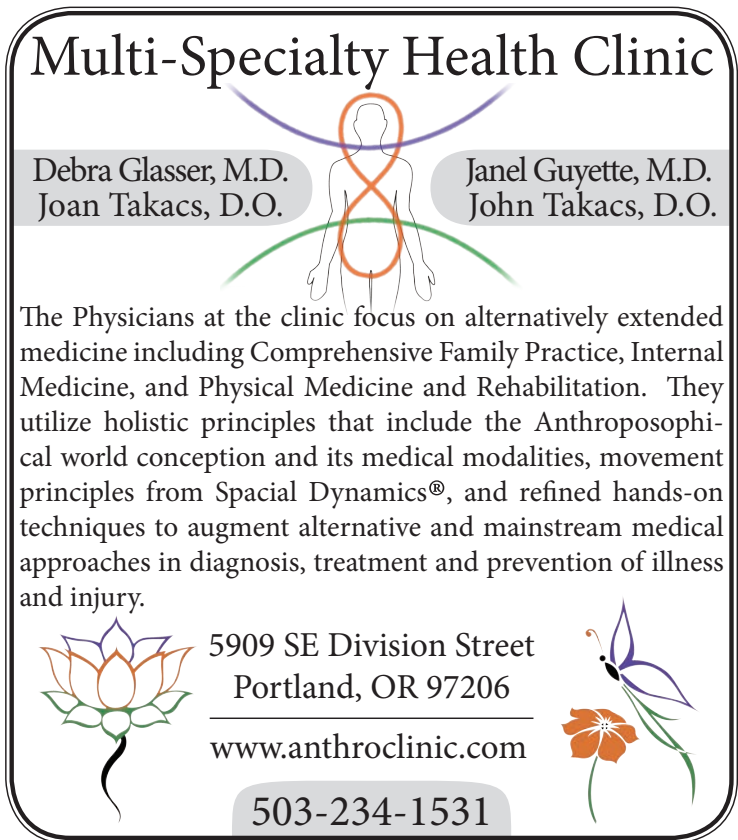


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4-DVD Set Now Available With Jaap van der Wal, PhD, MD

This beautiful 4-DVD set that was professionally recorded live in Portland, OR, June 3–6, 2010.

To learn more about the 4-DVD set and for instructions on how to order it, go to the “shop” portal on the Portland Branch website at www.PortlandAnthroposophy.org.

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The Healing Power of Symbols

June 1 & 2, Portland, OR
With Dennis Klocek

LECTURE

Friday, June 1st, 7:30-9 pm

WORKSHOP

Saturday, June 2nd, 9 am-4:30 pm

LOCATION

Cedarwood Waldorf School
3030 Southwest 2nd Ave
Portland, OR 97201

COST

General Public: \$85

Portland Branch Members: \$75

Students: \$45

Friday evening lecture only: \$20

Pizza lunch options: \$7.50

For work study or special arrangements
contact Valerie Hope, 503-775-0778, or
valerieannhpx@aol.com

REGISTER

portlandanthroposophy.org

Or contact: Valerie Hope, 503-775-0778,
2606 SE 58th Ave. Portland, OR 97206,
Attn: Healing Symbols Workshop

Since the most ancient times the use of symbolic imagery as a tool for healers has been a widespread and successful practice. This weekend workshop with Dennis Klocek will explore some of the foundational principles that allow us to choose and employ symbols to relieve stress and promote healing.

Drawing on the work of Rudolf Steiner and Carl Jung we will work meditatively with alchemical medallions to explore the crystalline nature of archetype, the shadow force of the persona, the role of the guardian of the threshold, and the relationship between the human double and the human phantom. The workshop will be presented through lectures, meditative exercises and small group dialogue.

Dennis Klocek is one of the outstanding thinkers/researchers of our time. He graduated in 1975 with an MFA from Temple University's Tyler School of Art with a thesis on Goethe's color theory. In 1982, his love for the work of Rudolf Steiner took him to Rudolf Steiner College in Sacramento, California, where he has been the director of the Consciousness Studies Program since 1992. His workshops and lectures are highly anticipated across the globe.



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The Healing Power of Symbols

June 1 & 2
Portland, OR
with Dennis Klocek

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Send this completed form with your check made out to The Portland Branch of the Anthroposophical Society, to:

Valerie Hope
2606 SE 58th Ave.
Portland, OR 97206,
Attn: Healing Symbols Workshop.

If you wish, you may also email this form to Valerie (valerieannhpdx@aol.com) and send your check separately in the mail to the address above.

LECTURE

Friday, June 1st, 7:30-9 pm

WORKSHOP

Saturday, June 2nd, 9 am-4:30 pm

LOCATION

Cedarwood Waldorf School
3030 Southwest 2nd Ave
Portland, OR 97201

COST

General Public: \$85
Portland Branch Members: \$75
Students: \$45

Friday evening lecture only: \$20

For work study or special arrangements contact Valerie Hope, 503-775-0778, or valerieannhpdx@aol.com

Name: _____

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Cost:	General Public:	\$85	Pizza option (\$7.50):	
	Portland Branch Members:	\$75	Vegetarian	___
	Students:	\$45	Vegan	___
	Friday evening lecture only:	\$20	Gluten Free	___
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Add \$7.50 for lunch on June 2nd:
2 slices of Pizzicato Pizza, side salad,
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To read Jaap van der Wal's article

