

And the Earth Becomes A Sun, The Mystery of the Resurrection by Sergei O. Prokofieff, Wynstones Press, 2014, 569 pages, ISBN 9780 946206 773.

This is an important work, to my mind the most important literary accomplishment of my late friend, Sergei O. Prokofieff. By the time I had finished reading, I felt I had undergone a spiritual transformation; I had inwardly come a step closer to the essence of Christianity.

A short review – of such a mighty work – can hardly do it justice, and cannot possibly survey its many themes, but a few can be mentioned. Quite significant is the manner in which the book traces the paths of Christ's blood and Christ's body from the time of the Crucifixion. The direction taken by Christ's blood can be described as follows. While Christ still lives, it flows from the cross and soaks the earth. It also enters the air where, captured by angels, it etherizes. After Christ dies, it flows, mingling with water, from the lance wound of Longinus, and it also flows into the cup of Joseph of Arimathea. The author pictures three streams taken by the Sacred Blood. The first, is the stream derived mainly from the two upper wounds, the stream that enters the elements of fire and air. Second, the stream flowing from the wound in the side enters the elements of water and fire. Third is the stream – associated with earth and fire – derived mainly from the lower two wounds. (p. 164) By Easter Saturday, all of the blood had been etherized, making the connection with fire. The mystery of Christ's Sacred Blood was the focus of study and service for the Knights of the Grail. The author explores the role of the etherized blood of Christ in the spiritual process that ultimately leads to the Earth's becoming a Sun. (Chapter 3, “The Blood of the Grail and its Esoteric Significance.”)

The path of Christ's body is the mystery at the center of the Rosicrucians' work. Their secret, spiritual scientific research explored the “primal matter.” Of this, Rudolf Steiner said: “Let us look at the boundary between physical and etheric substance. What lies between physical and etheric substances is like nothing else in the world... It is something that cannot be compared with any other physical substance, yet it is the essence of all of them. It is a substance that is contained in every other physical substance, so that the other physical substances can be considered as modifications of this one substance.” (pp. 182-183) The Rosicrucians used what they had discovered about the primal matter to penetrate the mystery of the Holy Body, which was taken into the earth on Good Friday from the sepulcher, when the earth opened to receive it and then closed again. In connection with the primal matter, the particles of the Holy Body spread – in homeopathic fashion – throughout the entire earth. (p. 183)

To understand the mystery of Holy Body, the idea of the human phantom must also be considered. The phantom is the spiritual archetype of the human body, which was damaged by the Fall of Man. Christ had restored the phantom of Jesus of Nazareth to its pristine form by the time of Golgotha. The particles of the Holy Body have a connection with the restored phantom of Jesus. Through this the particles of the Holy Body have become what the author refers to as a “spiritual ferment” for the future transformation of the earth. In this connection Rudolf Steiner is quoted (p. 181), “Christ was led to Golgotha in order that He might raise matter again to spiritual heights,” and Sergei Prokofieff adds, “this is, gradually to spiritualize it.” Steiner is quoted again on the same page, “Of what has the earth consisted since the Christ spirit permeated it? Of life – right down to the atom! An atom has a value, and can be understood, only in so far as you regard it as a sheath that encompasses a spiritual essence, and this spiritual essence is a part of Christ.” Through these thoughts, one begins to have an inkling of the path to total spiritualization of the Earth, the path to a Sun condition.

The third great Christian esoteric stream – after the Grail and Rosicrucian – is the Manichean. Its focus is the transformation of evil. From the Manichean perspective, the purpose of evil is to strengthen the

good that must grow and develop by overcoming the evil. In contrast, the primary objective of evil is to prevent the spiritualization of the Earth and the Earth's eventual metamorphosis into a Sun – as is explained in the lengthy sixth chapter, “The World Destiny of Evil.” Of particular importance is the author's study of the four streams of evil: the Lucifer stream, the Ahriman stream, the Asura stream, and the stream of Sorat. Those who succumb to the terrible Sorat stream become black magicians. “[U]nder the influence of Moon forces”, in the words of Rudolf Steiner, they will “commit prostitution with matter [itself]... which takes place between man and the hardening process of matter... [a] misalliance between man and the forces of degraded matter.” (p. 314-315)

Chapter 6 also considers the ways humanity can defend itself against evil. Knowledge of this defense was part of the Esoteric School of Paul, which was led by Paul's pupil, Dionysius. The author observes that what was known in Paul's secret esoteric school is reflected, in a diluted way, in the sixth chapter of Paul's Epistle to the Ephesians. The teaching is summarized in two ideas, which should become ideals. One is called, “The Armor of God,” (p. 353) and the other is characterized in these words, “What it comes to in the end is this: let the mighty strength of His power flow through those who want to serve the Lord.” Meditation on this sentence is a step in the defense against evil. (p. 347)

In addition to studying these three great Christian esoteric streams – the Grail stream, the Rosicrucian stream, and the Manichean stream – Sergei O. Prokofieff addresses many other related topics. These include:

- a. Christ's descent to the core of the Earth between Good Friday and Easter Sunday and His mighty struggle there with death, and of how, by His victory, Christ broke through from the Earth's core to the Kingdom of the Father.
- b. The deep mystery of how Christ defeated Sorat in this battle at the core of the earth.
- c. How Christ saved the phantoms of the dead from destruction in the eighth sub-ring of the Earth, which lies just before the core, the ring known as the “Fragmenter.” (Chapter 5, “The Appearance of the Dead in the Gospel of St. Matthew”)
- d. How the Last Supper leads to the eventual transformation of the Earth to Sun through the mystery of bread and the juice of the vine in connection with the path of the Holy Body and Sacred Blood. (Chapter 2, “The Sun Mystery of the Last Supper”)

Before closing, it should be mentioned that the book contains many wonderful full color reproductions of Christian and Anthroposophic art, which serve the presentation of ideas very well. The frontispiece, for example, is Margarita Woloschin's *The Resurrected*.

As stated at the beginning of this review, reading this work was truly trans-formative for me, and I commend it most highly to all.

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