

***Rama and Krishna Avatars—Karma Research and Star Wisdom***  
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New reincarnation and karma research is presented in this article. And in a subsequent article, the astrosophical dimensions of this research will be explored by way of the comparison of conception, birth, and death horoscopes of the same individuality from one incarnation to the next or of great individuals who are closely connected spiritually with one another.<sup>1</sup> In the present article it is a matter of laying a foundation for the subsequent astrosophical research. It is noteworthy that the only reincarnation reference we find in the Gospels, made by Christ Jesus, is that John the Baptist was previously incarnated as Elijah—“Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands.” Then the disciples understood that he was talking to them about John the Baptist. (Matthew 17:12-13).

Elijah means “the way.” Similarly, Moses means “the truth,” and Jesus himself was “the life.” When we think of these two great predecessors from ancient Israel who were preparing the Israelites for the coming incarnation of Jesus—Moses and Elijah: the *truth* and the *way*—we marvel at their connection, their close relationship with Jesus Christ, as revealed in the experience of the disciples Peter, James and John on the night of the Transfiguration on Mt. Tabor.

This event—the Transfiguration of Christ Jesus—was beheld by the three disciples, Peter, James, and John, who accompanied Jesus up Mt. Tabor on the evening of the 3<sup>rd</sup> of April in the year AD 31.<sup>2</sup> Jesus taught the disciples as they ascended the mountain, and he became more and more radiant as they approached the summit. It was around midnight from the night of the 3<sup>rd</sup> to the 4<sup>th</sup> of April in the year 31, two years before Christ’s sacrifice on Golgotha on Good Friday, the 3<sup>rd</sup> of April AD 33. At midnight, having reached the summit of Mt. Tabor, Christ Jesus appeared to the disciples as a radiant sun. They beheld Divine Light pouring down from the heavens into and upon him—completely permeating him and radiating out from him.

In terms of the theme of this article, it is important to grasp that the vision of the three disciples of the Transfiguration was a glimpse vouchsafed to them into the realm of the Bodhisattvas, where they beheld three great Bodhisattvas—one could also say Avatars—with the Avatar Jesus in the center, flanked by the Bodhisattva Moses at his right hand and the Bodhisattva Elijah at his left hand.

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<sup>1</sup> See, for example, Robert Powell, *Elijah Come Again* (Great Barrington, MA: SteinerBooks, 2009).

<sup>2</sup> The true and exact dates of events in the life of Christ are given in Robert Powell, *Chronicle of the Living Christ* (Great Barrington, MA: SteinerBooks, 1996). See also the three-volume work *The Visions of Anne Catherine Emmerich* (ed. James Wetmore; Brooklyn, NY: Angelico Press, 2018), which, in terms of the dates of events in the life of Christ, is based on the research leading to the discovery of the exact dates presented in *Chronicle of the Living Christ*.

This remarkable vision is the subject of Raphael's last painting, which one can see in the Vatican Museum in Rome.<sup>3</sup>



The realm of the Bodhisattvas refers to the cosmic abode of the twelve great teachers of humanity who, on the spiritual level, form what is known as the White Lodge—appearing in a circle surrounding Christ in the spiritual realm. The twelve teachers of the White Lodge are referred to in different ways in the various spiritual traditions of humankind. And in modern times in this connection one often hears the expression “Ascended Masters” applying to great teachers (Bodhisattvas) such as the Maitreya and the Master Jesus—both of whom are discussed in some detail later in this article.

Just as Jesus Christ had twelve disciples on earth, whom he was very much connected with, and who were very important for his earthly mission, so also does he have the twelve great teachers of the White Lodge around him in the spiritual world. These great teachers incarnate—not usually all together and at the same time, but generally at different epochs in history—as teachers of humanity sent by Christ (both before and after his incarnation) to bring the appropriate message for the unfolding of his work at that time when they incarnate, whereby their spiritual teaching is adapted in order to be presented in an appropriate way to the people to whom they are speaking. This is a remarkable subject which I have been deeply interested in over many years. Rudolf Steiner refers to the realm of the Bodhisattvas, and this is where he brings a most powerful image: that of Christ as a Sun—a sunlike being—in the midst of the circle of the twelve great teachers of the White Lodge.<sup>4</sup>

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<sup>3</sup> As indicated by Rudolf Steiner on various occasions—also in the last lecture he held, which was on September 28, 1924, known as the *Last Address*:

<https://wn.rsarchive.org/Lectures/Dates/19240928p01.html> —

Rudolf Steiner spoke of the great Renaissance painter Raphael (1483-1520) as a reincarnation of John the Baptist, who, in turn, was a reincarnation of the Old Testament prophet Elijah. Against this background, we can understand that Raphael was existentially connected with the theme of his last painting, since it was he himself, as Elijah from an earlier incarnation, whom he was depicting. See also Robert Powell, *Elijah Come Again* (Great Barrington, MA: SteinerBooks, 2009).

<sup>4</sup> Rudolf Steiner, *The Christ Impulse and the Development of Ego-Consciousness* (Kessinger Publishing, 2010), Lecture 1: The Sphere of the Bodhisattvas—

<https://wn.rsarchive.org/Lectures/GA/GA0116/19091025p01.html>

Just as there is a connection of the twelve disciples with the twelve signs of the zodiac, so also there is a relationship of the twelve great teachers of humanity with the twelve signs of the zodiac, which we shall go into later in this article. In the Buddhist tradition these great teachers are called *Bodhisattvas*, and in the Hindu tradition they are called *Holy Rishis*. And, moreover, those Rishis who are directly in service of Vishnu<sup>5</sup>—such as Rama and Krishna—are referred to as *Avatars*. We can consider that the great teachers of humanity, each in their own way, were preparing for the coming of Christ as the Messiah. In particular, in the Hebrew tradition three outstanding Bodhisattvas are highlighted—Abraham, Moses, and Elijah.<sup>6</sup>

As referred to above, Elijah reincarnated as John the Baptist, the prophet whose mission it was to prepare for Christ's coming in a physical body—first by proclaiming his coming, and then to “facilitate” his incarnation into the body of Jesus of Nazarus at the baptism in the River Jordan.

Let us contemplate again the vision of the disciples on Mt. Tabor on the night of the Transfiguration. They beheld their beloved teacher Jesus of Nazareth, fully permeated with light, beholding the light permeating Christ extending all the way up through the spiritual hierarchies to the highest realm of heaven. Then they witnessed appearing on either side of him Moses and Elijah—Moses at his right, and at his left hand, Elijah. Of course at that point in time the disciples did not know that Elijah had returned into incarnation upon the earth as John the Baptist, the prophet of the coming of the Messiah.

The Bodhisattva individuality who was incarnated as Elijah and then as John the Baptist had other incarnations that were indicated by Rudolf Steiner. Among the incarnations belonging to the post-Christian era, he referred to an incarnation of the Elijah individuality as Raphael (1483-1520), the great renaissance painter, who subsequently incarnated as Novalis (1772-1801), the founder of the German romantic poetry movement. Rudolf Steiner pointed out, this was in 1924, that this individuality—previously incarnated as Novalis—was at that time in the spiritual world, but would be incarnating later in the century to lead humanity through the great crisis that was coming.<sup>7</sup> Rudolf Steiner himself, as the reincarnated Moses,<sup>8</sup> had a very close connection with the individuality of John the Baptist.

