

# DOWNLOAD PDF THE HOLY GRAIL AS A MYSTERY OF INITIATION PAMPHLET

## Chapter 1 : The Trinity of the Holy Grail - The Rose Lineage

*The Holy Grail As A Mystery Of Initiation - Pamphlet [Arthur Edward Waite] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Authorized translation from the German of Notes unrevised by the lecturer. Published in German as: Die Wahrheitsprache der Evangelien. Alte Esoterik und Rosenkreuzertum. Erkenntnisse und Lebensfruechte der Geisteswissenschaft. This translation is by Mary Adams. Text edition is provided through the wonderful work of: Text Transcribers Search for related titles available for purchase at Amazon. Lovingly typed and donated by an anonymous donor, this lecture has been made available to everyone. For there is a deep connection between the artistic work of Wagner and the spiritual movement of the present day that is known as Theosophy. That there is in Wagner and in his works a very large measure of occult power, is something that mankind is gradually learning to realize. And in the future something further will also become clear to us; namely, that there lived in Wagner a great deal more than he himself could have knowledge of. This is, in truth, the secret of many a work of art, that a force and a power live in it of which its creator knows nothing. When this has come home to us; namely, that more "much more" was living in Wagner than he himself was conscious of, we must at the same time not forget that Wagner was never able to reach the last stages of wisdom. On this account the art of Richard Wagner has for the occultist quite a unique character; for while he knows that something more, something of deep mystery, is hidden behind it, he knows on the other hand that one can be in danger of looking in Wagner for something that is not there. The fact that a great deal more is to be found in Wagner than is generally perceived was well expressed by Richard Strauss, who said somewhat as follows: We would certainly never discover the secret of the flower that way; and it will surely be the same with those who are unwilling to allow themselves to add anything from their own thought to the works of a great artist. Always in his works you will find names that are connected with ancient, holy traditions. In order to understand the figures and motifs that we meet with in Wagner, we need to probe into deep mysteries of the evolution of mankind. Wagner made an intensive study of man and his place in the great world, and of the mystery of the human soul. As a young man he tried research into the mysteries of reincarnation. As drama alone he could have succeeded with it. The story is as follows. A youth in the Far East, in India, Ananda by name, belonging to the Brahman caste, is beloved by a Chandala maiden of the very lowest caste, who is called Prakriti. Ananda is a pupil of Buddha. She is accordingly thrown into the utmost distress and sorrow. Ananda withdraws from the world and devotes himself to the religious life. An explanation of her destiny is then given to the Chandala maiden by another Brahman. She had, he told her, in an earlier life been a Brahman and had rejected the love of this very youth who was at that time in the Chandala caste. Deeply impressed with the teaching conveyed in this explanation, the girl then attaches herself also to the Buddha, and the two become followers together of the same teacher. This theme was sketched out by Wagner in , with the intention of elaborating it. He did not succeed, but a year later the same impulse presented itself to him in a new way. Wagner was gazing out upon the world of nature, with all its fresh young life in the full beauty of springtime. And in that moment he saw with perfect clarity the connection between the upspringing of all the budding new life of nature and the death of Christ on the Cross. This connection is the secret of the Holy Grail. And from that moment onward Richard Wagner knew in his soul that he must send forth into the world this secret of the Holy Grail, he must send it out into the world of music. If we would really understand this remarkable and unique experience that Richard Wagner underwent, we shall have to go back a few thousand years in the evolution of Europe. His own noble and exalted thoughts on the evolution of man Wagner has put forward in his work entitled Heathendom and Christianity. What was the nature of the teaching that was given long ago in the so-called Mystery Fellowships or Mystery Brotherhoods? Let us consider for a little this teaching as it was to be met with in Europe right up to the Sixteenth or Seventeenth Centuries; let us see what form it took in these times. Mysteries have existed in all ages. In the mysteries, man received a knowledge that was at the

