

How Do I Find the Christ? Spirit-Beholding the Easter Thought

by Bill Trusiewicz

Approaching Easter this year we have an unprecedented opportunity to experience the seasonal spirit of resurrection and renewal as never before. Especially this year we have the possibility of discovering the secret of turning winter into spring for our souls, experiencing the resurrection, not as an abstraction, but as a palpable reality. The aim of this paper is to answer the questions: Why is this so? How can I make it happen?

Why is this so? The incarnation of Christ into a physical body on Earth in the beginning of our era coincided with a time of great darkness. In Mathew's gospel we read about the time of the crucifixion: "From noon onward, there was darkness over the whole land until mid-afternoon." Luke, in his gospel describes the same darkness mentioning "an eclipse of the sun." Rudolf Steiner indicated that this darkness, which was emblematic of a spiritual darkness that had reached a peak at that time, was a critical element of the Mystery of Golgotha—it was a necessary state.

Today we are faced with another great darkness with a heightened experience of evil, in which Christ can again appear, this time in etheric garments. Concerning this Rudolf Steiner said the following: "Before the Christ can be properly understood by people humanity must have passed through the encounter with the Beast...Through the experience of evil it will be possible for the Christ to appear again."ⁱ

He also said: "Just as there was an incarnation of Lucifer in the flesh and an incarnation of Christ in the flesh, so, before only a part of the third millennium of the post-Christian era has elapsed, there will be, in the West, an actual incarnation of Ahriman: Ahriman in the flesh."ⁱⁱ Whether or not there will be an incarnation of "Ahriman in the flesh" in our time remains to be seen. One thing is certain we are living in dark times.

Let us take a look together at what this means and why it is so that "through the experience of evil it will be possible for the Christ to appear again." And how we can personally "find the Christ."

As we address the "possibility for Christ to appear again" we are talking about two things: "humanity" as a whole; and individual "people." What is unique about our situation is not that individuals can find the Christ—that has been happening since the early 20th century and through the past two millennia under special karmic circumstances and through initiation. What is unique is that in our time "humanity as a whole" has the possibility of meeting Christ through the experience of evil, which is not to say that the whole of humanity WILL meet the Christ, but that it will become more widely possible for Christ to be understood by people through the experience of evil. Why is this so?

It is so because cosmic law has placed a guardian at the threshold of the spiritual world and humanity as a whole is now meeting that guardian. The guardian's task is to confront those who approach the spiritual world with the indisputable knowledge of evil in themselves—the knowledge of what has led to our current impasse in personal and world development. The *outer* evil that has arisen is meant to awaken the consciousness of our complicity with evil *within*. Without first coming to this knowledge it is not possible to meet the Christ. This is cosmic law.

In spiritual scientific language the being of evil is called the "lesser guardian of the threshold." Individuals have "lesser guardians" and the world soul as a whole has a "lesser guardian." These guardians work together. In our time they especially work together since the world guardian is preparing to incarnate, and is in fact incarnating in a multitude of ways already, and may also incarnate, as Rudolf Steiner indicated, "in the flesh."

So our work is twofold. We a being called, at this monumental turning point in human evolution, to make good concerning the "fifth deed of Christ," which was his crucifixion on the etheric plane in the 19th century.ⁱⁱⁱ This was the preparatory work for the Second Coming of Christ, which

began early in the 20th century, both on an individual level, and on a interpersonal level as foundational to the development of a New Community.

How can this new Christ event happen? It can happen as countless souls meet the guardian in the right way as indicated in detail in Rudolf Steiner's basic book of spiritual science, *How to Know Higher Worlds* (chapter 10). In order to meet the guardian "in the right way" we will need to muster the courage to face the guardian out of our own soul forces without any outside help, only then can Michael and Christ, respecting our freedom, step in to help us. It is Michael who holds the guardian up for us to see. For it is in seeing the guardian that we objectify the forces of our adversary and can begin to "put the guardian beneath our feet," so to say, to overcome evil within ourselves. "Michaelic courage" is a kind of Shiboleth in Anthroposophical circles. Michaelic courage is not ordinary courage. It is the courage that can be gained only by facing one's demons without wavering with excuses. Seeing the unvarnished truth alone can banish the guardian from the threshold and invite in the Christ Sun "that warms simple shepherds hearts and enlightens the wise heads of kings." Only with the courage to squarely face our fears, our anger and our doubts—our weaknesses, can we begin to know the new sublime sun-spirit Vidar/Ramael^{iv} the successor of Michael, and so to "find the Christ."

There is one particular lecture by Rudolf Steiner that, in my estimation, most clearly describes the attitude of soul requisite to "finding the Christ." I have taken the title of this lecture for part of my title here: *How Do I Find the Christ?* It is a very beautiful lecture that deserves to be read many times over to cull the magical mood it evokes, which is truly the Easter mood. In my own words and from my own experience I'll attempt to condense the content of that lecture into the few remaining paragraphs.

