

Mystery of the Good podcast 124

Talk by Dr Robert Powell on December 2, 2022, in Ecuador.

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The transcript of this talk by R. Powell has since been edited by RP. The original audio file recording of this talk is available as podcast #124 on the Sophia School of Movement website. As a scientist having written more than 25 books, RP is used to working with footnotes, as is customary in scientific literature. However, these podcasts—being a different medium from books—are not footnoted in a rigorous way as in scientific literature. Instead, with the podcasts, footnotes are occasionally included, when appropriate. In any case, what is brought forward in the podcasts generally belongs to the realm of spiritual science, the truths of which, while they can be appreciated intellectually, ultimately can only be verified by way of spiritual research.

Note: the abbreviation CW stands for the Complete Works of Rudolf Steiner

Summary of Key Topics Covered in Podcast #124:

- **Overview:** This podcast focuses on the side of light and goodness in contrast to the previous podcast which focused upon the side of darkness and evil. (Knowing the plan of evil is also important.) The main theme of this talk is the Circle of Twelve, discussing the importance of this circle and how each of the twelve serve Christ and work together bringing the wisdom of Sophia in their teachings, and how (with Christ and Sophia) they form the “Cosmic Grail.” There is also a brief recap concerning the Covid-19 vaccines. The talk finishes on a note of hope in reiterating that Christ will intervene when the time is right. Moreover, themes to be explored in future podcasts are stated as: covering the remaining signs of the zodiac as represented by the Circle of Twelve; deepening into the Grail mysteries; going further

into the coming intervention by Christ; and going further into the mysteries of the Shambhala Path. These themes are related to the purpose of Christ's Second Coming.

- **The Circle of Twelve:** The *importance* of the circle of twelve great teachers—How they all work together—How each of the twelve Bodhisattvas forms a pillar in the coming about of the Heavenly Jerusalem—How Rudolf Steiner (Wisdom) and Valentin Tomberg (Life) work together and form two pillars of the Heavenly Jerusalem—How *Valentin Tomberg* meets all the indications given by Rudolf Steiner about his successor—How Valentin Tomberg was the actual proclaimer of Christ in the etheric realm and was/is the greatest teacher of the Christ impulse, with his *Lord's Prayer Course* as a repository of the deepest mysteries of esoteric Christianity—How Valentin Tomberg will be the next Buddha (Maitreya) whose mission concerns the power of the word as a moral force—*The tragedy* for the anthroposophical movement in Valentin Tomberg not being recognised as Rudolf Steiner's successor: Valentin Tomberg's mission of helping anthroposophists to encounter Christ in the etheric was hindered, and the coming together of the Aristotelians and Platonists as a powerful force against the onslaught of Ahriman was curtailed—The tragedy of denigrating great teachers of the Circle of Twelve as they all work together as emissaries of Christ—How each of the twelve around Christ corresponds to one of the *twelve signs of the zodiac* (thus far the teachers corresponding to the signs from Aquarius to Virgo have been considered – a brief recap is given of the great teachers representing these 8 signs)—How each of the twelve great teachers is sent to the Earth by Christ with a special mission and how their mission relates to the sign of the zodiac they represent (e.g. Rudolf Steiner – Aries – whose mission relates to the translation of cosmic thoughts into human thinking and to the spiritualisation of thinking; Valentin Tomberg – Taurus – whose mission relates to the power of the word; Master Jesus/Peter Deunov – Gemini –

whose mission relates to the teaching of Love)—How the *vision of the Transfiguration* of Christ shows Elijah (John the Baptist) as the prophet of Christ's first coming in the physical realm, and Moses (Rudolf Steiner) as the prophet of Christ's Second coming and how Anthroposophy's real task was to prepare for Christ's Second Coming—How *Rudolf Steiner* is the same individuality as Moses, how his *Occult Science* is a Christianisation of Moses's teaching of the seven days of creation, and *Philosophy of Freedom* is a path, among several other goals, to realising the truth of the Ten Commandments from within, in contrast to the need for external tablets of stone as laid down by Moses—*The Nathan Jesus* (Jesus of Nazareth) as the exemplar for humanity, showing humanity their true future path to become human angelic beings—*The gathering of the Bodhisattvas* in the region of the Black Sea in the year 333 to prepare the future, in particular, to prepare for Rosicrucianism, and how five of the twelve were represented at this meeting.

- **The Grail Mystery:** *The Cosmic Grail* (Holy Grail on the cosmic level), how this is formed in the image of the twelve Bodhisattvas as stars around Christ (the Sun) with Sophia (Wisdom) weaving between them in the rays of the Sun—The Foundation Stone of Love as *the New Grail* in the form of a stone, an ethereal dodecahedron, how this differs from the Holy Chalice (the form of the Grail at the time of Christ's first coming)—How the New Grail and the Cosmic Grail are linked.

Hello everyone!

Today is Friday, December 2nd, 2022. We are going to continue with our studies of certain mysteries connected with Christ's second coming. This time we are going to focus on a theme that Rudolf Steiner was occupied with in the first ten to twelve years of his lecturing activity after beginning to work in the context of the Theosophical Society in 1902, and that is the theme of the

Circle of the Twelve Great Teachers around Christ. Rudolf Steiner said some remarkable things about this Circle of Twelve. Around the time of the outbreak of World War I, he seems to have discontinued this theme. Then, after World War I, he was focusing much more upon the activity of Archangel Michael. When the Christmas Foundation meeting took place, that opened on Christmas Day 1923 with the giving of the meditation—the Foundation Stone of Love—he commenced with a whole new phase in his activity, including the refounding of the Anthroposophical Society.

The early phase of Rudolf Steiner’s activity relating to the Twelve Great Teachers is a very important one because we get a picture of the instreaming Wisdom of these Twelve Great Teachers and, with Christ in their midst, they are recipients of the instreaming of Divine Love from Christ. So it is a matter of the interweaving of Love and Wisdom. All of these twelve teachers work in service of Christ and Sophia, who is referred to in the Book of Revelation as the “Bride of the Lamb.” There are also many other great beings like Archangel Michael—and other beings of the spiritual hierarchies—who are connected with the work of Christ and Sophia.

We have come to a certain point in terms of looking at the correspondence of these twelve great teachers with the signs of the zodiac. As far as I know, this theme has not been addressed before. The only indication given by Rudolf Steiner—fairly early on in his teaching activity—has to do with John the Baptist. Concerning this great individuality of Elijah, whom Jesus Christ (and also Rudolf Steiner) spoke of as the previous incarnation of John the Baptist, Rudolf Steiner indicated that he corresponds to the sign of Aquarius. When we think of the activity of John the Baptist pouring out the water in his baptising of people, we can readily see this connection with Aquarius.

Let us now consider the great vision of the Transfiguration of Jesus, which the three disciples—Peter, James and John—experienced around midnight April 3/4 AD 31 on Mount Tabor. At his Transfiguration, Jesus became completely penetrated with light—all his chakras were streaming light, and his whole being radiated light—which was stretching up into spiritual heights. As it is described in the Gospel of St Matthew, the three disciples cast themselves onto the ground as this light was so overwhelming. When they dared to look up, they saw Jesus Christ in the middle, with Moses on one side of him, and Elijah on the other side of him.

Elijah had, of course, reincarnated in the meantime as John the Baptist. As a brief remark interpolated here, the only reincarnation indication in the Bible is given by Christ Jesus after the event of the Transfiguration as he was accompanying the three disciples down Mount Tabor. They asked him about John the Baptist and Jesus responded: ‘I tell you he is Elijah come again’—I am paraphrasing here, these are not the exact words as recorded in the Bible (Matthew 17:10-13). Essentially the vision seen by the three disciples at the Transfiguration of Jesus was a vision where they saw Elijah (who had reincarnated as John the Baptist) to the right of Christ from their perspective (but actually at the left-hand of Christ), and Moses to the left of Christ from their perspective (but actually at the right-hand of Christ).

