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EGYPTIAN MYTHS and
MYSTERIES

RUDOLF STEINER, Ph.D.



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Egyptian Myths and Mysteries

BY

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EGYPTIAN MYTHS and MYSTERIES

*and their connection with the Active Spiritual
Forces of To-day*

Twelve Lectures by
RUDOLF STEINER, Ph.D.

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FOREWORD.

IN bringing out a second edition of this most important course of lectures, I would like to point out that this book may be regarded as a continuation of one already published, entitled "Universe Earth and Man," and that students would find it greatly to their advantage to read the one in connection with the other.

H. COLLISON.





The Egyptian Myths and Mysteries

I.

The spiritual connections between the streams of civilisation in ancient and modern times.

WHEN we ask what Spiritual-Science should be for humanity, we can answer from out the feelings and perceptions that we have evolved in the course of a life dedicated to its service. Spiritual-Science should be for us a path to the higher development of our race—to the higher development of what is human in us. In these words, a goal for thought and feeling is placed before each one of us, a goal comprising the highest ideals, and one that leads to the development of very important forces of the soul.

The best men in every age have always asked themselves the question—How can I best develop the qualities with which I have been endowed? And the question has been answered in the most varied ways. Perhaps no plainer and more concise answer can be found than that springing from the deep thought of Goethe, which he gives in his *Gehärmnissen*—

“Von der Gewalt, die alle Wesen bindet,
Befreit der Mensch sich, der sich überwindet.”

“The man who overcomes himself, frees himself from the Power that holds all beings in bondage.”

Most profound is the thought these words contain, for they show clearly and pregnantly the true meaning of all evolution, which is, that by overcoming himself man develops his inner perceptions. The soul that conquers itself finds a path by which it can pass beyond itself, and in so doing attains to the higher treasures of humanity.

This sublime goal of Spiritual-Science must be kept in mind when treating of a theme such as the one now before us. This theme will lead us, in the first place, beyond the ordinary horizons of life to very exalted matters.

We are going to pass in review wide stretches of time extending from the days of ancient Egypt down to our own time. We shall survey thousands of years, and in so doing arrive at what concerns our souls most deeply. By striving to reach the heights of exaltation from the things that directly concern us; through this striving we really gain a clearer conception of our hourly occupations. Only in appearance are we withdrawn thereby from the exalted things that directly concern us, and for which we are constantly striving. Man must turn his gaze from what the daily round of life brings to him, and look up to great happenings. He then first finds what has been preserved for his soul as its most sacred treasures. It may seem strange to be told that intimate connections have to be looked for between ancient Egyptian times—the times of the pyramids and the Sphinx—and our own day. At first sight it may seem extraordinary that by looking backwards we can gain

a better understanding of our own age. It is just because we are going to speak of far-reaching periods of time that it will be possible to rise above ordinary ideas.

Those who have already concerned themselves with the study of the elementary conceptions of Spiritual-Science will not find it in the least extraordinary that connections are to be looked for between widely separated periods of time.

It is a fundamental conviction with us that the souls of men return, that the experiences between birth and death are constantly repeated. You have grown ever more conversant with the teachings regarding reincarnation. Reflecting on this we may ask ourselves if the souls dwelling in us to-day have not been here often before. Is it not possible that they once dwelt in ancient Egypt, and beheld the giant pyramids and the mystery of the Sphinx. We are bound to answer in the affirmative. We have beheld these mighty monuments of ancient civilisations to which our souls turn again to-day. It is a fact that the same souls that lived in those far-off times have experienced later periods, and are appearing again to-day. We know that no life is without results, that these are real, and remain in us in the form of gifts and temperaments; what the soul has previously experienced endures, and re-appears in later incarnations. Thus the way in which we regard nature, the way in which we accept what each day brings forth, the way in which we face the world to-day, was all prepared for in the ancient land of the pyramids. We

received at that time the preparation of our present outlook on the physical world.

The way in which widely separated periods of time are mysteriously linked together is what I wish to establish, and we shall have to go back a long way in earthly evolution if the deeper meaning of these lectures is to be understood. We know that the appearance of the earth has been frequently changed. Other periods preceded that of ancient Egypt. Passing back, by means of clairvoyant vision, through the grey past of human evolution, we reach, at last, those ages when the earth appeared quite other than it does to-day. We arrive at the time when a great catastrophe was brought about; water overwhelmed the land and fundamentally changed its features.

