

Chapter I.

The Grail, Picture of the Human within the Development of Esoteric Christianity

According to the Parzival story the Grail is a chalice out of which spiritual light glows and which is fed by the best spices from the dishes of the Grail citadel, as Parzival perceived it. So there is a chalice, a contents, which is mostly seen fluid, and spices. It was said that this chalice was the one used by Christ at the Holy Supper and at the time of His death was used by Josef of Arimathea to catch the Holy Blood of the dying Christ. This chalice should have been brought to Europe by Josef of Arimathea and mother Mary and it had strong curative powers.

Whether the story tells us about this chalice or not is less important than it tells us in pictures. Viz. at first there is the Holy Supper, at which Christ offers the wine in the chalice to be transformed into His blood and the bread as being His body to be transformed through His death and resurrection. Then there is the Crucifixion, at which His blood is caught in the chalice, and the Resurrection, the transformation of His body. Hanging on the Cross, Christ directed to His mother, pointing at the disciple John, saying "Mother behold your Son", and to John He pointed at His mother, saying "Son behold your mother". His mother had been carrying His fate and suffered thus while remaining upright, by which she had already transformed her soul-body to clairvoyance, which in esoteric terms is called the Spirit Self, the faculty of imagination. She had already transformed her soul into a kind of chalice, in which the spiritual pictures of Christ' arrivals, even through the harsh circumstances, were shown to her. Being in this condition she opened towards the heavens with her heart and soul, as if she were constantly in a state of trance. Therefore she is exposed in many paintings near the descent from the Cross. In esoteric language, the Spirit Self as a developed body, is often called the 'mother'-body and initiates are often called 'sons of the widow (the mother)'.

The disciple John often lay on the chest of Christ, listening to the cosmic sounds tuning from it. He had already developed the consciousness of inspiration - so-called faculty of clear feeling - that offers the ability to live oneself into the life processes with the soul and the ego and to hear their guidance as sounds/music (also keep in mind that John/Lazarus was a singer). In esoteric language this faculty of inspiration is called the Life Spirit, which one may develop through conscious work with the ego and the soul unto the life body of formative forces that preserves the physical body. The consciousness of the life body, in which our impulses of will dwell, is dark for our contemporary consciousness and the sound is only an objectivity within the soul of its processes. Through listening to these cosmic sounds and understanding the formative forces that were shown to him, John could write his Gospel, starting with 'the Cosmic Word that had become flesh'. The becoming of these Word forces through the individual developing human being, which is done by inspiration - that is the guiding of the life processes, in order to transform oneself as well as, progressively, the earth - is called the Son of Mankind: the developing spiritual embryo that dwells within every human being.

So by Christ saying this to mother Mary and the apostle John, he points at the cooperation that needs to be developed between the two of them. The mother-mysteries give rise to the imaginative pictures in our consciousness and are therefore called the mysteries of light. The mysteries of the Son are called the mysteries of darkness,

because for the human consciousness the life and physical bodies were dark until then (and still are). Before Christ' descent to the earth these two had always been separated, but since the Mystery of Golgotha they were to be joined, according to Christ. In terms of the Grail: The chalice (Spirit Self) should give light (consciousness) to the processes and the transforming of the wine/Christ' blood (Life Spirit). Then somebody is able to see what a person or phenomenon should have as a possibility to develop towards the becoming of the Cosmic Word, which in itself was the Holy bread/Christ' body, which is to be transformed through death (faculty of intuition called the Spirit Man). And the other way around: John with his life-giving forces of the Son of Mankind should feed the Grail chalice/Spiritual Self of the mother, so that her imaginations would not dry out and die.

Christ thus revealed the ancient mysteries and by transforming them, made them accessible for every human being through his life course, by bringing the individual ego for each man and combining both mystery streams in order to let them fertilize each other.