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same time religion, and he received a religion that was at the same time wisdom. It is impossible to have a correct conception of a mystery if one has no conception of a spiritual world. We are surrounded here by the various kingdoms of nature; minerals, plants, animals and human beings. We regard the human kingdom as the highest of the four. But now just as man has thus around him kingdoms that are lower than himself, so has he above him higher beings in many stages. He was then called an initiate. Such an initiate possessed no more wisdom of words; he had, in the mysteries, experienced facts. Even still today there are mysteries, although they are of another kind than those of olden or medieval times. At the time when the Crusades were beginning, and even a little before, we find in a district in the North of Spain an important mystery. The mysteries that were still extant in that time have generally been known as the later Gothic Mysteries. Those who were initiated were called the Templars, or the Knights of the Holy Grail. Lohengrin was one of these. The Order of the Knights of the Grail had a different significance from another order or brotherhood which had its location in England and Wales; all the stories that are told of King Arthur and his Round Table relate to this other order of initiation. In ages long ago, long before Christianity, a migration took place from West to East. Very long ago, there was land in the region of the Atlantic Ocean – the so-called land of Atlantis, where dwelt the Atlanteans, our ancient ancestors. All the people who lived later on in Europe and also in Asia as far East as India, were descendants of the Atlanteans. The Atlanteans lived under entirely different conditions from those that prevailed in later times. Life was hierarchically ordered. All control and rule was in the hands of the initiates. In the North of what is today Russia a famous school of initiation existed in earlier times. The whole social life of the people was still even then ordered and regulated by these initiates. When we look back to these ancient schools of initiation, what sort of a teaching do we find there? What was the Mystery that was taught in them? It is after all only the forms of the teaching that change with the passage of time. Astonishing as it may seem, we actually find that in these very ancient schools of initiation the secret, the mystery that Parsifal discovered, is brought to its highest development – the secret; namely, of how the new budding life of nature in Springtime is connected with the Mystery of the Cross. We have to understand it in the following way. The power of reproduction which we recognize in the animal and human kingdoms is also to be seen in the plant kingdom. In the springtime of the year the divine active power of creation shoots up out of Mother Earth. For we have to recognize that a deep connection exists between the power that manifests when the Earth clothes herself with her robe of green, and the divine creative power. The pupils in the initiation school were taught as follows: Countless seeds will come forth from the flowers – seeds which, if laid into the earth, will be capable of bringing forth new plants. And now receive what I am about to say into your heart; take it deeply into your soul. The process that is taking place out there in nature is the very same as takes place in human beings and in the animal kingdom, only in nature it takes place without desire or passion. It goes forward in perfect purity and chastity. The boundless and chaste innocence that sleeps in the flower buds of the plants – this, it was felt, must enter right into the soul of the pupils. And then they were told further: The ray of the sun calls forth the power that rests in them. Two things meet – the opening flower and the ray from the sun. Between the plant kingdom and the divine kingdom stand the two other kingdoms – the animal kingdom and the human. These latter are really no more than a kind of pathway leading from the plant kingdom to the divine kingdom. In the divine kingdom we have again a kingdom of innocence and chastity, as in the plant kingdom. In the animal and human kingdom we have kingdoms of desire and passion. The chalice will then open even as the chalice of the flower opens – will open from above downwards and look down to man. The flower chalice of the plant that we have before us in material reality is the reversed Holy Grail. Richard Wagner had a deep intuitive feeling for these truths, and so had his friend Graf Gobineau. If one wanted to express what was behind the mysteries of which we have been speaking, one could say it was the knowledge of what flows in the veins of animal and man. In the olden times of the European peoples it was known how much depends in human life on blood relationships. On this account the continuance of humanity was never left to chance. All such matters were in those times regulated out of an occult wisdom. It was known that when further evolution was restricted within small racial communities and no other blood was

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allowed to come in from outside these communities, then the human beings who were born within them would possess certain higher powers. In the mysteries it was understood what effect the mingling of different kinds of blood would have. The initiates had quite exact knowledge, also, of which family or clan would be rightly suited for a certain region of the earth. And they knew that where a union of common blood takes place, there certain powers are bestowed on the human being that is born. When the ancient blood relationships began to be broken, a significant event took place in the mysteries. Something else was substituted in place of the parents having common blood in their veins. In the two spiritual preparations was a substance that was like blood. They were substances that worked spiritually in a somewhat similar way to the way blood works physically in the veins. As the old clairvoyance gradually disappeared, men began instead to partake of these spiritual preparations.

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## Chapter 2 : Steiner - The Mysteries of the Holy Grail: From Arthur and Parzival to Modern Initiation

*In the quest for the Holy Grail, only three managed to find the Grail and participate, in various forms, in its mysteries: Galahad, Perceval, and Bors, which is the only one of the three to return to Camelot with news of the quest.*

