

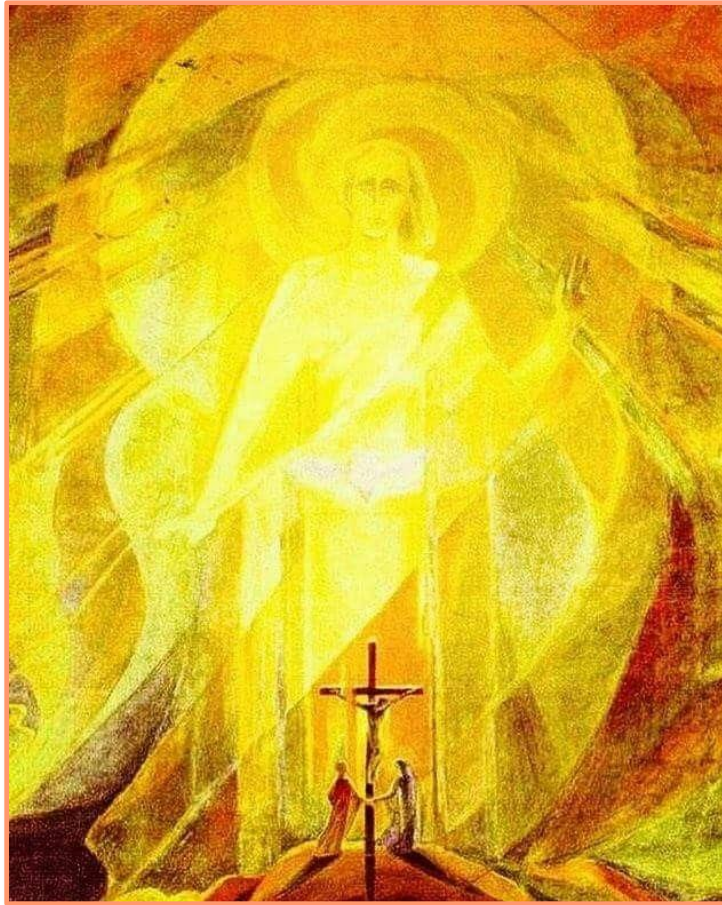


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This special Pentecost edition of Starlight features “The Mystery of Golgotha,” an article in five parts, by Valentin Tomberg, which was originally published in German in 2020 in a volume titled *Towards the 6th Cultural Epoch, Essays from the 1920’s and 1930’s*. This book has just recently been published in English by Catharina Barker, Tomberg Books Achamoth, translated by G. B. Rickett. The article included here is one of seven articles in the book, and is published here in Starlight with the permission of the editor and publisher. Click [here](#) to find the book on Amazon (the publisher’s preferred seller).



Resurrection

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1. The Mystery of Golgotha

1. *The Crucifixion in the Light of the Philosophy of Freedom*

If one tries to enter deeply into the Mystery of Golgotha one will have to acknowledge that an in-depth meditation on the symbol of the Cross awakens in us a feeling of the most inward remorse. In our time this feeling, known so well to Christian believers, must take on in an Anthroposophist a different, more cognitive form.



This feeling of guilt in relation to the Crucified One can be experienced in its purest form through Rudolf Steiner's "Philosophy of Freedom." For this "Philosophy of Freedom" gives us a key to understanding of the Mystery of Golgotha. And it is just those ideas of the "Philosophy of Freedom" relating to the nature of human freedom which enable us especially to penetrate the Mystery of the Crucified God. For the teaching regarding the essence of human cognition as developed in the "Philosophy of Freedom" is a true mirror reflection of the world-historical process as a whole.

As we know, human cognition is organized in such a way, according to this "Philosophy of Freedom," that the human being is obliged at the beginning of his cognitive activity to extinguish within himself the entire idea-content of the world which remains immanent to him, so that this idea-content of the world reveals itself in him, to begin with, as only a striving for knowledge. And this striving for knowledge, this dissatisfaction with the world-picture given to us, can only be satisfied when the human being at the end of his cognitive activity restores within himself the formerly extinguished ideal content of the world through a freely undertaken exertion of thinking.

And the fact that man's cognitive organization has this form, the fact that the human being at the beginning of his cognition has to extinguish the truth in order thereafter at the end of his cognition to establish it again independently, it is to this fact that man owes his human freedom. It is thanks to this mode of cognition that human freedom is incorporated into the universe in a wonderful way.

But this experience of human freedom is only one side of that experience which can be gained through study of the "Philosophy of Freedom." For initially we only experience in what way our human freedom becomes possible through this mode of cognition. We experience thereby what the original extinction of the truth and its constitution through thinking means for the cognizing human being.

But the question can and may be asked, what the aforementioned human mode of cognition means for the once extinguished and then reconstituted idea-content of the world. And if we ask this question we will have to acknowledge that this human path of cognition is for the truth a path of death and resurrection – to guarantee his freedom to man, the truth must die within him, and thus we must say to ourselves: It is we who kill this truth in order to experience ourselves at the beginning of cognition as independent beings, it is we who, in the striving for knowledge, have to experience our immense debt to the truth; and it is we, also, who must reawaken the truth killed within us, through the labor of self-sacrifice.