Going back still further, we reach those primeval times when the formation of the earth was absolutely different, a time when what is now the floor of the Atlantic ocean was land. In that age our souls lived in bodies quite different from those they inhabit to-day—we arrive at ancient Atlantis, at primeval ages of which external science can tell us little.

After the continent of Atlantis had disappeared through watery cataclysms, human bodies took on new forms, but the souls dwelling in us dwelt also in the ancient Atlanteans. The catastrophe that overwhelmed the land was the cause of a movement of the inhabitants; they migrated towards the east. We ourselves wandered eastwards through Ireland, Scotland, Holland, France, and Spain. All the inhabitants moved

eastwards, and peopled Europe, Asia, and the northern parts of Africa.

Now it must not be imagined that the people moving from the west in that great final migration into the regions that have gradually developed into Asia, Europe, and Africa, did not encounter other peoples on the way. Nearly all these countries were already inhabited, not only by migrations from the west, but they had been peopled earlier, so that it was no influx of strange people that now took place from the west.

We can picture that with the coming of more peaceful times, special conditions of culture arose. There was, before the great Atlantean catastrophe, for instance, in the neighbourhood of Ireland, a country where dwelt some of the most advanced people of all those then inhabiting the earth. These people, journeying through Europe under the guidance of very great leaders, came at last to a place in the middle of Asia. There they settled, and from this spot civilizing colonies were sent forth which spread culture in many different lands. One such colony, sent out in post-Atlantean times from this group of people, came to India; there they met with another race which had dwelt there from primeval ages, and had its own form of culture. Through the fact of the colonists joining up with these people, the *first* post-Atlantean civilisation was founded. It is many thousands of years old, and external documents have hardly anything to tell us of it. What they do tell is concerned with things that happened some thousands of years later.

In that wonderful compendium of wisdom which we

call the Vedas is to be found the last remaining echo of a very much earlier Indian civilisation; this was guided by supersensible Beings—the Holy Rishis. It was a civilisation of a peculiar kind, of which we can form but a poor conception, for the Vedas give only a feeble echo of that holy primeval Indian civilisation.

This stage was followed by the *second* post-Atlantean period, the ancient Persian, from which sprang later the wisdom of Zarathusthra. This period of civilisation endured for long centuries, and reached its climax in Zarathusthra.

There then arose in the land of the Nile, once more through colonists, the civilisation we are accustomed to describe as that of Chaldea, Egypt, Assyria, and Babylon. This, the *third* post-Atlantean civilisation, flourished in Asia Minor and the northern parts of Africa; it reached its summit, on the one hand, in the wonderful Chaldean star-lore, and, on the other, in the wisdom of Egypt.

After this a *fourth* age of culture arose, this time in Southern Europe, and is called the Greco-Latin civilisation. We see its dawn in the songs of Homer, and the high excellence to which the poetic art of Greece attained is seen in the tragedies of Æschylos and Sophokles.

The whole of Roman civilisation belongs to this period, which began about 747 B.C. and lasted up to the 14th and 15th centuries after Christ (1413).

Since then we have had the *fifth* period, that in which we now live. This will pass on into a *sixth* and a *seventh*. We shall see presently that a peculiar law

exists which makes comprehensible the action of the wonderful forces at work throughout all these different periods, and the way they were connected one with another.

If we consider the first of these, the ancient Indian civilisation, we shall find that it emerges later in a new form in the seventh period. The old Indian civilisation will then emerge in a new form. Deeply hidden forces are here at work.

The second period, the Persian, will come to life again in a new form in the sixth period; and after our own civilisation will have fallen into decay, the religion of Zarathusthra will revive again in that period. It will be seen in the course of these lectures that in our age—the fifth—we have a kind of resurrection of the third or Egyptian period. Between these two lies the fourth period; it stands alone, neither before nor after is there any that resembles it.