It is the story of the initiation of a young man into a mystery school. These analogs are so striking it is difficult to believe that Chrétien was not in some part if not directly influenced by The Isis Book. If, like The Isis Book, the Grail legend is the story of an initiation into a mystery school, it begins to take on a whole new life, and several points become clearer. Perceval, the young knight, has been "called" by the Grail to be initiated into its ranks. The Fisher King clearly represents Christ, the "fisher of men. The desolate kingdom is the suffering mankind, no longer walking with Christ. The Grail, the Vessel of the Blood of Christ, is his dynasty, the embodiment of the secret teaching that has been forgotten by the established church. Thus, by asking who one serves in serving the Grail, one learns the true teachings. The Grail Knights are the initiates, those privy to the secret teaching, who through this knowledge, will redeem the world and return them to the true Christ. If this allegory holds any verity, if the Grail story serves like the Secret Gospel of Mark, as an initiation into some society that carries, at least believes itself to carry, the true message of Jesus, then a most important question arises who were the initiates? Who comprised this mystery school? The Knights Templar were a chivalric order founded in or by Hughes de Payen, a nobleman and vassal of the count of Champagne, and eight others. Within a century, the Templars owned land all over Europe and the Holy Land, and had gained such wealth that they engaged in large-scale banking, building the foundation of the modern banking system. In , seeing the Templars as a threat to his authority, King Philippe IV of France had all Templars in France arrested on a most interesting array of charges, including blasphemy, ritualized desecration of the cross and infanticide and the worship of an idol called Baphomet in the form of a disembodied head. Through torture and coercion the authorities obtained many confessions, and, eventually, many Templars, including their Grand-Master, Jacques de Molay, were executed. Many other nations followed suit, and the Pope dissolved the order. Though remnants survived in Spain and Scotland, this was effectively the end of the Knights Templar. The Templars have many obvious similarities with the Grail Knights described by the romancers. They were a religious order of warrior, who dressed in white mantles blazoned with a red cross. They called their initiates from select families and seemed to have some sort of ritualized initiation. Wolfram, of course, even calls them Templars by name, but there are deeper similarities. In *Perlesvaus*, Perceval comes upon a wooden cross in a forest. When he bends to kiss it, he is pushed aside by some Grail Knights who proceed to spit on and defame the cross. This sort of activity is precisely what the Templars were accused of in their persecution. In both *Perlesvaus* and *Parzival*, there are allusions to infanticide and homosexuality, two other supposed crimes of the Templars. And in one Welsh Grail story, *Peredur*, the Grail is described as a plate upon which rests a disembodied head, reminiscent of the Baphomet heads supposedly found at Templar shrines. Another thing that the Grail stories and the Templars have in common is Troyes, the court of Champagne. Chrétien, as well as several other Grail poets, wrote with the count of Champagne as their patron. Not only was the founder of the Templars a vassal of Champagne, but the count himself became a Templar in *Did*, then, the Knights Templar, possess some kind of secret knowledge, and if so, what was its nature? There are many possibilities. In their travels in the Holy Land, the Templars became familiar with the beliefs of their Muslim adversaries, and became almost friendly with the Hashishin, roughly the Islamic equivalent of the Templars. In the Holy Land, the Templars may have come in contact with some sort of esoteric or gnostic teaching. Another, more likely possibility is that the Templars were influenced by the Cathari, a Christian heretical sect, gnostic in nature, native to the Languedoc, where the Templars made their headquarters in Europe. The Templars were quite friendly with the Cathari, and many Cathari became high-ranking Templars. The Cathari denied the cross, and the Templars seem to have shared many of the Catharic gnostic, dualist beliefs. The two groups had much in common, so much so that many scholars have identified the Grail Knights not as Templars but as Cathari! But

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the most startling evidence, the strange possibility that sheds light on the true connection between the Grail and the Templars, requires a little sidestep. Both the king and the Pope acknowledged this pedigree. His son, Guillem de Gellone, was a great, almost legendary hero about whom no less than six medieval epics were written, including *Wilehalm* by Wolfram von Eschenbach. He is closely linked with the Grail family. More to the point, his descendant, 17 generations later, was Godfroi de Bouillon, leader of the First Crusade who was, by the Pope, made King of Jerusalem. At the time of the founding of the Templars, Godfroi had died and his brother Baudoin had taken the throne. Lohengrin was the grandson of Perceval, and Lohengrin himself was a Grail Knight. Godfroi was, by legend, a member of the Grail Family, and by lineage a Merovingian and apparently, rightful King of Jerusalem by his descent from David. It is clear that he was aware of this. When he left for the first crusade, he sold all of his property. He intended to stay in Jerusalem. Godfroi was close to de Payen and the count of Champagne, and Baudoin was integral to the founding of the Templars. An equally plausible explanation is that Chrétien simply mixed a Celtic or other fertility myth with certain elements of Chivalry to create his story. Later Authors added Christian elements, and with the rise of the Templars, the Templars integrated into the story. The other possibility is far more intriguing. The Templars were an outward manifestation of a society that believed itself to possess the true teaching of Christ, a Gnostic belief in self-perfection and enlightenment. This tradition found its way to France, where it integrated with Catharism, and where it centered around a family who seem to have been descended from both the Merovingians and from David, perhaps through Jesus. This society served as the source of the Grail legends, which served as coded initiation stories. And the leader of this group, a descendant of Jesus, returned to Jerusalem to claim his birthright. Regardless of its nature, there was clearly a connection between the Templars and the Grail. Whether or not the Templars were the source of the Grail stories, they have forever been written into the legend of the Sangraal. Holy Blood, Holy Grail.