Thus we see that underlying our human cognition is the tragic Mystery of death and resurrection. And this tragic Mystery which, in the "Philosophy of Freedom" is uncovered in the sphere of human cognition is accomplished in the destiny of the individual human being and also in that of mankind as a whole.¹

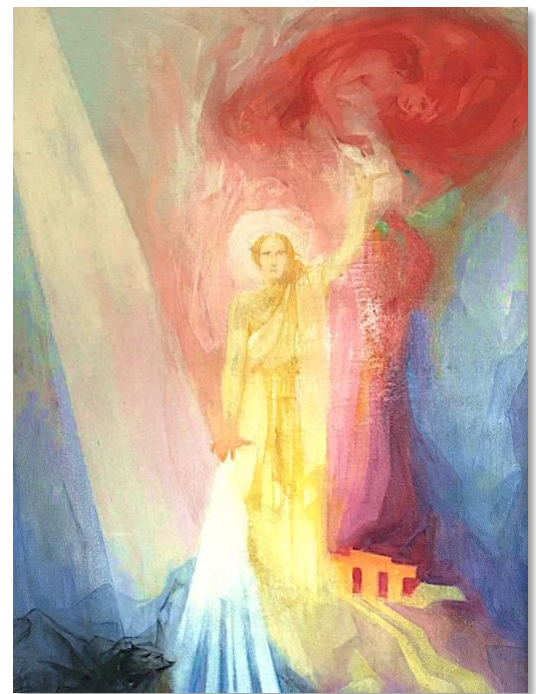
If we consider the destiny of the individual we will find that its tragic character arises from the fact that for the human being a deep chasm yawns between heaven and earth, and that a threshold divides the one world from the other. And it is precisely through the presence of this threshold separating the two worlds from one another that the two main experiences of human existence become unavoidable, namely, the experiences of birth and death. Now, it is essential to realize that birth and death are relative terms with respect to the threshold dividing the two worlds. For earthly birth, as a departure from the heavenly world, is from the standpoint of the latter which one leaves behind, a death experience, while earthly death is from the standpoint of that world a birth of the spirit, a resurrection.

And earthly birth is experienced as a dying and earthly death as a rebirth by that Being who is the higher 'I' of the human being, his actual spirit. For what is a birth for the lower, earthly human being is for this higher heavenly man a death, and what for the lower earthly man is death is birth for the higher heavenly man.

One could therefore compare the entire being of man, which comprises within it both the higher and the lower man, with the moon. Just as the moon has to pass in alternation between various mutually exclusive phases, so is it also with the total being of man. We can therefore quite rightly compare *the earthly phase* of human existence with the *full moon*, and *the heavenly phase* of this existence with the *new moon*. And just as one phase of the moon excludes the other, so is it also with human existence. The birth of the lower earthly consciousness is a death for the higher spiritual consciousness, and the earthly death of the human being is a resurrection in spirit.

As we know, this periodic alternation of mutually exclusive phases of existence finds its expression in the law of reincarnation. This law of reincarnation is a means enabling the beings of the spiritual world to *protect the human being from Lucifer and Ahriman*. And for this reason it is so fruitful for an exact knowledge of the two counterforces to view them in their relation to birth and death.

Lucifer then reveals himself as a being who stands in a *negating relation to birth*, while Ahriman is a being who *battles against death*.



Christ Between Lucifer and Ahriman
Baron Arild Rosenkrantz

¹ See also Tomberg's "Anthroposophical Meditations on the Old Testament," where the connection is made between the "Philosophy of Freedom" and the Baptism in the Jordan.

Lucifer would most prefer it if the human being never needed to be born; but as Lucifer cannot prevent this, as the human being with the help of the Gods appears on earth again and again, Lucifer strives as far as is possible to hold man back from a complete incarnation on earth and to awaken in him a longing for the Paradise he has lost. And if Lucifer could attain this goal, the human being would experience himself living in a Paradise, but this Paradise would not be a true one. But since the history of the world took a tragic turn, and toil, suffering and death held sway in the world, the state of Paradisal bliss has become an *unjustified*, egoistical state, which can only be avoided through man's banishment again and again from the Luciferic sphere where he would remain before his incarnation, through the portal of earthly birth.



The Defeat of Lucifer and Ahriman
David Newbatt

Ahriman pursues aims directly opposite to these. Whereas Lucifer would wish to hold man back from this earthly birth, Ahriman strives to prevent the earthly death of man, which is a rebirth of the spirit. Ahriman would greatly prefer it if the human being never had to return through the portal of death into the spiritual world, and had connected himself forever with the earth. But as the human being has to submit to the course of death and, despite all the efforts of Ahriman, returns again and again through the portal of death into the spiritual world in order to appear there before the judgement seat of the Gods, Ahriman does his utmost to fetter the human being during his lifetime as rigidly as possible to the earth. He attempts again and again to bind the human soul to his unspiritual picture of the world and hopes that he will one day succeed in holding man back from the judgement of Kamaloka.

But just as the human being with the aid of the Gods is rescued from the power of Lucifer,

through being banished from a pre-earthly existence via the portal of birth, so is he rescued from the power of Ahriman through the fact that the human soul is compelled to return via the portal of death to the spiritual world in order to appear there before the judgement seat of the Gods.

Thus, where *birth* is a repetition of the expulsion from Paradise, *death* is a prophetic image of the *Last Judgement*. For that which was for mankind as a whole the expulsion from Paradise is birth for an individual. And what the whole of humanity will one day experience as the Last Judgement is death for an individual. Thus, for spiritual beings of the higher world, birth and death are weapons which they use in their battle for man against the two adversary powers.

However, it is important to bear in mind that this battle of the Gods against the two adversary powers could never lead to a decisive victory over them, because through birth and death the human soul each time simply avoids a further struggle – that is to say, he leaves the scene of this battle. Through earthly birth, the soul evades Lucifer; through earthly death it evades Ahriman. Birth is flight from Lucifer; death is flight from Ahriman.

So, what is necessary for Lucifer and Ahriman to be finally defeated? What this demands is that one should be able to experience within one's corporeality that which the higher 'I' of man otherwise only experiences outside this corporeality, as a dying at earthly birth and a birth at earthly death. In other words, the human being must, if he wishes to finally defeat Lucifer and Ahriman, become conscious of his spirit's destiny, also within his earthly body. The human being must *be born again a second time*, after he has already gone through birth in the physical body, and he must be able to experience *death mystically*, before this death also occurs on the bodily level. He must, therefore, be able to develop within himself a consciousness that is simultaneously a state of death and a state of birth, and this should come about through his becoming conscious of those experiences that his spirit otherwise only has outside the earthly body before earthly birth and after earthly death. The human being must therefore, if he wishes to gain a decisive victory over Lucifer and Ahriman, experience in the earthly body a state that is simultaneously a birth of the higher in a lower, and a death of the lower in a higher.