***The Embryo in us – A
phenomenological Search for Soul
and Consciousness in the prenatal
Body***

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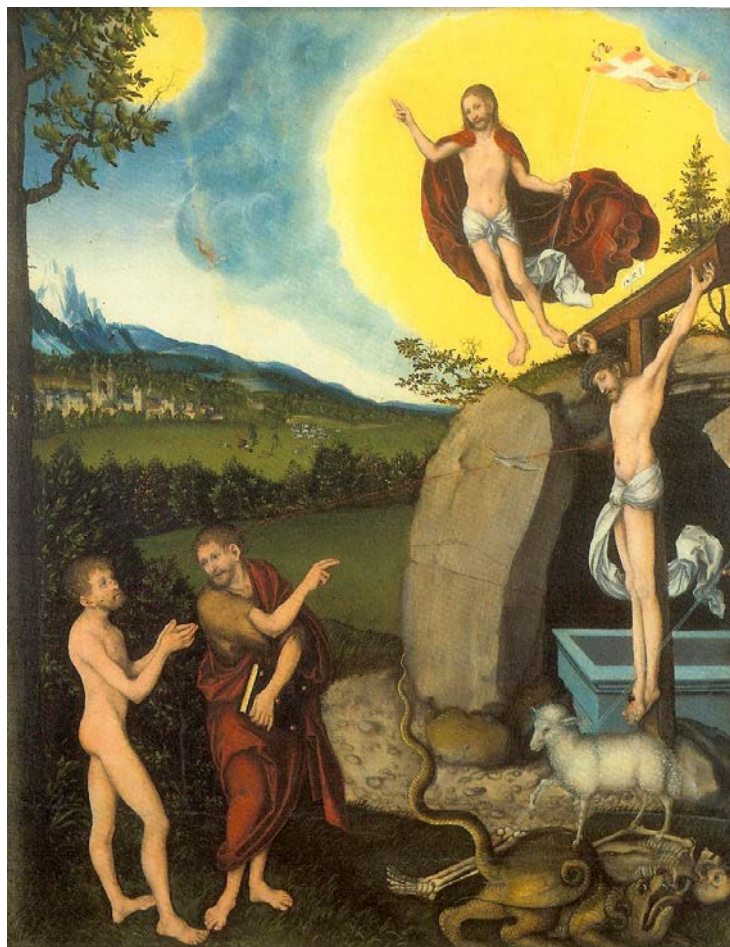
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celebrated. On this day, alongside the offering of the bread, the pre-Christian ritual is totally devoted to paying homage to the Mosaic law, with commemorating the tablets of the law. The Christian Whitsun festival, in order to be a continuation, a completion of the spirit of the Cross and the Resurrection, has to go beyond this law precisely on this day of Whitsun. We have already mentioned in the lectures - in connection with the Transfiguration on Mount Tabor - how the human being became free from the law through the Christ impulse by being able to follow the spiritual world freely. At the Transfiguration we recognized Moses and Elijah as heralds of the impulse to selfhood, as leaders preparing the way for that which should come through Christ. We re-recognized Moses as the one who brought the tablets of the law so that the people would remain true to an imageless God, a God of spirit. And finally we recognized Elijah or John the Baptist, who proclaimed what was to come as Christ entered into Jesus of Nazareth: 'He [the new] must increase, but I [the old, who only points to Him] must decrease' (John 3:30).

Because of the laws which fixed humans into a group soul, no individual human self needed to make a personally responsible, moral decision. These laws had to be overcome just as the process of dissolving the ties based on the bloodline was initiated by the flowing of the blood on the Cross. At Whitsun the spirit prevails of a community or of a humanity based on the will of free individuals.

In the verses of the *Calendar of the Soul* which, particularly within the seven weeks between Easter and Whitsun, are built up one after the other in a consistent sequence, you find this process of freeing oneself from the bonds of 'the inner power of narrow selfhood'. The fiftieth day is Whitsun. In Jewish occultism the number 50 is considered to be the outcome of the masculine and feminine principles, represented by the number 1 (Father) and the number 4 (Mother). The future arises, the child, the number 5, when this Chymical Wedding is consummated. The number 50 results when the 5 is multiplied by 10. In the Hebrew alphabet the number 10 is at the same time the letter 'i' or 'j' and means 'God', and in fact that God who is seen as the origin of all existence before everything came into existence; in other words the spirit itself.

And so we find the principle of the Trinity woven out of the archetypal cosmos (Father, the number 1), Earth (Mother, the number 4) and the cosmos of the future (Child, the number 5). And the Feast of Whitsun can be realized as the birth of the Christ Spirit in those human souls who are aware that this principle of the Trinity is the point of emergence of cosmic existence and the culminating point for the evolution of the cosmos.



A detail from *Damnation and Salvation* by Lucas Cranach the Elder, 1529
(a description of this painting is found at the end of this lecture)

This is a very abbreviated description. But at least some indication has been given of how the Feast of Whitsun arose out of ancient Jewish ritual.

Before I now come to the historical description of the first Feast of Whitsun I wish to make a second short digression.

We were only just speaking about the Trinity which, for those who recognize it, speaks out of the Feast of Whitsun. What does this feast have to do with the Trinity? Of course the Trinity existed before the Feast of Whitsun was celebrated for the first time. The difference is simply that through the events directly proceeding from this first Whitsun, every human being on the Earth is able to know the Trinity. Previously the ancient initiates had an understanding of this secret, but firstly they were always looking up towards this cosmic truth as it shone down on the Earth from beyond the Earth, and secondly, they could only perceive this truth in the out-of-the-body state lasting three-and-a-half days of ancient initiation.

But now the circumstances had changed. With the completion of Christ's mission every human being was given the possibility of comprehending the Trinity without having to leave his body.

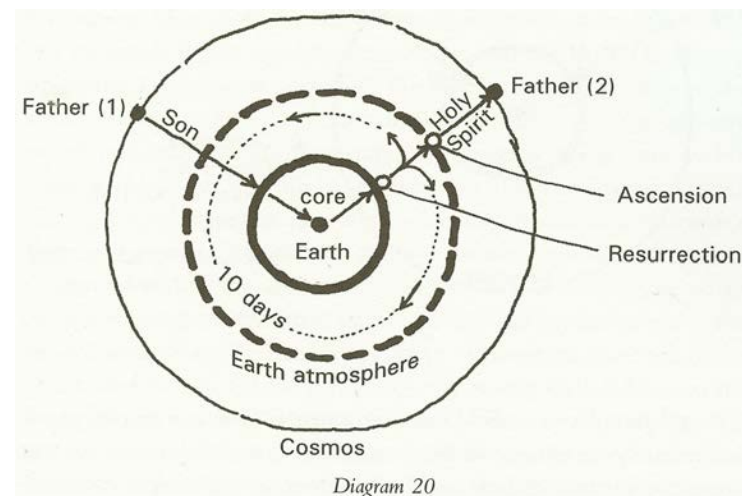
The mission of Christ, the plan of the Gods, encompassed the festivals of Christmas, Easter, and Whitsun. On Christmas Day the body was prepared into which the Father God could send His Son. The power of the Father God is expressed in this event.: *Ex deo nascimur*. Since then the human being can feel that he as well is born out of the immense Godhead and into his earthly body.

There then follows the Easter festival, in which the human being can know the Son of God while on Earth. The human being has to become aware that of course he inhabits a body but he is not just a body. The human being can understand that in death his soul can rise again in Christ: *In Christo morimur*.

Rudolf Steiner once said: 'From the moment of this inner experience of Easter, if we now suffuse the spirit which has become centered within itself with meaning that is not from this world but from the spiritual world, we will experience Whitsun. It depends on this inner experience of Easter whether we experience Whitsun' (GA 118, 15 May 1910). This is why Whitsun is firmly linked to the movable feast of Easter.

Putting it into one simple sentence: the Father sends the Son who brings tidings of the Holy Spirit.