The working of this mysterious law can be made more comprehensible by the following:—We know that in India there is something that is foreign to the humanitarian consciousness of the man of to-day. This is the division of the people into castes; there is the priestly caste, the warrior caste, and so on. Such a strict partition is foreign to modern ideals. In the first post-Atlantean civilisation this was entirely natural; it could not then have been otherwise than that men with different soul qualities should be separated into four different grades. No hardship was felt, for at that time men were divided thus by their leaders, whose authority

was supreme; what they appointed was held naturally to be right. The people recognised that the leaders who had received instruction from divine Beings in Atlantean times were able to see in which rank a man ought to be placed, so that this classification was entirely natural at that time. Very different will be the grouping of men in the seventh period. The grouping during the Indian civilisation was effected by authority; in the seventh period it will be different; men will then group themselves according to their own positive point of view. Something similar is seen among ants; they form a state which in its wonderful construction, as also in the qualities it reveals, represents a comparatively prodigious task, such as no human state has yet attained to; yet here is upheld the very thing which seems so unnatural to people to-day—the caste system—which appoints to every man his own particular task. Whatever we may think to-day about it, it will one day be universally recognised that the salvation of humanity lies in separating people into essential groups, and it is quite possible for division of labour to go hand in hand with equality of rights. There will then be a wonderful harmony in human society. This is something that will be seen in the future annals of the race, and in this way the civilisation of ancient India will re-appear. In a similar way certain peculiarities of the third period of civilisation will re-appear in the fifth.

If we now consider all that our theme comprises, we see a vast horizon stretching out before

us. We see the giant pyramids, the mysterious Sphinx; we realise that the souls belonging to the people of ancient India incarnated also in Egypt, and are incarnating at the present time. If we trace these general characteristics in individual cases, two points emerge which will show us how in *super-earthly* conditions a mysterious continuity has already taken place. We have seen how the law of repetition operates in the most widely different realms; this will be fraught with infinitely more meaning when we are able to follow it into the realm of the spirit.

We are all familiar with a picture which must surely at one time or another have risen before the soul of everyone, Raphael's picture, which through various vicissitudes has found its way into Germany. I mean Raphael's Sistine Madonna. Perhaps we have all learnt to admire in this picture the wonderful purity pervading the whole figure. We have perhaps also felt something in the countenance of the mother, in the way the figure is poised, and also something perhaps in the deep look in the eyes of the child; and when we turn to the form of the surrounding clouds, from which countless angel heads emerge, we have a still profounder feeling, one that makes the whole picture more comprehensible. I know that I am expressing something hazardous when I say: If anyone earnestly regards this child in its mother's arms, behind it the clouds, from which a crowd of angel heads emerge, one gets the impression that this child is not born in the natural way, that He is one with those others floating near Him in the clouds.

This child Jesus is Himself such a cloud-form, only grown somewhat more distinct, as if one of the little angels had flown out of the clouds into the arms of the Madonna. This would have been a correct impression, and if we can make such impressions live within us, our vision is widened; it is then freed from certain narrow conceptions regarding the connections of natural existence. It is precisely through such pictures that our narrow view can be widened, so that we can see, that things, which must be according to present day laws, may at one time have been different. We can realise that at one time a procreation other than the sexual has existed. In short, we become able to recognise in this picture the profound connection existing between human and divine forces. This is its meaning.

When we allow our glance to stray back from this Madonna to Egyptian times we find something similar. There we find Isis, the form with which are associated the words: I am that which was, which is, and which is to come. No mortal has yet raised my veil.

A profound mystery, heavily veiled, is presented to us in the form of Isis, who, with the child Horus, was present to the spiritual consciousness of the ancient Egyptian, in the same way the Madonna, with the child Jesus is present to ours. In the fact that Isis is presented to us as that which bears within her the Eternal, we are reminded of the impression we receive when looking on the picture of the Madonna. In Isis we contemplate deep mysteries, mysteries founded on spiritual things. The Madonna is a remembrance of

Isis; in her Isis appears once more. This is one of the connections to which I referred as existing between our age and that of Ancient Egypt. We must recognise in our feelings that there is a super-earthly connection between our present civilisation and that of ancient Egypt.

We can observe another connection. Recall the way the Egyptians treated their dead, recall the mummies, and how by this means the Egyptian preserved the outward physical form for a long time. We know that the graves of the Egyptians are filled with such mummies which preserved the outward form of the dead, and that with them were buried certain of their utensils and possessions, so that what the dead man had had in life should remain with him in the grave. This custom was cultivated more and more, and is entirely characteristic of ancient Egyptian civilisation.