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## Chapter 3 : Sword Of Truth & Holy Grail Initiation MP3 | Dolphin Star Temple

*The Holy Grail as a Mystery of Initiation - Pamphlet (Paperback) - Common [By (author) Professor Arthur Edward Waite] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. The Holy Grail as a Mystery of Initiation - Pamphlet.*

He was a baron. Little is known about his early upbringing except that he considered it irrelevant. Evola studied engineering in Rome, but did not complete his studies because he "did not want to be associated in any way with bourgeois academic recognition and titles such as doctor and engineer. He was introduced to philosophers such as Friedrich Nietzsche and Otto Weininger. Other early philosophical influences included Carlo Michelstaedter and Max Stirner. He became a prominent representative of Dadaism in Italy through his painting, poetry, and collaboration on the briefly published journal, *Revue Bleue*. In , after concluding that avant-garde art was becoming commercialized and stiffened by academic conventions, he reduced his focus on artistic expression such as painting and poetry. Evola proposed that fascism should be a vehicle for reinstating the caste system and aristocracy of antiquity. Although Evola invoked the term "fascism" in this text, his diatribe against the Catholic Church was criticized by both the fascist regime and the Vatican itself. James Gregor argued that the text was an attack on fascism as it stood at the time of writing, but noted that Benito Mussolini made use of it in order to threaten the Vatican with the possibility of an "anti-clerical fascism". Evola wrote that the Grail "symbolizes the principle of an immortalizing and transcendent force connected to the primordial state The mystery of the Grail is a mystery of a warrior initiation. He also held that the Guelph victory against the Ghibellines represented a regression of the castes, since the merchant caste took over from the warrior caste. He believed that Buddhism revealed the essence of an "Aryan" tradition that had become corrupted and lost in the West. He believed it could be interpreted to reveal the superiority of a warrior caste. In this work, Evola described the features of his idealized traditional society. Evola argued that modernity represented a serious decline from an ideal society. He argued that in the postulated Golden age, religious and temporal power were united. He wrote that society had not been founded on priestly rule, but by warriors expressing spiritual power. Moreover, he claimed that the traditional elite had the ability to access power and knowledge through a hierarchical version of magic which differed from the lower "superstitious and fraudulent" forms of magic. Wolff noted that in *Ride the Tiger* "Evola argued that the fight against modernity was lost. Evola wrote that the events of the period would have to run their course but he "did not exclude the possibility of action in the future. He proposed the necessity of a transcendental orientation in a warrior. He began reading various esoteric texts and gradually delved deeper into the occult, alchemy , magic , and Oriental studies , particularly Tibetan Tantric yoga. A keen mountaineer, Evola described the experience as a source of revelatory spiritual experiences. After his return from the war, Evola experimented with hallucinogens and magic. When he was about 23 years old, Evola considered suicide. He claimed that he avoided suicide thanks to a revelation he had while reading an early Buddhist text that dealt with shedding all forms of identity other than absolute transcendence. According to Evola, the alleged "timeless" Traditional science was able to come to lucid expression through this text, in spite of the "coverings" added to it to prevent accusations from the church. Payne, Dean of the Institute of Buddhist Studies, argued that Evola manipulated Tantra in the service of right wing violence, and that the emphasis on "power" in *The Yoga of Power* gave insight into his mentality. For Evola, these "virile heroes" are both generous and cruel, possess the ability to rule, and commit "Dionysian" acts that might be seen as conventionally immoral. For Evola, the Left Hand path embraces violence as a means of transgression. Their acute sense of cultural chaos can find powerful relief in his ideal of total renewal. The Ego must create him by making itself divine. This led to his advocacy of supra-rational intellectual intuition over discursive knowledge. The truths that allow us to understand the world of Tradition are not those that can be "learned" or "discussed. We can only remember them, and that happens when we are freed from the obstacles represented by various human constructions chief among these are the results and methods of the authorized "researchers" and have awakened the capacity to see from the