When one takes seriously the path of knowledge to higher worlds, when one confronts the difficulties one encounters on that path, one inevitably reaches the limit of one's own forces. It becomes all too evident that we lack the fortitude, the courage, the moral and the cognitive capacities that we need to make progress along the path. And how even more evident this becomes under current circumstances of social polarization (and when Covid 19 and experimental "vaccines" are here), in which the world as we knew it is turned up-side-down? How adequate then is our courage, our love and forgiveness for those with different points of view, our clarity of thought and our equanimity?

As we witness our reactions to this crisis with collected attention, observing our will forces, feeling and thinking forces, as we bear them witness with unbiased objectivity, we come very close to experiencing the Christ, we come to "the place of help" as Oswald Chambers put it, or as Steiner put it: we come to "the experience of powerlessness." When we know we can't go any further, when we find that we are faltering on the path and need help, when we plainly see who we are without the grace of god, then we begin to know the meaning of the ancient dictum "Know Thyself"—just then Christ meets us with his enlivening word, exemplified in of many his terse sayings that speak volumes: "Come to me all you who are weary and heavy laden and I will give you rest." "Blessed are the poor in spirit for theirs is the Kingdom of God." "I come not for the righteous but for sinners." "The Great Physician comes not for the healthy but for the sick."

When we are up against the wall of our limitations, when we discover with sufficient intensity what little strength we have—"there comes the sudden reversal," to quote Rudolf Steiner. That is how we can find the Christ and discover the secret of resurrection. We are released from dependence on the physical bodily forces and rise to achieve through the spirit what we could not accomplish otherwise. We experience spirit-beholding!

What is so unique about our current global situation is that people are waking up to the Christ power with their own experience of powerlessness—in great numbers. Because of this it is becoming possible for the first time, in my experience, for a sufficient number of souls to come together prepared to envision and build the community of the future.^v We are at a turning point of time, a juncture in the 5th cultural epoch when it will be possible to connect with the streaming forces of Spirit-Self, through which the sixth epoch community called Phila-delphia (city of brotherly-sisterly love) can be envisioned and built.^{vi} These forces, cosmic youth forces, contained in the ego sheaths of the Nathan

Jesus being who has risen to the rank of angel, beginning to work in us are necessary to overcome karmic differences, differences of soul that can only be resolved on the level of spirit. To achieve the requisite unity we must penetrate to our deeper karmic purpose as a community of Michaelic souls willing to face the demons behind the “ivory tower” of our own particular karmic stream and task (not to mention our judgments of one another in other matters). Only by crossing this threshold will we be able to unite, as we must, to prevail in building a new community based on the new paradigm, in which LIFE—etheric life forces—will permeate all human striving, all culture.

We are living in a most exciting time when we can witness resurrection forces working as never before. The Easter mood of resurrection *is* with us now and *will be* with us more than ever. Our teacher Rudolf Steiner, said of the future community of the sixth epoch, that it must be built on the “foundation of death,”^{vii} which is the only secure foundation, the “rock,” upon which our new house (the temple of humanity) will be built, so that it can withstand the surging floods and winds of world becoming. If we build on such a foundation, how shall we then, in our time, not rise to newness of life, clothing ourselves with the ego sheaths of the risen one. Sunk deep in the experience of deathly forces, we become, as individuals and as a community, like the beloved Rose Cross, black but with blooming roses—glowing and streaming with the etheric life of the Christ flowing in and through us? This is how we will experience the Living Easter Thought as never before.

i Rudolf Steiner, *From Symptom to Reality in Modern History*, lecture 4, RS Press 1976, p. 112

ii Rudolf Steiner, 1 November, 1919, Dornach

iii See David Schwartz’ article, *Three Cosmic Events that Accompany the Fifth Deed of Christ*, in this Chanticleer.

iv See David Schwartz’ article, *Three Cosmic Events that Accompany the Fifth Deed of Christ*, in this Chanticleer. See also Adriana Koulias, on the Archangel Ramael: *The Trinity of Nathan Soul, Vidar, and Michael in the Past, Present and Future Sacrifices of Christ. Part II*. http://elegua.com/Objects/Koulias-Trinity_of_Nathan_Soul_Michael_Vidar.html

v Witness the recent *Future Fulfilled* conference, and various other local events and activities which as very humble beginnings, are endeavoring exactly to do this.

vi Through the angel being of the Nathan soul providing ego sheaths for souls prepared through meetings with Christ in the Etheric.

vii Rudolf Steiner, *From Symptom to Reality in Modern History*, p. 81, Rudolf Steiner Press, Forest Row, revised 2015; Rudolf Steiner, Lecture III, 20 October 1918, The historical significance of the scientific mode of thinking.