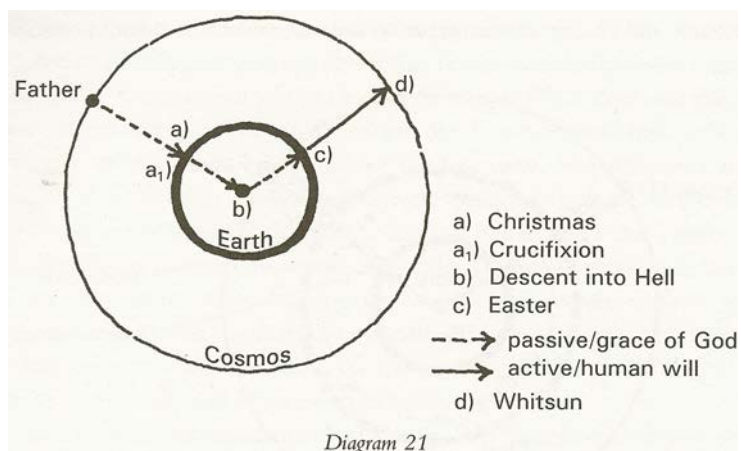
These are the three parts of the half-yearly period: Christmas, Easter, Whitsun. And we can refer again to the diagram from the last lecture and change it somewhat to indicate what we mean:



The Father sends the Son to the Earth. The Son experiences earthly death, He penetrates the body of the Earth, and the Resurrection takes place. From now on, through the Holy Spirit, the human being is able to bring about the return to the Father.

This is the basis for understanding karma. You can only understand the idea of karma when you have first come to an understanding of the idea of Whitsun, for Whitsun is not a 'passive' festival of grace like Easter, for which the human being must do nothing, Whitsun is rather a festival where the human being is active. Here

the human being can work positively on his karma if the Rosicrucian saying lives within him. He knows that he is at home in the spiritual world: *Per spiritum sanctum reviviscimus*. *Reviviscimus* means, we will live again. The human being must take this step himself within evolution on the Earth: the fully conscious step of returning to the Father, developing himself through all his incarnations. The possibility of taking this step has been given to him by the Son of God ('No one cometh unto the Father, but by me' - John 14:6). But it is up to the human being to carry it out.



I would now like to talk about the historical facts and amplify them immediately with an explanation according to spiritual science, so that the contemplation of these historic days does not get stuck in externals. As I have so often mentioned, inner facts penetrate the outer ones and vice versa.

First though I would like to start with the events of the Ascension. It is extremely important that this event also be considered from the standpoint of spiritual science, and we want to look at it in order, as well, to be able to understand Whitsun better. On Ascension Day further conditions for Whitsun were created.

When we speak about the Ascension we are obliged to bear in mind that on Ascension Day, as at other times before, the disciples did not see Christ with physical eyes when they perceived Him in His Resurrection body, but they saw him - as Rudolf Steiner says - with *eyes of the soul* (GA 224, 7 May 1923).

In the early morning darkness on Ascension Day, Christ and the disciples left the house of the Last Supper. Christ taught until sunrise and then they took the road to Gethsemane. The women also came, as well as a few other disciples. He radiated all the love that can ever possibly be given on the Earth. They climbed the Mount of Olives together, Christ almost weightless and moving faster and faster, so that the disciples could hardly follow Him. Similar to several older depictions of the event a rainbow, coming from another sphere, appeared around Him. He then became brighter than

the Sun, which was just rising behind the Mount of Olives - He was Himself the Sun, He became the Sun. Before it became impossible to make Him out in this extremely bright Sun-like radiance, He gave the Earth His blessing by raising His left arm as though He were letting the power of the cosmos flow into Him, and out into the Earth through His right arm which pointed down to the ground. By placing His left hand on His chest, on His heart, He then sent this stream out to mankind through His right hand, which made a sign of blessing. It was an indescribable stream of cosmic love which sent the whole superhuman love of Christ out from its home in the stars to the Earth by flowing out of the cosmos through the left hand into the heart, and streaming out of the heart through the right hand to the Earth. So it appeared as though the resurrected Son of God was binding - by raising His left hand to the heavens and holding His right hand down to the Earth - the macrocosmos and the microcosmos together through an eternal divine bond of unqualified devotion and self-sacrificing love. (The statue of Christ by Rudolf Steiner and Edith Maryon manifests this.)

Understanding the actual event of the Ascension is based on the knowledge of the Resurrection body and its relationship to the sphere surrounding the Earth.

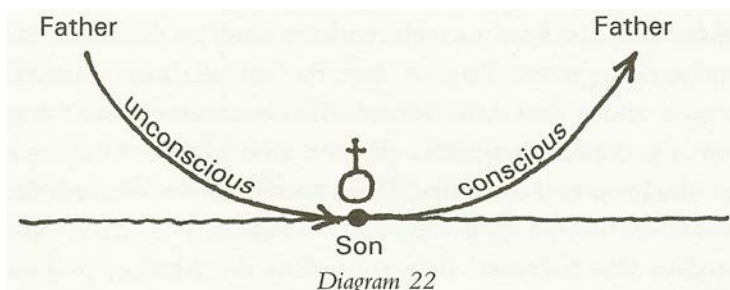
The form in which the physical forces of Christ, which since the Resurrection had appeared again and again to the disciples, is not a body of flesh and blood, but a spirit body perceptible to the eyes of the soul of the disciples and women who had been prepared to perceive it. This Resurrection body or the so-called phantom was 'the archetype' or 'the real idea of the physical body existing in the external world, with all the attributes of the physical body' (GA 131, 10 October 1911), as Rudolf Steiner expresses it. You can easily recognize the subtle difference in the Resurrection body to a physical, material earthly body or to a pure spirit, as Christ in His Resurrection body performed all sorts of physical movements. He also climbed up the Mount of Olives ahead of the disciples. He did not float in the air. However, neither did he have the typical heaviness of the Earth about Him; He was simply not bound by the laws of the material Earth.

To a certain extent this phantom body still existed as an outer form in the world up until the Ascension; it alone was the seat of the Christ Spirit after the Resurrection. For the disciples it was perceptible as the individuality of the Saviour, outwardly influencing them from the soul and spirit sphere. Even after the Resurrection, Christ taught the disciples time and again in and through this Resurrection body.

But then, after thirty-nine days, the time had come for this phantom to proceed to its actual place of purpose. I have already pointed out repeatedly in previous lectures that a set of laws prevail for Christ

which are inverse to those for normal earthly humans, as Rudolf Steiner mentions in his lectures on the *Fifth Gospel* (GA 148). The Baptism can be seen as the conception of Christ. The three years in the body of Jesus is the time of growth for Christ, and while the human being is born into earthly life Christ is born into the earthly death, which means that the death of Jesus is the birth of Christ. And the place where Christ actually lives has already been described, namely in the body of the Earth, which becomes His physical body between the death on the Cross of Jesus of Nazareth and the Resurrection, within the thirty-nine hours which lie between. We can take another glance at our diagram - this life unfolds within the spiritual and physical spheres of the body of the Earth (see diagram 20, pg. 12: 'Journey through the Earth - descent and ascent').

