

Four Articles by Richard Distasi

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The illustrations are based on those in the book The Maya, by Michael D. Coe.



Kali Yuga, Shamballa and the Year 2012

To begin, humanity was once able to facilely access the spiritual world. However, over time we lost that capacity. The greatest point of abatement was experienced approximately 5000 years ago. The following from Martha Keltz leads us further in this study: “Rudolf Steiner stated that many ancient peoples left historical records or legends referring to a ‘Flood’ that took place around 3000 BC, and he relates this to the Kali Yuga of 3101 BC, the beginning of the dark age. The darkness was felt to be spreading over the people

like a flood; many went to sleep and did not awaken.” - see *The Signature of Human Evolution*.
Source: <http://tcpubs.com/brunnen/articles/gilgamesh.html>.

The Flood, in this specific excerpt, refers to the loss of consciousness that swept over or, better said, flooded over humanity circa 5000 years ago. Humanity *en masse* fell into a comatose-like condition for approximately three days. This was the beginning of the age of Kali Yuga. We may

refer to this flood as the Kali Yuga Flood. The Atlantean Flood, however, the flood of which we read in the Bible, occurred around 12,500 years ago, with the final stages occurring around 10,500 years ago. Both accounts refer to two eminently different incidents in human history. When taking into consideration the question regarding the Kali Yuga Flood one has to ask: What precipitated this most sudden loss of consciousness which transpired literally overnight and which lasted approximately three days? - For during this loss of consciousness, humanity fell into a deep sleep for approximately three to four days. In contrast to this, a complete inversion of the Kali Yuga Flood event may be conceivable in 2012. This should be understood as a possibility only. Such an inversion can be attributed to the *Laws of Spiritual Retribution*. The evolution of human consciousness had followed a descending curved path which eventually reached its nadir and is now beginning to ascend once more. In a manner of speaking, the evolution of human consciousness formulates a parabolic curve. Each and every major point and event that humanity experienced in its downward path is revisited by humanity once more in its upward path, but in an inverted fashion.

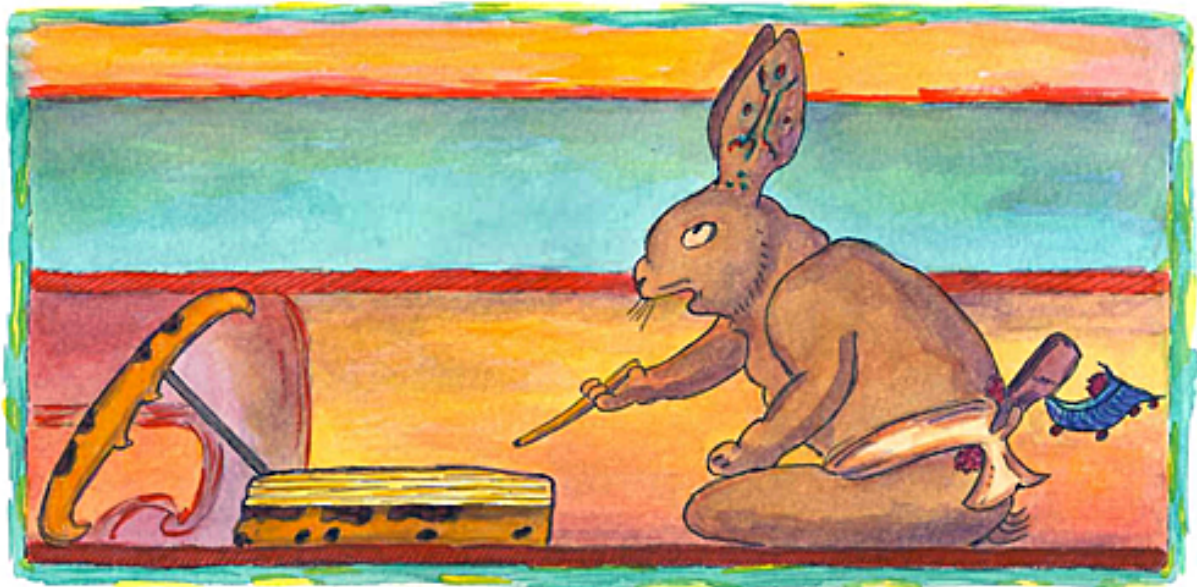
In 2012, instead of succumbing to a deep comatose sleep as humanity did at the time of the Kali Yuga Flood, humanity could possibly experience an awakening to the spiritual spheres for about three to four days. This would be comparable to an *Awakening World Initiation* into higher spiritual realms. This reversal would be in contradistinction to the drowning of human consciousness that had occurred at the time of the Kali Yuga Flood. What happens in human history of great spiritual import eventually has its echo, its reverberation at a later age, although in an inverted fashion. For ages upon ages prior to the Kali Yuga Flood humanity had already been losing its direct conscious connection to the spiritual world. The inverted echo of the Kali Yuga Flood, the reversal of the three days of darkness, may soon be upon us. Again, it should be emphasized that this is a possibility only, and I cannot attest to what could be understood as the lifting of the etheric brain from the mineral/physical brain with absolute certainty. My only point is to bring this to the attention of others. I have no doubt, though, that the inverted echo of the Kali Yuga Flood will occur at some time in the future. The only question is when. Instead of a great slumber there will be a great awakening; the three days of darkness will finally be answered with a countering three days of *Epiphaneia*.