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<sup>5</sup> The Trinity in Hindu tradition comprises Brahma, Vishnu, and Shiva. In terms of the Trinity in Christianity, Brahma corresponds to the Father and Vishnu to the Son.

<sup>6</sup> Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkreutz* (London: Rudolf Steiner Press, 2001), lecture of November 5, 1911 – *Jeshu ben Pandira*, lecture 2.

<sup>7</sup> Rudolf Steiner, *The Last Address*, lecture of September 28, 1924—<https://wn.rsarchive.org/Lectures/GA/GA0116/19091025p01.html>. See also Robert Powell, *Elijah Come Again* (Great Barrington, MA: SteinerBooks, 2009).

<sup>8</sup> Moses brought the pre-Christian teaching of the seven days of creation in Genesis, the first book of the Bible, and Rudolf Steiner brought the Christianized teaching of the seven days of creation in his 1909 book *Occult Science: An Outline*. By definition, a Bodhisattva is far-advanced on the spiritual path, having evolved a level of consciousness capable of bearing a Folk Spirit (Archangel) and thus being recognized as the teacher of a people by virtue of being the bearer of the

Rudolf Steiner described that Jesus, who himself was a great teacher of humanity, had held back in terms of his incarnations and had not incarnated at all prior to the incarnation as Jesus of Nazareth, but had worked in an inspiring, over-lighting way, in terms of what is referred to as the *pre-earthly deeds of Christ*.<sup>9</sup> So he was a pure soul, meaning he had not gone through the Fall—that is, he had not undergone the process of incarnating upon the earth. His first—and only—incarnation was as Jesus of Nazareth.

There is, moreover, a further remarkable indication by Rudolf Steiner: Jesus, prior to his one-and-only incarnation upon the earth, over-lighted Arjuna as Krishna,<sup>10</sup> and through this over-lighting Krishna bestowed the content of the *Bhagavad Gita*, the great spiritual work of Hindu spirituality as, so to say, the “Bible” of the Hindu tradition. Through inspiration he transmitted the content of this great work by way of his over-lighting of Arjuna. This took place around the end of what in Hindu tradition is called the Dvapara Yuga, the third great Yuga, or Age, and simultaneously there began then the Kali Yuga, the fourth great Age, also known as the Dark Age. A darkening was experienced by Arjuna when Krishna, who had been over-lighting him, withdrew from him at the beginning of the period of darkness, Kali Yuga.

It is important to hold all of this in consciousness when we consider some further discoveries in the process of karma research in connection with Rudolf Steiner’s indications concerning the incarnation of Jesus of Nazareth. As is

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Folk Spirit of that people. Moses is widely recognized, not as the founder, but as the great teacher of ancient Israel—of whom the Archangel Michael was the Folk Spirit. See Rudolf Steiner, *Concerning the History and Content of the Higher Degree of the Esoteric School 1904-1914*, Complete Works volume 265 (Tobermory, Isle of Mull, Scotland: Etheric Dimensions Press, 2005), p. 443: “The Folk Spirit which united with Moses at his initiation and then dwelt in him was Michael.” See also Dionysius the Areopagite, *Mystical Theology and the Celestial Hierarchies* (Fintry, England: Shrine of Wisdom, 1965), p. 47: “Michael is called the Lord of the people of Judah.” The Moses Bodhisattva, who is the bearer of the Archangel Michael in each of his incarnations, is the bearer of Truth. As the reincarnated Moses Bodhisattva, towards the end of his life Rudolf Steiner founded the School of Michael bearing the esoteric teachings of the Archangel Michael. That is, as the bearer of the Archangel Michael, Rudolf Steiner was empowered to found on earth, for the first time in the history of humankind, the Michael School, the content of which was given directly by the Archangel Michael through Steiner. For further details regarding the 100% certain identification of Rudolf Steiner as the reincarnation of the Moses Bodhisattva, see Robert Powell & Keith Harris, *The Transition*—[https://sophiafoundation.org/wp-content/uploads/2017/04/the-transition\\_final.pdf](https://sophiafoundation.org/wp-content/uploads/2017/04/the-transition_final.pdf)

<sup>9</sup> Rudolf Steiner, *Pre-Earthly Deeds of Christ*, lecture of March 7, 1914—[https://wn.rsarchive.org/Lectures/PreEar\\_index.html](https://wn.rsarchive.org/Lectures/PreEar_index.html)

See also Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: Steiner Books, 2011), appendix *The Four Sacrifices of Christ and the Appearance of Christ in the Etheric*.

<sup>10</sup> Rudolf Steiner, *The Occult Significance of the Bhagavad Gita* (Great Barrington, MA: SteinerBooks, 1984), 9 lectures May 28-June 5, 1913.

evident from this background, it is possible to refer to Jesus of Nazareth as the *Krishna Bodhisattva*.

Now, in Rudolf Steiner's description, he points to Jesus of Nazareth as descended from the line of Nathan, going back to King David. King David had many sons, and Nathan was the third son of David and Bathsheba. The genealogical line of Jesus of Nazareth is described in the Gospel of St. Luke, where Jesus of Nazareth can be traced back to Nathan.

Rudolf Steiner was one of the first to notice something in connection with this genealogy and he was the first to explain its significance in a deeper sense. It had been noticed by others previously, but no one had been able to explain it adequately. The central point here is that in the Gospel of St. Matthew there is a *different genealogy of Jesus*, which, although also going back to King David, does so via his son Solomon, the most well-known son of David, who later became king of Israel. Solomon was the fourth son of David and Bathsheba—that is, he was the younger brother of Nathan.

Rudolf Steiner referred to this Jesus child, whose birth is described in the Gospel of St. Matthew, as the *Solomon Jesus*, whereas the Jesus child of the Gospel of St. Luke he referred to as the *Nathan Jesus*. The circumstances depicted in the Gospels surrounding the births of the two Jesus children are quite different. In the case of the Solomon Jesus child, he is born in his parental home—in a *house* in Bethlehem—and he is visited by the three magi. Whereas the parents of the Nathan Jesus come from their home in Nazareth to Bethlehem, where the child is born in a *cave* there and is visited by the shepherds. By way of analogy with the three magi—three because of the gifts: gold, frankincense, and myrrh—it is often assumed that there were three shepherds, although the number is not specified in the Gospel (Luke 2:8-20).

Thus, the genealogies and the circumstances of their births, described in the Gospels, are quite different. As Rudolf Steiner points out, these births took place at different points in time. In relation to the birth of the Solomon Jesus child we read in the Gospel of St. Matthew of the slaughter of the innocents in Bethlehem—all male children less than two years of age were murdered at the command of King Herod the Great, whose goal was to have the Solomon Jesus child slaughtered, the birth of whom he had learned of from the three magi. Rudolf Steiner indicates that the birth of the Nathan Jesus child must have taken place some time after that horrific event, which, because of the time that had subsequently elapsed, had consequently become more or less forgotten. Otherwise, Joseph and Mary, who was at an advanced stage of her pregnancy, would certainly not have made the journey from Nazareth to Bethlehem, if the murderous event ordered by King Herod had taken place only a short time before.

