

## *The Pentecost Event as the Human Realization of the New Testament*

**T**HE THEME of the Old Testament was the preparation and realization of the advent of Christ in the human body, that of the New Testament the advent of Christ in the human Ego. The “new law” is, actually, to be no law, but the formation of the essential nature of the free human Ego. And this can only happen by the human Ego absorbing into itself that being which *is* the “new law”. This absorption must be something which does not arise from without, but which comes from the depths of that world in which the human Ego is rooted.

As the plant receives its sap from the soil in which it is rooted, so the being of the Christ-impulse is to enter the human Ego from the soil, so to speak, in which the Ego is rooted. How this was to be effected in the disciples is the content of Christ’s farewell-speeches as recorded in Chapters 13 to 17 of St. John’s Gospel. The gist of what was said in these speeches is: I was *with* you as your Master; now I go to the Father, so that I may be *in* you, as the Father is in Me.

Consequently the point at issue was that the Ego of Christ Jesus should pass over into the interior of the Ego-being of other men; the Ego that dwelt in the one human form must find a way into the inner Ego of other human forms without encroaching, in the slightest degree, on the freedom of those other Ego-beings.

Now, this passing over into the being of another Ego is only possible by way of that sphere which is the primal cause and the original home of all human

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Ego-beings—the Sphere of the Father. Out of the Father, all human Ego-beings originated; and only from the Father-sphere can any influence in harmony with the principle of freedom be exercised within human Ego-beings. This is why Christ had to tread the path which led, by way of the Father, into the interior of the Ego-beings of men. This path was, outwardly, that of death; inwardly, however, it was a complete union with the Father.

The path of Death led to the Resurrection; the Father path, however, led to the Pentecost event. For as *Death* and the *Father* are two facets of one mystery, so were *Resurrection* and the *Pentecost* event two facets of the Mystery of Golgotha. And indeed, the Resurrection was the victory over Ahriman in the body, the Pentecost event was the victory over Lucifer in the soul. As the Resurrection was a “resurrection of the body”, so was the Pentecost event a “resurrection of the soul”.

The Pentecost event was a resurrection of the soul in the sense that it wakened to life a wisdom which had become one with the soul. That soul-life did not arise out of mere feelings, but out of mighty perceptions of the Christ-mystery—such perceptions as arise from the deepest ground of the heart. What “heart” really means, may be understood by study of the Pentecost event; what is commonly understood by heart bears the same relationship to the heart experience of Pentecost as the moon does to the sun. The twilight of the heart’s hopes and fears was replaced by the shining day-light of *love-knowledge*.

The imperturbable inward certainty which the Apostles possessed concerning the Christ-mystery was founded not on authority, not on the authority of

either the outer or the inner senses, but on the experience of the reality of love. And because the Apostles experienced this reality in their souls, they also knew how and by what paths it had influenced, and would influence, the world. They knew, too, that that which they now felt in their souls was the same as that which dwelt in Christ Jesus when He preached the Sermon on the Mount and performed the healings. And they knew likewise that, through the Mystery of Golgotha, this force should dwell in men and overcome loneliness and death.

It was out of this experience that the Apostles spoke to the bystanders; and every man heard them speak in his own language. This was rendered possible because the speech of the Apostles was such that the divisions brought about by Lucifer were overcome in it. Because Lucifer was vanquished during the Pentecost event, it became possible to speak a language which was a kind of resurrection of the original human speech. For it was the risen soul which was speaking; it spoke the language not of the divided nations, but of the human soul.

To understand the nature of the Pentecost language, it is not sufficient to have a general idea of the victory over the divisions brought about by Lucifer. The real nature of the process by which this new language became possible in the human organism must be grasped concretely. To obtain a more distinct view of the process, we must start from the fact that Man shares his external existence with the mineral world, his organic life with the plant-world, and movement with the animal-world—but that he is distinguished from these three kingdoms by the possession of a fourth externally manifested attribute: namely, speech. And by this attribute, another member, besides the physical, etheric and astral bodies, is revealed in Man: namely, the Ego.



Watercolor. Estella Louisa M. Canziani (1887-1964). Private Collection

### ***The Descent of the Holy Spirit***

*The artist gives an external portrayal of an interior event. The objective Christ, formerly in the Jesus body, now at Pentecost, through the agency of the Holy Spirit, the Spirit of Truth, becomes an inner Christ impulse. This is a baptism of spiritual fire.*

It is this Ego which makes it possible for Man not only to participate in physical existence, to live and move, but also to *speak*.

Now, although the human Ego is the actual cause of the faculty of speech, yet the existence of language is dependent on the threefold organization of the body. The astral body is needed to combine the predicative with the attributive, the verb with the adjective; the etheric body, to connect the verb with the substantive, with the noun; and finally, the organs of the physical body must be brought into use to make the spoken language sound in the air. Now in passing through the three members of the body in order to reveal itself as spoken language, the speech-impulse of the Ego not only acts as an influence on the bodies, but is also itself influenced by them. In making its way as far as to the physical body, the impulse is vastly metamorphosed. In this metamorphosis, the predicative element in the astral body is weakened by coming under the influence of the sphere of egoistic sympathies and antipathies, and by the unconscious likes and dislikes in this sphere which exercise a restrictive influence on speech. Then this restrictive influence results in the speech-impulse in the ether-body taking a folk, a national, direction, and coming to expression even-

tually in the sounds of some one definite language through the organs of the physical body.