John the Baptist is referred to as the “prophet,” the one whose mission it was to prophesy the coming of the Messiah. He travelled around the length and breadth of Palestine twice before he began baptising people. Some time later, he had the important role of being the one to baptise Jesus in the River Jordan, at which moment in time the incarnation of Christ into Jesus took place. As it says in the gospels, Jesus of Nazareth was about thirty years of age at that point in time. As scientifically demonstrated in my book *Chronicle of the Living Christ*, He was actually twenty-nine years and nine and a half months old—one could say that he was

approaching thirty. This was the beginning of Christ's ministry where He travelled around Palestine teaching and healing the people in the name of the Father, and even raising people from the dead. This activity continued during a period of three and a half years until the Crucifixion and Resurrection. And so, justifiably, John the Baptist is referred to as the "prophet." This was a vision of John the Baptist as the prophet of Christ's coming—His incarnation in a physical form.

In the case of Moses, it was a vision of Moses as the one who would be the prophet for the second coming of Christ. What I came to many years ago is that Moses is the mystery name of Rudolf Steiner—the name "Moses" meaning "Truth." Rudolf Steiner indicated that Michael is the Archangel who is the administrator of the Cosmic Thoughts. The definition of a Bodhisattva is a human being who has developed to a level, not just to be like an angel, but to be able to receive an archangel—the inspiration of an archangel. In an early esoteric lecture, Rudolf Steiner points to Moses as the bearer of the Archangel Michael. "The Folk Spirit which united with Moses at his initiation and then dwelt in him was Michael" (CW 264, p. 441). With these words, we see in each of the subsequent incarnations of this individuality that his mission on behalf of humanity is to translate from the thought-level of the cosmic thinking of Archangel Michael to the thinking that would be understood by the people he teaches. We see this very clearly with Rudolf Steiner who developed spiritual science.

Rudolf Steiner never spoke about his incarnation as Moses, but it is self-evident, if one considers it. For example, Rudolf Steiner pointed to Moses as the one who, in antiquity, was referred to as the Lord of Karma, the Lord of Destiny. Every time somebody died, there then appeared before them a vision of Moses as the Lord of Karma, who had the overview of all their preceding incarnations stretching back into the past. Try to imagine the consciousness of such a being!

In a conversation with Walter Johannes Stein, Rudolf Steiner said that his own core mission was to bring the new teaching of reincarnation and karma in the post-Christian era (T.H. Meyer, *Rudolf Steiner's Core Mission*, 2010, p.1). Rudolf Steiner had already started this great mission in his previous years of teaching Anthroposophy. Then he took this up full-scale in 1924 with his cycle of eighty-two lectures known as the “Karma Lectures” or *Karmic Relationships*. Interestingly, these lectures were given in parallel—or, rather, with some degree of overlapping—with his founding of the School of Michael on Earth. Clearly, it was actually a mission connected with Archangel Michael which Rudolf Steiner was fulfilling when he held the great cycle of *Karmic Relationships* lectures.

At the same time, Rudolf Steiner was the prophet for the second coming of Christ—the coming of Christ in an ethereal form. In the years from 1902 to 1924 Rudolf Steiner said several times during his lecturing activity that the real task of Anthroposophy or spiritual science is to prepare for Christ’s coming in the etheric realm. For example: **We are now able to grasp quite a different aspect of spiritual science. We realise that it is a preparation for the actual event of the new appearance of Christ** (CW 118 *The Reappearance of Christ in the Etheric*, SteinerBooks, 2003). In other words, we need the content of the spiritualised thinking of spiritual science in order to be able to understand Christ’s second coming, His coming in the etheric realm.

If one tries talking with a regular Christian church-goer about Christ’s return in the etheric world, one comes to realise that it is hardly possible for that person to understand Christ’s return in the etheric without having some background in Anthroposophy or spiritual science. However, against the background provided by spiritual science, one can begin to understand this new Christ event, generally known as the second coming. And so, in the light of the aforementioned background, we can see that Rudolf Steiner

was indeed the prophet for Christ's second coming, his coming in an ethereal form, just as John the Baptist, the reincarnated Elijah, was the prophet for Christ's incarnation in physical form two thousand years ago.

Coming back to the vision of the three disciples on the night of the Transfiguration, they saw the first prophet Elijah (who reincarnated as John the Baptist) as the prophet of Christ's coming in a physical form and, on the other side of Christ, they saw Moses as the one who would later come as the prophet of Christ's second coming in an etheric form—this being, Rudolf Steiner, was the reincarnated Moses (see the article *The Transition* by Robert Powell & Keith Harris, posted under Articles on the Sophia Foundation website: www.sophiafoundation.org)

Another very striking thing that we can associate with Moses is the teaching of the seven days of creation which can be found in the first part of the book of Genesis in the Bible. We can see that Rudolf Steiner's central work, *Occult Science: An Outline* (or *Esoteric Science: An Outline*) describes, in the post-Christian era, these seven days of creation as Saturn, Sun, Moon, Earth, Jupiter, Venus and Vulcan. Thus Rudolf Steiner brought the Christianised teaching of the seven days of creation that had been given by Moses in the pre-Christian period, elaborated upon in the first book of the Bible. Of course, there are major differences in the elaboration of the two teachings, but everybody can see the principle of what is being referred to here.

We can also associate Moses with the teaching of the Ten Commandments. One reason why Rudolf Steiner had to write, as one of his first spiritual deeds, *Philosophy of Spiritual Activity* (or *Philosophy of Freedom*) was to establish the principle of the freedom of the individual. The Ten Commandments were necessary at the time of Moses because most people had not developed the "I," the Ego, and so they were subject to the demonic attacks from Baal and Moloch and other demonic entities

that were worshipped in the non-Israelite tribes at that time. The Ten Commandments constituted something important **as a protection against these demonic influences**. Without having the development of the “I,” it was difficult for most of the Israelites, out of their own being, to repulse these demonic attacks.

In his primary philosophical book *Philosophy of Freedom*, Rudolf Steiner—regarding the Ten Commandments—wrote: “He [the free human being] cannot thereby adequately determine the nature of a will-impulse as ethical in that he connects it with an ongoing supernatural influence upon the ethical life (Divine world rule from without), or with a special revelation at some time (the giving of the Ten Commandments) or to the appearance of God (Christ) on the Earth. What happens through all this to and within the human being first becomes ethical when it becomes something of his own through human experience” (translated by RP from the German original, *Philosophie der Freiheit*, pp. 140-141).

In other words, there are no longer commandments given from without, such as those engraved on stone tablets at the time of Moses, but they arise from within to anyone who takes the trouble to think things through with the help of the **living thinking** activated through studying the *Philosophy of Freedom* or similar works.

There are many other aspects leading to the absolute certainty that Rudolf Steiner was the reincarnated Moses. This is a complex theme, which I have written about, together with a friend Keith Harris, in an article titled *The Transition*, that one can download from the Sophia Foundation website. In this article I have gone into Rudolf Steiner in relation to Moses and also the fact that Rudolf Steiner spoke in no uncertain terms concerning his successor in the sequence of Bodhisattvas belonging to the Circle of Twelve.

Rudolf Steiner gave various indications regarding the nature of a Bodhisattva. Among them, he spoke of a Bodhisattva as the bearer

of an archangelic being. By virtue of the fact that Rudolf Steiner was the bearer of the Archangel Michael, we see that in each of his earlier incarnations going back at least to the time of Moses—whom Rudolf Steiner referred to as the bearer of Archangel Michael (see quote below)—he has the mission of leading ever further along the path of the spiritualisation of thinking. “The Folk Spirit which united with Moses at his initiation and then dwelt in him was Michael” (CW 265, p. 443).