In this light it is very interesting what Wolfram von Eschenbach, the poet that wrote down a version of the Parzival story, tells us about the Grail. He says it is a 'Jaspis ex Silis', which means a jasper stone or chalcedony lump. These lumps usually have the shape of an egg, as they are formed within the pebble (silicate) stone layers of the earth. And as W. Greub pointed out in his third book¹, such an egg shaped lump of chalcedony is the life body of one of our predecessors, materialized within the silicate stone. Surely Von Eschenbach does not mean a physical stone, but its etheric base. Viz. the silicates have the tendency to create a skin around itself (as is used within medicine), and the life body enveloped by a skin does no longer let go of all the influences and life forces which go in and out, but it becomes conscious of these influences. A skin creates awareness of being closed off. When we bring something to awareness, we put it into our consciousness which makes use of our soul body. Then we close it off as an entity, e.g. a thought or a picture and we put a kind of skin of consciousness around it, a soul-skin. So when we become aware of life processes, we generate a skin of soul substance that enables us to make it conscious (Mother behold your son). When we subsequently try to do in the life world, our actions form gestures of the same nature as the formative forces themselves that bring about the life world. And by these actions we become aware of their qualities and nature (Son behold your mother).

So the jaspis stone is an image of the life body of the human being, the germ of the Son of Mankind, that already has a skin of awareness (mother-consciousness) around it. This life body contains the germ of the Life Spirit, by which one can develop the consciousness of inspiration and the germ of the Spirit Man, that is hidden in our impulses of will and ideals and out of which we may develop the consciousness of intuition. So in all the pictures above we may find back the three Grail attributes; the chalice, the wine and the bread.

Esoteric Christianity, which is called the Grail Christianity (Grail comes from gradalis, which means 'step by step'), has known of these three future developments, but according to the consciousness of the human being in each epoch, had to reveal it only gradually. In the Marduk mysteries, the first centuries A.D., the soul of the human was prepared to receive the Christ impulse, because in these mysteries the soul of the

participants was strongly moved, shaken and woken up (Marduk was the Chaldean name for the sun-Archangel Michael). There was a strong longing for the spirit in early medieval Europe, and the Grail knight ship bore a part of this longing. Before the Grail could be found, the higher Self of the Germans had to be woken up and called forth, which was accomplished by Sygfrid by waking up Brunhilde, as is narrated in the Nibelungen Saga. The conquering of the dragon even took place in America, where it is known as the fight between Taotl and Huichtilipochtli.

In the story of Parzival the twofoldedness of the Grail in a light and dark side comes to expression in the different quests of Parcival and Gawain. To Parzival the Grail is shown as the chalice that glooms. When he passes Schastelmerveil he does not enter it because it does not belong to his destiny. Gawan however is prepared to enter this spell-castle through his love that goes through different stages: from Obilot, the young and innocent girl, to Antikonie, that is based upon a rather erotic attraction, and Orgeluse, who makes his love into a cathartic route of inner development. Where Parzival is kept away from sexuality by his beloved Gondwiramur in order to be chastened enough for the Grail kingdom ship, Gawain is led to this life region in order to be set forth with the soul powers of desire. He has to master these soul forces when he lays upon the lit merveil (magic bed), asking God (his own higher Self) to come in and find a center, and afterwards by fighting the lion of the heart, which bears his passions and desires. Gawain goes into the dark side of his feelings and will. He is guided towards the dark mysteries, which at that time couldn't be revealed completely. This because Christ said before His death that He should first prepare the place within the spiritual worlds (with which the life worlds begin) for His people and prior to this send them the Comforter or Holy Spirit. Parzival was allowed to look into these spiritual realms (the chalice-faculty) after he had conquered the Grail kingdomship by his eager strivings. The path of Parzival is through clear thinking, which lateron became the path of natural science.

The path of Gawain is through the heart and soul forces, which is the path of the artist in the new era of the consciousness soul, started in 1417.

Three generations of Grail kings passed before Lohengrin, the great-grandson of Parzival (not his son as Von Eschenbach states, for it is the reincarnated Gawain individuality), when the Grail-knightship tried to liquidate itself and become cosmopolitan, by starting Hanseatic cities and not telling their descent (which did not succeed according to the Lohengrin saga). Hanseatic cities created possibilities for all people to develop an inner world in a society of mere farmers, monks and knights, that used to gaze into the surrounding nature and cosmos around them. Therefore the inner world could be discovered by the northern Europeans.