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nonhuman viewpoint, which is the same as the Traditional viewpoint. Traditional truths have always been held to be essentially non-human. He believed that these "two natures" impose form and quality on lower matter and create a hierarchical "great chain of Being. The group employed techniques from Buddhist, Tantric, and rare Hermetic texts. He held that "just relations between the sexes" involved women acknowledging their "inequality" with men. He did not neglect sadomasochism, so long as sadism and masochism "are magnifications of an element potentially present in the deepest essence of eros. The *Metaphysics of Sex*, where his views on sexuality were dealt with at length. *Sintesi di Dottrina della Razza* was published by Hoepli. It provides an overview of his ideas concerning race and eugenics, introducing the concept of "spiritual racism", [45] and "esoteric-traditionalist racism". Evola continued to write about elitism and his contempt for the weak. Furlong noted that this article is "among the most extreme in phraseology of any he wrote, and exhibits a degree of intolerance that leaves no doubt as to his deep prejudice against black people. Like Evola, Clauss believed that physical race and spiritual race could diverge as a consequence of miscegenation. He argued that both Italian fascism and Nazism represented hope that the "celestial" Aryan race would be reconstituted. He felt that Indo-European men had devolved from these higher mythological races. Instead, they make obvious their materialism, their sensuality, their indifference to loyalty and sacrifice, together with their consuming greed. The factor of "blood" or "race" has its importance, because it is not psychologically "in the brain or the opinions of the individual" but in the very deepest forces of life that traditions live and act as typical formative energies. Blood registers the effects of this action, and indeed offers through heredity, a matter that is already refined and pre-formed. Aaron Gillette has written that "Racism would become the key driving force behind the creation of the new fascist man, the *uomo fascista*. Evola later recounted that Mussolini had found in his work a uniquely Roman form of Fascist racism distinct from that found in Nazi Germany. While not always in agreement with German racial theorists, Evola traveled to Germany in February and obtained support for German collaboration on *Sangue e Spirito* from "key figures in the German racial hierarchy. Defending himself at trial, Evola stated that his work belonged to a long tradition of anti-democratic writers who certainly could be linked to fascism "at least fascism interpreted according to certain Evolian criteria" but who certainly could not be identified with the Fascist regime under Mussolini. Evola then declared that he was not a Fascist but a "superfascist". Evola spent a considerable amount of time in Germany in and , and gave a series of lectures to the German "Italian Society in . At this point, Evola fled to Germany with the help of the *Sicherheitsdienst*. During one such raid, , a shell fragment damaged his spinal cord and he became paralyzed from the waist down, remaining so for the rest of his life. He wrote a number of books and articles on sex magic and various other esoteric studies, including *The Yoga of Power: The Metaphysics of Sex*, and *Meditations on the Peaks: Mountain Climbing as Metaphor for the Spiritual Quest*. He also wrote his two explicitly political books *Men Among the Ruins: The Aryan Doctrine* called for a "Great Holy War" that would be fought for spiritual renewal and fought in parallel to the physical "Little Holy War" against perceived enemies. Evola has also influenced the alt-right movement, [17] which also cites Oswald Spengler, H. Arte Astratta, *posizione teorica* *Le Parole Obscure du Paysage Interieur*

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## Chapter 4 : Dana Micucci - You Awakening

*The Temple of the Holy Grail is a new spiritual impulse given in the latter quarter of the twentieth century. It is a mystery school designed to empower spiritually mature women and men with Hierarchical attunement for esoteric world service.*

Flame through the weakness of faltering, fainthearted souls! Burn up egoism, kindle compassion, so that selflessness, the lifestream of humanity, may flow as the wellspring of spiritual rebirth! Lecture 1 of Rudolf Steiner, Kassel, St. My dear friends, A special festival has long been celebrated on this particular day of the year by a great number of those seeking higher wisdom; and many friends of our anthroposophical movement here in this city have wished this series of lectures to commence on this day, St. The day of the year bearing this name was a festival as far back as the time of ancient Persia. There, on a day corresponding to a June day as we know it, the so-called Festival of the Baptism by Water and Fire was celebrated. In ancient Rome the Festival of Vesta was held on a similar day in June, and that again was a festival of the baptism by fire. Going back to the time of pre-Christian culture in Europe and including the period before Christianity had become widely disseminated, we find a similar June festival coinciding with the time when the days are longest and the nights shortest, when the days start to become shorter again, when the Sun once more begins to lose some of the power that provides for all earthly growth and thriving. This June festival seemed to our European forefathers like a retrogression, a gradual evanescence, of the God Baldur, who was thought of as associated with the Sun. Then in Christian times this June festival gradually became the Festival of St. John, in memory of the forerunner of Christ Jesus. In this way it can form the starting point, as it were, for our discussions during the coming days of that most significant event in human evolution which we call the deed of Christ Jesus. This deed, its whole significance for the development of mankind, the way it is revealed primarily in the most important Christian document, the Gospel of St. John " and then a comparison of this with the other Gospels " a study of all this will form the subject of this lecture cycle. This touches at once an important point which " again like a forerunner " we must place at the beginning of our lectures as a subject of discussion. In the course of human evolution there appear again and again events of such profound import as to throw a stronger light than others. From epoch to epoch we see history recording such vital events; and ever and anon we are told that there are men who, in certain respects, know of such events in advance and can foretell them. This implies that such events are not arbitrary, but rather, that one who discerns the whole sense and spirit of human history knows how such events must unfold, and how he himself must work and prepare in order that they may come to pass. We shall have occasion in the next few days to refer repeatedly to the forerunner of Christ Jesus. Today we will consider him only as one of those who, by means of special spiritual gifts, are able to see deep into the relations within the evolution of mankind, and who thus know that there are pre-eminent moments in this evolution. For this reason he was able to clear the path for Christ Jesus. But if we turn to Christ Jesus Himself, thus coming to the main subject of our discussions, as it were, we must understand that not without reason does a large part of mankind divide the record of time into two epochs separated by the appearance of Christ Jesus on Earth. This discloses a feeling for the incisive importance of the Christ Mystery. But all truth, all reality, must ever be proclaimed to humanity in new forms, in new ways, for the needs of men change from one epoch to another. As far as its content is concerned, the anthroposophical presentation of the Christ Mystery is nothing new, not even for us today; but its form is new. All that is to be disclosed here in the next few days has been known for centuries within certain restricted circles of our cultural and spiritual life. Those smaller circles in which for centuries the same message was proclaimed within our European spiritual life, these had recognized the same symbol that confronts you here in this lecture hall today: For this reason it is fitting that today, when this message goes forth to a larger public, the Rose Cross should again be its symbol. First let me characterize once more in a symbolical way the basis of these Rosicrucian revelations concerning Christ Jesus. The Rosicrucians are a brotherhood that has fostered a genuinely spiritual Christianity within the spiritual life of Europe ever since the 14th century. As you know,