Similarly, Rudolf Steiner spoke decisively about his successor. It is perhaps one of the great tragedies in the unfolding development of Anthroposophy that Rudolf Steiner’s successor was not recognised. Rudolf Steiner spoke of the great Bodhisattva, who had been Jeshu ben Pandira, the teacher of the Essenes, as having reincarnated at the beginning of the twentieth century, around the year 1900. Rudolf Steiner added that in the mid-1930s, “We will notice his activity” and that he will be the “actual proclaimer” of Christ’s coming in the etheric. In other words, Rudolf Steiner was the *prophet* of the event of Christ’s second coming which he twice said would begin in 1933. The *actual proclaimer* would obviously have to be an initiate who would be incarnated at (or around) that time and would be old enough in the 1930s to begin to proclaim Christ in the etheric realm. We have to see the difference here between the “prophet” and the “actual proclaimer.” (See the aforementioned article *The Transition* regarding sources of the above references.)

Early on, in my connection with Anthroposophy, I came across the work of the Russian anthroposophist Valentin Tomberg. He was born in the year 1900 and in his horoscope, the Sun is at exactly the same position— $14\frac{1}{2}^{\circ}$ sidereal Aquarius—where it was at Rudolf Steiner’s birth (see the Dedication at the end of my book *Cultivating Inner Radiance and the Body of Immortality*). In other words, as is evident from the exact alignment of the zodiacal position of the Sun at the births of these two individuals, Valentin Tomberg incarnated to connect onto Rudolf Steiner’s central

mission, which was the proclamation of Christ in the etheric, His second coming. This statement is made while bearing in mind that the zodiacal position of the Sun at a person's birth indicates the primary spiritual impulse living in that person's heart, which corresponds to the Sun.

In the 1930s Valentin Tomberg was the only anthroposophist, as far as we know, who was speaking of the return of Christ in the etheric out of his own experience of this event. Unfortunately most of his lectures were not stenographed. There was, however, a cycle of seven lectures that he held from December 1938 to January 1939 in Rotterdam which were stenographed and published many years later under the title (English translation): *The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric* (published as an appendix to Valentin Tomberg's *Christ and Sophia*, SteinerBooks, 2006). The content of these lectures goes beyond anything that Rudolf Steiner had said concerning Christ's second coming.

I have also mentioned before, in an earlier podcast, that there was an anthroposophist who took two pages from these stenographed lectures of Valentin Tomberg—before they were published and generally accessible—and wrote at the top of the first page: “From a lecture by Rudolf Steiner, date and time unknown” and brought these pages into circulation among anthroposophists. I studied eurythmy for four years (1978-1982) in Dornach and was present at various study groups where these pages—from Valentin Tomberg's lectures on the return of Christ in the etheric—were read out **as if they were the words of Rudolf Steiner**. This was also the case at a 1980 conference at the Goetheanum for religious teachers where Rudolf Grosse, the General Secretary of the Anthroposophical Society, during his lecture, read out these two pages as if they were the words of Rudolf Steiner. Before he began reading these words of Valentin Tomberg, he said: “Now we have the words of Rudolf Steiner about the return of Christ in

the etheric.” And then he commenced reading Valentin Tomberg’s words.

I am mentioning all this because we can then begin to understand that what Rudolf Steiner said about this great Bodhisattva individuality being the actual proclaimer of Christ in the etheric whose activity would be noticed in the 1930s, did actually come to pass. Valentin Tomberg actually did proclaim the coming of Christ in the etheric in a very profound way, and his words were coming from the same or similar source as that of Rudolf Steiner, as is evident from the fact that listeners believed the words of Valentin Tomberg to be those of Rudolf Steiner. In the lecture where Rudolf Steiner uses the expression, “He will be the actual proclaimer of Christ in the etheric,” he also says that he, Rudolf Steiner, was being inspired in his proclamation of Christ’s coming in the etheric. His words implied that he was being inspired by the great Bodhisattva individuality Jeshu ben Pandira. That is why Rudolf Steiner said that **this individual will be the actual proclaimer of Christ in the etheric**—in other words, pointing out that he, Rudolf Steiner, was announcing the coming Bodhisattva who would during the 1930s proclaim Christ’s return in the realm of the etheric..

The importance of all this is very clear. The fact that Valentin Tomberg was pushed out of the Anthroposophical Society was a tragedy for the anthroposophical movement. He was pushed out for a variety of reasons—which are difficult to understand now—but which generally have to do not with the highest level of human aspiration, but with lower-level emotions which were at work at that time. This was a tragedy for the anthroposophical movement because the mission of the Anthroposophical Society was to take up the impulse of Christ’s return in the etheric. However, the one whose mission it was to proclaim during the 1930s that the event of Christ’s second coming had begun in 1933, exactly as Rudolf Steiner had prophesied, was unable to do so for Anthroposophists, except for a few who remained very close to

him even after the 1940 occasion when he was pushed out of the Anthroposophical Society. These were essentially the few people who attended his weekly *Lord's Prayer Course* (1940-1943), available in my translation from the Sophia Foundation.

A few years later, after all of this had happened, Valentin Tomberg said—in a private conversation in the early 1950s with Eva Cliteur (a Dutch woman whom I met, who had been introduced to Anthroposophy by Valentin Tomberg)—that his mission had been to help anthroposophists cross the bridge to the encounter with Christ in the etheric realm, and this was prevented from happening by what had taken place.

Of course, we have to understand and see that it was also a very difficult time in world history at that time because Hitler had come to power in Germany and Stalin had come to power in Russia—from which land Valentin Tomberg, who was Russian, had had to flee after the Bolshevik revolution, eventually settling in Holland. At the time of the outbreak of World War II in September 1939, Valentin Tomberg was living in Holland. When the Nazis waged a “Blitzkrieg”—a sudden and surprise offensive—against the Dutch and took over Holland in May 1940, it was very difficult to do anything there but, nevertheless, during that time of the Nazi occupation Valentin Tomberg did teach, to a small study group, the mysteries of the Lord's Prayer—a weekly course going into profound depths concerning the Christ mysteries. Valentin Tomberg's *Lord's Prayer Course*, held during the early years (1940-1943) of the Nazi occupation of Holland, is a repository of the deepest mysteries of esoteric Christianity. (See also Harrie Salman's book, *Valentin Tomberg and the Ecclesia Universalis*, Angelico Press, 2022.)

When we consider all this, we can begin to see what a tragedy it was that Valentin Tomberg was obliged to leave the Anthroposophical Society. And there is yet a further dimension to this tragic event. In 1924 Rudolf Steiner, during his lectures on

Karmic Relationships, brought to expression, albeit implicitly, that he himself was the leader of the stream—including most of those anthroposophists who were incarnated at that time—that can be identified as the “Aristotelians.” At the same time, Rudolf Steiner indicated that another stream of anthroposophists, the “Platonists,” would be incarnating into the anthroposophical movement later during the twentieth century. Looking back from our present vantage point, it is clear that Valentin Tomberg—from the Circle of Twelve great teachers around Christ—came into the Anthroposophical Society as the leader of the Platonists.

As foretold by Rudolf Steiner, there were these two streams of anthroposophists: the Aristotelians and the Platonists. Rudolf Steiner had held the highest hopes that the anthroposophists—the ones he was speaking to around him—would quickly reincarnate and connect up with the Platonists who, for the most part, came into earthly incarnation during the second half of the twentieth century. The coming together of these two groups of anthroposophists, overlit by the Etheric Christ, would have been a powerful force at the end of the twentieth century—and, as we can surmise, also on into the twenty-first century.

Considering the perspective of Ahriman, the opponent of Christ, he did not like the prospect of this future development of Anthroposophy because it would have exposed him in his activity at the end of the twentieth century and on into the twenty-first century. Seeing that there were *two groups* of anthroposophists, Ahriman’s strategy was to sow discord and hostility between these two groups.

Unfortunately, a highly significant reincarnated Russian anthroposophist from the Aristotelian stream, Sergei Prokofieff, walked straight into the “divide and conquer” strategy of Ahriman intended to weaken the impulse of the Anthroposophical Society. Having ascended to the highest rank, the Executive Council, of the Anthroposophical Society, thus attaining a broad scope of

influence, Prokofieff proceeded to write two books directly attacking Valentin Tomberg. By this time Prokofieff had a large following, and thus through his books he sowed much hostility and enmity between the two groups, the Aristotelians and the Platonists, by way of attacking Valentin Tomberg, the great Bodhisattva leader of the Platonists.