According to Rudolf Steiner, the age of Kali Yuga endured from 3101 BC to 1899 AD. Since 1899 humanity has gradually been attaining a new dawning of spiritual consciousness. In light of this, how does this pertain to the year 2012?

The Mayans divided their calendar into variant time frames. A Long Count in the Mayan calendar consists of 5126 years or 13 Baktuns. The last turnover of a Long Count in the Mayan calendar was on August 11, 3114 BC. This date is not far removed from Rudolf Steiner's purported date of the occurrence of the Kali Yuga Flood in 3101 BC. Notwithstanding, it should be noted that Rudolf Steiner derived this year of 3101 BC from Hindu teachings and legend sources. 3101 BC, in fact, may actually be only an approximated year for the antecedent threshold Flood that inaugurated the age of Kali Yuga. It should also be noted that Rudolf Steiner

was basing his date on other eastern schools of esotericism which appointed the year 3101 BC as the beginning of Kali Yuga. Throughout history, calendar science has not always been perfect. However, the Mayan calendar has proven to be exceedingly accurate; they were able to predict eclipses, for example, with exceptional precision.

Moving from this point, one could suggest or theorize that Kali Yuga veritably ensued on August 11, 3114 BC in concert with the Mayan Long Count. Moreover, it is plausible that the Mayans had been attuned to legends of the Kali Yuga Flood. The next Long Count of the Mayan calendar begins on December 22, 2012.



Briefly summarizing the above, 5000 years ago humanity lost consciousness for approximately three days. The three days of darkness are mentioned in the Book of Isaiah. Some people perished and did not awaken from this event. On December 21, 2012 we may possibly experience the reversed and inverted echo of the Kali Yuga Flood. – [See **Note**, below]. It may be that many, if not almost everyone, will experience an expansion of consciousness into spiritual domains for three days. After three days this will then likely subside for most people. It should also be noted that this three day expansion of consciousness is not a guarantee that it will be an elevated and exalted experience. For many who do not possess any spiritual acuity within their etheric-life bodies their experiences could become disturbing. However, from this point in time in human evolution, humanity will evolve an ever greater capacity of spiritual consciousness through the processes of reincarnation.

We may then ask: How does the year 2012 square with Rudolf Steiner's assertion that Kali Yuga ended in 1899? Undoubtedly, many people have been acknowledging that they have had spiritual experiences throughout the 20th century, specifically since the beginning of the Second Dispensation of Christ during 1933-1945. Taking this into account, the period between 1899 and 2012 may be similar to what we experience everyday in nature, though in a much longer time frame. Every morning there is the dawn . . . and then . . . there is the sunrise. The dawn is when we first see the eastern morning sky begin to light up, though the sun is not yet visibly present. It is not until several minutes later that we begin to see the sun enplane over the eastern horizon. It could be said that the 20th century was the dawn of a new consciousness which began in 1899. Therefore, the year 2012 and the 21st century may be the sunrise period of a new elevated consciousness.

One last point to consider is the end date of the current Mayan Long Count. The end date is December 21, 2012, the date of the winter solstice. It is intriguing how this synchronizes with the exact time frame of the Christmas season. In Christian esotericism, the ancient Christian mystics would assume a deep meditative and prayer condition of consciousness beginning on December 21st. Three days later they would spiritually experience, at around the hour of midnight on Christmas Eve, a vision of Christ as an effulgent sun within the core of the earth. This is the *Midnight Sun* experience within the *Shamballa* realm of Christ. For centuries, the Catholic Church has celebrated a more exoteric version of this with the Holy Mass at midnight on Christmas Eve. Therefore, what the ancient Christian mystics were able to experience during these three days year after year could possibly be accessible to the entire world from December 21st through December 24th, 2012.

In conclusion, if we encompass the entire span of the Fall of humanity, the age of Kali Yuga and the eventual world Epiphanea we can draw a parallel of all of this with the death and resurrection of Lazarus. At first, Lazarus became ill, simulating humanity's illness of spirit as a consequence of the Fall. Lazarus then succumbed to a comatose condition not unlike the Kali Yuga Flood, after which the death of Lazarus briefly ensued. In our case this death would be the death of spirit awareness over the last 5000 years. Lazarus was then raised from the dead by means of the sun forces of Christ. Again, in our case this would be comparable to the eventual world Epiphanea. This is the history of humanity. The Damascus-like three day Epiphanea, in answer to the Kali Yuga Flood, will lead us to our own ascension of consciousness when Christ in his Shamballa sheath entreats us with the ageless, timeless, eternal supplication: "*Come Forward.*"

Note from Mark Haberstroh:

This essay applies the concept of the *historical parabola*, where occurrences prior to a pivotal event find their corresponding reflections in later events that traverse an evolutionary upswing. Rudolf Steiner developed this concept to illustrate the corresponding relations of historical personalities, events, eras, and epochs chronologically on either side of the Mystery of Golgotha, which is the parabolic nadir of humanity's evolutionary turning point. If we accept Mr. Distasi's reasonable alignment of the Kali Yuga Flood in 3101 BC with the beginning of the Mayan Cal-

endar at 3114 BC, the nadir of the parabolic curve spanning the years 3114 BC and 2012 AD is 551 BC. This date represents the middle of Buddha's incarnation on earth (c.563 BC-483 BC- Buddha at about 12 years old). Buddha could very well be at the center of this turning as the inspirer, which would mean that he is spiritually intertwined with the Mayan timeline. Cratylus also lived in this time period and was deeply influenced by Buddha. Their relation is described in the article *From Cratylus to Aristotle*, one of a series of five articles written by Martha Keltz, which elucidate and deepen our understanding of Rudolf Steiner's past lives. This can throw added light on Rudolf Steiner's east-west mission as herald of the dawning age. It could be that Buddha might govern the Kali Yuga Flood process and how it intersects with humanity's awakening to the Etheric Christ, whereas Rudolf Steiner revealed and spoke of these events. Such thoughts can lend support to the possibility of an awakening event in 2012. We could also posit that the future Maitreya Buddha incarnation may well be the center of a similar development curve. - *Mark Haberstroh*