I have gone into all of these details in my book *Chronicle of the Living Christ*, where I was able to determine the exact dates of birth of the two Jesus children—that were 4 years and 9 months apart. Interestingly, Rudolf Steiner also points out that in both cases, these children are named Jesus, and both had parents named Mary and Joseph. Rudolf Steiner goes into some detail describing various events in connection with the two families, including the death at a relatively early age of the mother of the Nathan Jesus child, the date of which—as well as her date of birth—I was able to determine. Through my research I found that she died at the age of 28. Moreover, the father of the Solomon Jesus child

also died within a timeframe not that far-removed from the death date of the Nathan Mary. Subsequently, the remaining two individuals: Mary, the mother of the Solomon Jesus child, and Joseph, the father of the Nathan Jesus child, both of whom were widowed upon the deaths of their spouses, then married one another. Thereby the one known as the Virgin Mary, who was the mother of the Solomon Jesus child, through marriage became the stepmother of the Nathan Jesus child. Without going into further details here regarding these complexities, it suffices to point out that I have described all these circumstances in detail in my book *Chronicle of the Living Christ*.

Let us now reflect on the Solomon Jesus child. Through karma research I found out many years ago that this individual had a very significant incarnation as a contemporary of Rudolf Steiner. Since the time of his incarnation as the Solomon Jesus child, according to Rudolf Steiner this individual has been incarnated in every century and esoterically is referred to as the *Master Jesus*.<sup>11</sup> Rudolf Steiner indicated that the Master Jesus has been incarnated in every century since the Mystery of Golgotha. As described in the following, the Master Jesus incarnated in the nineteenth century, in 1864, approximately three-and-one-half years after Rudolf Steiner, who was born in 1861. The Master Jesus individuality is the reincarnation of the Solomon Jesus who, in turn, as Rudolf Steiner discovered and made known through his karma research, is a reincarnation of Zarathustra, the founder of the Ancient Persian culture in the Age of Gemini around 6000 BC. This individual reincarnated in 1864 in Bulgaria as Peter Deunov (1864-1944), and later became known as the Master Beinsa Douno.

This great teacher of humanity was a contemporary of Rudolf Steiner, as referred to in the article *Prophecy of Peter Deunov* written by Harrie Salman and myself.<sup>12</sup> A link to the article is given in the foregoing footnote. The article refers to statements made by Peter Deunov in a private conversation concerning his own previous incarnations/manifestations on earth. He was responding to a question that was asked of him.

In order to understand the reincarnation indications given in the following concerning Peter Deunov, it would be important to be familiar with the article *Prophecy of Peter Deunov*, especially his statements about his own earlier incarnations.

By way of comparison, it is true to say that Rudolf Steiner began his mission at the start of the twentieth century as a great spiritual teacher of Western humanity—in particular, his activity was focused in western European countries,

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<sup>11</sup> In response to a question [date unknown, but possibly 1917, and certainly prior to 1923] from Friedrich Rittelmeyer concerning the *Friend of God* [from the Oberland, fourteenth century] Rudolf Steiner answered that he [the Friend of God] was [an incarnation of] the Master Jesus, who since the Mystery of Golgotha had been incarnated in every century. Regarding the further question whether he was presently [at that time] incarnated, the answer was that at the present time [i.e. shortly before 1920 or shortly after 1920] he was in the Carpathians—and Rudolf Steiner indicated that he was in purely spiritual connection with him.

<sup>12</sup> Robert Powell & Harrie Salman, *Prophecy of Peter Deunov*—article posted on the Sophia Foundation website under Articles—here with a direct link to the article: <https://sophiafoundation.org/wp-content/uploads/2020/06/Prophecy-of-Peter-Deunov-Beinsa-Douno.pdf>

bringing *spiritual science* as the continuation of modern science to include the exploration of spiritual realms.

In contrast, the individuality of the Master Jesus, who—as indicated in the article *Prophecy of Peter Deunov*—incarnated shortly after Rudolf Steiner, incarnating in Bulgaria as Peter Deunov, later known as the Master Biensa Douno, came as the great spiritual teacher of the Slavic people, to awaken the Slavic people to their mission for the coming Age of Aquarius and to communicate to them the teaching of Divine Love. He began his teaching activity in Bulgaria about the same time as Rudolf Steiner commenced his teaching activity in Germany.

Let us now look more closely at the karma research it was possible to undertake concerning Peter Deunov, together with a friend, Harry Salman, who is able to read and speak Bulgarian, and was therefore able to contribute some very valuable input from the works of Peter Deunov for the article that we wrote together titled *Prophecy of Peter Deunov*—now posted on the Sophia Foundation website under Articles. At the time of writing the first draft of this article in 2019, initially I did not bring to expression the finding—by way of exact karma research—which I had withheld for many years, concerning the discovery of Peter Deunov as an incarnation of the individuality of the Master Jesus. However, in the new version (2020) of the article I have indicated in Footnote 3 near the end of that article *Prophecy of Peter Deunov*, the reason for going ahead with making known this finding of karma research at this time (early 2020), only 75 years after the death/transition of Peter Deunov in December 1944—instead of waiting a full century, until 2045.<sup>13</sup>

Without going into all the details, which in any case can be found in the article, the extraordinary thing was that after publishing the article for the first time, then a contact in Bulgaria, Emily Michael, who has written a wonderful book about Rudolf Steiner and Peter Deunov, about these two great teachers,<sup>14</sup> reported to me that there were indications from Peter Deunov himself concerning his previous incarnations. And these indications have now been included in an updated version of the article *Prophecy of Peter Deunov*. The historical manifestation of this great teacher of humanity as Zarathustra, the founder of the ancient Persian cultural epoch in the zodiacal age of Gemini, was confirmed—this being also a finding that was presented in various lectures by Rudolf Steiner on the basis of his highly advanced karma and reincarnation research. Among other previous incarnations, Peter Deunov mentions also Rama, whom we associate with the Hindu spiritual tradition and who in that Vedic tradition is referred to as the 7<sup>th</sup> Avatar of Vishnu, whereas Krishna is spoken of as the 8<sup>th</sup> Avatar of Vishnu. (As an aside, it is evident that Rama must have lived before the time of Krishna.)

Now, this is where, in terms of karma research, it becomes very interesting. First, however, I want to point out that it was for me a great affirmation that Peter

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<sup>13</sup> The rule of maintaining silence for one century—after death/transition—spiritual teachers, such as the Master Jesus or the Master Christian Rosenkreutz, is referred to by Rudolf regarding the identity of great Steiner in his lecture on Rosicrucian Christianity held on September 27, 1911 (Complete Works, volume 130), p. 66.