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the Gospel of St. John " that mighty document of the human race " begins with the words: The same was in the beginning with God. The Word, then " or the Logos " was in the beginning with God. And we are further told that the light shone in the darkness, and that the darkness at first comprehended it not; that this light was in the world among men, but that these men counted but few among their number who were able to comprehend the Light. And then we see how those who had some understanding of this appearance of Christ on Earth endeavored to make clear what Christ really was. We see the author of the John Gospel pointing directly to the fact that what dwelt in Jesus of Nazareth as profoundest essence was nothing different from that in which originate all other beings that surround us: And the other Evangelists as well, each in his own way, have been at pains to characterize what it really was that appeared in Jesus of Nazareth. We see, for example, the writer of the Luke Gospel endeavoring to show that something quite special manifested itself when, at the Baptism of Christ Jesus, the Spirit united with the body of Jesus of Nazareth. Then the same writer tells us that this Jesus of Nazareth was the descendant of ancestors reaching far, far back; that His genealogy went back to David, to Abraham, to Adam " even to God Himself. Note well that the Luke Gospel points emphatically to this line of descent: Jesus of Nazareth was the son of Joseph, Joseph was the son of Heli; then: Such things must be taken entirely literally. In the Matthew Gospel, on the other hand, the attempt is made to trace the descent of this Jesus of Nazareth back to Abraham, to whom God revealed Himself. In this way and in many others " through many statements we can find in the Gospels " the Individuality that is the vehicle of the Christ, as well as the whole manifestation of Christ, is set before us not only as one of the greatest, but as the very greatest of all events in the evolution of humanity. Clearly this means, does it not? If Christ Jesus is regarded by those who divined something of His greatness as the most significant phenomenon in the evolution of man upon Earth, then this Christ Jesus must in some way be connected with what is most vital and sacred in man himself. In other words, there must be something in man himself that can be brought into relation with the Christ event. Can we not ask, If Christ Jesus, as the Gospels maintain, is really the most important phenomenon in human evolution, does it not follow that always, in every human soul, there is something that is related to Christ Jesus? And that is precisely what the Johannine Christians of the Rosicrucian Society deemed of greatest import and significance: If the coming of Christ Jesus can be called the greatest event for mankind, then what corresponds in the human soul to the Christ event must be the greatest and most significant as well. And what can that be? The disciples of the Rosicrucians answered: Let us see what is meant by these terms. Looking at the various things around us " things we see with our eyes, touch with our hands " we observe them coming into being and perishing. We see the flower, the whole annual plant life, come up and then wither; and though there are such things in the world as rocks and mountains that seem to defy the centuries, we need only consider the proverb "A steady drip hollows out the rock" to realize that the human soul senses the laws of transience as governing even the majestic boulders and mountains. And we know that there comes into being and perishes even what is built of the elements: But those who know how a spiritual world can be reached know also that this is not attained by means of eyes or ears or other senses, but by the path of awakening, of rebirth, of initiation. And what is it that is reborn? Its very name differentiates it from anything in the outer world. To everything in the outer world a name can be applied externally. But in addition, we now come to something that spiritual scientists of all times have emphasized from their own experience for the benefit of mankind: A man as he appears in life is first encountered as a child, awkward in his surroundings but gradually learning to understand things: As an ideal, then, for the soul of man, and as a reality for those who follow the instructions of spiritual science, we have the thought: It is linked with the imperishable, just as the first ego is bound up with the perishable, the temporal; and by means of rebirth this higher ego can behold a spiritual world, just as the lower ego perceives the physical world through eyes and ears. This awakening, rebirth, initiation, as it is called, is the greatest event for the human soul " a view shared by those who called themselves confessors of the Rose Cross. These knew that this event of the rebirth of the higher ego, which can look from above on the lower ego as man looks on outer forms, must have some connection with the event of Christ Jesus. This means that just as a