The Yearly Procreation of the New Jerusalem

As we begin to enter the days of the Christmas season and on through to the Feast of the Epiphany there are some curious elements to this season that may not be apparent at first study. When we take into account that the number of days from the winter solstice, December 21st, through to and including the Feast of the Epiphany, January 6th, comes to a total of 17 days, this number can direct our attention and focus to the earthly human act of procreation. Rudolf Steiner had mentioned that the incarnation of the human soul attaching itself to the human embryo occurs around the 17th day after conception. If we can begin to understand the earth as a cosmic ovum, a cosmic egg cell, we begin to see a correlation to the process of human procreation and the Christmas and Epiphany Feasts. Each and every year the earth is impregnated and fertilized to its deepest core by the Ego-I AM aspect of the Christ. The Ego-I Am aspect of Christ acts as a cosmic sperm force within the core of the earth in order to create life within and upon the earth. What is to be given birth in the distant future is the next *Manvantara*, the New Jerusalem. The woman holding the child and clothed with the elements of the sun is the New Jerusalem. She is crowned with the 12 stars, the 12 zodiacal constellations. The crescent moon lies beneath her feet. That is, the hardening forces of the past earth conditions have been overcome and supplanted by the birth of the Christ Ego within the new earth. The new earth becomes a more ethereal/astral composition.

An intriguing correlation between the fertilized human egg cell and the Christmas mystery is such that the human egg cell will remain for three days within the fallopian tube. After three days it will then pass from the fallopian tube to the uterus. In the Christmas mystery the Ego of Christ enters fully into the core of the earth and remains seated there for 3 1/2 days, after which the Christ Ego then begins to emerge and expand outwardly once again over the days, weeks and months ahead. This also correlates with the shift and tilting of the earth's axis. As we approach December 21st the earth's axis has been shifting northwardly since June 24/25th. On December 21st it has reached its apex and holds for approximately 3 1/2 days. The earth then begins to shift to a southerly direction. For the Christian mystics this is of the utmost importance. Those who are capable can experience the further birthing of their own Ego within their souls as they consciously observe the Christ within the core of the earth. Their vision at midnight on Christmas Eve moves through the earth and out toward the sun. They can see within the earth

what is called the Midnight Sun. This is also referred to as *Shamballa*.

We can contrast the Midnight Sun experience with the Midnight Hour experience which each soul encounters between death and a new birth. The Midnight Hour experience is that point that we reach when we have ascended to the highest degree of experience in our afterlife, after which we then descend back to earth to take on another earthly incarnation. In many ways, the path of Christ's incarnation took opposite directions from what is found in the human experience. Christ's death on the cross was actually his birth within the earth's sphere. Christ descended to the lower realms after death whereas humans will ascend. In like manner, we have the opposing aspects: the Midnight Sun event of the Christ within the core of the earth and the Midnight Hour experience in the higher realms of every human being's afterlife sojourn.

At the culmination of the 17 days we find ourselves at the Feast of Epiphany or what may alternatively be termed as *Theophaney*. Wikipedia defines Theophaney as a “Vision of God . . . a Christian feast day that celebrates the revelation of God the Son as a human being in Jesus Christ.” In the west the Feast of Epiphany commemorates the arrival of the Magi shortly after the birth of Jesus of the Matthew Gospel. However, in eastern Christianity the Feast of Theophany commemorates the baptism of Jesus in the Jordan river. If we understand the baptism in the Jordan in terms of Theophaney then we are once again presented with the theme of insemination and birthing. The Christ Being inseminates the body of Jesus of Nazareth at the time of the baptism. The body of Jesus of Nazareth takes on the Ego of Christ. Everything we have come to understand in terms of how the body of Jesus was transformed through the incarnation of Christ into this body - dying and resurrecting, the redemption of the phantom body and its ascension - all of this was a microcosm of the deed that the Christ is rendering for the earth and this solar system over ages of time. The Damascus Christ who was fully enveloped by the purest Sophian astral light of the Nathan Jesus was a microcosm of the future New Jerusalem. The body and soul of Jesus of Nazareth was a microcosmic Christ-imbued zygote for the future New Jerusalem. It is around the 17th day that the soul elements of the incarnating human assume the embryo that was prepared for them. The “spiritual germ” for the physical body had already assumed the embryo at conception. At the end of the 17th day after conception, and beginning around the 18th day the human heart begins to form. The same process is enacted yearly within the earth. From December 21st through January 6th the inner core, the heart of the earth is again enlivened with each passing year by the Cosmic Ego of Christ. The gestation of the New Jerusalem advances forward each year to its eventual birth, as we read in the Book of Revelation.