<sup>14</sup> Emily Michael, *Sealed by the Sun: Life between Rudolf Steiner and Peter Deunov* (Varna, Bulgaria: Self-published, 2014), [www.emily-michael.info](http://www.emily-michael.info)

Deunov did confirm his earlier incarnation as Zarathustra. What came in addition to that were other incarnations, which are indicated in the article from the Sophia Foundation website written together with Harry Salman. The indication of the incarnation as Rama—obviously associated with the ancient Indian culture—needs further investigation, because Rama is outside of our normal historical frame of reference, so there are various ideas as to when Rama lived. There is the great epic of the Hindu tradition, the Ramayana, which offers us a beautiful, poetic, mythological recital of his life.<sup>15</sup> In this connection, we think of Rama and his bride, Sita—Rama accompanied by his beloved Sita. In the Hindu tradition, the trinity of Brahma, Vishnu and Shiva is referred to. Brahma in the Christian tradition corresponds to the Father, and Vishnu to the Son. When we contemplate this communication brought down to us through the ages, concerning the incarnation of Rama as the 7<sup>th</sup> Avatar of Vishnu, this points to a great teacher—one of the twelve belonging to the White Lodge—who incarnated long ago in India in the service of Christ (Vishnu).

Rama, as the 7<sup>th</sup> Avatar in the Hindu tradition, had many subsequent incarnations: one of the most outstanding ones being as Zarathustra, the founder of the ancient Persian cultural epoch. As indicated by Rudolf Steiner, then, later, Zarathustra was incarnated as Zoroaster in the 6<sup>th</sup> century BC, who was born into the Persian royal family and came to Babylon and was a great teacher there, a teacher of the Babylonian priesthood at the temple of Esagila, the temple of Marduk, whom Rudolf Steiner identifies with the Archangel Michael. The incarnation as Zoroaster during the sixth century before Christ was during the early part of the previous epoch of Archangel Michael, which extended during the years 607 to 252 BC.

There would be more to say regarding the pre-Christian incarnations of the Rama Bodhisattva. Let us now, however, keep our focus on the incarnations already mentioned—as Rama, Zarathustra, and Zoroaster—followed, as indicated by Rudolf Steiner, by the incarnation as the Jesus child described in the Gospel of St. Matthew, the Solomon Jesus child. We connect Solomon with wisdom, and this is appropriate quality in this connection, because Rudolf Steiner described Zoroaster as the wisest human being of his time—meaning the sixth century before Christ, when Zoroaster lived on earth.<sup>16</sup> The Solomon Jesus child was an incarnation of the *Rama Bodhisattva*, as is evident when we contemplate this incarnation against the background of this Jesus child being a reincarnation of Rama, the 7<sup>th</sup> Avatar of Vishnu in the Hindu tradition.

In the Hindu tradition the 8<sup>th</sup> Avatar of Vishnu is spoken of as Krishna, who, although he did not incarnate physically, over-lighted Arjuna and worked through him. In general, with the exception of some enlightened teachers (*Rishis*) within the Hindu/Vedic tradition, there is, generally speaking, not really the understanding within that tradition that Krishna did not incarnate physically. (In India, Krishna is usually regarded as having been incarnated physically.) This is a misunderstanding, which has been corrected through the indications of Rudolf Steiner describing that Krishna over-lighted Arjuna, as referred to earlier in this

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<sup>15</sup> *The Ramayana and the Mahábhárata* (condensed into English verse by Romesh C. Dutt—London-New York: Everyman's Library, 1972).

<sup>16</sup> Rudolf Steiner, *The Gospel of St. Matthew* (Kessinger Publishing, 2010).



article. Unfortunately, though, Rudolf Steiner's communications concerning Krishna are generally unknown in India.

Summarizing: Rama is the 7<sup>th</sup> Avatar and Krishna is the 8<sup>th</sup> Avatar of Vishnu.<sup>17</sup>

We see in the case of these two great Avatars from the Hindu tradition that Rama reincarnated as the older Jesus child, the Solomon Jesus child, and Krishna as the younger Jesus child, the one we usually refer to as the Nathan Jesus child, or Jesus of Nazareth.

We see here two great teachers from the circle of Bodhisattvas, or Rishis, or Avatars around Christ, who incarnated at the time of Christ's incarnation. They then worked together to prepare for the incarnation of Christ himself—the greatest event of earth history.

Again it is thanks to Rudolf Steiner that we have some understanding of what took place. At the age of 12, the younger Jesus boy came to Jerusalem with his parents for the feast of the Passover, as was the yearly custom. It was in the year AD 12 that, at the time of the Passover festival, the Nathan Jesus boy was twelve years of age. In the Gospel of St. Luke it is described that when the parents left Jerusalem after the close of the feast of the Passover to return to Nazareth, to their dismay they noticed that their 12-year-old son Jesus had gone missing. Because they had come with a group of people from Nazareth, they had not noticed that their son was missing. They had assumed he was part of the group from Nazareth. Upon discovering that he was missing from the group, the parents returned back to Jerusalem to look for him. To their amazement they found him teaching the rabbis and scribes in the temple of Jerusalem.

Their 12-year-old son was an extremely loving boy. He poured out his heart but was not what one would call “developed” in terms of his ability to think and ask questions. Up until that point in time he had not displayed much intellectual ability whatsoever. To the astonishment of his parents, their 12-year-old son was teaching the rabbis and scribes in the temple. He was teaching not just the mysteries of Old Testament theology to do with this history of ancient Israel, with which he was conversant, but he was also conversing on the themes of agriculture, astronomy, the weather, and many other things. This astonished the scribes and Pharisees, and the parents of the 12-year-old boy as well. It is thanks to Rudolf Steiner's spiritual research that this sudden and extraordinary development in the life of the younger Jesus child can be explained. In the Gospel of Luke it simply says “Jesus grew in wisdom and stature” (Luke 2:52), but that does not tell us much.

The older Jesus boy, the Solomon Jesus, at that time was 17 years 1 month of age. As I have described in *Chronicle of the Living Christ*, he was 4 years 9 months older than the Nathan Jesus, the younger Jesus boy. This great teacher of humanity, the Zarathustra individuality—one could also say the Rama Avatar—had an extraordinary ability to be able to move outside of his body consciously. He was at that time 17 years 1 month of age, and he had gone through a very rapid development of consciousness. Whereas with most young people the birth of the “I” (self), takes place around the age of 21, in the case of this great teacher it had taken place already shortly before he reached the age of 17 years 1 month. On this account the “I” of the older Jesus boy was able to consciously leave his

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<sup>17</sup> As indicated in footnote 5, Vishnu in the Hindu tradition corresponds to the Son in the Christian Trinity.

body and unite with the vessel provided by the younger Jesus boy, whose “I” at that point in time was not yet truly born. In other words, there was a merging of the two Jesus boys, whereby the “I” of the older boy united with the vessel provided by the younger boy. Effectively, the one who was speaking to the scribes and Pharisees in the temple was the Rama Avatar—the individuality of Zarathustra/Zoroaster, the Solomon Jesus entelechy—who had consciously united with the threefold organism of the younger Jesus boy, comprising his physical and etheric bodies and his nascent astral body. and was indwelling this vessel as the radiant presence of “I” consciousness. This is who was speaking through the vessel provided by the younger Jesus boy to the scribes and Pharisees.