But what is this experience of birth of a higher in a lower, which is at the same time the death of a lower in a higher? *It is the state of crucifixion. And it is the higher 'I' of man that experiences itself as crucified in its body in this state of crucifixion.* For on the one hand this higher 'I' becomes aware of its spiritual currents during such a crucifixion in the earthly body, but it must on the other hand, experience how these spiritual currents are as it were fettered, as though nailed to the rigid cross of the earthly body.

But this *painful state of crucifixion is nothing other than a decisive victory over Lucifer and Ahriman.* For the forces of resistance found in the earthly body by the currents of force of the higher 'I' stem from Luciferic and Ahrimanic influences which can only be overcome when the higher 'I' of man learns how to expand within the earthly body as freely as it was previously only able to do outside the bodily nature.

But here it must be emphasized that man's lower consciousness, which is itself a product of earthly incarnation, is not able to suffer crucifixion consciously, but that it is the higher 'I' of man which as such was previously only able to *experience itself outside the body.*

For only through a becoming conscious of itself in the physical body, of that higher 'I' which had otherwise experienced itself only outside this body, only through this becoming aware of itself of the higher 'I' in the earthly body does there arise in man's earthly consciousness the experience of crucifixion.



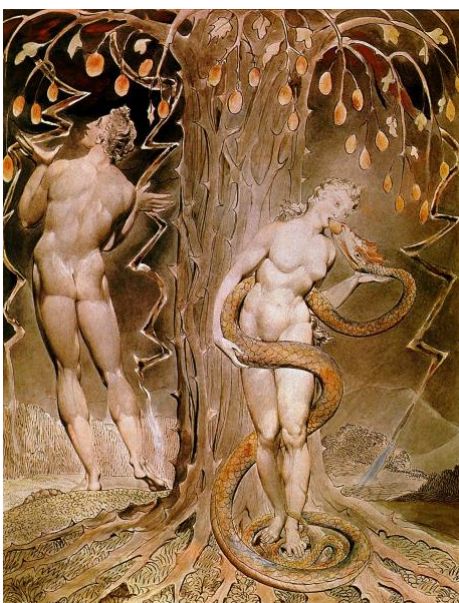
The Three Crosses
Rembrandt van Rijn

When one knows this, then the necessity for humanity of the crucifixion of the Word in world history becomes clear, for in exactly the same way as, to achieve redemption from Lucifer and Ahriman, the higher 'I' of the individual must undergo the experience of crucifixion, so is it also with the redemption from these powers within humanity as a whole. *The 'I'-consciousness of all mankind, which is represented by Jesus, can likewise not overcome Lucifer and Ahriman through its own forces alone. Only the higher 'I' of humanity, Christ, which stands in relation to Jesus as does the higher 'I' of the individual to his earthly self-consciousness, is able to do this.* Christ alone is able through the power of Golgotha to free humanity from the might of the two adversary forces, and this he does through the synthesis of birth and death during the Crucifixion. *Through the birth of a higher in a lower, Christ defeats Lucifer; through the death of a lower in a higher He defeats Ahriman.*

Now that we have attempted to clarify the inner meaning of the crucifixion in the destiny of the individual and also in that of mankind as a whole and have recognized the necessity of this crucifixion for the attainment of a decisive victory over the two adversary powers, the question must arise for us as to the historical reality of the Crucifixion. Our question must be, whether the historical reality of Golgotha can be recognized without any traditions or documents by a person who has not yet experienced an inner encounter with Christ.

If we ask this question, we will find that even the historical reality of the Mystery of Golgotha can be recognized in the light of the "Philosophy of Freedom." We do not mean in any way a rationalistic proof, as the wish to prove the greatest miracle of history, the miracle of God become flesh, by means of logic would be unbearably pretentious. But it is a wonderful thing that the historical reality of Golgotha is recognized not out of a necessity of thinking, but out of freedom.

As we have already mentioned, the human mode of cognition is so structured, that one must first become a debtor to the truth and then repay this debt, and that it is *this path of guilt and repentance which makes our human freedom possible.* And the whole of humanity will also have to tread this path of guilt and repentance in order to become free.



The Temptation and Fall of Eve
William Blake

Thus it is also for the sake of freedom that the Fall of man is permitted, and for the sake of the *same freedom humanity is to be able to atone for this Fall.* And even though world history is in a certain sense a chain of necessity, underlying this chain of necessity is the ideal of freedom. And just as, at the beginning of history, the Fall into sin was permitted for the sake of freedom, so is it also for this freedom's sake that Christ appeared at the mid-point of historical development as the ideal of this freedom, and out of the same freedom that permitted the Fall and out of which the Savior was crucified, we can today acknowledge and assent to this wise guidance of the world since, for one who in freedom surveys world history, the reality of Golgotha is an obvious fact that requires no proof and cannot be doubted.

Just as at the center of a cyclone stillness prevails because storms are raging all around, so do we find amidst the raging storms of our time the Divine stillness of Golgotha. This Mystery of Golgotha is conditioned *by nothing other than itself*. It is simply there, as a revelation of the deepest meaning of the world, so that whoever seeks for the meaning of the world will find it. And the essence of a true Christian faith consists in the fact that one recognizes in freedom the reality of the Mystery of Golgotha, recognizes it as that which also had to happen historically, because it is a revelation of the meaning of world history.

2. *The Mystery of Golgotha and Heaven*

Now that we have considered the Mystery of Golgotha in the light of the "Philosophy of Freedom" as a final victory over Lucifer and Ahriman, won in world history by the higher 'I' of humanity, the Christ, the need also arises for us to ask what this victory over Lucifer and Ahriman means for the whole universe.

We now feel the need to bring to light the full significance of the Mystery of Golgotha, and in particular its meaning for all three kingdoms of the world: the heavenly, the earthly and the human kingdom.