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rebirth can occur for the individual in his development, so a rebirth for all humanity came about through Christ Jesus. That which is an inner event for the individual â€” a mystical-spiritual event, as it is called, something he can experience as the birth of his higher ego â€” corresponds to what occurred in the outer world, in history, for all mankind in the event of Palestine through Christ Jesus. How did this appear to a man like, for instance, the author of the Luke Gospel? He reasoned as follows: The genealogy of Jesus of Nazareth goes back to Adam and to God himself. What today is mankind, what now inhabits a physical human body, once descended from divine heights: Adam was he who had been sent down out of spiritual heights into matter, and in this sense he is the son of God. So there was at one time a divine-spiritual realm â€” thus the argument would continue â€” that condensed, as it were, into an ephemeral, tellurian realm: Adam came into being. Adam was an earthly image of the Son of God, and from him are descended the human beings that dwell in a physical body. And in a special way there lived in Jesus of Nazareth not only what exists in every man and all that pertains to it, but something the essence of which can be found only when one is aware that the true being of man derives from the divine. In Jesus of Nazareth something of this divine descent is still apparent. He bears special marks of the Divine out of which Adam was originally born. This can come to life again in Him. Just as the God descended into matter and disappeared as such from the human race, so He reappears. In Jesus of Nazareth mankind could be reborn in its innermost divine principle. What the author of the Luke Gospel meant was this: If we trace the genealogy of Jesus of Nazareth to its source, we find the divine origin and the characteristics of the Son of God appearing in Him in a new way, and in a higher degree than would hitherto have been possible for mankind. And the writer of the John Gospel emphasizes even more strongly the existence of something divine in man, as well as the fact that this appeared in its most grandiose form as the God and the Logos themselves. That is what was meant by those who introduced their Gospels in this way. And those who endeavored to perpetuate the wisdom of these Gospels â€” what did they say? How did the Johannine Christians put it? In the individual human being a great and mighty event can take place that can be called the rebirth of the higher ego. As the child is born of the mother, so the divine ego is born of man. Initiation, awakening, is possible; and when once this has come to pass â€” so said those who were competent to speak â€” a new standard of values will arise. Let us try to understand by a comparison what it is that henceforth becomes important. Suppose we have before us a man seventy years old â€” an "awakened" man who has attained to his higher ego â€” and suppose he had been in his fortieth year when he experienced rebirth, the awakening of his higher ego. Had someone approached him at that time with the intention of describing his life he could have reflected: I have before me a man who has just given birth to his higher ego. It is the same man I knew five years ago in certain circumstances, and ten years ago in others. But in his fortieth year a higher ego was born in this man, and henceforth this higher ego irradiates all the circumstances of his life.

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## Chapter 5 : The Mystery of the Grail: Initiation and Magic in the Quest for the Spirit by Julius Evola

*From the ancient British tales of King Arthur and his knights through the medieval Central European sagas of Parzival, and right up to today's blockbuster novels and films, the Grail has maintained an enigmatic presence in Western culture.*

Consciousness Sex Magick and the Holy Grail: It is a rare chance to feel divine love, devotion and sexual healing. The Holy Grail and Sacred Blood is a mystery that has confounded scholars and historians for centuries. It is a riddle of epic proportions: Was Jesus married to Mary Magdalene? And did he produce a bloodline that we can trace to the present day? But the mystery does not require a dictionary of symbols or a complex code to crack; rather, it requires that we stop looking for lineages and start looking at cycles, and that we ask ourselves fundamentally different questions. Rather than wondering if Jesus was married and where his great-great-great-great-grandkids are today, we should instead be asking: Who was the Magdalene? And where does her blood flow? The Return of the Grail. The first is puberty, when a young maiden starts cycling with the moon. It opens her psychic gifts. When we are in our moon time—when we are bleeding—what happens is that the blood spirals in the Inner Grail cup, and it takes our consciousness deep within, and into a light trance state. This is why women would gather in moon lodges and red tents: It is said that a woman—if there is such a thing as an average woman—bleeds for seven years if you put all that time back to back. For countless women across the globe, the Red Tent movement has healed the experience of menstruation from one of vulgar shame to sacred enlightenment. This is the most potent, life force-infused substance on the face of the earth. Why am I putting this in the rubbish? These nerve endings that we have are part of our natural function to feel our way to what is pleasurable and self-sooth. I actually feel like it was an intuitive way of healing myself, because I started spending so much time with myself in bed that it became a form of deep intimacy with the self. It was through these experiences that Tanishka discovered her calling as a tantrika, a female priestess of the Tantric arts. As soon as I heard that it was like coming home. I took a sabbatical and I lived in a little solar powered hut for a year on top of an underground lake, which was an ideal place to channel. Stonehenge was built on top of a lake. So, I spent a year just doing self-initiated ritual, and some of that was sex magick. The Western attitude toward sexuality is maligned through commodification of the body, witnessed in everything from consumerist attitudes toward menstruation and the heedless consumption of pornography to human trafficking and sexual slavery. And that was turned upside down [and became] the Devil. Well, the Devil was simply Pan, the archetype of the Wild Man that resides in the base chakra and is the expression of the Sacred Masculine. So if the rational mind views that part of ourselves as dirty, shameful and sinful, then it gets suppressed—and what is suppressed gets distorted. And this is one of the reasons that we have a pandemic of sex addiction and porn addiction, particularly amongst the brothers. She expresses particular concern for her daughter growing up in a world where men have been raised on pornography, and concern for young boys who lack connection to the Rites of the Sacred Blood and initiation into manhood. The biggest demographic of porn users are boys aged This is how you court and woo a young woman so that she is moved to open herself to you. And then unconsciously that is informing their behavior and their expectation of girls. And similarly, girls are think that they have to act, behave and look like a porn star, and pretend that abuse is pleasurable. Return of the Grail UK tour to spread her teachings in hope that they will restore sexuality to a sacred position in our culture. The Holy Sacrament of the eucharist—communion. Return of the Grail UK Tour. The first one-day event of the tour, taking place on May 21 in London, will provide men women with tools and insight necessary to navigate relationships in the 21st Century. The following day, May 22nd, will hold a workshop aimed specifically at men to reclaim their authentic self-expression by examining their subconscious beliefs about money, sex and power. At the heart of the Virgin: For 12 men and 12 women, the experience will prove to be a once-in-a-lifetime chance to transcend through the power of love; transform and heal through acts of beauty; and give and receive acts of kindness and devotion for the Highest Good of All. This rare opportunity to be part of a global convergence