I hasten to add that from the very beginning—I was in Dornach when he first came there—I had nothing but the highest regard for the dedicated Aristotelian anthroposophist Sergei Prokofieff, and subsequently I greatly appreciated some of the interesting books he wrote. However, as far as the well-being of the Anthroposophical Society is concerned, it is very unfortunate that Prokofieff took this path—serving the “divide and conquer” strategy of Ahriman—at least with regard to his attack upon Valentin Tomberg. Through his severe criticism of Valentin Tomberg, when viewed in conjunction with his subsequent attacks upon the well-known anthroposophist Judith von Halle, Prokofieff—after having written several excellent books—suddenly appeared as highly critical of certain individuals in the realm of Anthroposophy. By doing what he did, he contributed to hindering the coming together of the two groups—the Platonists and the Aristotelians—whose combined impulse at the end of the twentieth century, and on into the twenty-first century, had been envisaged by Rudolf Steiner as a culmination of the anthroposophical impulse in world history. (Claudia McClaren Lainsen has written and published an important book: *The Circle of Twelve and the Legacy of Valentin Tomberg*, which sheds invaluable light of understanding on “the collaborative activity of the Christ initiates...” published by Windrose Academy Press in 2015.)

In contemplating this, one has to hold in consciousness that Rudolf Steiner and Valentin Tomberg are both highly advanced spiritual individualities from the Circle of Twelve great teachers around Christ. As I have indicated, in the Circle of Twelve Rudolf

Steiner corresponds to the sign of Aries, which is connected with the head. The head has to do with our thinking capacity. His mission was the spiritualisation of thinking, from science to spiritual science.

On the other hand, as already discussed, Valentin Tomberg—also from the Circle of Twelve great teachers around Christ—is connected with the sign of Taurus, which is related to the larynx and the development of speech. This Bodhisattva, who as the leader of the Essenes at the Qumran community near the Dead Sea, Jeshu ben Pandira, reincarnated as Valentin Tomberg in 1900 as the leader of the Plantonic stream of anthroposophists, will be the next Buddha. In the Buddhist tradition he is known as the *Maitreya Buddha*, which means “Bearer of the Good.” Rudolf Steiner, adding to this, said: “The Bearer of the Good through the Power of the Word.” And Rudolf Steiner also said that this Bodhisattva individuality, the Maitreya, will be the next Buddha in about 2500 years time—that is, in the middle of the fifth millennium—and that “He will be the greatest of the proclaimers of the Christ impulse” (CW 118, lecture of April 13, 1910).

In other words, when one hears this Bodhisattva—who will be the future Maitreya Buddha—speaking, it will be not just a transmission of knowledge and wisdom through his words, but simultaneously it will be the transmission of powerful moral-spiritual forces. In one of his lectures Rudolf Steiner even says that a powerful transmission proceeding from the Maitreya individuality will awaken in people a vision of the Mystery of Golgotha. We can imagine what a tremendous force this is, transmitted through the power of the word.

These two great teachers from the Circle of Twelve incarnated in the nineteenth/twentieth centuries in order to work together in Western Europe in preparation for Christ’s second coming: Rudolf Steiner connected with the sign of Aries and the spiritualisation of thinking, and Valentin Tomberg connected with sign of Taurus

and the awakening of morality transmitted through the power of the word.

Returning again to the great vision of the three disciples—Peter, James, and John—on the night of the Transfiguration on Mount Tabor, Moses became visible to the three disciples on one side of Jesus, at His right, and they also beheld the Nathan Jesus (Jesus of Nazareth) fully permeated by the Light of Christ—Jesus of Nazareth in the Circle of Twelve being connected with the sign of Pisces. He is the twelfth in the Circle of Twelve, the last to enter into incarnation in a physical body. His incarnation as Jesus of Nazareth was actually his one-and-only incarnation upon the Earth. Previously, shortly before the start of the Age of Kali Yuga (“the Dark Age”), that began in 3102 BC, he had overlighted Arjuna as Krishna. However, that was not a physical incarnation; it was an overlighting of Arjuna.

At the scene of the Transfiguration, visible to the three disciples on the other side of Jesus, to His left, they beheld Elijah (who reincarnated as John the Baptist)—Elijah, who is connected with the sign of Aquarius, just as Moses, for the three disciples visible to His right, is connected with the sign of Aries. And so we see these signs of the zodiac: Aquarius (Elijah/John the Baptist), Pisces (the Nathan Jesus or Jesus of Nazareth), and Aries (Moses/Rudolf Steiner). And then comes Taurus which is connected with the next Bodhisattva individuality from the Circle of Twelve: Valentin Tomberg, who had been Jeshu ben Pandira, the teacher of the Essene community at Qumram near the Dead Sea, about one hundred years before Christ.

On previous occasions we have also discussed the great teacher whom Rudolf Steiner indicated was incarnated contemporaneously with him but in Eastern Europe. This great teacher is the one known as the *Master Peter Deunov*. Rudolf Steiner did not mention Peter Deunov by name, but he had spoken in private conversations—with his medical co-worker Dr. Ita

Wegman, and with the Bulgarian Boyan Boev—about this very high initiate who was incarnated at that time in Bulgaria, meaning the Master Peter Deunov. (See also Harrie Salman, *Rudolf Steiner and Peter Deunov*, LogoSophia, 2023).

Rudolf Steiner had indicated that the mission of this teacher, whom he had referred to in a 1906 lecture as the Master Jesus, is to lead over from the fifth cultural epoch—which we could call *the European epoch*—to the sixth cultural epoch which is *the Slavic epoch*. In the words of Rudolf Steiner from 1906, indicating that the Master Jesus was active at that time: “Now the individuality of the Master Jesus is leading humanity from the fifth to the sixth epoch” (CW 264, p. 214). That is why Peter Deunov incarnated in and worked in a Slavic country, Bulgaria. These are Rudolf Steiner’s words: “Through the principle of brotherly love, represented by the Master Jesus, the coming together of humanity in the sixth epoch, based on this principle of brotherly love, will be brought about, leading into the future” (CW 264, p. 215).

Rudolf Steiner’s foregoing words concerning the Master Jesus are confirmed by a great spiritual experience, which Peter Deunov had on March 7, 1897, in the course of the unfolding of his teaching on behalf of Christ. He was 32 years old at that time. “I have been inspired and this happened on March 7, 1897 (in the Gregorian calendar used in the West, this equates with March 19, 1897). Then I received a mission from heaven. I was told that I am a teacher for the whole of humanity. The mission assigned to me is connected with the new path of the Slavs...” These words, communicated by Peter Deunov to a disciple, were translated from Bulgarian by Harrie Salman, who also translated the further words communicated by Peter Deunov regarding this (see the article “Prophecy of Peter Deunov/Beinsa Douno” by Robert Powell and Harrie Salman, posted under Articles on the website of the Sophia Foundation www.sophiafoundation.org).

Peter Deunov was born a little less than three years and five months after Rudolf Steiner. In terms of our western Gregorian calendar his birth took place at 11:38 am local time on July 11, 1864. (I am giving the time of birth here as a correction to the wrong time indication of 5:30 am given in footnote 1 on page 3 of my article about Peter Deunov's horoscope posted under Articles on the website www.sophiafoundation.org .) Rudolf Steiner was born at 11:25 pm local time on February 25, 1861. (See the Dedication at the end of my book *Cultivating Inner Radiance and the Body of Immortality*). Moreover, Peter Deunov lived longer than Rudolf Steiner, who died on March 30, 1925. Peter Deunov lived until December 27, 1944—reaching the age of eighty. He had a large following—many thousands of people at the time of his death—and he held at least 4,000 lectures during his life, speaking on many of the same themes as Rudolf Steiner such as reincarnation, the return of Christ, connecting with Mother Nature in a new way with the second coming of Christ and, above all, communicating the impulse of Love.