We ask, therefore: What significance does the Mystery of Golgotha have for heaven? What significance does the Mystery of Golgotha have for the earth? What significance does the Mystery of Golgotha have for humanity? We must ask what heaven, earth and humanity are in need of, what these three worlds long for and what would have happened to them if Christ had not come.

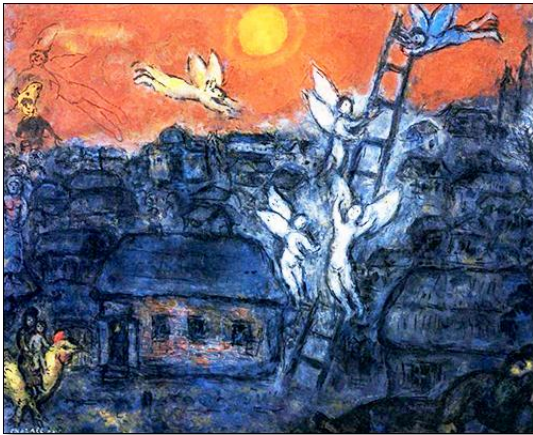
We will first turn our gaze to heaven and consult the Gods. But here we enter a realm that actually lies outside our usual, earthly thinking capacity. The loftiest truths of the world can only be brought to expression in the form of paradox. But to achieve this, definite axiomatic conceptions have to be set aside. Only then do we have the possibility of reflecting fruitfully on the primordial mysteries of the Divine worlds, when certain conceptions derived from the earthly world no longer stand in the way.

Something similar must also come about in the realm of mathematics. For, so long as they wanted to cling to the axiom that a straight line is the shortest distance between two points, it was not possible to build up a theory of four-dimensional space. Thus, also in the knowledge of certain truths of the higher worlds we must free ourselves of certain earthly fundamentals, particularly from the idea that the highest is above and the lowest is below, that the innermost is within and the outermost is outside. *In the higher worlds it is so, that in order to rise upwards one must descend, and in order to penetrate within, one must reveal oneself outwardly. There, the deeper one descends, the higher one ascends, and the further one travels outwards, the deeper one penetrates into the inner.*



Paradiso, Canto 31
Gustave Doré

The deeper the levels of existence that a being controls, the higher it stands. And the reason why the Father is the highest Being in the world, is that He holds sway over the lowest.



Jacob's Ladder
Marc Chagall

He it is, who determines Evil as evil and the Good as good. Exalted above both, he becomes thereby the Primal Ground of the world. He institutes the polarity of good and evil, *since He Himself is raised above both*. Thus, underlying the whole of world evolution is a polarity of good and evil, a polarity that is instituted and overcome by the Father. For He is the Being who dwells in stillness above them both. The Good is there, because through it the Father in eternity overcomes evil from the primal beginning. Evil is there as a support for the Good, which through the eternal overcoming of Evil becomes conscious of itself as such. Moving in eternal tension

between these two poles is the stream of beings *that ascends from below upwards, and streams downwards from above*.

What is at rest has the will to move, what is in movement has the will to rest. That which while at rest is in movement is duration, that which while in movement is at rest is eternity. And striving towards this Being who in movement is at rest, the Father, are all the Beings of the Divine world, for they know that in Him the meaning of the world lies hidden.

They have beheld Him from the Primal Beginning, before the creation of the world in the heights. From the Primal Beginning they have yearned to be with Him. From the Primal Beginning they were able to behold Him, but they were unable to approach Him, unable to reach Him in His lofty heights. And therein lay the imperfection of their being, that they could behold the Father, but not reach Him.

In order to ascend to the Father, the Gods had to take the path downwards. In the outer darkness they had to create for themselves a world in order to penetrate into their own innermost being. *They had to learn how to master the lowest, in order to attain the highest*. And out of the awareness of their own imperfection, out of their longing for Divine self-knowledge, for insight into the core of their own being, the Gods became creators of the world. Thus they awakened to a creative activity, because they knew that they could only attain to the highest and the most inward downwards and outwards: the image of the Triune God.

The human being was to become this image of the Highest. In man, who was created by the Gods, was concealed for them the meaning of the world. This meaning of the world had yet to be fathomed by the Gods, *through the human being the Father had to proclaim to them the Holiest of Holies*. But aeons passed by and the Father remained silent ...

The Father remained silent from the beginning of the world until the time when the Son of God had to die. Creating the Good, controlling Evil, exalted above both, He did not speak of His plan of world evolution, profound as the primal Ground of existence, in which Evil would also participate, in order to be transformed into Good.

In silence He brought the world and time into being, in silence He permitted the Fall into sin, in silence He assented to the ever-growing tragic mood of the Gods which, after the Fall of Man, continually deepened.

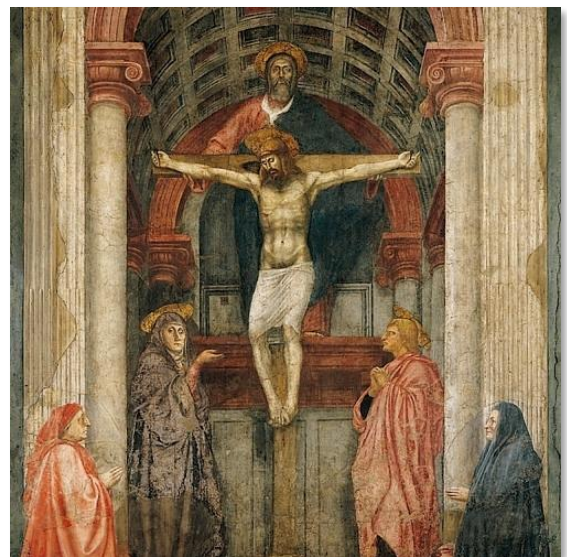
For this *tragic mood* of the Gods, this experienced tension was necessary as a preparation for the *trial of Divine initiation, the mighty initiation of the Gods into the mystery of Death, which they would have to undergo in the hour of the Mystery of Golgotha.*