But I ask you now to understand what I will be saying entirely within the context just explained. The Resurrection is actually the death of Christ. As the Resurrection body rises from the earthly grave, Christ crosses over the threshold and - in the unique manner we have been made familiar with - He overcomes death for mankind, He renders death immortal. (This does not mean that death will never cease, rather death no longer has to be died in the old sense anymore.) That is why deep wisdom lies in the words of *The Foundation Stone Meditation*: 'In Christ death becomes life'. Christ is in this living death in the Resurrection body with human beings for thirty-nine days, in other words between Easter and Ascension. He can be experienced and is visible to the strengthened eyes of the soul of the disciples and the women. But if now Christ's crossing of the threshold, His passing through the 'Gates of Death', is the Resurrection, what then is the Ascension? After the passage of these thirty-nine days the Christ Spirit merges in this unique phantom body, the second Adam, into the sphere which can be called 'Devachan' according to the context just explained. There He is invisible to the eyes of the disciples, He disappears from their vision, in front of the eyes of their soul He merges into this sphere. The entry of the phantom body into this devachanic sphere is the Ascension. This devachanic sphere of Christ is the sphere surrounding the Earth. According to our diagram you can take the saying of Christ literally: 'No one cometh to the Father except by me' (John 14:16; see diagram 20, pg. 12). Through the area marked by the broken line, through the etheric sphere surrounding the Earth inhabited by Christ, the human being must pass if he wishes to come to the Father. What the Christ Spirit is able to stream into him, if he will only allow it to stream into him, he must use to begin the journey to the Father based on a conscious and firm decision.



Rudolf Steiner describes in his Whitsun lecture from 15 May 1910 this event of the Ascension in the following way (GA 118): 'In the so-called Ascension, the bodily form which the founder of Christianity had assumed after the Mystery of Golgotha was dissolved in a powerful vision perceptible to his nearest followers'. Rudolf Steiner in fact only developed the concept of the phantom one year later (cf. *From Jesus to Christ*, GA 131), but you notice from the sentence how an awareness of it is already forming.

The disciples beheld, therefore, how Christ in His phantom body dissolved as it were and merged into the cosmic sphere surrounding the Earth. This is Christ in the etheric realm, whom more and more humans today and in the future are and will be able to see - this means the human being can have more capabilities today than the disciples, who at that time could indeed see the phantom in its bodily form on the Earth, but not Christ in the etheric. Only Paul was capable of that.

For the disciples the Ascension was a powerful and radical vision. The light of the cosmos, of the pure spirit which is not of this world, united with the radiance of the light of the Resurrection body, which shone as brightly as on the Easter morning - only this time the disciples and the women were aware of it. And so it appeared as though His Resurrection body dissolved in the fusion of these two sources of light. It was as though two fires joined together into the light of one powerful flame. The Sun rose behind Him and from behind the Mount of Olives. He shone brighter than the Sun though. And as His head and face were the first to turn into a Sun and merge with the Father Sun and only then His body (just as the head is also the most perfect part of the human body), so that His feet were the last to merge into the all-embracing radiance, it was as though he ascended into heaven. You often find this naively portrayed in old paintings by a pair of feet looking out from the underside of a sun or shining cloud.

Because the light was brighter than the Sun all those present fell to the ground, and as the Christ Being had immersed itself into the sphere surrounding the Earth the disciples became aware of two spiritual beings who promised them that Christ would return. Nevertheless the disciples felt as though something had been taken away from them and in the days that followed they turned to the Mother of Jesus for support

and to the prayer they said in the house of the Last Supper as protection against the high priests.

There now follow a further ten days between Ascension and Whitsun. What happened in these ten days? Something decisive happened on the Earth and something else, just as decisive, happened in the heavens.

On the Earth these ten days go by, but their unique significance is at first only for the disciples and the women. These individuals who had accompanied Christ went through a particular process in these ten days. Even the number of days has a special meaning. Why do exactly ten days go by between Ascension and Whitsun? *One* occult reason is that the ten days are the days of the Christ impulse, in the same way the Ten Commandments are the Ten Commandments of Moses. We are reminded of what was said previously: *Shavu'ot* is also the festival of the tablets of the law, the honouring of the Ten Commandments. Now, however, in these ten days and up to the ancient *Shavu'ot* festival, the development of the disciples had to move away completely from the laws of Moses, and away from that which bound them as members of an ethnic group to this law: the bloodline. Otherwise they would not have been able to apply consciously the freedom they had won at Easter to receiving the spirit. The old covenant created dependency and had to be overcome. This does not affect the integrity of the Ten Commandments. It is only that after Christ, the individual self ought not to relinquish its individual moral responsibility to a law.

In these ten days the compulsion which subjected a group, a community, to the divine law of the Ten Commandments had to be overcome. The disciples had to get away completely from everything connected with the bloodline. Even the phantom, which was still visible until the Ascension event as the form of the physical body, had to disappear. They had to separate themselves totally from the idea that Christ could only appear to them clothed in the one form in which He had encountered them. A new era could only begin when the phantom had been dissolved. But this also had to be spurred on actively by the hearts of the disciples in these ten days.

Within these ten days they also had to come to understand that the phantom had not dissolved into nothing. What happened on Ascension Day and the days that followed can be roughly compared to the way salt completely dissolves in a liquid and the liquid retains the presence, the taste of salt. Not just the Christ Spirit and those parts of the etheric body, which we can term the etherically transformed blood from the stigmata which flowed from the Cross, merged into the etheric sphere of the Earth, but the Resurrection body of Christ finally merged into it as well on Ascension Day.

Here we are dealing with cosmic alchemy. The spiritual substance of the phantom body, and I beg you not to understand this in a material sense, the spiritual substance of the Resurrection body was denser than the substance of the Earth's etheric sphere, in the same way that the salt crystal is denser than water and yet is still able to dissolve in water. A new liquid is created - the Earth is sheathed in a new etheric mantle.

The disciples understood more and more clearly that the Mosaic laws cannot shape the future path, and that a relationship with the Godhead can only arise out of an inner fire of longing for the spirit.

Having developed a feeling for how Christ had saved the human etheric and physical bodies from decline by His deed on Golgotha, they had become aware of this from their perception of the phantom body; the disciples then felt the need for the soul and the spirit! They longed of their own accord for the new fulfillment this living body could bring, they longed with all their strength for the renewal of the astral body and the self. So strong was their longing that after the Ascension many of them became sad, because what they had had from without, from Christ in the Resurrection body, no longer gave them fulfillment. They came to see, however, that the phantom which appeared to their souls, so harmonious and divine, in which inner and outer aspects correspond in the most wonderful harmony - that this archetype had passed over from the visible Earth into the invisible sphere surrounding the Earth but was able now and in the future to enter into every human being and first of all into each one of them. They recognized here what the actual Christ impulse meant. Now they could finally experience Whitsun.