The Word

Chandogya Upanishad 8.1.2-3

If someone says to you,
“In the fortified city of the imperishable,
our body, there is a lotus
and in this lotus a tiny space:
What does it contain that one
should desire to know it?”

You must reply:

“As vast as this space without
is the tiny space within your heart:
heaven and earth are found in it,
fire and air, sun and moon,
lightning and the constellations,
whatever belongs to you here below
and all that doesn't,
all this is gathered in that tiny space
within your heart.”

Perhaps we should think through the above two stanzas for a minute, or for an eternity. It may not be overly presumptuous to say that within each of us are the seeds of becoming, in the far distant future, a Father God. Novalis once wrote: “We are God's children. What our Father is, that we shall sometime be.” The potentialities of future hierarchies, planetary systems, stars and galaxies are seed forces emanating from each one of us. The overall principle is not unlike a pod releasing its pollen seeds across a wide-open field; within each one of us are the forces of the *Creative Word* from which all things are and can be created. All things were made through the Word, and without the Word was made nothing that was made.

In his lectures on *The Gospel of St. John*, Rudolf Steiner speaks of the Logos as a *Divine Creative Principle*. It is something that lives in all creative spiritual Beings who can express the awareness of their own I AM. It is this creative divine principle that is the first cause of all things. It consists of the I AM forces from a multiplicity of Beings who are behind the creation of all things that were created. The Logos is not any one singular Being, it is a universal principle. Christ can be viewed as the first cause during the Earth *Manvantara* in that in this cosmos proceeding from the Father, he was the first to emerge from the previous *Cosmic Night* of our planetary cosmos, a cosmic night that extended from the end of the Moon period to the beginning stages of the Earth period. All other Beings in this sphere of activity later emerged sequentially from their cosmic slumber, and his Being flowed through these creative hierarchies. *Genesis* begins with the awakening of the Elohim at the time of the separation of the sun from the earth during the Earth Manvantara: "In the beginning the Elohim created the heavens [sun and planets] and the earth."

The universal creative principle that emanates from each I AM Being was also present in germinal form in the human being during Saturn in its most nascent stage, when the earliest stages of the creation of the human larynx were formulated. Rudolf Steiner once said that the creative activity of the hierarchies is spiritual speech; that which flows from out of the soul and spirit is the Word of creation. This is the Logos. Christ said: "The heavens and earth may pass away but my words will never pass away." This may be understood to mean that his activity as a macrocosmic creator Being among other creator Beings will never cease.

In Lecture Four from *Occult Signs and Symbols*, Steiner offered this remark: "In the literal sense of the word, all of you are words uttered by divine Beings." This universal cosmic/creative principle of being able to create was always there in the beginning. Eventually, throughout the course of his evolution, Christ ascended to a level where he could, at the beginning of the Earth period, become *Regent* of this solar system. It was not until the Earth Manvantara that he became a macrocosmic Being.

In the first lecture of *The Gospel of St. John in Relation to the Other Gospels*, Steiner read the opening words of John: "In the beginning was the Word, and the Word was with God, and a God was the Word. The same was in the beginning with God. All things were made by *it*, and without it was not anything made that was made. In it was life, and the life was the light of men. And the light shineth in the darkness, and the darkness comprehended it not."

It should be noted that Steiner interchanges the pronoun "it" for the standard interpretation which uses the pronoun him. The use of the word *it* directs us to the divine and universal creative principle of all I AM Beings. This creative principle lives in the Being of Christ as it does in all other I AM Beings. "In the beginning" the Word, the divine creative principle, existed during the Saturn period and originated in unfathomable ages that manifested before this period. During the Earth period, the creative Word expresses itself through the macrocosmic Christ throughout our solar system. The Word, the Logos, was with Christ who is a God. The Word is the inner capacity

to both create and recognize oneself as an individuated Self. In accordance with the universal creative principle, Christ brought a redeeming principle to the earth by bringing cosmic youth forces: "...An aura through which cosmic forces and cosmic laws descended to earth" (*Lecture Nine, regarding Mark's Gospel*) that would reverse the direction of the course of human and earthly evolution. When Christ said "It is finished," the Fall was now being halted while the ascension of the earth and humanity began.

In the first lecture of his 1908 John cycle, Rudolf Steiner says this in regard to the creative principle: "The followers of St. John said further: What appears last in the human being existed in the world in the very earliest times. We imagine that the human being in his present form did not exist in the earlier conditions of the earth. But in an imperfect, mute form he was there and little by little he evolved into a Being endowed with the Logos or the Word. This became possible through the fact that what appears within him later as the creative principle was there from the very beginning, in a higher reality. What struggled forth out of the soul was in the beginning the divine creative principle. The Word, which sounds forth from the soul, the Logos, was there in the beginning and so guided evolution that at last a Being came into existence, in whom it also could manifest. What finally appears in time and space was already there in spirit from the beginning."

Steiner then continues: "When we go back in human evolution we meet an imperfect human being and the significance of evolution is that finally the Logos or Word which discloses the depths of the human soul may appear as its flower. In the beginning this mute human being appears as seed of the Logos-endowed human being, but, on the other hand, has sprung from the Logos-endowed God. The human being has sprung from a mute human creature, not gifted with speech. But: In the beginning was the Logos, the Word.

"Thus those who understand the Logos-doctrine in its earlier significance press forward to the divine creative Word which is the beginning of existence and to which the writer of the Gospel of St. John refers. Let us hear what he says in the very first words: 'In the beginning was the Word and the Word was with God and the Word was a God.'