The Rama Avatar/Zarathustra/Zoroaster/Solomon Jesus had had many other incarnations in the pre-Christian era. Further, let us not forget that the three kings or magi, who came to the Solomon Jesus bearing the gifts of gold, frankincense, and myrrh, were reincarnated disciples of Zoroaster, the great teacher who had founded the spiritual stream of the magi back in the sixth century BC.<sup>18</sup> Belonging to this spiritual stream—of which the three magi were perhaps the last true representatives—implies that the three magi were initiated into the mysteries of the starry heavens, whereby they had come to know that their teacher had reincarnated upon the earth on the evening of March 5, the night of the Full Moon in the middle of Virgo, in the year 6 BC, when Mars and Jupiter were in conjunction at 5° Aries.<sup>19</sup> As I have described elsewhere, it was Zoroaster himself who had brought the knowledge of the true and authentic division of the starry heavens into twelve zodiacal signs, each 30° long, defined in relation to the Aldebaran—Antares axis.<sup>20</sup>

This great individuality consciously left his own vessel and transferred himself—it was a sacrificial deed out of love—to the vessel of the younger Jesus boy, the Nathan Jesus, the Krishna Avatar. What we see here is that there was a union of two individualities from the circle of the great teachers around Christ in spiritual realms, both of whom were incarnated upon the earth at the time when the incarnation of Christ was approaching. Two of the great teachers from the White Lodge merged—the Rama Avatar and the Krishna Avatar. We cannot really begin to understand Jesus of Nazareth without knowing this background of the union of these two great Avatar individualities underlying the manifestation of Jesus of Nazareth in earthly existence. One question that arises, offering the possibility of better understanding the relationship between them, is the question: Which signs of the zodiac were these two Avatars representing? And does the answer

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<sup>18</sup> Concerning the “gold king” (the reincarnated Pythagoras), the “frankincense king” (the reincarnated Cyrus the Great), and the “myrrh king” (the reincarnated prophet Daniel): I am preparing an extensive work on the destiny stream of Zoroaster/Jesus and his disciples, the three magi, who were the first Christians.

<sup>19</sup> Robert Powell, *Chronicle of the Living Christ* (Great Barrington, MA: SteinerBooks, 1996), p. 146.

<sup>20</sup> Robert Powell, *History of the Zodiac* (San Rafael, CA: Sophia Academic Press, 2007), regarding the Aldebaran—Antares axis. Concerning Zoroaster as the transmitter of this ancient knowledge of the zodiac, see Robert Powell, *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ* (Great Barrington, MA: SteinerBooks, 1998), pp. 15-25 & pp. 28-34.

help us to grasp the relationship between them, when we know which signs of the zodiac these two great teachers from the White Lodge were representing? In my research I found that the Krishna Avatar is connected with the sign of Pisces, which is the last of the twelve signs of the zodiac. He came into incarnation as the last of the great teachers of humanity from the White Lodge. He held back, but then he incarnated, and the incarnation as Jesus of Nazareth was his one-and-only incarnation upon the earth. He was a pure being; he was pure love. The Rama Avatar, on the other hand, had incarnated many times: as Rama in Ancient India, as Zarathustra in Ancient Persia, etc., and through his many incarnations, in conjunction with his advanced spiritual faculties, he had gained a vast wisdom.

Fortunately we have an indication from Rudolf Steiner who points out in his karma lectures that every human being is connected with a particular star in the heavens, and he speaks of the great initiates as those who, generally speaking, are connected with the brightest stars in the heavens. In the case of Zarathustra—in the post-Christian era known as the Master Jesus—Rudolf Steiner indicated his star to be the star Sirius,<sup>21</sup> which for us is the brightest star in the heavens, given how close it is to our solar system. This helps us to understand the name Zarathustra/Zoroaster, which means “radiant star.” At that time of Zarathustra’s incarnation around six thousand years before Christ, human beings were still clairvoyant. Thus, many belonging to the ancient Persian culture that he founded were thus able to behold a radiant star shining above the head of Zarathustra, which is how he received his name. It was this same star, the star of his higher self, which guided the three magi to the house in Bethlehem where he was, where, when they arrived in Bethlehem, they beheld the radiant star shining above the house. Hence the name “Star of Bethlehem,” whereby it is important to note that this is not the same as “Star of the Magi.”<sup>22</sup>

It is important at this juncture to clarify one significant point in discussing the brightness of a star: the *intrinsic* luminosity/brightness of a star is how much energy the star radiates per second. This is measured in two different (but related) ways in astronomy:

(1) by a unit called *absolute magnitude*, and

(2) by a unit called *luminosity*, which is always measured in relation to our sun.

For example, the luminosity of Sirius is twenty-five times that of our sun. In other words, if twenty-five copies of our sun were bunched together at a certain (specified) distance from our solar system, this would indicate to us the luminosity of Sirius.

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<sup>21</sup> Johanna von Keyserlingk, *The Birth of a New Agriculture: Koberwitz 1924* (edited by Adalbert Keyserlingk; Temple Lodge Press: London, 1999), pp. 89-90.

<sup>22</sup> Robert Powell, *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ* (Great Barrington, MA: SteinerBooks, 1998), pp. 28-41, describes the difference between the *Star of the Magi* (the actual stellar configuration at the birth of the Solomon Jesus child) and the *Star of Bethlehem*, the manifestation of Zarathustra (“radiant star”) himself to the three magi some 7½ months after the birth, in order to guide the three magi to Bethlehem—*radiant star* (Zarathustra/Zoroaster) proceeding ahead of them, guiding their way.

On the other hand, there is also the *apparent* magnitude/ brightness of a star, which is a measure indicating how bright the star *appears* to the naked eye of the observer.

First magnitude stars are the stars that are brightest in the night sky to the observer. Sirius is the brightest of the first magnitude stars, given that it is so close, relatively speaking, to our sun. There is only one other first magnitude star that is closer to our sun than Sirius, and that is the star Alpha Centauri, in the constellation of the Centaur. Alpha Centauri is 4.4 light years from our solar system, and Sirius is almost twice that distance, 8.6 light years away. Sirius is the brightest star in terms of its apparent magnitude (the brightness of its visible appearance), and Alpha Centauri is the third brightest star in terms of the brightness according to its visible appearance. The second brightest star in terms of its apparent magnitude is the star Canopus which is in the constellation known to the Greeks as the ship Argo—now specified as being located in the region of the keel of the ship (Latin: Carina), marking one of the ship's oars. Canopus is about 310 light years away but in terms of its intrinsic luminosity, it is some 10,700 times more luminous than our sun. It is because of its high luminosity that it appears so bright even though, relative to Alpha Centauri and Sirius, it is so far away from our solar system.

Sirius has an intrinsic luminosity 25 times that of our sun, but at a distance of 8.6 light years, it is also very much closer than Canopus, so it *appears* much brighter to us in the night sky. Alpha Centauri, at a relatively close distance of only 4.4 light years from our solar system, has a luminosity 1½ times that of our sun, yet it appears as the third brightest star in the heavens—because it is so close to our solar system, not because of being a star of high luminosity.<sup>23</sup>

The stars that are close to our Sun, such as, for example, Alpha Centauri (3<sup>rd</sup> brightest: 4.4 light years), Sirius (brightest: 8.6 light years), and Procyon (8<sup>th</sup> brightest, 11.5 light years) are all very close, relatively speaking, to our solar system and can be thought of as part of the “close family” of our sun among the billions of stars belonging to our Milky Way galaxy. Procyon's luminosity is 7—that is, it is seven times more luminous than our sun. These stars—our close neighbors—belong together, like a family.