Such things are not without result as regards the souls of men. Let us realise that our souls have been in ancient Egyptian bodies; that our souls inhabited these very bodies, since become mummies. We know through what has been said in earlier lectures that when man is freed from his physical and etheric bodies after death he acquires a different consciousness, that he by no means lives an unconscious existence in the astral world. He is then able to look down (even if to-day he cannot look up); he can then look down, into the physical world. It is not a matter of indifference to him if his body has been preserved or if it has perished. We shall see that

there are certain mysterious connections between such things. Because in ancient Egypt bodies were preserved for long periods, souls went through quite a distinct experience. They realised—"there lies my body." They felt bound to it, they had its form before them; the body was of importance to these souls, for after death souls are easily impressed. The impression made by the body of the mummy was deep, and the soul was aware of this impression. Such souls passed through many incarnations throughout the Greco-Latin period, and they dwell in us to-day. These souls did not look on their bodies after death and feel themselves continually linked to them without consequences; this was by no means a matter of indifference. The result of this is seen to-day in our fifth period of civilisation, in the tendency we find in souls to lay great stress on the importance of the physical body. All we describe to-day as "a leaning towards what is material" springs from the fact that in an earlier age souls were able to look down on their own bodies. Because of this, we learned to love the physical world, because of this we hear it so often said that between birth and death the body alone is of importance. Such conceptions must have some foundation. This is not a criticism of the practice of embalming. It is only its necessary result which is connected with the ever-repeated embodiment of souls. Man could not have progressed had it not been for mummies. He would have lost all interest in the physical world had the Egyptians not embalmed their dead. That we see the world as we see it to-day is

the result of the way the Egyptians preserved their dead ; for the course taken by civilisation even in such matters as these was under the influence of initiates who were able to look into the future.

It was, therefore, not by chance that men embalmed their dead. Exalted individuals guided humanity at that time, and they brought to pass that which was right. It was done under authority.

In the schools of the initiates the connection between our age and the third period was known, the priests recognised these mysterious connections and they organised the embalming of the dead so that souls might acquire an attitude of mind which sought spiritual experience from the physical external world.

Thus the world is guided by wisdom, and we see in this but another example of the connections already mentioned. That men think as they do to-day is the result of what they experienced in ancient Egypt. We are here contemplating great mysteries which are made apparent in the different streams of civilisation. We have only touched on these mysteries, for what I referred to as a remembrance of Isis, in the Madonna, and what we have seen as the result of the practice of embalming, stir but the surface of actual spiritual connections. Still more light must be thrown on the profundities of these connections ; we must consider not only what appears outwardly, but also the causes of these facts.

External life is played out between birth and death ; a much longer life is lived by man after death in what we call Kamaloca, and in the experiences he passes

through in the Spiritual World. The experiences there are not any more uniform than are the experiences here in the physical world. What did we experience in the other world as ancient Egyptians?

In the days when we used to stand gazing at the pyramids and the Sphinx, how different was the course of our lives . . . how different then the experiences of our souls between birth and death, which are in no way to be compared to our lives of to-day. It would be meaningless were we to make such a comparison.

Still more varied than our experiences here, are those we pass through between death and rebirth. What souls experienced in the course of Egyptian civilisation was quite different from what they experienced during the Grecian period, or at the time of Charlemagne, or in our own day. Evolution takes place in the spiritual world also; what men experience to-day between death and rebirth is quite different from what the ancient Egyptian experienced when he laid aside his outward form at death. Just as the practice of embalming has had further developments in a special way and has resulted in the modern attitude of mind; just as external life in the third period is repeated in the fifth, so also can we trace a continuity in the evolution of the mysterious worlds lying between death and rebirth. This fact will come under consideration in the following lectures, and here also a mysterious connection will be disclosed. We shall then have assembled in a more or less comprehensible form what lives within us as the fruit of that far-off

time. We shall be led further through profound labyrinths of earthly evolution, and thereby be able to understand the full connection between what the Egyptian built, the Chaldean thought, and what we to-day live. We shall see what a former age accomplished come to life again in the things that surround us and interest us to-day. Light will be thrown physically and spiritually on these connections. We shall also see in what way evolution progresses, how the fourth period forms a wonderful bond of union between the third and the fifth. Our souls will thereby be raised to contemplation of the wonderful relationships existing in the world, with the result that we shall gain a deeper understanding of all that lives within us.