In general, Peter Deunov was speaking to his listeners from the heart, whereas—again this is a generalisation—Rudolf Steiner's message was communicated more from the thinking-level, because he was speaking to the (by and large) intellectually developed people in Germany and other countries in Western Europe. Peter Deunov was speaking to Slavic souls whose consciousness is developing more on the heart-level, in contrast to Western Europeans. And so we find the theme of Divine Love permeating the thousands of lectures by Peter Deunov. We can see how important Peter Deunov's message is for humanity at the present time.

I am drawing attention to these great teachers around Christ because each of these great teachers was sent by Christ with a specific mission. Among Rudolf Steiner's tasks was to bring the teaching of the Christianised seven days of creation—as we can see in his book *Occult Science: An Outline*—and also, as the

Messenger of Archangel Michael, he brought the new teaching of reincarnation and karma. Above all, he was the prophet of Christ's second coming.

On the other hand, Valentin Tomberg, the reincarnated Jeshu ben Pandira, incarnated as the Bodhisattva following on from Rudolf Steiner, as the one who would lead people into a living connection with Christ in the etheric realm. We could say that Rudolf Steiner represents the Light of Wisdom and Valentin Tomberg represents the Power of Life—Life itself—to come into connection with the etheric which is the realm where the Christ is to be found. In other words, the etheric is the realm of Life. And so these two great teachers—complementary to one another—form two of the pillars of the Heavenly Jerusalem. Each of the twelve around Christ forms a pillar in the future arising of the Heavenly Jerusalem.

During the last few times we have met together, we have been looking at how Christ descended from spiritual heights bearing down the Foundation Stone of Love as He descended through the ranks of the spiritual hierarchies. The Foundation Stone Meditation helps to convey the impulse of the Foundation Stone of Love. It was communicated to Rudolf Steiner and, in turn, he communicated it for the first time to those around him on Christmas Day in 1923. His hope was that this new love-permeated impulse would change the whole direction of the anthroposophical movement by elevating it into connection with Christ in the etheric—or, rather, at that time (1923) into connection with Christ on His path of descent towards entering into the Earth's etheric aura, which entrance subsequently took place a little over nine years later in early January 1933.

On the day after Christmas Day 1923, on which Rudolf Steiner had spoken the Foundation Stone Meditation for the first time, he said that the words of the meditation were “spoken from the World Word”. In other words it was Christ, the World Word, who communicated the words of the Foundation Stone Meditation to

humanity through Rudolf Steiner. We can therefore realise what a great gift the Foundation Stone of Love, encapsulated in the Foundation Stone Meditation, is to humanity.

Rudolf Steiner had indicated in private conversation that there would be a limited period of time in which this new impulse—embodied in the Foundation Stone of Love—was to be taken up by the (for this purpose) newly refounded Anthroposophical Society. However, in private conversation he later indicated that this had not been taken up in the way he had envisaged, which was a disappointment to Rudolf Steiner. No doubt this disappointment contributed, at least partially, to his illness nine months after the original impulse of the Foundation Stone meeting, which began on Christmas Day 1923. At the onset of this illness on Michaelmas Day (September 29) in 1924 he became bed-ridden, and then six months later—on the morning of March 30, 1925—he crossed the threshold.

Now returning to consider again Rudolf Steiner's successor. It is remarkable that Valentin Tomberg spoke of how everything that he brought forward was in connection with the Foundation Stone of Love. We can see this, for example, in relation to his master work, *Meditations on the Tarot: A Journey into Christian Hermeticism*, which was written in French in the 1960s and was first published in English translation in 1985, and subsequently republished in 2019 by Angelico Press, this time together with supplementary notes from Valentin Tomberg and an extensive index compiled by James Wetmore.

This great work comprises a series of twenty-two meditations on the major arcana of the Tarot. Rudolf Steiner referred to the Tarot as “the lost book of Thoth or Hermes.” The subtitle of Valentin Tomberg's book, *A Journey into Christian Hermeticism*, indicates that *Meditations on the Tarot* is about a fusion of Christianity and the Egyptian Hermetic tradition going back to Hermes, also sometimes referred to as Thoth. Moreover, Rudolf Steiner

indicated that Hermes was a reincarnated disciple of Zarathustra. Hermes came as the great teacher of the Egyptians, introducing them to Isis and Osiris, the Beings we refer to now as Sophia and Christ. According to Rudolf Steiner, Moses was also a reincarnated disciple of Zarathustra. Moses came as the greatest teacher/leader of ancient Israel. In another context Rudolf Steiner referred to these individuals—Zarathustra, Hermes, and Moses—as great leaders or founders of religions preparing for the coming of Christ...that is, as individuals from the Circle of Twelve. (CW 264, p. 398; lecture of March 7, 1907).

When we consider some words of Rudolf Steiner from his 1924 lectures on *Karmic Relationships*, known also as the “karma lectures”—where he said that around the end of the twentieth century two groups of Anthroposophists, the Aristotelians and the Platonists, would come together—we can understand that the coming together of these two groups was envisaged by Rudolf Steiner as a culmination of the development of Anthroposophy in order to counter the approaching onslaught of Ahriman, which he prophetically foretold would begin at the end of the twentieth century, coinciding closely with the start of the new millennium in the year 2000. Rudolf Steiner, in the karma lectures, saw this onslaught of Ahriman as beginning in full strength round about that time. In the karma lectures he generally referred to Ahriman’s onslaught as taking place at “the end of the century.” Concerning his references to this in the karma lectures, in referring to “the end of the century” with regard to the approaching Ahrimanic onslaught, one could also think of “the beginning of the twenty-first century.”

Clearly, the tragic and devastating event of 9/11, with the destruction of the twin towers of the World Trade Center on September 11, 2001, was the beginning of a new era of tyranny for humanity. Many voices have brought to expression a recognition of the hand of Ahriman in this event, announcing his presence to the world. Moreover, the culmination of

Anthroposophy that should have taken place at that time with the coming together of the Platonists and the Aristotelians was hindered—at least to a certain extent—by the attack against Valentin Tomberg (1900-1973) that came to the fore during the last two decades of the twentieth century. This attack was accompanied on a general level by a lack of acknowledgment of or interest in the Platonists, thus causing many of them to retreat from the anthroposophical movement—not all of them, of course, but some of them.

To understand the tragedy connected with the attack against Valentin Tomberg, it is helpful to hold the vision of these two great Bodhisattva individualities from the Circle of Twelve—Rudolf Steiner and Valentin Tomberg—as pillars of the New Age of the Holy Spirit that began in 1899, proclaimed by Rudolf Steiner, and also of the Age of the Second Coming of Christ that Rudolf Steiner prophesied would begin in 1933, for which Valentin Tomberg was to have been “the true proclaimer,” sometimes translated as “the actual proclaimer” (in Rudolf Steiner’s words “der eigentliche Verkünder”). Both of these Bodhisattva individualities took up the new Christ Impulse that comes to expression through the Foundation Stone of Love (see Valentin Tomberg, *Studies on the Foundation Stone Meditation*, LogoSophia, 2010). Those who read Rudolf Steiner’s words attentively—those from before Christmas Day 1923 and, by way of contrast, those from the morning of Christmas Day and thereafter—will recognize a shift in both content and style, signifying that an even higher level of consciousness began to come to expression through Rudolf Steiner’s lectures delivered from that time onward of the refounding of the Anthroposophical Society, beginning at 10 am on Christmas Day 1923 with the giving of the Foundation Stone Meditation.

Further, it is possible to hold in consciousness what Rudolf Steiner had envisioned a great spiritual power that would come about through the coming together of these two streams within

Anthroposophy, the Aristotelians and the Platonists. Then one can begin to grasp the immense spiritual power underlying the inner working together of individualities from the Circle of Twelve—in this case, Rudolf Steiner as the initiate-leader of the Aristotelians and Valentin Tomberg as the initiate-guide of the Platonists, both from the Circle of Twelve around Christ. There was/is indeed a symbiotic spiritual power in their working together. Furthermore, one can expand one's awareness of the Divine working together of any combination of the twelve Bodhisattvas belonging to the Circle of Twelve.