The other phenomenon which occurred within these ten days and not on the Earth but in the Heavens was that the first phantom, the first Resurrection body of Christ, which had ascended on Ascension Day, began to replicate itself in the cosmic ether of the Earth, like the process of salt dissolving in a liquid which results in the dissolved salt permeating the liquid completely. In each drop of the liquid a part of the salt is to be found. And so Christ prepared Himself to enter into those individuals who in truth are seriously striving and thirsting. This is a cosmic process that is so powerful, in its significance for the future evolution of mankind as well, that we would have to devote a whole lecture to it. You can find references to in Rudolf Steiner's lecture cycle *From Jesus to Christ*.

In these ten days the understanding grew in the disciples that the phantom had to go to its place of purpose so that Christ can fully accomplish His deed. The completion (*Atzeret*) of the Gods' plan lay in the Feast of Whitsun. The tongues of flame which were bestowed on each one of them are also a symbol for the seed of the phantom body. In these ten days the first

Resurrection body replicated itself and on the tenth day it was possible, for the first time in the entire evolution of the Earth, for a human being to put on this seed of the phantom body, this 'drop of salt water' meant specifically for him.

We can again refer to Rudolf Steiner's diagram with a few small additions of our own:

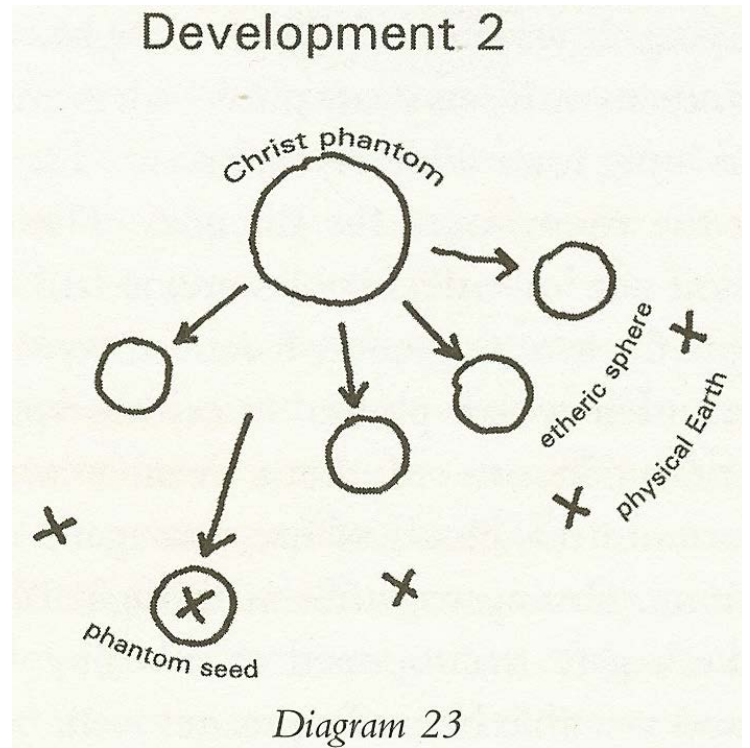
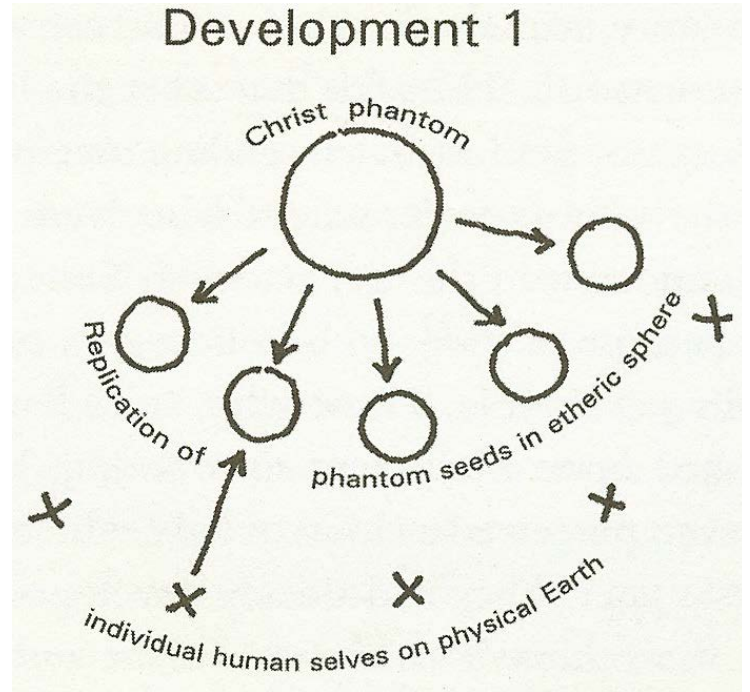


Diagram 23

We now want to turn to the event of Whitsun which actually took place in the night from Sunday to Monday - at dawn on the Monday.

As we have already established for the other festivals connected with the Mystery of Golgotha,

Whitsun also had an effect on outer events, although it constitutes at the same time an occult event. The esoteric background to the Feast of Whitsun also has exoteric effects. When mention is made of the 'sound of the rushing of a mighty wind' then this is to be understood esoterically and exoterically.

Seen esoterically this mighty rushing sound, of which the Acts of the Apostles speaks, means that the souls of the disciples were raised to a higher level of vision.

As the fire spirit came over them they had a vision of the future evolution of humanity, namely that they would carry this fire impulse into their next incarnation. They felt that what the human being had once acquired does not get lost in succeeding incarnations.

For many of the visitors to Jerusalem who were camping on the surrounding hills and also in the city between Easter and Whitsun - they were there because of the Jewish holidays - a rushing storm-like sound was actually perceptible. Those who, since Easter and from the time before, looked upon the events surrounding Jesus of Nazareth with good will, even perceived a cloud of light which formed over the house of the Last Supper. They had already developed more powers of perception than the others. This cloud of light and fire sank down, penetrating even the ceiling of the room in which the disciples and the women were staying. It was first of all like the spirit which descended at the Baptism, only many times more powerful, immense and roaring. This living cloud hung for a while over the city district of Zion, over the house, over the room, over the disciples. Then it was as if the cloud broke - as if the one decisive moment had come when the decision was made for it to fragment. It sent many single rays of light and fire out from itself which poured over those present and penetrated into every single one of them. Visible at the center and simultaneously around this cloud of fire was again a rainbow whose ends were touching, closing together as though forming a circle in space. It was like a gate that opened to a reality which otherwise existed hidden and invisible behind a cosmic wall, behind the veil of the sensory world, and which now became visible through this gate. The spirit of Heaven passed through this gate and into the human beings on Earth. Those present perceived, felt this in the exalted state of an incipient new initiation, and it was as though they thirsted after this light of the fire. Their thirst for this spiritual fire was actually the decisive factor at this Whitsun event, because the spirit entered individually into each one in the same intensity and quality as their thirst. A few spirit fires resembled some essential parts of the rainbow, others were more extensive and even more like the fiery source. It is like the Grail feast where

every one receives the food he desires. The meal was individually 'tailor-made' for each person.