II.

The reflection of cosmic events in the religious conceptions of mankind.

WE endeavoured in the last lecture to put before ourselves certain relationships in life, more especially in the spiritual conditions of the post-Atlantean periods. We saw how the first of these periods of culture will be repeated in the last, namely, the seventh period, how the Persian period will be repeated in the sixth, and how the period with which we are more particularly concerned in these lectures—the Egyptian—is repeated in the life and in the destiny of ourselves in this, the fifth period.

The fourth period, the Greco-Roman, holds an exceptional position, and does not pass through any repetition. We have referred to hidden connections between the various civilisations of the post-Atlantean age; the age which followed Atlantis. This age will perish as did its predecessor. The seventh civilisation of this fifth epoch will come to an end through the war of all against all. The interesting connections existing between certain repetitions will, if we follow them further, throw a very strong light on our soul life.

In order that a foundation may be laid for what is to follow, other recurrences must be brought before our spiritual eyes. We must let our glance wander afar over the course of the "coming into being" of our earth, and recognise the intimate interest that these wide horizons have for us. When the repetitions referred to above are considered, people are inclined to make use of their aptitude for drawing conclusions, and seek to apply the formula which occultism offers to other conditions. One can see how easy this is, and in fact much mischief is caused in many theosophical works by these means. Warning must be given that not the above faculty but spiritual vision alone can determine the existence of any such connections; without it people are easily led astray. What we are able to read in the spiritual world can certainly be comprehended by means of logic, but cannot be discovered through it. It can be made part of our lives by experience only.

If we wish to understand the different periods of civilisation, we must acquire a general view of the course of the earth's development as seen by the seer when he directs his gaze to a far primeval past. Looking into this dim past we can say that the earth did not always appear as it does to-day, it was not always solid as now, the mineral kingdom was not the same, neither were the other kingdoms, neither was man himself. He did not dwell then in a body of flesh, he had no bony system, all these developed later.

The further back we go the more do we approach a condition when—if we could but have observed it—

we should have seen the earth as a kind of mist, a fine etheric cloud. This mist was far larger than our present earth; it would have been seen to extend beyond the outermost planet of our solar system. All of this was contained at that time in a vast mist which held within it not only that from which our earth has evolved but all the planets as well, and even the sun itself. Had we been able to investigate this mist further, we should have found that it was formed of nothing but fine etheric particles. Anyone observing a swarm of gnats from a distance sees this like a cloud, but closer at hand the separate insects are seen. The earth might at one time have appeared much like this; it was not as yet substance in the ordinary sense, but consisted of etheric substance alone. Thus the earth was formed of separate particles of ether, but something very special was connected with these particles.

If we assume that a human eye might have seen these particles, it could not have beheld what is revealed to the gaze of the seer, and which he can still behold to-day with his retrospective vision. I will make this clearer by means of an example. Take a seed, the fully developed seed of the wild rose. What does the ordinary person see in this? He sees a small body, and if he did not know what the seed of the wild rose looked like he would never imagine that a rose tree could grow from it. He would never have arrived at such a conclusion merely by looking at the seed. A man possessing clairvoyant qualities would, however, experience the following: The seed for him would vanish, but to his

clairvoyant vision would emerge spiritually a flower-like form. A real form would appear, but one that can only be seen spiritually. This form is the archetype of that which develops later out of the seed. Now it would be wrong to think that this form would be exactly the same as the plant that would spring from the seed. It is not the least the same. He sees a wonderful light-form which shows within it currents and complicated formations, and that which later actually grows out of the corn might be called merely the shadow of the wondrous form which the clairvoyant sees when looking at the seed.

Keep in mind the example of what the seer beholds in the archetype of the plant, then think again of the primeval stage of our earth and picture the separate etheric particles. Should the seer fix his gaze on such a primeval earth-atom, just as he did with the seed, he would see a wonderful light form emerge, a form which does not really exist but which is slumbering within this particle. And what may this form be, beheld by the seer? It is a form differing from physical man in the same way as the archetype of the plant differs from the material plant; it is the archetype of the present form of man.

