

Judith von Halle's "Time Travel"

A recent publication of the Verlag am Goetheanum is Sergei Prokofieff's book "Time Travel – A counter-image of Anthroposophical Spiritual Research", which sparked off intensive debate and also aroused hostility. For example, a committee addressed an open letter to Sergei Prokofieff calling on him to withdraw the book and apologize to Judith von Halle. The object of dispute is the "new" revelations of Judith von Halle, particularly in connection with the Mystery of Golgatha, which are in disagreement with both Rudolf Steiner and the Gospels.

Our readers also know that we have long been criticizing the "spiritual research" of Sergei Prokofieff – e.g. in the book of Irina Gordienko published in our Verlag; we also reprinted in our "Graubuch" (Basel 2013, e.g. p. 75ff) the main essence of the polemical exchange provoked by the book. In the present case, however, we agree with Sergei Prokofieff's critique of Judith von Halle and admire the courage with which he, as a (former) Executive Council member, has taken such a stand publicly. The appearance of a phenomenon such as Judith von Halle shows on a fundamental level the extent to which the mood in the GAS has alienated itself from Anthroposophy. A phenomenon of this kind can only arise if a large number of self-declared Anthroposophists are experiencing needs of an unhealthy mystical nature. The affinity of many GAS members for the Catholic church could also account for the veneration of Judith von Halle: given an "Anthroposophical Saint" of our own, the Catholic church would have, at last, to "recognize Anthroposophy" – which Karol Wojtyla is reported to have had some knowledge of. In this particular case there is the additional factor, that what one might call an intra-GAS financial oligarchy gives backing to these "gory" revelations. As we already mentioned in the Graubuch (Footnote p. 196), the billions owned by DM, Alnatura and Tegut are reported to stand behind Judith von Halle. All three business-owners – Götz Werner (DM), Götz Rehn (Alnatura) and Wolfgang Gutberlet (Tegut) in addition to Benedict Hardorp, who always has a unique element to contribute to discussions within the GAS, were co-signatories to the open letter to Sergei Prokofieff, mentioned above. It is only understandable that the GAS Council (Vorstand) should not "irresponsibly" put at risk this financial potential, and therefore lends no support to the critical publication of Sergei Prokofieff, who has retired from the Council for health reasons. But quite apart from this, the tolerance of remarkable esoteric

phenomena on the part of the Council is already quite considerable. Profanations and "refutations" of Rudolf Steiner by new "initiates" tend to be welcomed, so it seems. And Sergei Prokofieff had already criticized the Council as a whole for its lack of respect for Rudolf Steiner.

We can, of course, be glad of any attempt made by adherents of Old Testament religions to move forward, with the help of Anthroposophy, towards an updated understanding of the Christ-Being. Unfortunately, not all these attempts are crowned with success, while occasionally they turn into the opposite. In the case in question there is a further complicating factor: this Jewish girl attended the Jesuit Canisius College in Berlin, which contains, by way of the Ignatian-Scholars-Community (ISG), a "more advanced Jesuitic school". She herself maintains that in this period she attended a "Christian" college. What she attended in reality, however, was a purely Jesuitic institution, which is diametrically opposite to true Christianity. In addition, in Canisius College youth work is offered, involving Jesuitic exercises which can unquestionably lead to stigmatization phenomena. In such a case one would need to ask what truth-content there is in revelations arising from such will-exercises. Unfortunately there are, so far as we are aware, no indications given of this in the biographical details of Judith von Halle. Can we exclude the possibility that she took part in this youth work? Has anyone asked her? This question is, unfortunately, not taken up in Sergei Prokofieff's book. In our circular letters we have already dealt with the theme of Judith von Halle a number of times (cf. Graubuch, pp. 166, 184-198, 203-204, 216-218, 253-254), to point out the basic phenomena. Now Sergei Prokofieff in his book not only indicates a number of fundamental distortions but also explains in detail the incompatibility of many a "revelation" of Judith von Halle with the Gospels and the statements of Rudolf Steiner. Thus, Sergei Prokofieff rightly observes that today the path to the Christ takes on an entirely individual form as a pure encounter of the human "I" with the World-"I" of Christ, with no mediation through another human being. To presume, for whatever reason, that one is, by virtue of physical characteristics, such a mediator and, what is more, on the deepest karmic level, is a claim that lacks any justification. And if something of this kind happens, then we have to do inside the Anthroposophical Society with a pure "faith" stream, in which a question of cognition is made into a matter of belief. Equally correct is the statement that we find ourselves, as a result of the self-portrayal of Judith von Halle, in the middle of a war of