It was a powerful imagination of tremendous significance for the understanding of the disciples! For each one had *his* flame, was suffused by his own flame and at the same time perceived the flames, in other words the spirit, as it penetrated the others. It was extremely important that the disciples looked at one another in this way, actually mutually recognized one another. They comprehended the other for the first time as a unique and individual self, different from them, through whom the spirit acts and shines. For the first time they knew that the Holy Spirit is in the other person as well, and speaks in its entirety through these other people - sounds different through these people as through me and speaks as one and the same spirit out of him and out of me. The other person can manifest in his own particular way the same spirit, for the tongues of fire he carries over his head, in his breast and in his mouth, spring from the same source.

This way the disciples knew with certainty: I and the other person are individuals, but we are both united with one another and with the other fire-bearers; we are perfectly at one through the immense unifying power of the Sun, which is now to be found on the Earth. Everything in us strives towards the One and this unites us in truth. It is no longer the blood which welds us together, but this source of the spirit, the universal, divine and single source of human selfhood.

In this way there arose a new community, that which Rudolf Steiner calls the 'community of brothers' (cf. for example, the lecture from 29 June 1908 in GA 104). This community of brothers was born at the time of Christ and is the community of the future, which is able to withstand the counter impulse which has arisen and will arise through the individualization of human beings: egoism, materialism. The disciples realized that this community exists through the fact that after the Ascension the Christ Spirit had united with the Father Spirit and was now to be found poured out into their souls, which were longing for Christ. So they understood what it meant when Christ said to them: 'I am with you always even unto the end of the world' (Matthew 28:20). He was with them and was in fact in every individual self, no longer outside and to a certain extent isolated from them as a divine individuality in an outer form, but *in* mankind. That is why the outer Christ had to disappear, why the phantom had to merge into the surrounding etheric sphere so that as a seed He could enter into those humans who longed for these seeds, and as a result return to Earth. In this way the deed of the Gods was completed. The knowledge of the Trinity had flowed into the awareness of humans on the Earth. Christmas: Father; Easter: Son; Whitsun: Holy Spirit. As a result the Trinity, which previously only the

ancient initiates were able to behold, had descended to Earth, so that all mankind could become aware of it as a reality active on the Earth.

As a supplement to our investigation of the events of the Ascension and of Whitsun we can draw on the following explanation from Rudolf Steiner:

Only after the unified bodily nature (this is the phantom!) of Christ has merged as a unity into the spiritual nature of the Earth, does the possibility exist for the hearts of those who understood the Christ impulse to be able to speak about this Christ impulse, to be active in the spirit of this Christ impulse. The Christ impulse submerged itself, to the extent it was manifested in outer bodily forms, into the unity of the spiritual world through the Ascension; ten days later it reappeared again in the hearts of single individuals, of those who were the first to understand (GA 118, 15 May 1910).

The human being, therefore, is able to feel two things at Whitsun: individualization and the resulting coming together freely with all human souls.

With the understanding we now have of the nature of the phantom from before and after the Ascension, we can approach the secret of Whitsun once again from another angle. There are an endless number of perspectives from which we can look at this Mystery event. We can even look at it in physical and mathematical terms: at the place where Christ goes to after the Resurrection, space does not exist. Coming from the Sun, Christ, the bringer of time, carries this Sun into the Earth. In the place from which time comes, however, time is not as it is for us, because it has no space to overcome. Space as we know it does not exist. Seen from our perspective, time there runs backwards. You experience this every night when in sleep you enter the spiritual world, or after death, when you first live through your experiences on Earth in reverse. If you encounter a spiritual entity beyond the threshold, then it is not as though you approach it, but as though it approaches you from the depths of the spiritual being of time.

Now Christ, the Sun-Time Being, has through His connection with the Earth brought His time to the Earth. In the Mystery of Golgotha, therefore, you have a certain interpenetration of both principles of space and time. Subject to the laws of the Earth, conceived, incarnated and died, the divine being wanders through space. However, this God carries His cosmic time, the backwards flowing, spaceless time, with Him in all these processes. That is why that happens which I have mentioned previously: the inversion of the 'sequence of events' in Christ's life.

The phantom body now merges through the Ascension into the sphere surrounding the Earth, where it replicates itself. Here lies an important and wondrous Mystery, because for the first time through the passage of God through earthly, material death and through the subsequent Resurrection, the spiritual archetype of the *physical* body was able to overcome this death, this imprisonment in space. You could say: the spiritual essence of this physical human body was able to merge into cosmic time from the dimension of space, just as the salt crystal merges into a liquid. As a result, the spiritual expression of the physical body became free. It was the counter image to the old, the first Adam, which became embedded into space as it sank down to the Earth. This is why Paul speaks especially of the 'second' or 'new' Adam, as he was aware precisely of this difference (1 Corinthians 15:45-49; Romans 5:14).

And as this first phantom, at the Ascension, which we have also described as the death of Christ, as the crossing of the threshold, as in other words this phantom returned to the reversed, cosmic time - and this time not as a pure divine spirit, but as a *physical* imprint, which He had been able to attain by means of the process of incarnation - the foundation was laid for Christ to become the Lord of Karma. For the human being can only assume responsibility towards his future incarnations through the fact that after death he does not remain a captive in space but passes into cosmic time. For after death he will now be going backwards through the life he has just cast off and working on it afterwards in the spiritual world with a sense of moral responsibility, so that he will be fully prepared for his next life.

The first feast of Whitsun occurred as finally, after ten days, the disciples had perceived that they could realize this Mystery if they themselves would develop, would 'put on' like a garment, such a replicated phantom. They foresaw that the human being could in this way become immortal, and that the spirit of Whitsun, that flared up in each one of them, was the highest expression of individuality. It was the expression of an individuality which, when it had put itself in the 'right relationship with Christ', could come, through the course of time, to resemble more and more the phantom of Christ. Solely by means of his incarnations on Earth, by becoming flesh time and again, can the human being approach Christ in His Resurrection body.

As the sound of roaring died down, an infinite trust and assurance passed into the disciples and the women. They felt they were absolutely pulsating with this fire, which had become their own. This was the baptism with the fire of the Holy Spirit through Christ in the supersensible world. The disciples baptized with

water, but they themselves were not baptized with water, they received the baptism of fire.

The light was perceived by many who during the life of Jesus were His followers and from those who after the Crucifixion and after the Resurrection had come to believe. They pushed towards the house of the Last Supper in order to discover what had taken place. The others, however, became even more hardened, even more inflexible towards the revelation of the light of love, by the presence of the spirit in those who thirsted after Christ.