What I found through astrosophical star meditation is that Alpha Centauri is like a sister star to our sun. Alpha Centauri is the closest first magnitude star to our solar system, and has a close affinity to our sun in terms of the quality of the energy of its radiance. It works on the human being's heart chakra, as does our sun. The heart chakra is the central chakra within the human astral body. The astral organ of the heart, the heart chakra, corresponds to our sun. When we explore through astrosophical meditation various stars in the night sky, we can come to experience that Alpha Centauri, like our sun, also works on our heart

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<sup>23</sup> See for example: Robert Powell & Kevin Dann, *The Astrological Revolution* (Great Barrington, MA: SteinerBooks, 2010), chapter 5, where the great importance of the stars of high luminosity is revealed in terms of such stars being aligned with our sun at various miracles performed by Christ. There I refer to stars with a luminosity of more than 10,000 as *mega stars* (“great stars”). For example, Canopus, whose luminosity is 10,700, is a mega star. See also: Robert Powell, *The Significance of Mega Stars*— <https://sophiafoundation.org/wp-content/uploads/2017/04/significance-of-mega-stars.pdf>

chakra. However, whereas our sun has a masculine Christlike radiance, Alpha Centauri has a more feminine Christlike quality in terms of its radiance. In other words, through Alpha Centauri, we are able (potentially) to connect with Divine Sophia on a heart level—Sophia being referred to as the *Bride of the Lamb* in Revelation. To the Egyptians she was addressed as *Isis*, the Bride/Sister of Osiris. That is, for the Egyptians, Isis and Osiris were the pre-Christian manifestations of Sophia and Christ.

Whereas, in terms of its radiance within our local family of stars, Alpha Centauri is experienced as a sister to our Sun, Sirius is like an elder brother to our Sun. In comparison with the loving heart-energy radiance of our Sun, Sirius radiates a wisdom-filled energy of Divine Love. In comparison with the level of love and compassion on planet earth present in our contemporary civilization right now, the loving radiance of Sirius is not only much more powerful than that of our sun; it is, moreover, very wise and mature in nature.

The (relatively) recent incarnation from 1864 to 1944 of the great teacher, the Master Jesus, the Rama Avatar, whose eternal star is the star Sirius—as was already recognized by the ancient Persian disciples of Zarathustra—was a great blessing for the earth and humanity. This blessing continues to work on, embracing the whole world. It is always a blessing when this great teacher incarnates on the earth.

Rudolf Steiner himself spoke with great reverence of the Master Jesus being incarnated as a contemporary of his, and indicated that he (RS) at that time, towards the end of WWI, or shortly thereafter, was in inner connection with the Master Jesus who, according to someone who was reporting Steiner's words from a private conversation, was incarnated in the Carpathian mountains.

Geologically, the Southern Carpathian mountains end where the section of the Danube River valley known as the Iron Gate separates the Carpathians from the Balkan mountains stretching all the way across Northern Bulgaria from Serbia to the Black Sea. The Balkan mountains and, further south, the Rhodope mountains, are the largest—in terms of length—of the mountain ranges of Bulgaria.

However, the highest mountains of Bulgaria are Mt. Musala in the Rila mountains and Mt. Vihren in the Pirin mountains—two smaller mountain ranges in Bulgaria which connect to the Bulgarian part of the Rilo-Rhodope Massif, which includes the mountain ranges of the Rila mountains, the Pirin mountains, the Rhodope mountains, the Slavyanka mountains, and the Sturgach mountains.

Peter Deunov, later also known as the Master Beinsa Douno (1864-1944), was active in the Rila mountains of Bulgaria, having there a summer camp every summer where there are a very beautiful series of seven lakes that cascade down from one to the other. Peter Deunov spoke of being there in a very special location on our planet— this being the reason why he was guided there.

This fact has led someone to say that it cannot be that the Master Peter Deunov was an incarnation of the Master Jesus, who (according to Rudolf Steiner) was incarnated in the Carpathian mountains. It could be that the source (Friedrich Rittelmeyer), who communicated the statement about the Carpathians, did not report Rudolf Steiner's words precisely. Because Rudolf Steiner's co-worker Ita Wegman reported that she knew of Rudolf Steiner's statement that "Bulgaria had

its own spiritual teacher”<sup>24</sup> —a theme which is explored in depth by Emily Michael in her book on Rudolf Steiner and Peter Deunov.<sup>25</sup> In other words, Rudolf Steiner clearly indicated the incarnation of a high spiritual teacher in *Bulgaria* as a contemporary. It is scarcely to be imagined that there was a great and well-known spiritual teacher active in the Rila mountains as founder of the Bulgarian branch of the White Brotherhood, while another great teacher, the Master Jesus, also from the circle of twelve known as the White Lodge, at the same time was active, but unknown, in the nearby Carpathian mountains. Regardless of this element of confusion because of the mention of the Carpathian mountains, an astrosophical study comparing the horoscopes of conception, birth, and death of the Solomon Jesus with the conception, birth, and death of Peter Deunov leaves not a shadow of doubt that Peter Deunov and the Solomon Jesus are incarnations of the same individuality: the Rama Avatar, Zarathustra, Zoroaster, the Master Jesus.

There is one incarnation of the Master Jesus, spoken of by Rudolf Steiner, in the 14<sup>th</sup> century, as the individual referred to as the “Friend of God from the Oberland” which means *the upper land*. We do not have a name by which we can identify this individual’s 14<sup>th</sup> century incarnation. However, the area of the “upper land” most likely refers to the mountainous region around Bern, the capital of Switzerland. That region is known as the *Berner Oberland*, an elevated mountainous region in the area of Bern. There are spectacular mountains and great lakes in the region. This great teacher, the Friend of God, whom Rudolf Steiner identified as an incarnation of the Master Jesus, was incarnated in that region. So we see the propensity of this individuality to incarnate in a region with mountains and lakes, connected with the pure essence of Mother Nature. His teaching is very much about awakening within human beings love for one another and love for Mother Nature. This is a central task for this great teacher, who, according to the Zoroastrian tradition, will be with humanity until the end of earth evolution. In other words he will continue to incarnate in each century. Research reveals that this great teacher from the White Lodge<sup>26</sup> is connected with the sign of Gemini marked by the twins, Castor and Pollux. In Greek mythology Castor and Pollux were earlier referred to as Apollo and Hercules, the heavenly twin and the earthly twin, who we can take as an image of the relationship between the higher self, Apollo, connected with the sun, and the earthly self, Hercules, who has to fulfill certain tasks of will upon the earth—with the help and guidance of the higher self (Apollo) that is united with the sun. It is very interesting to see in the birth horoscope of Peter Deunov from the year

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<sup>24</sup> J.E. Zeylmans van Emmichoven, *Wer war Ita Wegman: Eine Dokumentation* (Heidelberg, Germany: Edition Georgenberg, 1992), vol. 2, p. 222.