religious belief. And Prokofieff points to Peter Tradowsky, a mouthpiece of Judith von Halle, who does not hesitate “to bring the culmination of Anthroposophy at the turn of the century into connection with Judith von Halle’s appearance on the scene” (Peter Tradowsky, “Und das Licht schien in die Finsternis”, p. 106f.). The special spiritual light which manifests in the individuality and the destiny of Judith von Halle is met by the darkness of today’s decadence, but also by the other darkness – of rejection and lack of understanding. And Sergei Prokofieff has also discovered a “chess-move” of Judith von Halle, with which she wishes to gather in the “spiritual materialists”. She points out in her first book “And if He had not Arisen”, that there is “no historical proof for the life, the working, the death and resurrection of Christ”. But again and again there are people “who, through a sensory experience of these events can, themselves, be a witness” for the deed of the Son of God. And Judith von Halle describes herself not merely as someone who bears witness to something, but speaks for herself as a “living witness ... for the deed of the Son of God” (Prokofieff, p. 21). And as if that were not enough, she adds, according to Prokofieff, that their “perceptions are more encompassing than any document handed down to us can be, even more rich in detail than the Gospels, as we are dealing, as we said, with real sensory perceptions” (ibid.). And in pursuit of this goal Judith von Halle undertakes “journeys in time”, in which “all the sense-impressions that we can have in waking consciousness on this side of the threshold are there – only transposed to a particular place and a particular time”. And Prokofieff points out that Rudolf Steiner calls this “the material mode of cognition” which has nothing to do with spiritual cognition in the Anthroposophical sense, which involves the stages of imagination, inspiration and intuition. Sergei Prokofieff also refers to von Halle’s incredible story of the three initiates of the black Mysteries who cast by black magical means the nails for Christ’s crucifixion. In addition he speaks of the remarkable occurrences during this lecture, which Judith von Halle held in the Great Hall of the Goetheanum in February 2007. “After she had spoken in a factual, down-to-earth way about Rudolf Steiner’s wooden carving, the lecturer, as she read out further, made a pause and suddenly spoke on with a changed facial expression and no longer with the same voice. It seemed as if a different person was now speaking. And now followed, to my utter astonishment, a horrifying story which had nothing to do with all that had been said previously, and was also delivered in such a way that it was no longer possible to ap-

proach what was being said, on a cognitive level” ... Von Halle: “Through the black magic ritual a Sorat power had entered those three nails ... The Father was to lose the Son and therewith the human race” (v. Halle, p. 50-51). A story that could deeply affect any Christian, and also provoked a comment from Gennadi Bondarev. Sergei Prokofieff concludes that it is a complete illusion to believe that by means of a few nails the Logos, who is the creator of the whole world, could “lose his Divinity”. It has in any case nothing to do with a cognitive process in the Anthroposophical sense, but brings us close to the magical worlds of “Lord of the Rings” and “Harry Potter”. And in a similarly clear and objective manner Prokofieff examines other strange and illogical elements in the “revelations” of Judith von Halle. Yet despite this a group of nearly 40 people is circulating a public statement of opposition to this book. However, the arguments in this five-page article, including the following introduction, are by no means convincing: “Frau von Halle is a member of the General Anthroposophical Society and a member of the Free High School for Spiritual Science; she is the author of a series of books on Anthroposophical-Christological themes and generally introduces these with a brief characterization of the basis of her work, on the personal level and in terms of method: this is ‘continuity of consciousness’ and, in addition, the specifically Anthroposophical forms of supersensible cognition (Imagination, Inspiration, Intuition). There has been added to these from 2004 onwards a capacity, accompanied by stigmatization and non-ingestion of food, to perceive spatially and temporally remote events as though sensorily (‘quasi-sensory’ perception) ...”

It is certainly unusual to find respected figures and capable businessmen thinking that they can appeal to criteria of this kind as proof of someone’s powers of occult cognition. The “revelations” of Judith von Halle contain, without question, certain errors and thereby lose, altogether, their credibility. Only naive or dazzled and deluded people can take her writings seriously. A number of eminent personalities are trying nevertheless to refute Herr Prokofieff with a string of assertions and slanderous allegations. They wish, at all costs, to establish Judith von Halle as an Anthroposophical saint. But the spirit that speaks out of this pamphlet strikes one as very Jesuitic and seems to correspond to the supposed faculties that Judith von Halle may have acquired during her years of schooling at the Canisius College in Berlin. Sergei Prokofieff also maintains that, in his view, there is no reason to bring Judith von Halle into connection with the phantom of the Risen Christ. If such a

claim continues to be made, however, this would be tantamount of an attempt to underline the importance of her as a person, and of her body-bound visions, and legitimize it through her alleged relation to the phantom. Prokofieff argues also, that Judith von Halle appears to have virtually no conception of what the phantom is. Also very important is Prokofieff's indication that Judith von Halle's "revelations" correspond in a high degree to those of the Catholic saint Anna Katharina Emmerich.

A further remarkable phenomenon is Judith von Halle's recent publication: "Anna Katharina Emmerich – a Rehabilitation" (Dornach 2013)! And Sergei Prokofieff concludes this theme with a quotation of Rudolf Steiner, which shows the phenomenon in the right light: "If clairvoyance arises of itself, the best thing is, therefore, not to say to oneself that one has been graced by God with something not acquired [by means of a regular spiritual-scientific path of training]; the best thing in such a case is to be suspicious" (GA 161, 1.5.1915). Further dubious claims, impossibilities, absurdities even, are pointed out by Prokofieff, involving things that are never elementary, but always the most sacred or the most terrible, of which she creates distorted images: Christ, Sorat, the Lamb of God, the Cross on Golgatha, the raising of Lazarus, Christ's Passion, the Resurrection body. And according to Sergei Prokofieff it was the revelation of Anna Katharina Emmerich which enabled Christianity to be received with open arms in Hollywood. Mel Gibson is said to have explained that it was not the Gospel but Anna Katharina Emmerich who provided him with the material that he was able to use in his film "The Passion" (2004). Maybe Judith von Halle will provide Hollywood with further impulses – Jesus Christ slaughtering animals, perhaps, as "a human being like you and me", in order to profane Christianity still further.

In view of the likely prospect that, to meet its adherents' growing demand for spirituality, the Vatican will have, sooner or later, to assimilate a few Anthroposophical concepts, it is conceivable that this could be achieved with the help of a bridge in the form of an Anthroposophical saint. And this would not only correspond to the wishful thinking of Michael Frensch who, already in *Hermetika*, saw the Catholic Church as the moral authority for Anthroposophy.

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