This may be difficult to understand initially, but if one meditates upon it, one begins to experience the great spiritual power that Rudolf Steiner had in mind in connection with the collaboration between the Aristotelians and the Platonists—a working together, however, which did not come about at the end of the twentieth century as Rudolf Steiner had anticipated. However, we still have an opportunity now or in the future, if we grasp what happened—the tragedy that took place—and hold this in consciousness. Then we can perhaps begin to experience the need for a redeeming attitude towards Valentin Tomberg, which could open up something of the spiritual power which has to do with the coming of Christ in the etheric realm. That is what we have been exploring during these podcasts in the last few weeks.

To deepen further into this theme, let us now consider some of the quotes from Rudolf Steiner's lectures—for example, his lectures in 1909 titled: *The East in the Light of the West* (CW 113), particularly in the very last lecture of this lecture cycle, the lecture that was held on August 31, 1909. There he speaks about a gathering of Bodhisattvas from the Circle of Twelve who assembled together in the region of the Black Sea. These Bodhisattvas were called together by Mani (216-276), who also belongs to the Circle of Twelve. He corresponds to the sign of Virgo, as will be discussed further in podcast 125 and in some later podcasts. This meeting of initiates belonging to the Circle of

Twelve great teachers around Christ is dated by Rudolf Steiner as having taken place around the year 333, which is the exact midpoint of our present cycle of seven cultural epochs. The purpose of the meeting was to prepare the future—in particular, to make preparation for the emergence of a new spiritual stream, that of Rosicrucianism in the fifteenth century, with the start of the fifth post-Atlantean cultural epoch (1414-3574) at the time of the beginning of the Renaissance in the year 1414.

Contemplating Mani calling together and leading the Bodhisattvas he had called together, he can be seen in this context as representing in an archetypal way the “I,” the awakened “I” consciousness. Rudolf Steiner describes three further Bodhisattvas present at this gathering. However, as we shall see, there were actually *four* Bodhisattvas present under the guidance and leadership of Mani. In Rudolf Steiner’s description he says that one of these Bodhisattvas was Zarathustra—known in his post-Golgotha incarnations as the Master Jesus, who was incarnated at the time of Christ as the Solomon Jesus, as I have described in detail in my book *Chronicle of the Living Christ*. This great Bodhisattva individuality, who was present at the Black Sea gathering of Bodhisattvas, archetypally represented the *astral body* in relation to something that was coming about at that time for humanity as a whole as a result of Christ’s sacrifice on Golgotha.

Rudolf Steiner also speaks about the presence at this Black Sea meeting of a very mysterious Bodhisattva, Scythianos, whom we have not yet discussed—but whom we will focus upon in a future podcast, when we come to the sign of Scorpio. Scythianos is associated with the Scythians, a nomadic, fiercely warlike group, originally from Southern Siberia, many of whom migrated during the first millennium before Christ to the region of the Black Sea, taking up residence there, for example in Crimea and in the region of Odessa. Scythianos is described by Rudolf Steiner as a guardian of the mysteries of the physical body.

In the lecture of August 31, 1909, Rudolf Steiner speaks not only of the Bodhisattvas Zarathustra and Scythianos as being present at the Black Sea meeting convened by Mani, but also of Gautama as well. During his last incarnation on the Earth—since the twentieth century, the modern scholarly dating of the Buddha’s life is c. 563 to c. 483 BC—the Bodhisattva Gautama (also from the Circle of Twelve) attained enlightenment and became Gautama Buddha. Since that time Gautama Buddha has not incarnated upon the Earth again. However, he continues to work from spiritual realms above the Earth to help humanity progress on the further path of evolution. An example given by Rudolf Steiner of this is that of the spiritual manifestation of Gautama Buddha to the shepherds on the night of the birth of Jesus. The shepherds were watching over their flocks in the fields outside of Bethlehem. Then Gautama Buddha appeared to the shepherds, his radiant light shining down upon them, and he let them know that, “Unto you is born this day in the City of David a Savior, who is Christ the Lord. Glory to God in the highest, and peace on Earth to men of good will !” (“Peace on earth to human beings of good will.”) (Luke 2:14)

Returning to consider the Black Sea meeting around the year AD 333, Rudolf Steiner’s indication that the meeting took place at—or in the vicinity of—the Black Sea would seem to imply that the meeting took place upon the Earth, otherwise it does not make sense that Rudolf Steiner would have indicated a specific location (“the Black Sea”) for the meeting. However, Gautama Buddha, having completed the cycle of reincarnation upon the Earth, would not have been present physically at the meeting, but would have appeared and spiritually overlit the group of fellow Bodhisattvas from the Circle of Twelve.

Given that the purpose of the Black Sea meeting was to prepare for the coming to birth of the future spiritual stream of Rosicrucianism in the fifteenth century AD, it is evident that the individual who would later become Christian Rosenkreutz, the

founder of the Rosicrucian spiritual stream, would also have been present at the Black Sea meeting. And given the close relationship of Christian Rosenkreutz to Gautama Buddha, discussed below, that we also looked into in the previous podcast, a picture emerges of a deep spiritual relationship of Gautama Buddha to Lazarus, who had been raised from the dead by Christ and who in a later incarnation became Christian Rosenkreutz. In other words, Gautama Buddha was spiritually present at the Black Sea meeting, but was represented in an earthly sense at that gathering by the individual (Lazarus), who later became Christian Rosenkreutz, who, because of the highly evolved etheric body that Christ bestowed upon him at the time of his being raised by Christ from the dead, was archetypally representing the *etheric level* at the Black Sea meeting. It is obvious—given that the purpose of the meeting was to prepare the Rosicrucian mysteries to be inaugurated in the fifteenth century by Christian Rosenkreutz—that Christian Rosenkreutz would have been present at the Black Sea meeting. Why, however, did Rudolf Steiner mention Gautama Buddha as having been present at the Black Sea meeting, but did not mention the individual physically present whom Gautama Buddha was overlighting, the one we know since the fifteenth century as Christian Rosenkreutz?

As mentioned in the previous podcast, early in the seventeenth century (AD 1604) there was a spiritual council between the individualities we know as Christian Rosenkreutz and Gautama Buddha. In the lecture where he speaks of this (CW 141, lecture of December 22, 1912), Rudolf Steiner describes Gautama Buddha as a *disciple* of Christian Rosenkreutz. At that meeting in 1604 Christian Rosenkreutz and Gautama Buddha came to an agreement that the latter would transfer his spiritual activity from the earthly realm and would sacrifice himself on Mars in order that the tremendous impulse of love, compassion, and peace of Gautama Buddha could begin to transform the Mars forces.

While Rudolf Steiner's lecture of August 31, 1909 points explicitly to four of the great teachers belonging to the Circle of Twelve around Christ, we could say five of the Circle of Twelve are represented if we also count the individuality of Lazarus, who later became Christian Rosenkreutz, as having been present at the Black Sea meeting overlighted by Gautama Buddha.

In the last lecture (CW 113, lecture of August 31, 1909) in the cycle of lectures—*The East in the Light of the West*—where Rudolf Steiner describes that Black Sea meeting, he refers to “the central mystery of the Cosmic Grail.” Speaking to the listeners he was addressing at that time, he goes on to say:

The aim of these meetings is to enable these gatherings of our friends to serve in a twofold sense as the beginning of a process of receiving into our innermost being the substance of Christ on the one hand and, on the other, the wisdom of the Bodhisattvas.

This is exactly what we are focusing upon in these podcasts. On the one hand we have the impulse of wisdom streaming from the Circle of Twelve Bodhisattvas around Christ, and on the other hand we have the fire of Christ's Love streaming out from Christ at the center of the Circle of Twelve. As we read in the Gospel of Luke (12:49), Christ said: “*I have come to cast fire in the earth.*” This is the fire of Divine Love which He brought down from the Heavenly Father—the fire of the substance of Christ's Love. This fire then united with the Cosmic Wisdom of the Circle of the Twelve Bodhisattvas around Christ. This union is the essence of what Rudolf Steiner is referring to as the “Cosmic Grail”—the Holy Grail on a cosmic level.