The Knight-Templars form a next step in this esoteric, Grail Christianity. They transformed the monastery-life of monks and nuns into a publicly working will-mystery, which should bring the spiritual realms upon earth by fighting for Christ.

Immediately after the betrayal and liquidation of the Templars, Christian Rosencreutz started a movement, but because of fear within the European knight ship, it had to work in silence. The Rosecrucian Brotherhood was formed and inspired the courts and governments through the ages. In it an inspirational initiation was possible that was a successor of the medieval monk tradition of suffering like Christ, which in the night time could help to develop the Spirit Self. Templars were an intuitive, willing mystery, Rosecrucians a mystery of inspiration and the monks could develop the

imaginative faculties.

At the beginning of the twentieth century Rudolf Steiner started a new mystery way of schooling, which he called Anthroposophy. By this method pupils can transform the soul into the Spirit Self. By doing so he fulfilled the promise of Christ, that is to bring the people the Comforter, which enabled them through own strivings to be able to look into the worlds of the Spirit (the Grail chalice). My karmic researches showed that Parzival and Gawain were both on the first board of the new formed General Anthroposophical Society of Christmas 1923, by which Steiner tried to start the new mysteries (and he said that at this meeting Christian Rosecreutz and his followers spiritually entered the room, so the mystery-bearers until then were all gathered²). So the dark and light mysteries in it were joined at the start. Because this impulse was not taken serious enough by the people around him, Steiner died shortly after this³ and after that structural quarrels arose culminating into a schism in this society in 1935, through which further development of these spiritual impulses were almost made impossible. Therefore the new mysteries, consisting of more ways of schooling, still have to be accomplished⁴.

Steiner tried to accomplish the new mysteries, but Anthroposophy in itself only leads to the imaginative faculties and is mostly based upon the revelations of Steiner himself from the spiritual realms. At the end of his life he was talking about a Saturn way that made it possible to go through the realms of the physical worlds to come to the sun, the heart, which was able through natural science, opposite to the Moon-initiation-way, stated by himself in his life work, which went through inner transformation of the soul to come to the sun/the heart. A method to go directly through the heart was not yet possible. And as has shown, since then the Saturn way hasn't yet ever been accomplished – the goethean scientists do not come further in their work than the imaginative step (the second one of four steps: the Saturn way is about the third and fourth step).

The direct way through the heart only became possible after the year 1942: at that time Christ was crucified again in the life world, because of the materialism of the Western world⁵. Only from then on it became possible to go directly into the shimmering realms of the heart to come to the darkness of the will within oneself – and this is a way that goes through a type of art that works with the objective laws in nature, in order to be able to understand their guidance. Only after 1942 the dark mysteries through the heart became possible to be worked out. So the anthroposophical methods of the Grail chalice can now be supplemented with inspirational ones to be able to come to the transformation of soul powers in the life region, which may help to develop understanding of the guidance of these life processes. One may call them methods of *objective art*, because they use the cosmic laws in the earth realm and because they are empathized by the practitioner's soul. When one understands these guiding processes, one can learn to see the impulses of will that lay in each being and phenomenon as germs for development. To develop them, one first has to form a skin of soul/consciousness substance around the life body (the Grail as jaspis lump). Then one has to weigh with the heart each step in a moral way. The technique that may be developed out of this, can be called *moral technique* (which goes for every life realm and region). Moral technique is bound to the individual stage of development, as several examples of ether technique of this century have shown (e.g. Viktor Schaubergger, Wilhelm Reich, Nicola Tesla).

Through spiritual science, Anthroposophy, one has a possibility to develop the Grail chalice, or Spirit Self, the faculty of imagination (clairvoyance). By objective art one is able to develop the Grail wine/Christ' blood substance, that is the Life Spirit, giving rise to the faculty of inspiration. Through moral technique one may transform the own life and physical body, the Grail substance of the bread/Christ' body or the Spirit Man, giving rise to the intuitive powers of the human (faculty of clear willing). Objective art and moral technique come forth from the dark mysteries, that is of the Son of Mankind. It contains the possibilities to develop higher capabilities by actions that transform the life and physical bodies. Anthroposophy is derived from the light mysteries, by which one can transform the soul body into the Mother-body, the Spirit Self.