Originally the meaning of the Fall was a riddle also for the Gods, so that they had to experience the Fall into sin as a failure of their own evolutionary plan. For according to this Divine evolutionary plan man was to remain without sin and only behold Evil from without, not receiving it into his inner being. And, moreover, God was to reveal Himself to this sinless man, not in the form of the Crucified One, but as eternal life. And only on Golgotha was revealed the evolutionary plan of the Father, profound as the Primal Ground of existence, according to which Death was to be conquered, not through eternal life but through Death. Something entirely new and without precedent revealed itself for the Gods through this victory over Death by means of Death. For whereas the Gods derived their plan from an experience that stemmed from the worlds preceding the Saturn existence, drawing it from an infinitely remote past, the plan of the Father, deep as the Primal Ground of existence, had its source in the ineffable heights of the Primordial Mystery, a region that, in human existence, corresponds to the sphere of moral intuition. In this sense the Crucifixion on Golgotha can be seen as a moral intuition of the Father, which was realized in world history through the moral phantasy of the Son and the moral technique of the Spirit.

The horizontal of the evolutionary plan of the Gods, which led from an infinite past into an infinite future, was cut across by the vertical of the moral intuition of the Father. And at the point where the two axes crossed arose the Cross of Golgotha.

In mighty pictures of historical reality, that was spoken by the Father, which we now know as the three Rosicrucian sayings: *The world born out of the Father must die in Christ, so as to be able to resurrect in the Holy Spirit.* Underlying world evolution is the overcoming of Death. Through world evolution the Holy Trinity conquers Death.

At the hour of the Mystery of Golgotha the Gods were initiated into this great Mystery of the Father. *It was a mighty convulsion of the Divine initiation that they had to experience. And the tragedy of this Divine initiation was infinitely more profound than the tragic mood that a human candidate for initiation has to experience. For any initiation is as tragic as death, and were it not tragic it could not be followed by the joy of resurrection. Tragic, infinitely tragic was the mood of the Gods at the hour of the Crucifixion. Indescribable consternation filled all the Beings of the heavenly world. And this consternation of the Gods found its expression in the solar eclipse that spread across the entire region at the hour of death of the*



*Holy Trinity – detail
Masaccio*

Crucifixion. For through the fact that the moon was then placed between the sun and the earth, not only was the sun covered over from the earth, but the earth was covered over from the sun. *The corpse of the earth, the moon, concealed the holy Mystery of the Crucifixion. For the Gods the earth lay dead beneath the coffin-lid of the moon. The Divine Word of the Father, the meaning of world evolution, lay dead within the earth.*

The Immortals had to experience thus the death of the Word, an experience that was to underlie their entire future development.

They had to experience how the most sacred core of their being, the World-'I', *disappeared* in the darkness of the realm of death. But soon after this they experienced how this Holiest of beings reascended from the realm of death and darkness as a victor over death. And there was opened up to them the holy and lofty meaning of the world, which rested as His secret in the lap of the Father from the primordial beginning. From now onwards they knew why they were created, why the world was born and why it has to die. The Crucifixion of the Highest as a synthesis of birth and death, as a simultaneous victory over the *primal Lucifer of time* and the *primal Ahriman of space*, always stood before them from this time onwards. Thus was fulfilled the great yearning of the Gods for self-knowledge. As they now looked downwards to Golgotha, they fathomed the very Highest; as they beheld death, they *recognized the essential being of the Father* and the path that leads to Him.



Love Gathering
Baron Arild Rosenkrantz

And as they looked downwards thus to the Cross of Golgotha, they were permitted to experience something else, of the highest importance, something with which their entire future mission was connected. They experienced the meaning of the Mystery of Golgotha as a mighty turning-point of time, of world significance. For, the primal Lucifer, time, was converted through this Mystery of the crucified God-Man and was endowed henceforth with the forces needed, gradually to overcome the threefold denial of God in the spatial moment.

Time, which, before the Mystery of Golgotha, was moving ever further from the Holy Trinity, received through the Cross of Golgotha the mighty impulse to *rise upward from then onwards*, to ascend to that sphere where *the beginning can connect again with the end, and the A with the O*. And just as on Old Saturn, Old Sun and Old Moon time had to become spiritually ever more impoverished as they were abandoned, first by the Father, then by the Son, and finally by the Holy Spirit, so will it, thanks to the great sacrifice of Christ

on Golgotha, *unite*, on the further stages of existence of Jupiter, Venus and Vulcan, first with the Spirit, then with the Son and finally with the Father.

At the conclusion of Vulcan, *time will stream again into eternity*, a process brought about through a *complete overcoming of space*. Time, imbued with Spirit and Son, will then be able to return to the Father, through the region of the Cherubim, who keep watch at the threshold of eternity. And all the beings who develop in the flow of time, the infinite fullness of the children of time, will be able to stream into eternity, there where eternity is as though encompassed by a circle, and where time will again grasp its serpent's tail, joining together the A with the O.



And the Gods, beholding this wonderful conversion of the primal Lucifer, time, will grow aware of how they themselves have to work in the future in order, through their activity, to lend support to this salvation of time and all its children. In view of the great sacrifice of Christ, the three Hierarchies make the holy resolve to live in advance in spirit, already in the present, the three future stages of existence of earth evolution for the sake of all of time's children, and to stand as exemplars of the future.

Thus the third Hierarchy, already today, lives in advance in spirit the Jupiter condition on behalf of humanity, and the second Hierarchy does likewise, living in advance, already today, the Venus stage of existence, while the first Hierarchy does the same with regard to the Vulcan condition.

Thus the Gods take up their position as a shining ladder of the lofty ideals of world evolution in order to show the converted world-time, the primal Lucifer of the world, the way to the Father. This they could never do, however, if Golgotha had not taken place, for Golgotha alone lends a higher meaning, also to the activity of the Gods, by showing them the way to the Most-High.