The next quote is again from Rudolf Steiner but is from a lecture held on October 25, 1909, called: *The Sphere of the Bodhisattvas: Christ and the Development of Ego Consciousness* (CW 116):

Thus twelve Bodhisattvas belong to Christ and they prepare for, and further extend, what Christ brought to the earth as the greatest impulse of our whole cultural evolution. Thus we behold twelve and in their midst a thirteenth. By this means we have risen to the sphere of the Bodhisattvas and have entered into a circle of twelve stars and, amidst them, is the Sun illumining and warming them. In Him they have that source of life which they then bring down to the earth.

That is the vision behind what we have been focusing upon in this discussion—this circle of twelve Bodhisattvas. These two quotes from Rudolf Steiner help us to grasp the significance of what we are focusing upon with the Circle of Twelve.

Regarding the Circle of Twelve around Christ in connection with the twelve signs of the zodiac, we have come thus far from the sign of Aquarius which is connected with John the Baptist. Then there is the sign of Pisces connected with the Nathan Jesus who is the only one of the twelve (although he incarnated upon the Earth only once) to have been the bearer of Christ in the physical body. We have to imagine what an extraordinary deed that was. The Nathan Jesus—generally referred to as Jesus of Nazareth—was also the first of this Circle of Twelve to become an angelic being. That is the path he shows us, a path into the future. That is the true path for humanity: we are to become like the Nathan Jesus, who has remained connected with Christ, to become angelic beings, or the human-angelic beings, which Rudolf Steiner refers to as the tenth hierarchy. Thus the Nathan Jesus—Jesus of Nazareth, who passed through the Mystery of Golgotha—has this central significance and importance for the future.

We then come to the sign of Aries connected with Rudolf Steiner, and then to Valentin Tomberg in connection with the sign of Taurus (the development of the power of the word), and then to Peter Deunov (the Master Jesus in his incarnation

contemporaneously with Rudolf Steiner) representing the sign of Gemini. Gemini, the Twins, has to do with the impulse of brotherly love. (We could also say ‘brotherly and sisterly love’).

In addition to the vision of the twelve stars with Christ in their midst as the Sun, in a private conversation Rudolf Steiner revealed albeit implicitly, that each of the twelve Bodhisattvas has an “eternal star,” although he gave only one example thereof—that of Zarathustra, known as the Master Jesus since his post-Golgotha incarnations. Moreover, it is evident also that every human being has an eternal star and also a birth star that is specific to each human being in a given incarnation upon the Earth. Concerning the eternal star, the example given by Rudolf Steiner is that of the Master Jesus, the reincarnated Zarathustra. In Rudolf Steiner’s private conversation on this theme (see “Esoteric Conversations” in Adelbert von Keyserlingk, *The Birth of a New Agriculture: Koberwitz 1924*, Temple Lodge Publishing, 2009) he draws attention to the star Sirius as the star of the Master Jesus. The name “Zarathustra” means “radiant star.” The people in ancient Persia, during the cultural epoch associated with the sign of Gemini, beheld clairvoyantly a radiant star shining above the head of Zarathustra. Rudolf Steiner calls this the “star above the head” which comes to expression as the eighth star above the head when the “stars” of the seven chakras are all fully transformed and illumined. This eighth star, the star above the head, is the star of the Higher Self, referred to by Rudolf Steiner as the Spirit Self. The Spirit Self was already born in Zarathustra and on this account he was called Zarathustra (“radiant star”). When we look at the position of Sirius, we see that it is aligned with $19\frac{1}{2}^{\circ}$ of Gemini, and so it is aligned with the sign of Gemini in the sidereal zodiac.

In the article *The Transition*—which I referred to earlier and is available online (free download under Articles from the Sophia Foundation website)—something significant is spoken of by Rudolf Steiner, who draws attention to the one-thousand-year

periods in the pre-Christian era: the third millennium, the second millennium, and the first millennium before Christ. The third millennium was under the spiritual guidance of the Bodhisattva Abraham, the second millennium was under the guidance of the Bodhisattva Moses, and the first millennium was under the guidance of the Bodhisattva Solomon.

As we know, King Solomon lived in the first century of the first millennium before Christ. He was the one who received, through the inspiration of Divine Sophia, the plan for the building of the temple. Solomon stands in connection with the sign of Cancer. When we think of the sign of Cancer, we think of the crab and the shell of the crab as a kind of “house.” The Temple of Solomon had to be erected according to the plan of creation—held by Divine Sophia—in order to be present on Earth with the incarnation of the Messiah approaching.

Then we come to the sign of Leo which is connected with Gautama Buddha, the teacher of compassion. However, as he no longer incarnates upon the Earth, we can think of Christian Rosenkreutz as the one who is now representing the sign of Leo in his earthly incarnations. In this connection it is interesting to consider that in his life as Lazarus, he was raised from the dead by Christ when the New Moon (conjunction of the Sun and the Moon) took place in the sign of Leo, in proximity to the brightest star (Regulus) in the sign of Leo. (The horoscope of the raising of Lazarus is given in my book *Chronicle of the Living Christ* on page 173).

Then we come to the sign of Virgo which was originally represented by the Virgin Mary who had been Eve, and who subsequently incarnated as the Queen of Sheba, or the Queen of the South—as she is referred to in the Gospel of St Matthew (12:42)—where Jesus said: “And I tell you, the wisdom of the Queen of the South is greater even than that of King Solomon.”

He brings the two together: King Solomon in the sign of Cancer and Eve/the Queen of Sheba/the Virgin Mary in the sign of Virgo.

Interestingly, if we look at the birth sign of the Virgin Mary we see that she was born when the Sun was approximately in the middle (16°) of sidereal Virgo. Her incarnation as the Virgin Mary was her last earthly incarnation because then came her Assumption into heaven. Since that event, she continues to work from spiritual realms as guide, comforter, and healer of human beings and the Earth. And so, replacing her in the sign of Virgo, there is the one referred to as Mani, who, at the time of Christ, was the Youth of Nain, a twelve-year-old boy who was raised from the dead by Christ, as described in chapter 7 of the Gospel of St. Luke. Through being raised from the dead, this great individuality was prepared for his future incarnation as Mani, the founder of Manichaeism in the third century AD, and also the incarnation as Parsifal (eighth/ninth centuries), who was born into the Grail family and became the Grail King.

In our exploration of the correspondence with the zodiacal signs of the twelve great teachers belonging to the Circle of Twelve, this is how far we have come, going around the zodiac from Aquarius to Virgo. We still have to come to the signs of Libra, Scorpio, Sagittarius, and Capricorn—these four signs—which we will come to explore soon, as to how they all weave together in this circle of great teachers around Christ corresponding to the twelve signs of the zodiac.

From what I have just read out, we can understand the great significance of this Circle of Twelve which is—as Rudolf Steiner describes—like twelve stars representing the twelve Bodhisattvas around Christ, the Sun. This is an image of the Cosmic Grail. This is what we need in our time because these twelve are the great teachers of humanity who can help us to find a connection with Christ's second coming. There would be much more to say about these twelve. Today, however, I just wanted to draw our attention

to these words of Rudolf Steiner so that we can begin to grasp the significance of occupying ourselves with the Circle of Twelve around Christ, and above all to grasp that they all work together.

And let us not forget that just as in connection with the Old Testament there was a circle of twelve, the twelve sons of Jacob, who became the patriarchs of the twelve tribes of Israel; and just as in connection with the New Testament there was a circle of twelve, the twelve disciples around Christ; so also, in connection with the Age of the Holy Spirit, the Age of Light—often known simply as the New Age—that began in 1899, there is the circle of the twelve great teachers around Christ in His second coming. This Circle of Twelve can be looked at as a circle of twelve stars with Christ as the Sun in their midst.