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that will restore peace and harmony to the world by raising vibrations and awakening consciousness. There is only space for 12 men and 12 women in The Alchemy of Love , and those spaces are filling up quickly. [Click here to reserve your space in The Alchemy of Love now.](#) [Click here to learn more about Tanishka.](#)

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## Chapter 6 : grail - Waldorf Watch

*The Mystery of the Grail has ratings and 5 reviews. Frederik said: Very nice overview of the meaning of the myth of the Holy Grail, roots and connect.*

The occultism of Waldorf thinking often shines out. Anthroposophy is devoted to finding the path to higher worlds, and events on Earth are conceived as being the handiwork of many hidden gods operating in mysterious ways. The secrets of the Mystery temples were secrets of the spirit. Now imagine some kind of superhuman intelligence looking down on earth Waldorf teachers who bring such concepts into the classroom are creating an environment in which students may be led to Anthroposophy. The story of the knight Parsifal or Parzival, or Perceval and his quest for the Grail is one of the legends deemed virtually sacred in the Waldorf belief system. Students are likely to be exposed to the legend in lower school and then directed back to it in high school. A true-believing Waldorf teacher will find ways to at least hint at these beliefs when the legend is told and retold within the school. The curriculum in this year seems to be building a bridge between earth and heaven, and bring with it a new kind of reality, less tangible but no less real: The students who have come up with us from the lower schools are glad to have [the] story again. The "new kind of reality" conveyed in such a course "not so new to longtime Waldorf students" is Anthroposophical reality: In other words, it resides in the Grail and in the "Mysteries" that Steiner said the Grail signifies. Anthroposophists generally withhold their most prized spiritual "knowledge" from the uninitiated. Likewise, Waldorf schools generally disguise their occult purposes and beliefs from outsiders. Nevertheless, starting with Steiner, Anthroposophists have engaged in efforts to disseminate some of their occult beliefs through public lectures, the circulation of books and pamphlets, etc. This outreach work is often less than candid, however. Texts are often framed and edited in ways that suppress and mislead. Only rarely can outsiders arrive at clear formulations unless they undertake considerable detective work "and some secrets may well lie beyond such detection. Most of my own knowledge of Anthroposophy has come from reading publicly available texts. This means that, in all probability, I am not privy to the most esoteric, hidden Anthroposophical lore. But there is an equally strict law which insists that no one shall receive any occult knowledge until he is worthy and well prepared. Everyone is capable of initiation, Steiner said. For this and other reasons, knowledge should be spread as widely as possible "but only within the limits of the second law, above. We read of the Holy Grail in old-time narratives and legends, and as we learn to understand its deeper meaning we discover that it most significantly pictures the heart and essence of the new Initiation-knowledge, centering in the Mystery of Christ. But in that same book, Steiner withholds various information. The most innocent definition of the term "occult" is "hidden. Initiation is the process of attaining such knowledge. This does not, however, prevent Waldorf schools from acting on Anthroposophical doctrines and thus leading children toward occultism. They merely have to be circumspect about it, which means not explaining their actions. As Steiner said, "The ancient teachers of the mysteries used to preserve such secrets as esoteric knowledge because they could not be imparted directly. In a certain sense, all teachers must be in possession of truths that they cannot directly pass on to the world. For more on the subject of initiation, see " Inside Scoop " and " Knowing the Worlds ".

## Chapter 7 : Arthur Edward Waite Books - Biography and List of Works - Author of 'A Book Of Mystery and

*The Trinity of the Holy Grail is a three-day initiation into The Rose Lineage Mystery School Teachings. It will be an unveiling of the original temple template of the ancient Venusian Temple Arts.*

## Chapter 8 : The Mystery of the Holy Grail

*Grail Alchemy: Initiation in the Celtic Mystery Tradition An experiential guide to the spiritual path of the Holy Grail*

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Chapter 9 : Celtic Spirit Books | Celtic Spirit Recordings | Mara Freeman

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