Many people had gathered there and that is why Simon Peter and John, who worked mostly together after the departure of Christ, went out to speak to them. Simon Peter turned to the people. You can read his speech, his fiery awakening call, in the Acts of the Apostles (Acts 2). For the first time in public he announced that God had raised Jesus of Nazareth, that Christ had been incarnated in this man and that this being had been nailed to the Cross. After that, Peter preached that the baptism, the conception of the Holy Spirit, would unite mankind into a new covenant.

What Simon Peter had spoken passed directly into the enlightened people. They understood him as if he were speaking in their own language. This does not mean that people from all the countries of the world with the most diverse languages were present, but that what Peter had said appeared to each person to have been formulated solely for his own individual understanding. They were able to be spoken to in a state of higher awareness in which earthly language is superfluous. The spirit of fire which spoke out of Peter penetrated into the innermost core of each enlightened person.

Peter subsequently instructed several of the disciples to perform baptism. Afterwards the mother of Jesus blessed these disciples as though she were their own mother.

On the evening before the Ascension the disciples were taught many things by Christ about the act of baptism and its ritual performance. And so the disciples had already made advance arrangements. A house of teaching at the pool where the baptisms were to take place had been decorated festively and there they took the water blessed by Christ in a waterskin, as well as a delicately-formed palm leaf Christ had chosen for the ceremony. They also took a square-shaped lump of salt with them which was to be dissolved in the holy water.

The pool lay in the valley to the east of Zion, in other words between Zion in the West, the city district where the poor lived in the East and bordered in the North by the steep slope at the southern wall of the temple. It was a natural pool and the bottom was not bricked or tiled over like the Pool of Siloah. It was

surrounded by five amphitheatre-like terraces. It was fed by several streams as well as by its own spring. On the day of *Pesach* the streams also carried the blood of the offerings from the temple into the pool.

The ceremony of baptism stretched over the whole day. First Simon and John blessed the pool by sprinkling the holy water over the pool with the palm leaf. John then threw the lump of salt into the water and everyone remained for a moment of dignified silence in contemplation of the occult process in which the 'salt of the Earth' dissolved in the waters of the pool (the watery element corresponds, when understood esoterically, to the etheric of the Earth). They were reminded of the occult process of the phantom dissolving into the etheric sphere around the Earth.

Simon had a chair for teaching on a raised spot next to the pool from which now and again he gave a speech. Each candidate for baptism received a white baptismal robe from the women before the baptism, as a sign that he was allowing the spirit to enter into a new and purified house. The garments, like the robes of the temple servants, possessed black ribbons at the neck, which in the temple were normally worn tied together as a reminder of subjection to the Mosaic Law. Even today orthodox Jews tie on the so-called *tefillin* when praying, which fulfils a similar function. The black ribbons were untied after the baptism as a sign that this subjection has been overcome, as a sign of the new covenant. The confession of faith in God was now to be made in freedom and not in subjection.

At five entrances to the pool the disciples now baptized with the help of clay basins. The candidates for baptism were not submerged under water as John the Baptist had done, but in fact it was a baptism by water full of symbolism intended to bring to mind the principle of the Trinity. That is why water was poured with the hand over the head of the candidate three times. The ones who had been baptized first held their hands over the heads of the newly baptized as though they wished to bear witness to the holy event or become Godparents.

The ancient *Shavu'ot* festival received new meaning. The spiritual seed had germinated in those who since Easter had been touched by the Mystery of Christ.

Question: 'How did the high priests behave on this day?'

According to tradition an offering of a 'sheaf of corn' was also made by the disciples, John and Simon Peter, as was the custom, bringing an offering of two loaves to the temple. Whole mountains of loaves were piled up as thousands of people had brought their bread there. One of the two loaves would be a burnt offering, the other

was meant for the poor. The high priests were totally busy the whole day with organizing this harvest festival and honoring the holy tablets of the law. In their duties they seemed to have mentally cut themselves off from the spiritual baptism at the pool. It was as though on this day they did not want to know anything about it. They anyway could not have organized anything against the teaching and baptism, as on this day many hundreds of people had come to the pool and the atmosphere there was very euphoric and later as well in the temple district, because many of those who had been baptized brought their offerings of bread to the temple. The first day of the baptism ended on a sad note though, with the temporary arrest of Simon Peter and John. After they had passed through the inner area of the temple with their bread, they were arrested on the instructions of Caiaphas for rabble-rousing.

Let us now return for a moment to the proper Whitsun mood. We are able to establish that the Feast of Whitsun is characterized by two elements: by the awareness of a community which can only arise through the individualization of the human self and its striving towards the spirit. The human celebrates a new kind of covenant. He celebrates the free merging together of all human souls by loving them as individuals.

When we celebrate Whitsun we realize that in comparison to Easter nothing simply 'happens' at Whitsun in the way that we can wait for the Crucifixion on Good Friday or for the Resurrection on Easter Sunday. Whitsun is not the day on which something happens to the human being by divine grace, whether he will or not. The human being celebrates Whitsun when he is ready to relate to the Mystery of Golgotha in the spirit of Christ. He *himself* must be active for Whitsun to happen. The disciples had to develop the longing for the transformation of their souls themselves, so that the spirit could enter into them. After Christ's deed the disciples wanted to bestow on their transformed and living physical and etheric bodies an appropriately transformed and living inner being.

By means of the Feast of Whitsun the human being therefore comes on the one hand to an understanding of the most sublime selfhood. But at the same time he gives himself freely and selflessly - in other words, in selfhood, not in egoism - to the brotherhood of man; he strives in freedom towards a community of all souls.

Also we can recognize that whoever experiences the power of the cosmic spirit needs no earthly language. He realizes his unity with *every* human soul, even when it belongs to a different culture and speaks so strangely. The Holy Spirit from Whitsun enables all individuals to understand one another. This is the reason for the image of the disciples speaking in all the languages of the Earth.

The neophytes in the Whitsun mystery inwardly follow these two paths.

The most prominent aspect of Whitsun, however, is its connection to the present and to the future. From the very first feast of Whitsun the Christ impulse was no longer proclaimed by Christ Himself, but by the spirit, by the hearts and mouths of men. And this is the case for today and for the future.

Rudolf Steiner says something decisive in his lecture cycle GA 118 about this aspect:

The Christ impulse, however, is an impulse of freedom. The impact, in the truest sense of the word, of this impulse is not shown when it is active outside the human soul. The true impact of the Christ impulse first appears when it is active itself in the individual human soul. And those who were the first to understand Christ felt called upon by what happened at Whitsun to proclaim what was present in their own souls, what was revealed to them as the teachings of Christ in the revelations and inspirations of their own souls. [... They felt] called upon by the power of the impulse of Christ active in them to allow the fiery tongues, the individualized Holy Spirit, to speak in them and to go and proclaim Christ. Those who understood the meaning of Whitsun in this way recognized not just simply what Christ had said to them, not just those words which Christ had spoken, but they recognized as words of Christ what comes from the power of a soul which feels the impulse of Christ within. That is why it is an individualized Holy Spirit which pours itself into every single human soul which develops within itself the strength to feel the impulse of Christ (GA 118, 15 May 1910).