"It will be asked: Where is the 'Word' today? The Word is also here today and the Word is with men and the Word has become man! Thus the writer of the Gospel of St. John forges a link between man and God and indeed we find sounding forth in the beginning of this Gospel a doctrine easy for every human heart to understand."

Working from this premise it becomes conceivable to postulate other interpretations of the opening of John's prologue:

In the beginning was the Word.

These first three words, "In the beginning," direct us to the Saturn period. The Word is the ubiquitous creative principle which pervades the universe. In these words John is already

alluding to the Word of the *Twelve World Initiators* [see **Note**, below] as well as to the future status of the Christ as the Logos. Though the Thrones acted as key components of human and world evolution during the Saturn Manvantara, it is suggested in this study that the opening sentences of John's prologue are primarily focused on the key components of the evolution of the Christ Being. John does combine the evolution of humanity with the evolution of the Christ in his prologue. However, in John's prologue, it is the evolution of the Christ which is predominant.

And the Word was with God.

These words direct us to the Sun period, the Manvantara during which Christ was initiated by the Twelve World Initiators. This was when Christ received the living wisdom and creative forces of the World-Word from the Twelve World Initiators. They were Beings who were beyond the Seraphim and who surrounded our cosmos from the beginning. These words from John's Gospel extend to the Moon period as Christ continued to unite himself with the World-Word. The terms, "Word" and "God" become interchangeable as they may refer to the Christ as the Word-filled One who later became a Logos God, while they also indicate the single coalescence of the Twelve World Initiators within the realm of Godhood. Christ and the World-Word of the Twelve World Initiators became intermingled during the Sun and Moon periods.

And the Word was (a) God.

These words lead us to the Earth period. The creative principle of the Twelve World Initiators, the World-Word, now lived in Christ. He embodied, during the present Earth period, the fullness of the World-Word. At the beginning of the Earth period, he became a Logos God who stood above the hierarchies and was no longer a microcosmic hierarchical Being but had become a macrocosmic Being.

Lecture Ten from *Man in the Light of Occultism, Theosophy and Philosophy* gives us solid ground on which to consider that Christ is also an evolving Being. Rudolf Steiner also mentioned, in *Cosmic Ego and Human Ego*, that Christ evolves his macrocosmic *Manas* and *Buddhi* in the subsequent Jupiter and Venus periods respectively. We can assume from this pattern that he will also develop his macrocosmic *Atma* during the Vulcan period. If Christ had always been, from the beginning of the Saturn period, a part of an all-universal creator Trinity, he would have had these aspects within his Being from the beginning. However, this is not so. Christ has always been an evolving Being and continues to evolve.

Note:

From the lecture cycle *Man in the Light of Occultism, Theosophy and Philosophy*, Rudolf Steiner also gives us the following in Lecture Ten: "If we were to transport ourselves in these days to the present Sun, then, looking outwards in all directions as from the center of a circle, we should perceive in the first place the twelve signs of the zodiac. These were not then (during the Sun period) externally visible, but instead, twelve great Forms, twelve Beings were present who let

their words ring forth from the depths of the darkness - outer space being of course not then filled with light. What kind of words were these? They were words - the word 'word' is again only a makeshift, to indicate what is here meant - they were words that told of primeval times, of times that even then were in a remote and ancient past. The twelve were twelve World-Initiators.

Today we behold standing in the directions of these twelve World-Initiators the twelve signs of the zodiac, and from them resounds, for the soul that is open to the whole world, the original Being of the *Unspoken Word of the Worlds*, that could take form in the twelve Voices.”

Human Thinking in Light of the Living Water and the Bread of Life

“Deeper understanding of the Gospels in the light of spiritual science is essential today, for the apathy that takes hold of people who are content to live merely within the arms of the denominations will be used to the utmost by Ahriman in order to achieve his goal — which is that his incarnation shall catch people unawares. And those who believe they are being most truly Christian by rejecting any development of the conception of the Christ mystery, are, in their arrogance, the ones who do most to promote Ahriman's aims. The denominations and sects are positively spheres of encouragement, breeding-grounds for Ahriman. It is futile to gloss these things over with illusions. Just as the materialistic attitude, rejecting the spiritual altogether and contending that the human being is a product of what people eat and drink, furthers Ahriman's aims, so are these aims furthered by the stubborn rejection of everything spiritual and adherence to the literal, 'simple' conception of the Gospels.

“You see, a barrier which prevents a single Gospel from unduly circumscribing the human mind has been erected through the fact that the event of Golgotha is described in the Gospels from four — seemingly contradictory — sides. Only a little reflection will show that this is a protection from too literal a conception. In sects, however, where one Gospel only is taken as the basis of the teaching — and such sects are quite numerous — pitfalls, stupefaction, and hallucination are generated. In their day, the Gospels were given as a necessary counterweight to the luciferic gnosis, but if no attempt is made to develop understanding of their content, the aims of Ahriman are furthered, not the progress of humankind. In the absolute sense, nothing is good in itself, but is always good or bad according to the use to which it is put. The best can be the worst if wrongly used. Sublime though they are, the Gospels can also have the opposite effect if people are too lazy to search for a deeper understanding based on spiritual science.” - *Rudolf Steiner, The Influences of Lucifer and Ahriman.*