<sup>25</sup> Emily Michael, *Sealed by the Sun: Life between Rudolf Steiner and Peter Deunov* (Varna, Bulgaria: Self-published, 2014), [www.emily-michael.info](http://www.emily-michael.info) See page 226: [Rudolf] Steiner advised [Boyan] Boev to return to Bulgaria, to find the Bulgarian Initiate, and to attend a powerful movement led by him....In 1912 Boev met this Great Initiate, who was leading the Bulgarian Brotherhood....Boev became the closest and one of the most faithful disciples and future secretary and stenographer of Master Deunov.

<sup>26</sup> Peter Deunov founded the Bulgarian branch of the White Lodge. See [biensa-douno.net](http://biensa-douno.net), and see also [www.everabooks.com](http://www.everabooks.com)

1864 that he was born when the sun was in conjunction with the star Castor, connected with the heavenly twin, Apollo.

It needs to be briefly noted here that there is a mixup in Greek mythology, which often identifies the heavenly twin with Pollux and the earthly twin with Castor. However, this is a complete reversal of the truth, since Castor is depicted with a lyre, the musical instrument associated with Apollo, whereas Pollux is shown with a club, a weapon wielded by Hercules.

Peter Deunov is looked upon as the great teacher who came to teach love—to awaken this impulse toward community for the Slavic people.<sup>27</sup> He held several thousand lectures, of which over four thousand are extant. Interestingly, he taught a form of movement, *paneurythmy*, to be done in nature as a means of connecting with the living forces of nature. Peter Deunov's teaching, which focuses on the awakening of the heart and connecting with one another in spiritual community and with nature, can be compared with Rudolf Steiner's teaching which, however, has a pronounced cosmic dimension to it. Rudolf Steiner's central teaching concerns cosmic evolution—in particular, the seven stages of planetary evolution relating the evolution of humanity and the earth. As outlined in *Cosmic Dances of the Planets*, the stages of planetary evolution are embedded in the structure of our solar system.<sup>28</sup> The teachings of these two great spiritual teachers clearly complement one another, as do the cosmic realm and the world of nature. Of course, Rudolf Steiner spoke of many other things as well, but the cosmic dimension he brought throughout his teaching was extraordinary in terms of its breadth of detail, and he returned again and again to depictions of the cosmic realms of existence based on his direct experience of these realms.

This cosmic dimension of Rudolf Steiner's *spiritual science* is foundational for *Astrosophy, star wisdom*—the wisdom of stars. When we begin to consider Rudolf Steiner as the great prophet for the second coming of Christ, for the coming of Christ in the etheric realm, then we can begin to understand this incarnation of the Moses individuality who brought the Christianized teaching of the seven days of creation.<sup>29</sup> First, looking back, we can see the great importance of bringing the Christian teaching of the seven days of creation at the time he did

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<sup>27</sup> These words describing Peter Deunov are more-or-less exactly the words used by Rudolf Steiner to describe the mission of the Master Jesus. For 100% certainty regarding the identification of Peter Deunov as an incarnation of the Master Jesus, it is necessary to see the comparison of the conception, birth, and death horoscopes of the Solomon Jesus child with the conception, birth, and death horoscopes of Peter Deunov. See also: Robert Powell & Harrie Salman, *Prophecy of Peter Deunov*—article posted on the Sophia Foundation website ([www.sophiafoundation.org](http://www.sophiafoundation.org)) under Articles— here with a direct link to the article: <https://sophiafoundation.org/wp-content/uploads/2020/06/Prophecy-of-Peter-Deunov-Beinsa-Douno.pdf>

<sup>28</sup> Robert Powell & Lacquanna Paul, *Cosmic Dances of the Planets* (San Rafael, CA: Sophia Foundation Press, 2006), appendix 2.

<sup>29</sup> For details regarding the 100% certain identification of Rudolf Steiner as the reincarnation of the Moses Bodhisattva, see Robert Powell & Keith Harris, *The Transition*—[https://sophiafoundation.org/wp-content/uploads/2017/04/the-transition\\_final.pdf](https://sophiafoundation.org/wp-content/uploads/2017/04/the-transition_final.pdf)

in the first decade of the twentieth century, published in 1909 in his great work *Occult Science: An Outline*—sometimes titled *An Outline of Esoteric Science*.<sup>30</sup> This teaching was to counterbalance the materialistic teaching through Darwin's book *Origin of the Species*, which was published in 1859 just two years prior to Rudolf Steiner's birth.

Historical events often provide a background to the incarnations of the twelve great teachers from the White Lodge with Christ at their center. Thus, John the Baptist—one of the twelve from the White Lodge—was sent by Christ as the baptizer, the water bearer, to prepare for the coming of Jesus Christ as the Messiah. John the Baptist is connected with the sign of the water bearer, Aquarius.

John the Baptist proclaimed Christ Jesus in the middle of the fourth cultural epoch. Now, on the other hand, the individuality of the Master Jesus is leading humanity from the fifth to the sixth [cultural] epoch—again to John the Baptist, the Water Bearer....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 effected [and] will lead into the future.<sup>31</sup>

From a cosmic perspective, John the Baptist, connected with the sign of Aquarius, the Water Bearer—was the one chosen to baptize Jesus in the River Jordan. Then, after his capture by Herod Antipas, and his subsequent death at the behest of Herod's wife, Herodias, after his transition to spiritual realms following his beheading, he served on a spiritual level as the group soul of the disciples. This great teacher clearly has an ability to work on the level of community building, an impulse strongly connected with the sign of Aquarius. We see this community impulse in his spiritual activity as a group soul over-lighting the community of the twelve disciples of Christ. Also, we see this community impulse revealed in John the Baptist's earlier incarnation as Rachel at the time of the Patriarchs and the founding of ancient Israel. Rachel was the mother of the two youngest sons of Jacob—Joseph and Benjamin, the two youngest patriarchs of the twelve tribes. Rachel died in childbirth, while giving birth to Benjamin, the youngest of the twelve. Through that death this great individuality—incarnated at that time as Rachel—became the group soul inspiring the twelve sons of Israel as the founders of the stream of ancient Israel that had the mission to bring forth, many generations later, the perfect human being, Jesus of Nazareth.<sup>32</sup>

We see the capacity to spiritually overlight the patriarchs of the twelve tribes of Israel at that time as Rachel, and then in the later incarnation as John the Baptist again this individuality after death was once more active on the level of a group soul as an inspiring spirit for the circle of the disciples around Christ. This individuality is the one whom Rudolf Steiner spoke of in his last lecture ("Last

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<sup>30</sup> Rudolf Steiner, *Occult Science: An Outline* (London: Rudolf Steiner Press, 2013); see also *An Outline of Esoteric Science* (Create Space Independent Publishing, 2017).

<sup>31</sup> Rudolf Steiner, Complete Works (German) volume GA 264, p. 214: (lecture of February 12, 1906)—English translation, see [www.rsarchive.org](http://www.rsarchive.org) — consult the Complete Works volume 264, and then search there.

<sup>32</sup> She was referred to by Jesus Christ, who spoke of "Rachel weeping for her children" (Matthew 2:18).



Address”), held on September 28, 1924. This lecture was focused upon this great individuality, the Elijah Bodhisattva, who reincarnated as John the Baptist and who had subsequent significant incarnations in the post-Christian era, whereby Rudolf Steiner mentions in his Last Address the incarnation as the Italian Renaissance painter Raphael (1483-1520) and the German Romantic poet Novalis (1772-1801). Rudolf Steiner then went on to speak in his Last Address of a further incarnation of this great individuality from the White Lodge, whom he said would come into incarnation again toward the end of the 20<sup>th</sup> century—and, presumably, continuing to be active on into the 21<sup>st</sup> century—to work in bringing the teaching and the impulse needed to lead humanity through the great crisis of our time.