Therefore the proclamation of Christ must always sound anew, always different in each epoch in the history of mankind.

The people who did this, however, who spoke according to the spirit of Whitsun, in the spirit of Christ, have been subject at all times to the most awful and infamous attacks and slanders. In the Gospel of John there are already references to be found to this development in what was then still the future. Even Jesus Christ spoke about it (John 15:18) - in my Zurich edition of the Bible under the heading 'Jesus warns the disciples of persecution' - I quote: "If the world hateth you, you know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. [. .] But all these things will they do unto you for my name's sake, because they know not him that sent me. [. .] But

this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause".

Of course it was not much different for Rudolf Steiner as for all the others who have proclaimed and defended the impulse of Christ:

I have often pointed out before that this effect [of the Mystery of Golgotha] takes such a direction. Among others once in a lecture cycle bearing the title *From Jesus to Christ*, which was held in Karlsruhe and which was treated with the utmost hostility, precisely because certain truths, which some people wanted to keep veiled, were spoken of openly out of a sense of esoteric duty. Indeed, one can say, that precisely from this lecture cycle on, the hostility from certain quarters towards Anthroposophy actually first began (GA 224, 7 May 1923).

I am quite sure that accusations will also be laid against me because of these lectures, indeed it has already happened repeatedly - characteristically enough only from those who have not heard the lectures at all. I could foresee straightaway that I would be accused of presumption for holding the lectures, as has already come to my attention. I want to bring this up just this once precisely because Whitsun is the occasion for asking myself whether I will always profess my complete faith in Christ. Whether I will also remain loyal to the Whitsun spirit of Anthroposophy - in the spirit of the fighter for peace, of the Christ impulse, Rudolf Steiner - or let myself be intimidated by accusations of presumption. Something like this is always a very complicated matter, for who would like it if his lectures describing the most precious event in the history of mankind were to be judged as presumptuous?! It is already difficult enough, struggling at each lecture for words that are only halfway appropriate. You really do then consider whether it would be better to say nothing, for the last thing I wish to happen is for any harm to come to the Mystery of Golgotha. But this is basically how a *circulus vitiosus*, a vicious circle, begins. If I were to hide away and no longer speak about these things, this will achieve what a few people want. But in my heart I know that I would deny that which has inspired me to speak. I would deny and conceal Him whom I have to thank for my life, and all that which glows within and all the goodness actually to be found in the soul.

Whoever nowadays also speaks about the Mystery of Golgotha, or even about Christ Himself, is unfortunately always in danger of being made out to be presumptuous, especially if he has not yet achieved old age. This immediately nips any discussion in the bud. A little more open-mindedness and understanding for the other individual self could open the possibilities for

communication. But who in fact do we really have to answer to - irrespective of who we are, where we come from, how old we are, what our karma is? We have only to answer to ourselves and to the spiritual world.

But the Christ impulse, Rudolf Steiner says, is 'not a teaching or a doctrine . . . , but a force, which must be experienced in the innermost heart of the soul' (GA 118). If you speak about the impulse of Christ, then this must also be alive as the fire of Whitsun in human beings. Each one of us can measure himself against this standard and answer for himself to the spiritual world.

In his lecture on 15 May 1910, Rudolf Steiner pleaded, in fiery words, for Anthroposophy and its relation to Whitsun. He said: "We, who know that in the present-day, in spiritual science, we ourselves are proclaiming the words of Christ ringing out to us from the spirit choirs . . . understand the actual meaning of Whitsun. When we feel called upon to constantly gain new wisdom from Christianity, then the wisdom we gain will be precisely that wisdom which is appropriate for the soul evolving from incarnation to incarnation" (GA 118, 15 May 1910).

Also connected with this understanding is Rudolf Steiner's constant summons, almost a plea, to familiarize ourselves as far as is possible in life with the Christ impulse, to undertake the attempt again and again, however often it may fail, to constantly draw new secrets from the Mystery of Golgotha. And by accepting this task in free will, as a need of his own heart, the human being prepares himself for his life after death. Rudolf Steiner said: "This is why Christ came down to Earth, because the power of the deed of the Mystery of Golgotha had to influence human beings in a physical body. As a result the Christ force can at first only have an influence on humans in a physical body . . . But only as much of the Christ impulse as the human being has received in his life, between birth and death, will be brought to perfection by this impulse in him" (GA 118, 15 May 1910).

And in another passage in the same lecture is said: "Just as the first disciples - each one - received the Christ impulse, were free to receive it as their own soul-inspiring tongues of fire, so could all of you, if you make the effort to understand the impulse of Christ, receive the Christ impulse in your hearts, receive and individualize the forces which will allow you to act in the spirit of this impulse in a more and more perfect way". This is putting on the phantom.

Since the time of Christ, many people, particularly within the Anthroposophical Society, already have one or two incarnations behind them, incarnations in which they have already made some progress in this work of perfection. We are of course still standing at the beginning of this evolution, but it has already advanced to such a stage that more and more

people today are able to have an experience similar to Paul's. More and more people will be having a Damascus experience, in which by means of intensified spiritual forces they will be able to see Christ as He appears in His etheric form, and will as a result possess

the same strength of assurance of His presence as Paul possessed then. Upon this strength of assurance and through Anthroposophy, may Whitsun, as Rudolf Steiner once said, be for the whole cosmos!

A note on the painting seen on page 11

The same painting is used on the cover of Judith von Halle's book (with contributions from Peter Tradowsky), **AND IF HE HAS NOT BEEN RAISED... *The Stations of Christ's Path to Spirit Man***. The following notes are from the same book. (©Temple Lodge Publishing) <http://www.templelodge.com>

The ... illustration features a detail from the 1529 painting *Damnation and Salvation* by Lucas Cranach the Elder, in the Schlossmuseum Gotha.

It is an allegorical painting referring to the evolution of mankind and the Earth before and after the Christ event. The painting is divided into two halves by a tree (left picture edge). The detail shown is the side illustrating 'Salvation'. Christ, the 'new Adam' who (according to Paul in Corinthians 15:45-49 and Romans 5:14), by His Sacrifice on the Cross, redeems the first, the fallen Adam, who is raising his hands in a gesture of adoration. The living blood of the Redeemer, which is spurting out of the side wound, penetrates first the head of His herald, John the Baptist - a clear reference to his beheading - before finally reaching Adam.

Christ's descent into Hell is represented by the symbol of the Lamb conquering Lucifer and Ahriman - serpent and death. In the background, above the opened rock tomb, is the Resurrection form of the Lord within the sun circle.

The pouring out of the spirit of Whitsun can be recognized in the fiery angel descending from the cosmic sun.

In the left background is a splendid city, the 'New Jerusalem' (Apocalypse).

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