In response to the above, the core of the problem is not only a one-sided viewpoint of the Gospels. It is the inability, or rather, the unwillingness and refusal to stretch and expand ones thinking and understanding. Rigid dogmatism and fundamentalism of any kind assuredly are tools of Ahriman regardless of the religion, philosophy, and ideology one espouses. This would also include any dogmatism and fundamentalism we find in atheism as well as among the

various fields of science. It is allowing ones thinking to turn into stone, which gives Ahriman the groundwork in which to fester. This rigid calcified thinking which is so often deeply ingrained and inevitable in dogmatism of any persuasion, roils the Living Water of our etheric bodies. In order for our etheric bodies to remain supple our thinking must remain supple as well. It was the attempt to transmute the divine life-giving bread, i.e., Sophian Wisdom into stone, which Ahriman tried to achieve at the time of the temptations of Christ. Furthering these contemplations, Christ not only spoke of himself as the “Living Water” he likewise referred to himself as the “Bread of Life.” It is this confluence of the *Buddhic* body of Christ and the *Manas* body of the Sophia which establishes and determines the foundation upon which Christ can refer to himself as both the Living Water and the Bread of Life. The Living Waters of our etheric bodies need to be filled with the ever-flowing all-encompassing universal Love and Wisdom of Christ and the Sophia. The dynamism of streams of spiritual life-giving Love, that is, the Living Water which emanates from Christ, gives us spiritual Life in our etheric bodies. In turn, the dynamism of streams of spiritual light-giving Wisdom, the Divine Bread which emanates from the Divine Sophia, gives us spiritual Light in our astral soul bodies.

An all-encompassing universal Love streams to us from the Buddhic body of Christ which envelops the earth. It has converged and has become “intermingled” with the Manas body, the Wisdom body of the Divine Sophia. This conjoining of the Christ and the Divine Sophia transpired in Galilee during the *Marriage at Cana* of which we read in the Gospel of John. The Christ and the Sophia enacted this holiest of Holy Matrimony by means of a sacred divine rite of the highest order. In this Holy Matrimony the Buddhic body of Christ and the Manas body of the Divine Sophia coalesced as one. In the Gospel of John we read: “. . . Grace and Truth came through Jesus Christ.” - *John 1:17*. Rudolf Steiner, in his lectures on the Gospel of John, has rendered this verse in such a fashion that “Grace and Truth” are to be understood to indicate the Buddhi and Manas respectively.

The marriage at Cana had incalculable and immeasurable eternal implications for the future evolution of all humanity. The intimation of this most lofty and profound shift in human evolution can be discerned within the prologue to John's Gospel: “. . . But to as many as received him he gave the power/authority of becoming Sons of God; to those who believe in his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” - *John 1:12-13*. If we parse the words in these two brief verses through the lens of Anthroposophy we arrive at a much different interpretation than what is commonly accepted. Interpreting the term *Son of God* we find that its meaning denotes a Manas-bearer. This is our end goal for the Earth Manvantara. We are to become Sons of God, Manas-bearers. More specifically it means the convergence of the Ego and Manas. The word Manu conveys to us one who has achieved Manas. When the same term, Son of God, is applied to Christ we can understand it to mean that the I AM of Christ and the Manas of Christ as a singularity defines him as a macrocosmic Manu.

The amalgamation of Christ and the Sophia marked the end of the role of blood inheritance in each individual's spiritual evolution and advancement. The advancing evolution of humanity is

now an individuated process and is no longer a matter of group inherited blood forces. Each human being is now fully responsible for his/her own spiritual unfoldment and ascension.

The coalescence of Christ and the Sophia is complemented by a third factor: the power, or what may also be termed the authority, of which we read in *John 1:12-13*. By means of an Anthroposophical exegesis this would denote that the seven Elohim are being addressed as well. Though we understand the Sophia to be a composite Being consisting of seven Beings in unison, the seven Elohim appear to have a different configuration. They are also seven Beings who function separately yet in concert with one another as a whole. If we understand the Sophia to be a composite singularity this then presents to us a total of nine hierarchical Beings in John's Gospel verse. These nine hierarchical Beings comport with the nine aspects of the human being. From another vantage point the Elohim, the Sophia and the Christ act as a Trinity flowing into the body, soul and spirit of each human being respectively.

This advances us to the mystery of the term ISRAEL. A term which, in a sense, was delivered out of Egypt. In the word IS-RA-EL we find the forces of Isis, the Divine Sophia; in Ra, the forces of the sun Elohim; and in El, "of God," the Christ. The chosen people who are delivered out of Egypt are those who have come to fully integrate the Sophia, the Elohim and the Christ within their own I AM and Manas.

We are to become Sons of God as mentioned by John in his prologue. The Sons of God are the chosen people who will become the ascending human hierarchy of *Manavs*. The Manavs in Hindu tradition would be the children of a Manu. Christ is the macrocosmic Manu and we are his children. However, we as Manavs become the children of Sophia and Christ as we attain the integration of our Ego and the Manas. Thereby, we become Manavs. Throughout the course of earthly evolution the chosen people, the Manavs of IS-RA-EL, are to be delivered out of Egypt. Allegorically speaking, Egypt is overcome. This is depicted with the *Woman who is clothed with the Sun/Son* while the ossified moon forces lay under her feet. It is the time when the 12 constellations will envelop the Divine Sophia. The hardened material world is transcended and a new cosmic order now prevails. An extensive Jupiter-like sphere is engendered in an astral form in place of our current solar system. Its astral rings, transcending the current Jupiter rings, i.e., the Jovian rings, will reach the limits of the 12 zodiacal constellations, the *Twelve Gates of the New Jerusalem*. The forces of Israel are then sealed within the Manas and Ego of each human being. The 144,000 saints mentioned in the Book of Revelation refers to humanity as a whole that has passed over to the Jupiter planetary condition. The number 1-4-4,000 is an exponential conveyance of the redeemed ninefold essence of humanity, although the Buddhist and Atma aspects would still be in germinal stages. "And I heard the number of those who were sealed, a hundred and forty-four thousand sealed out of every tribe of the Children of Israel . . ." - *Revelation 7:4*. From out of their Holy Matrimony the Divine Sophia and the Christ have delivered newborn children.