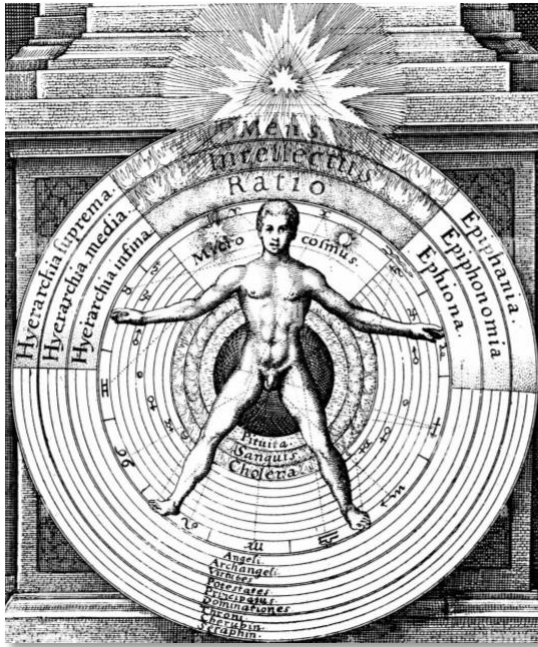
3. The Mystery of Golgotha and the Earth

We now turn to the second question: Let us ask ourselves what the Mystery of Golgotha means for the earth and what would happen to the earth if the Mystery of Golgotha had not taken place.

To answer this question, we need to be clear as to what the earth actually is. If, as the ancients did, we wish to take the *human being* as the measure of all things for the sake of *knowledge* of the world, then we will have to say *that the earth is nothing other than a human being that is retarded in development and turned inside out*.

For, the earth yearns for true humanity, in exactly the same way as the Gods rest on the support of this humanity for their further development. As a retarded human being turned inside out the earth possesses a consciousness that has been long overcome by man of today, but which he possessed on Old Saturn. However, this all-embracing Saturn consciousness of the earth is dimmed through the fact that it is no longer in the warmth condition in which the human being expression of Divine love, a love that is so mighty that it can even be felt outwardly, so is world frost an expression of Ahriman's hatred. And thus, as the earth was brought into a frozen state, it had to fall victim to the influence of Ahriman. However, since it has, even in this frozen state, a Saturn consciousness, a consciousness that the human being possessed during the Saturn existence, it is bound up with the human being.

But it now feels dimly that the human being accomplishes in his body, which consists of earth's substances, something that it cannot accomplish itself, and develops within this body a consciousness that in its case can only come to expression outside the body.



Robert Fludd's illustration of man the microcosm within the universal macrocosm

And through this, the earth is filled with a remarkable yearning. To understand this dull yearning of the earth better, one must have knowledge of the reciprocal relation between microcosm and macrocosm. For this relation of the one to the other is such, that they complement each other and long for one another. For the microcosm the greater, wider world is an ideal. The microcosm would like to be able to extend itself to the dimensions of this greater, wider world. By contrast, for the macrocosm and likewise for the earth, which is also a macrocosmic Being, the lesser world of the human body, which can receive spirit into itself, is also an ideal. Thus the microcosm imitates the greater and the macrocosm, by contrast, the lesser.

In dim awareness the earth strives to become in the future what the human being is today, and to spiritualize itself inwardly in a similar way, as it wishes to become inwardly good, to fill itself with the Good. It would like to turn itself inside out, in order to bear true humanity within itself. But as it is a macrocosmic Being it strives not only to absorb into itself the individual human being, but would wish to become the dwelling-place of the great World-'I', become its body. Its wish is, therefore, to relate to this great World-'I' as an individual human body relates to its 'I'.

By what means, then, does the earth wish to fulfil its dull yearning? It wishes to fulfil its yearning by drawing nourishment for itself from the human world. And the earthly nourishment that it needs is the corpses of earthly man. It wishes to receive back after the death of the human being the human body, which it bestows on him at his birth. For, it gives this human body because it cherishes the hope that the human being will spiritualize it in the course of its lifetime on earth and at the hour of death will give it back in a spiritualized form. For the human being possesses the wonderful capacity, through the morality of his thinking, feeling and willing, to spiritualize earthly material nature. And the human being could achieve this without hindrance, he could give to the earth the nourishment it needs for the eventual realization of its human ideal, if the Fall into sin had not occurred.

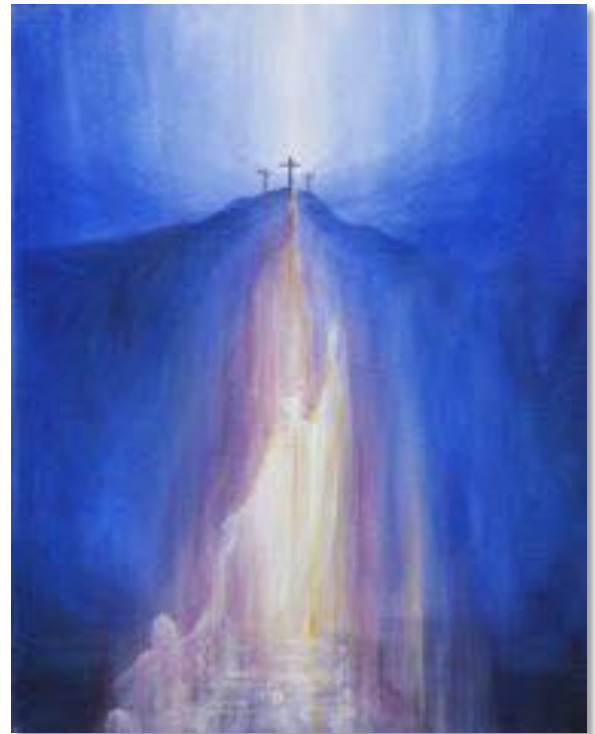
Now as we know, the Fall into sin did take place, in consequence of which the whole relation of man to the earth was changed. Instead of remaining an ideal for the earth, instead of revealing in himself the universal human, *mankind in its fragmentation became a temptation for the earth. For the material substance placed at the disposal of the earth by the human beings after their death became, to an increasing extent, poison for it, which brought about a delirious and benumbed consciousness.*

However, the dull yearning of the earth to absorb the human being inwardly still exists. And if this task of the human being *cannot be realized through a spiritualization of earthly substance, then the earth attempts to achieve this in a different way, namely through a materialization of the human spirit*. As it receives no spiritual refreshment from the human being it tries to lead him astray. We see expressed thus the *dual nature of the earth, which like the Kundry of the Grail saga is simultaneously a servant of the Grail and an instrument of Klingsor*.