One of the things that I experienced during my years of living in Dornach, when I was studying eurythmy there, was that sometimes, with some representatives of Anthroposophy, there was a sense of rivalry with regard to other spiritual teachers. For example, the General Secretary of the Anthroposophical Society spoke about the Bulgarian initiate Peter Deunov as a “guru for the farmers” (“Bauernguru”), based on his observation that Peter Deunov spoke in a very simple way. When one reads the lectures of Peter Deunov, one finds that he does indeed express himself in a simple way. However, in the course of studying the works of this great teacher, the founder of the Bulgarian Branch of the Great White Brotherhood, it becomes evident that in a simple and direct way he conveys profound spiritual truths, which is indeed a great gift. Referring to him as a “farmers’ guru” (“Bauernguru”) seems inappropriate with regard to this incarnation, contemporaneously with Rudolf Steiner, of the Master Jesus, who incarnated as Peter Deunov from 1864 to 1944, the great teacher corresponding to Gemini in the Circle of Twelve. (As noted earlier, Rudolf Steiner indicated that in a 1906 lecture that the Master Jesus was active in the Slavic realm at that time.)

As a second example of an inappropriate spirit of rivalry, setting great teachers from the Circle of Twelve against one another in a competitive manner, let us consider Sergei Prokofieff's book *The Case of Valentin Tomberg: Anthroposophy or Jesuitism*. I should point out that from my first experience of him I had great respect for Sergei Prokofieff with regard to many of his numerous anthroposophical works. However, as indicated above, his attack upon Valentin Tomberg proved to be divisive rather than helpful for the progress of Anthroposophy in its development as envisaged by Rudolf Steiner. By way of illustration, let us consider this review of Sergei Prokofieff's book *The Case of Valentin Tomberg*:

Tomberg is an enlightened being. Read his amazing work and it is clearer than a blue sky that this man is here to help us grow and develop. The Anthroposophists who do not want to do that are just stuck... Steiner was about LIFE and MOVEMENT and GROWTH and DEEPENING. If you read Tomberg you will feel it in the deepest part of your heart. You will know it. Too bad there are those on the planet who feel the urge to attack this great initiate. But the work is too powerful. He is giving us something new and deeper and...are we ever fortunate. And am I ever grateful. Thanks to this courageous soul for his tireless work. What a gift to Anthroposophists who want to grow.

(Amazon review by Sarah Moring, PhD)

One can sense from this review what a tragedy it is for Anthroposophy to set spiritual teachers against one another in the way illustrated in the above two examples, considering that the great teachers from the Circle of Twelve all work together in harmony with Christ, who is the Sun at the center of this group of twelve. We can think of the rays of the Sun streaming out all around—and in these rays streaming out from Christ, Sophia, the “Bride of the Lamb” in the Book of Revelation, also weaves Her gifts and inspiration. Just as Christ, the Lamb, bestows his Divine

Love upon the Circle of Twelve, so also Sophia, Divine Wisdom, inspires the Circle of Twelve with Her Grace. She weaves between the twelve Bodhisattvas, thereby connecting them with one another in harmony. When Christ, from time to time, sends one of these Bodhisattva individualities into incarnation as a teacher on His behalf, Sophia's gift of Divine Wisdom is bestowed upon each one of them also. Thus, behind the teaching of each Bodhisattva individuality is also the Divine Wisdom of Sophia, as well as the Eternal Love of Christ. Here we are focusing upon a true image of this Cosmic Grail formed by the Circle of Twelve, where there is no rivalry, no spirit of competitiveness between any of these great teachers of humanity, who are all working together for the benefit of humankind's development and for the sake of Christ and the evolution of Mother Earth.

As spoken of in previous podcasts, the Foundation Stone of Love is the New Grail in the form of a stone. The Grail that we associate with Christ in His coming two thousand years ago is the holy chalice. We will go further into these Grail mysteries in future podcasts. For now let us hold in consciousness that most of the authors who write about the Grail are referring to the chalice that was used at the Last Supper—and that, of course, has a very special history, which I have gone into in the past. However, in the book *Parzival* by Wolfram von Eschenbach, he refers to the Grail as a stone. It is as if he had a sense for the future New Grail that in the meantime Christ has brought down for us at this time of His second coming—this ethereal form of a dodecahedron (one of the Platonic solids)—that was (in the ancient mysteries) seen as a symbol of the etheric. This New Grail is what we can receive into our hearts with the help of the words of the Foundation Stone Meditation transmitted to humanity by Rudolf Steiner on Christmas Day 1923.

Above I indicated a powerful imagination of the New Grail, which we can connect with the imagination of the Cosmic Grail that I

read out earlier as described by Rudolf Steiner. They are linked together. Moreover, there are the wonderful words of Estelle Isaacson who wrote a series of works—three volumes—titled *Through the Eyes of Mary Magdalene*. When we enter into these works, we come into another stream bringing us into connection with Christ's coming in the etheric—particularly in volume two of *Through the Eyes of Mary Magdalene*. Next time we will go more deeply into this mysterious connection of these works with the Circle of Twelve—this unfolding revelation—to help us come into an ever deeper wisdom-filled understanding permeated with love for Christ in His second coming. That is what we need at this time.

For those who are listening to the podcasts, today's podcast is #124. In podcast #123 I delved into what the opposing side is doing at the present time and what their plans are for the future, because we need to know what the plan of the enemy is. What I have described today helps us to find the strength, and the source, for meeting what the enemy is endeavouring to bring about which could be described as a “hijacking” of humanity's evolution and that of Mother Earth.

As I have gone into in podcast #123, in his lectures *The Fall of the Spirits of Darkness* (CW 177), Rudolf Steiner predicted the coming of a vaccination that would work to separate the human being on the physical-etheric level from the soul-spiritual level, so that there would be awareness only of the physical-etheric level, with the consequent danger of hindering the development of the human being on the evolutionary path (CW 177, lecture of October 7, 1917). This is only one aspect that Rudolf Steiner brought to expression regarding the vaccination program. (We have gone into other aspects in earlier podcasts.) Through his extraordinary powers of clairvoyance, Rudolf Steiner was able to warn us—approximately one hundred years in advance—about the vaccine that would be launched against humankind, a vaccine precisely described by Rudolf Steiner, a vaccine separating the soul/spiritual levels from the human being's physical/etheric

levels. All of this has been followed up on in earlier podcasts, including how—for those who have taken the vaccine—it is possible with the help of Christ to overcome the negative effects of the vaccine. All in all, I remain optimistic, in contemplating Rudolf Steiner’s beautiful work—especially when taken in conjunction with the Book of Revelation, that can be interpreted as pointing to the vaccine as having to do with the *mark of the beast* (Revelation 13:16-17). I nevertheless remain optimistic concerning the future of humanity and the Earth.

What we have been focusing upon today is the light-filled side, connected with the event of Christ’s second coming and with the Circle of Twelve in service of this great event in world history, generally referred to as His second coming. In this connection it is important to know that we are approaching a moment in time when Christ will intervene in relation to the current Ahrimanic onslaught: “If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened” (Matthew 24:22). These words refer to the current time of tribulation, and they signify that because of those who remain true to Him, He will intervene. This is another theme that we will go into in more detail another time, with the endeavor to arrive at an understanding when this intervention of Christ might take place.

Lastly, one further important thing—if we ask the question: What is the purpose of Christ’s second coming, we can refer to Rudolf Steiner indications in three lectures he held in 1910 after he had begun to speak about the second coming of Christ. In those three lectures, he refers to Christ as opening the path to Shambhala, which is the golden realm of the Earth Mother in the heart of the Earth (lectures of March 6, March 9, and March 15 in CW 116 and 118). This is very much a central theme with which we have been occupied in past podcasts and with which we will continue to be occupied, because of its importance and great significance. We will come back to this, and also go into the work that we can

undertake—in collaboration with Christ—in connection with the Shambhala Path.