Where can we find a simulation of the future Jupiter planetary condition? We can find it in the core center of the earth. This is the Christic sun-like sphere known as *Shamballa*. The eventual condition of the present Earth is that it and the other planets will ultimately reunite with the Sun. Christ brought to the Earth the forces of the six Elohim who reside within the spiritual sphere of the Sun. Due to these sun-like forces, which Christ brought to the Earth and which are now within the sphere of the Earth, there is a “force of attraction” that now impels the Earth to unite with the Sun. These sun forces which Christ brought to the earth are sometimes termed as the *Pleroma* or fullness of Christ. Christ has brought the likeness of the sun to the earth and by doing so the Sun and the Earth are now induced to unite with one another since they both embody kindred forces within themselves. On a microcosmic level the same can be said concerning the relationship of each human being to Christ. Christ is the divine macrocosmic Ego. Within each of us resides our own Ego. Here again, a “force of attraction” is at work. Our microcosmic Ego is drawn to the macrocosmic Ego of the Christ. Our Ego becomes increasingly conjoined with the Ego of the Christ Being.

In a lecture from the cycle *Reading the Pictures of the Apocalypse*, Steiner had said the following: “If we try to imagine the very highest Being, the one who was as highly developed at the beginning as others will be at the end of evolution, then we have the image of Christ. He was the I that was as highly developed at the beginning as the human being will be at the end.” Extrapolating these principles further we come to understand that the inner-core element of the earth, Shamballa, eventually transfigures the earth, our planetary solar system and our cosmos while reaching the limits of the 12 zodiacal constellations from the inside-out. The inner-core sun element of the human being, the Ego, eventually transfigures the human form from the inside-out as well. The human being becomes a diaphanous Being and the New Jerusalem extending from the core of the earth to the boundaries of the 12 zodiacal constellations becomes a diaphanous sphere of astral light. The New Jerusalem becomes a planetary condition in which all things breathe Love. All of this then becomes a seed force that eventually detaches itself from its Mother galaxy, the Milky Way galaxy, to create and evolve a new galaxy.

Emil Bock wrote the following:

“In the outer world of the senses, the Logos has totally expressed, exhausted itself [*sich erschopft*]; it has reached its end. But the process of creation may now continue within humanity. The Gospel of John recounts seven signs performed by Christ. They are the prototypes of a new week of creation, the beginning of the Son's creation, issuing from the Father's completed creation. The first of these signs, performed at the wedding at Cana, marked the beginning of this creative period, but not only in its outer beginning. The Greek word used here – *arche* - means more than ‘beginning,’ as indicated by the Latin translation *principium*. So this first miracle is the principle of all seven signs. It is of *principle* importance that the Mother of Jesus be present here. Key to Christ's creative act, that of turning water into wine, is his conversation with his Mother. They continue on a higher level what was of such basic importance during the previous eighteen years. But now it is Mary Sophia in whose mirror Christ's creative power awakens; this

is similar to the Old Testament's description of Yahweh's creation. New creation springs up through the interaction of the incarnated Logos and incarnated Sophia. The creation here begun is completed on Golgotha. The crucified Christ's last words are, 'It is accomplished' (*tetelestai*) or 'The goal has been reached.'

“This goal is linked with a very particular act: The creative power of the Logos is transferred to humankind. Lazarus/John, the disciple whom the Lord loved, is standing beneath the cross as a representative of humanity. The Mother of Christ, Mary Sophia, is standing there as well. The words of the Crucified One – ‘Behold your Mother - Behold your Son’ - bring them together. Humankind now takes over the role the Christ-Logos occupied in relation to Sophia. It is we who are charged with continuing the new Creation. John takes Sophia ‘unto himself’ (*eis taidia*); he identifies with her and makes her wholly a part of his Being. Creative will and creative thought join to form the image of the free autonomous men and women of the future.” Source: *Threefold Mary, Emil Bock, pages 91-92.*

Furthering this treatise, John applies the word *name* in this context as a noun. By addressing the name of Christ, John discloses to us that it refers to the macrocosmic I AM of Christ. To “believe” in the Name of Christ, the I AM of Christ, connotes and alludes to the process of assimilating within oneself the impulses of the I AM of Christ. Our Ego, our own individuated I AM essence integrates itself with the I Am impulses that flow and stream from Christ to us. Our microcosmic Ego is the ‘image and likeness’ of the macrocosmic Ego of Christ. In all of history this may not have been better elucidated than when Christ communicated through Jehovah to Moses with these words: I AM the I AM.