If one is aware of this tendency of the earth to absorb the human being into itself, it is easy to understand what would have to happen to the earth if Christ had not appeared on the earth. For, the earth would have to become more and more an instrument of Klingsor-Ahriman and, like a Kundry, seduce the human being more and more. It would then in time swallow up the human being. For, instead of the earth acquiring a human consciousness, humanity would undergo a reverse development back to the superseded trance consciousness, a consciousness that would be a return to that of Old Saturn. The entire evolution of humanity would then, in fulfilment of the intentions of Ahriman, have to be retrograde and *end in nothingness*. This retrograde development would mean for humanity a precipitate fall into Hell.

But Christ came into the world and went through death like all mortals. *He has fulfilled the longing of the earth*. To this single, most High Being the earth has given its most precious gift, all the noblest substance that has remained from Old Saturn, as the *physical phantom* of man; all the noblest that has remained from the Old Sun as *etheric substance*; all the noblest that has remained from the Old Moon as *astral substance*. All the natural kingdoms of the earth give of their most noble substance for the sheaths of His holy body. *And into these noble world-sheaths of the corporeality of Jesus, this true microcosm, descended the great macrocosmic 'I' of humanity, just as a human 'I' descends into an ordinary earthly body in a process of becoming aware of itself*.

Thus was formed out of the noblest substances of the earth a kind of Grail chalice, from which the earth could receive what it needed from the beginning: the holy nourishment of the Grail.



Christ Bringing Hope to the Depths-Saturday
David Newbatt

4. The Mystery of Golgotha and Humanity

Now that we have gained insight into the meaning of the Mystery of Golgotha for heaven and also for the earth, we must now ask what significance this holy Mystery has for the being whose destiny it is, to be a connecting link between heaven and earth – namely, the human being.

It is important to proceed from the central position of man in the universe. For man is a being for whom *the earth yearns from below and upon whom heaven supports itself from above*. The human being emerges as a mediator between heaven and earth. His mission in the universe is, through a transformation of the earth, to penetrate heaven with understanding and through knowledge of heaven to transform the earth. And this he is able to do because his being is related to both worlds. Rooted in the heavenly worlds is the supra-conscious spirit of man. Through this spirit's becoming aware of itself, the soul is able to work for the Good. Rooted in the earth's interior is man's subconscious, which wishes to give itself expression through the earthly bodily nature. In following his subconscious the human being works in the direction of Evil.

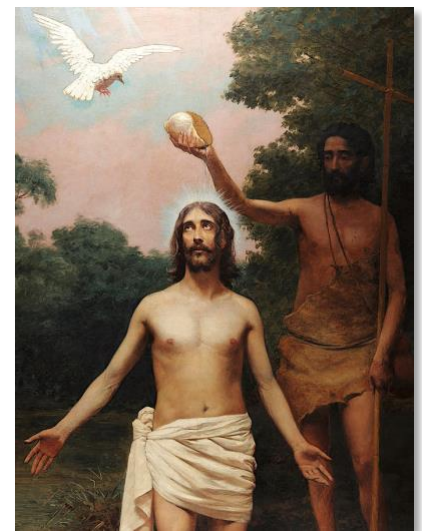
Thus, the soul of man is a stage upon which the battle of Good with Evil is fought. But it is at the same time a place where God undergoes His crucifixion and is to be resurrected. And for the fact that this came to be so, man is indebted to his earthly destiny. For the Mystery of Golgotha had to be prepared in accordance with destiny, in the course of the whole of human evolution following the Fall into sin. It could only take place through the fact that both the positive and the negative karma of mankind contributed to it.

And it was the positive karma of humanity which made possible the conception of the Savior in the Jordan and his birth on Golgotha. It underlies the entire line of descent of Jesus and also the whole path of destiny that led Jesus to the Jordan. Thanks to this positive karma of mankind, this regenerative stream of the human race, consisting of the prophets and initiates, humanity was deemed worthy to give birth to the Savior from its womb.

The other stream, the negative, of this karma of mankind led, in contrast, to the death of the Redeemer. Thus humanity was *doomed to kill that holiest of Holy beings to which it had itself given birth*.

The forces needed to give birth to Jesus were received by humanity from heaven. This was an outcome of its covenant with the spiritual world. The forces needed to kill the Christ were derived by humanity from the earth's depths. And this was the result of its sinfulness. And *where these two karmic streams crossed, the Cross of Golgotha was raised*, the Cross on which the World-'I', born through the mediation of humanity, was now to suffer death through the mediation of that same humanity, and was able to conquer death by means of death.²

This wonderful relation of humanity to the Mystery of Golgotha prompts us to look back at this Mystery as to something that must be regarded as deepest guilt and at the same time as our only salvation. We are guilty of the fact that the God-Man was crucified – we must say to ourselves – but through Him we have been saved. And as we enter deeply into this singular feeling, which



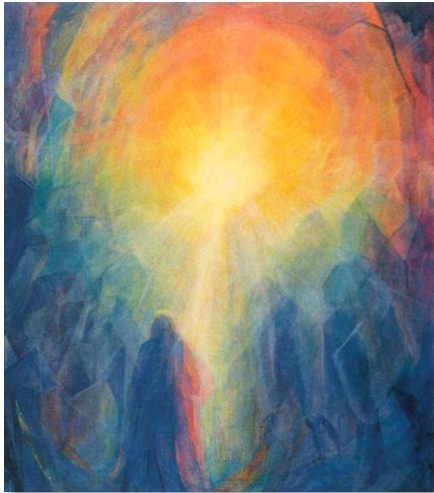
Baptism of Jesus
José Ferraz de Almeida Júnior

² See also Tomberg's "Inspirations towards the Great Arcana of the Tarot XIV-XXII," Arcanum XX. The Trial, where Christ's Crucifixion is called a magical act of homoeopathy.

is at the same time a feeling of *infinite guilt and infinite gratitude*, something happens in us that reveals our true relation to the Redeemer: *We learn to love the Christ*.