Thus, through the separate languages, the original purely human speech impulse becomes a biased and relative phenomenon. This is the consequence of Lucifer's influence in the human organism. But if this influence is overcome, as it was, for instance, at Pentecost, then the speech-impulse is so far freed from the restrictive influence of the organism that it is not forced to flow into the current of one language only, but can move with free activity through the whole circle of human languages. But this means that the speech-initiative of the human Ego can make contact with the sphere of influence governed by the complete circle of the Spirits of Language (the Luciferic Archangels) to the extent that it has first acquired the faculty of uniting itself with the sphere of influence of Folk-spirits (of the normal Archangels).

It was precisely this union with the complete circle of Archangels (Folk [Race]-spirits) which the Twelve Apostles established in the Pentecost event. And this was possible because it is the host of Archangels which spreads the revelation of the Christ Mystery among all nations. That which formed, for human consciousness, the content of the Pentecostal revelation is poured into the life of the nations by the Archangels, distributed according to the several parts or "words." For, since the Pentecost event, it has been the task of the Archangels, as Folk-spirits, to direct the flow of the Christ-influence into the life of the nations. The sum of their activity is the full Pentecostal revelation of the Christ Mystery as it was experienced by the Archangelic consciousness, whereas the sum of the Twelve Apostles' Pentecost knowledge is the full Pentecostal revelation of the Christ Mystery as experienced by the human consciousness.

Hence it was possible for the circle of the Apostles to come into union with the circle of the Archangels. For the Pentecostal revelation was an event not only in the consciousness of Man, but also in the con-



Fresco, Giotto (1266-1337), Cappella Scrovegni, Padua

### **Pentecost**

*Subdued expression and classical formality characterize Giotto's early Renaissance depiction of the "Baptism by Fire."*

sciousness of the Folk-spirits. And thus a circle was formed which received the "apostolate" of Christ. Then, as the earthly human circle formed itself about one human being, Mary, so the circle of Archangels enclosed one Archangelic Being, the Sophia.

The circle of human beings below, and the circle of Fire-spirits (Archangeloi) above, form the archetype of what is made real to men and nations by the New Testament. It is the true archetype of the "ecclesia", the church, whose task is to bind mankind, as well as the beings of the Spiritual Hierarchies, into unity in Christ. And this unity is not to come about by means of organizations and edicts, but by the living flame of the Pentecostal revelation. For the essence of the Pentecostal revelation is not only a comprehensive, intensified knowledge of the Christ Mystery, but also the genesis of the archetype of every true community out of the experience of that knowledge.

The reality of the Pentecost event stood, in history, behind the *idea* of the Church; and this reality, though the impression of it gradually faded, became later the idea of a community of Christians embracing all nations. So the Pentecost event was the real experience of freedom in the history of the world—a freedom united with the brotherliness of a humble

equality in face of the sublimity of the all-embracing Christ Mystery.

But later in world history that experience became no longer an idea, but the distorted caricature of one, in the guise of that monstrous human catastrophe, the French Revolution. For that revolution was the exact opposite of the Pentecost event: a community of men, conscious of their rights (le droit humain) grouped themselves around the figure of *Glory*. What Maria-Sophia was in the Pentecost event, that was the imaginary figure of *Glory* in the French Revolution; and what was the complete silence pervading the souls of the disciples who had passed through emptiness and loneliness, now became a clamorous demand for rights.

The fact that the Pentecost event became the object both of abstraction and of distortion is only an expression of its importance for the whole history of post-Christian times. For the Pentecost event reveals the true mission of the post-Christian age: everything turns on the understanding, the preparation, and the realization of this event, as well as on

the paling of its impression, and the masking and distorting of its outline. Because it is the mission of the Fifth Post-Atlantean Epoch (for the Sixth Epoch, called the Philadelphic, will be founded upon the Pentecost event), it will therefore be the object of all assaults from those forces which are endeavoring to carry out other purposes.

To understand the events of the last great section of world history it is necessary to know that the Pentecost spirit will continue to wrestle, throughout the centuries, and to be constantly engaged in combat with powers desiring to obscure and distort it. For it is the fulfillment of the New Testament in the same sense as the advent of Christ in a human body was the fulfillment of the Old. And this is so because the mission of the New Testament event, the Christ-event, actually consists in causing the "new law" to shine forth within mankind. For Christianity is not a doctrine, but an event. And that event will receive its full significance when it has found a place not only on the arena of world history, but also within the hearts of men. □

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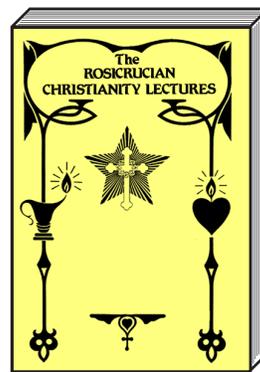
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