Edward R. Smith writes that the burning bush is a symbol of ones Ego. As Moses ascended in consciousness to the awareness of his own Ego, he was then capable of experiencing the verity of the World I AM. He experienced the revelation of Christ in the words I AM the I AM. This is the creative activity of cosmic, living, spiritual thought that truly pervades everything in the cosmos. The cosmic I AM element came into Moses' consciousness because he was now in a relationship with the Christ I AM due to experiencing and being fully conscious of his own I AM. For Moses, all of nature was now alive with the activity of the Cosmic I AM element.

For example, during such an experience one no longer sees in nature a rose only, which is, in a manner of speaking, merely a shell of its true reality. One sees the living rose with its etheric form and universal astral element while also experiencing in ones own spiritualized thinking the living, spiritual thought that is in the creation of the rose. One then comes into contact with Beings in *Devachan* who create the living, spiritual archetype for the rose. This level of thinking activity is the work that recreates the world and eventually raises the Earth and ourselves into the etheric, astral and devachanic realms. Our thoughts literally do create the world around us. Spiritualized thinking, a devachanic consciousness, will dissolve the dead, mineral matter into cosmic dust and will raise the Earth and this planetary system to higher realms. We then become co-workers with Christ and the Sophia in the entire Resurrection and Ascension processes that

eventually bring us to the next condition of form: the astral condition. This astral condition of form will be the germinal seed for the far distant Jupiter planetary condition, the “. . . New Jerusalem, coming down out of heaven from God . . .” - *Rev. 21: 2*.

In addition, pain and suffering are the seeds of the forces of Wisdom and Love that imbue the earth with soul impulses that are creating the future New Jerusalem. Over the millennia humanity has endured pain and suffering on a scale of which we can hardly begin to comprehend. By understanding pain and suffering as soul forces that convert to world Wisdom and Love within the earth's etheric/astral sphere, it is reasonable to assert that humanity has long been in the process of creating the New Jerusalem. This gives us a greater insight into the purpose and meaning of pain and suffering. Looking about the world on a daily basis the pain and suffering that humanity endures through every moment is inconceivable for any one human to truly behold. Yet, it is this pain and suffering that is fashioning the New Jerusalem.

The ageless and endless inquiries addressing the suffering of humanity's long earthly journey are finally answered by means of the purview of Anthroposophical acuity. Human wisdom is founded upon pain, suffering and heartache. This may be difficult to accept, but there is a truth to this that does have pronounced esoteric implications. Moreover, this truth is centered in the development of the human Ego. According to Rudolf Steiner, a child does not begin to truly refer to him/her self as an individuated Being until approximately at the age of three. In addition, this is only the beginning of the process of assimilating the Ego. Full recognition of the Ego is not completed until the ages of 21 through 42, after which the Ego then begins to withdraw over time. Between the day of birth and three years of age a child will bump its head many times, will fall to the ground often, will scrape a knee a few times over, and so on. Each time an incident of pain and suffering occurs the soul is able to draw the Ego further into the soul's sheath, and so with each painful incident the child begins to understand with greater clarity that he/she is a separate individual from the surrounding world. Viewing this from a macrocosmic level the same overall principle may be applied to the suffering of the ever-maturing hierarchy which we recognize as humanity. The entirety of human pain, suffering and heartache leads to a *World Wisdom*. It is this macro-soul element of World Wisdom which comprises the earthly body of the Divine Sophia. The Divine Sophia is then able to draw into her sheaths the essence of the World Ego, the sun-filled Christ Being. The Jupiter Manvantara, the New Jerusalem, is being fashioned from this sheath of *World Wisdom*. And from World Wisdom comes *World Love*. Moreover, the marriage at Cana is being elevated to the greatest heights because of it. In the Book of Revelation, Lazarus-John describes all of this in majestic archetypal imagery: “And a great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. And being with child she cried out in her travail and was in the anguish of delivery.” – *Revelation 12:1-2*.

Wisdom is the foundation of Love; Love is built upon Wisdom. The Moon Manvantara was the planetary condition in which Wisdom was imbued with all that the future Earth condition would hold. From this Wisdom that permeates the all of the Earth condition, Love is granted its basis of

gestation. Thereby, what we find in the greater scheme of evolution we also find within our own individual evolution. We arrive at Love through Wisdom. It is in the attainment of devachanic consciousness that we really begin to experience Wisdom. The unfettered truth(s) of an experience flows into our Ego, our “image and likeness” principle. The greater the capacity of our own Being to assimilate the seemingly endless stream and multiple levels of truth of any situation/phenomenon the greater the depth and breadth of Wisdom we are able to discern. It is a Wisdom that is free from sympathies and antipathies. It is a Wisdom that stands on its own regardless of any biases. For here, in ones capacity to attain devachanic consciousness, biases are overridden by the unbiased truth(s). Multiple upon multiple aspects and levels of truth become available to ones awareness. Understanding and discernment are exceedingly enhanced. It is then in this broader, wider and deeper understanding that we are able to express Love that is not of an emotional manifestation. Rather, ones devachanic consciousness of the truth(s) raises ones level of judgment. One begins to become united with that which one understands. And in this oneness a quality of Love is found that was previously absent. In the height of devachanic cognizance we maintain our individuality but we also attain a macro-perspective well beyond our own selves. These micro and macro perspectives are the Son of Man consciousness and the Son of God consciousness respectively. This is where Wisdom and Love coalesce into a singularity of human thinking. This is the marriage of Cana where the Sophia and the Christ unite.

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