For whereas for heaven Christ is He who reveals the Father, and for the earth a victor over Evil, He is for humanity a bestower of love.

Through contemplation of the Cross, the Cross of Golgotha, through an experience of being crucified with Him, love is born in the human being.



Resurrection
Ninetta Sombart

For what happens here? For the soul who meditates deeply on the symbol of the Cross a repetition occurs of what had happened on a large scale in Palestine. Just as at that time the Crucified One descended into the subconscious being of the earth and re-ascended from there as a victor over Evil, so does He now in the subconscious depths of the human being who beholds the Cross of Golgotha with a feeling of infinite guilt and gratitude. The Crucified One descends into the subconscious soul-depths of such a person and, through emerging victorious over the dark Ahrimanic double, He resurrects as love in the soul of the human being.

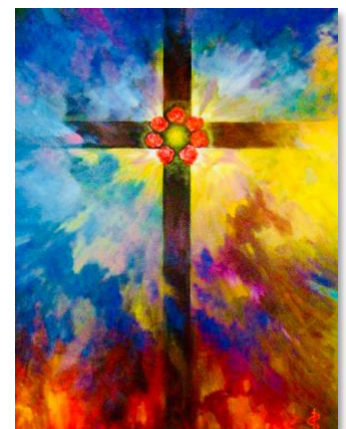
While all other beings have to lose the connection with the Father as they descend into the depths, Christ is the only Being who maintains this connection even down below, and who even in the depths remains united with the Father, revealing the Father through death. And thus, while in the case of all other beings as they descend into the depths, Good has to turn into Evil, with Christ takes place the transformation of Evil into Good.

Thus, through the experience of crucifixion with Christ the dark doppelganger of man, as the bearer of negative karma, is also overcome through the Christ-power of the Cross, and love is born as the power of positive karma.

5. *The Rose-Cross of the World*

We have made a feeble attempt above, to investigate the meaning that the Mystery of Golgotha has for all the worlds. We realize fully how inadequate any attempt must be, to fathom this holy Mystery and express what is essential. But it is enough for us if in our revered friends a feeling could awaken for the all-encompassing significance of the Mystery of Golgotha.

To briefly sum up what has been said, let us call up before our vision once more the great symbol of the Cross of Golgotha. As we saw, this Cross, which represents a synthesis of death and birth, is raised up at the mid-point of world evolution, as the primordially deep moral intuition of the Father, which is to be realized by the moral phantasy of the Son and the moral technique of the Spirit. This Cross, which is



La Meditazione della Rosacroce
Giorgio Tarditi Spagnoli

erected on the earth, must be livingly experienced by human beings, and the Gods, as they gaze down at this Cross, gather strength for the fulfilling of their world mission.

The primal Lucifer of time is converted through this Cross. The primal Ahriman of space is vanquished through the Cross.

For heaven it is a revelation of the Father and of the meaning of the world. For the earth it is a power that can transform it. For mankind it is its destiny.

If the Mystery of Golgotha had not taken place, the Gods would never have had the possibility of gaining knowledge of the deepest core of their own being.

If the Mystery of Golgotha had not taken place, the earth would have been unable to fulfil its deepest longing to become a body for world-consciousness.

Had the Mystery of Golgotha not taken place, humanity could not become a connecting link between heaven and earth. They would then have been torn apart.

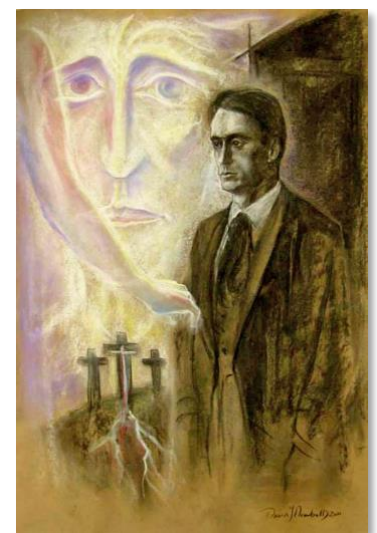
But the Mystery of Golgotha is there. This World-Cross of Golgotha stands at the mid-point of world evolution as a mighty synthesis of world-birth and world-death, as the crucifixion of God in the moment of space. It stands there as the Rose-Cross of the world, the Rose-Cross that is raised up by all worlds. For, all the stages of existence of the earth are concentrated and transformed in the figure of the Crucified One. The astrality of the Old Moon changes, in this figure, into the Manas of Jupiter, the etheric of the Old Sun becomes the Buddhi of Venus and the physical phantom of Saturn becomes the Atma of Vulcan, the body of Resurrection that is imbued with soul by humanity and with spirit by the Christ.

And this great world miracle of the complete transformation of the World-past into the World-future comes about through the great Christ-'I' of the world, in the three-sheathed bodily nature of Jesus in the image of the Crucifixion which encompasses the whole of world evolution.

It is the earth that forms the support for this Rose-Cross of the world. It is the Gods, who recognize this Mystery, and contribute out of their knowledge to ensure that through the power of Golgotha the lowest can be transformed into the highest in the course of future world evolution. But the Mystery of Golgotha is the highest and holiest for humanity, since it signifies humanity's destiny.

For through the living experience of the Mystery of Golgotha on the part of humanity, it makes possible both the transformative activity of the Gods and the salvation of the earth, which is to be transformed by the Gods. For the truth remains unchanged: Man stands at the center-point of the world. Yearning for him are the Gods from above and the earth from below. And only through man and with man can the Gods fulfil their mission of transformation. And only through and with man can the earth be saved.

Tallin, 1929 and 1939



Rudolf Steiner Standing at Golgotha
David Newbatt