In my karma research I was able to determine that this individuality did indeed incarnate exactly as Rudolf Steiner had prophesied, reincarnating in the mid-1970s. Moreover, I was able to determine that this incarnation was in female form to serve as a vessel for the activity of Christ in the etheric realm—not appearing as a teacher outwardly in the world, but instead serving on an inner level to connect all human beings with Christ in the etheric realm—for those human beings seeking this connection.

This spiritual mode of activity, which could be described again as an over-lighting—an over-lighting of all those seeking Christ in the etheric realm—is brought out in a most beautiful way in the book written by Estelle Isaacson and myself, in the very first vision of Estelle Isaacson in that book: *The Mystery of Sophia*. It is a beautiful description of the mission at the present time of this Elijah—John the Baptist—Rachel individuality in our time as the *second* witness spoken of in the Book of Revelation, this being the theme of the book *Elijah Come Again*.<sup>33</sup> Moreover, Moses (that is, the reincarnated Moses) is clearly identified as the *first* witness—spoken of in chapter 11 of the *Book of Revelation*—at this time of Christ’s second coming. Moses and Elijah—that is, the reincarnated Moses and the reincarnated Elijah—as the *first* and the *second* witness are thus (now) identified. Once we understand that we are in this time of the *second* witness, then we can gasp the nature of the time in which we are living. It is the time of the coming of the antichrist, as depicted in connection with the two witnesses in chapter 11 of *Revelation*.

In conclusion, it is appropriate now to briefly mention, in terms of karma research from the domain of Astrosophy, that, in addition to the incarnation of the Master Jesus individuality as Peter Deunov (1864-1944), there are three teachers of the 20<sup>th</sup> century, who deserve our special attention: John the Baptist (the Elijah Bodhisattva), who is mentioned by Rudolf Steiner in relation to the sign of Aquarius<sup>34</sup>; the Krishna Avatar, the Nathan Jesus, in connection with Pisces; and the Moses individuality, Rudolf Steiner, in connection with the sign of

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<sup>33</sup> Robert Powell & Estelle Isaacson, *The Mystery of Sophia* (Great Barrington, MA: SteinerBooks, 2014), chapter 1. For details concerning the various incarnations of the Elijah Bodhisattva up to the present time, see Robert Powell, *Elijah Come Again* (Great Barrington, MA: SteinerBooks, 2009).

<sup>34</sup> Robert Powell & Harrie Salman, *Prophecy of Peter Deunov*, footnote 4 at the end of the article. See, there, the first Master Jesus quote from Rudolf Steiner—<https://sophiafoundation.org/wp-content/uploads/2020/06/Prophecy-of-Peter-Deunov-Beinsa-Douno.pdf>

Aries.<sup>35</sup> As mentioned earlier in connection with Raphael's painting of the Transfiguration, it provides a glimpse into the circle of great teachers around Christ that was vouchsafed to the disciples Peter, James, and John on the night of the Transfiguration. They were given a glimpse into the realm that Rudolf Steiner calls the sphere of the Bodhisattvas. They beheld two Bodhisattvas on either side of Jesus of Nazareth: the Elijah Bodhisattva, connected with Aquarius, to Christ's left—with Jesus of Nazareth, the Krishna Bodhisattva, connected with Pisces—and the Moses Bodhisattva, connected with Aries, to Christ's right. In the scene of the Transfiguration the disciples were granted a vista of the three Bodhisattvas—Elijah (the way), Moses (the truth), and Jesus-Krishna (the life)—corresponding to Aquarius, Aries, and Pisces.

Moreover, Rudolf Steiner spoke of his successor, a Bodhisattva who incarnated around the year 1900 and who would become noticeable—active in the public arena—during the 1930s, and who will be the future Maitreya Buddha.<sup>36</sup> He said much about this great teacher from the White Lodge, who is referred to as the Kalki Avatar in the Hindu tradition. This being is the same as the one in the Buddhist tradition known as the Maitreya Bodhisattva—that is, the Bodhisattva who around AD 4500 will become the Maitreya Buddha—who is one-and-the-same as Kalki, who is awaited in the Hindu tradition as the 10<sup>th</sup> Avatar of Vishnu. This again points to one of the great teachers from the White Lodge, and he is connected with the sign of Taurus. Rudolf Steiner indicated that the Maitreya has the mission to spiritualize the power of the word, which is connected with the human larynx that is related to the constellation of Taurus. Thus, in the circle of the twelve great teachers from the White Lodge, next to the Aries Bodhisattva, Moses ("truth"), who reincarnated as Rudolf Steiner, we see the Maitreya, connected with Taurus—that is, the Bodhisattva designated by Rudolf Steiner as his "eventual successor"<sup>37</sup> just as the sign Taurus follows that of Aries. After Aries and Taurus, comes the sign of Gemini, the sign of the Rama Bodhisattva/Zarathustra/Zoroaster/Master Jesus, whose star Sirius has a longitude of 19½° Gemini. Thus, now we have an expanded glimpse into the realm of the Bodhisattvas, these great teachers of humanity, who are for us now as important at this time of Christ's second coming, his manifestation in the etheric realm, as the twelve disciples were two thousand years ago for the coming of Christ in a physical body.

Summary relating to the five Bodhisattvas mentioned in the article from the circle of the twelve great teachers of the White Lodge:

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<sup>35</sup> See the volumes (in German) of the *Complete Works*: GA 94, p. 175 and GA 95, p. 44. For the English translation, see <https://www.rsarchive.org/Lectures/>—on-site lectures (GA #), noting that Rudolf Steiner also connects the symbol of the 2-petal lotus flower (Moses) with the astrological hieroglyph for the sign of Aries, thus linking the Moses Bodhisattva, who incarnated as Moses in the Age of Aries, with the sign of Aries.

<sup>36</sup> Robert Powell & Keith Harris, *The Transition*—[https://sophiafoundation.org/wp-content/uploads/2017/04/the-transition\\_final.pdf](https://sophiafoundation.org/wp-content/uploads/2017/04/the-transition_final.pdf)

<sup>37</sup> Rudolf Steiner, *Complete Works, volume GA 260a* (German), p. 31, goes through the statutes of the newly founded Anthroposophical Society. In connection with the seventh statute, he speaks of naming his "eventual successor."

Elijah—John the Baptist—Aquarius  
Krishna—Nathan Jesus—Pisces  
Moses—Rudolf Steiner—Aries  
Kashyapa—Maitreya/Kalki—Taurus  
Zarathustra—Master Jesus—Gemini

***The twelve Masters of the White Lodge have all absolved the entire evolution of our Earth....We have to elevate our consciousness to them.***

~Rudolf Steiner, *Complete Works* (German) GA 264, p. 217, lecture of October 10, 1906.

In a subsequent article, some of the horoscope comparisons referred to in the article will be considered, as a striking contribution to the new star wisdom of Astrosophy.

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