At that time the human form slumbered spiritually within the etheric seed-substance, the whole of earthly existence has been required in order to produce present-day humanity from out of what slumbered there. Very many things were necessary before this could come to pass, just as many things are necessary before the seed

can develop into a plant. It must sink into the earth, the sun must send its warmth, and so on. We shall gradually understand how man came into being when we have made clear to ourselves what happened in the interval.

In the dim past all the planets were united with our earth. Let us, however, first consider the sun, moon, and earth, which are of special interest to us to-day. Our sun, our moon and earth were not separate at that time, but formed one whole; when we think of them thus we arrive at what our earth was at that time; it was like a vast brew in a world cauldron, consisting of sun+moon+earth. Man could naturally only live there in a spiritual condition, for the earth was then one with what is at present comprised in the sun. This condition of a universal globe, consisting of sun, moon, and earth, continued for a very long time.

At that time man existed spiritually in the primeval atom, and it was not till an event of very great importance took place that things became different—not till the sun split off from this universal globe as an independent body, leaving the earth + moon behind. What was formerly one, now became two bodies, the sun, and the moon + earth. Why did this happen? It all naturally had a very profound significance, which we can only understand when we recall the fact that not only men lived on the earth but also beings of a spiritual nature, which were not perceptible to the physical eye, yet which existed just as truly as did man and the other beings of a physical kind.

There were, for instance, connected with our world the Beings described by Christian esotericism as Angels. We can picture these Beings best when we think of them as at the stage to which man will have attained when earthly evolution has come to an end; they are already so far advanced. A still higher stage has been reached by the Archangels or Spirits of Fire, we perceive these Beings when considering that which concerns whole nations. All such matters are guided by the Beings we call Archangels. A still higher class of Beings are the Archai or Spirits of Personality, also called Primal Beginnings. These we encounter when we view whole periods of time, and races, and try to grasp what is called "the Spirit of an Age." When we think of the Spirit of our Age, for example, we must think of it as guided by exalted Beings whom we call Archai or Primal Beginnings. Beyond these are still more exalted Beings who are called in Christian esotericism Exusiai or Powers (Spirits of Form). Thus we have countless Beings connected with our earth who form, as it were, a ladder of successive stages.

Beginning with the mineral world, and rising thence to the plant world, the animal world, and to man, man is the highest physical Being. There are also other Beings dwelling among us and permeating us. In those first beginnings of earthly evolution of which we have been speaking, when the earth was emerging from the primeval mists, all these Beings were associated with it, and the eye of the clairvoyant sees how they were present together with human forms. They are

everywhere represented in the pictures he sees, and are the Beings of whom I have been speaking. With them are other Beings of a still more exalted kind, such as the Mightys (Spirits of Motion), the Dominions (Spirits of Wisdom), the Thrones, the Cherubim, and then the Seraphim. These Beings are all closely connected with that mighty etheric seed-bed, but they stand at different stages of evolution. Some are so exalted that man can form no conception of them, others again are very near to humanity. Because these Beings were at different stages they could not pass through evolution as man did; a dwelling-place had to be provided for them. Among them were some who would have been much hampered had they remained connected with lower beings, they therefore separated. They withdrew from the etheric mist, thus separating off the finest substances, and formed their dwelling-place in the sun, where they found a tempo suited to them. Had they remained in the inferior substance, which they left behind in the earth, they would not have been able to fulfil their evolution. From this it can be seen that what takes place in a material sense, such as the splitting off of one world globe from another, is not brought about simply by physical causes, but by the power of Beings who must of necessity have a dwelling-place in which to carry out their evolution. Stress must be laid on the fact that spiritual causes are at the bottom of all such events.

We now have man remaining behind on the earth

+ moon, and with him Beings of the lowest Hierarchy, such as the Angels, the Archangels, and other Beings lower than himself. One mighty Being, however, who was already sufficiently ripe to dwell on the sun, sacrificed himself and remained behind with the earth+moon. This is the Being whom we call Jahve. He gave up his life on the sun, and became leader on the earth+moon. We are now concerned with two dwelling-places. In the first place the sun, with the higher Beings under the leadership of a most exalted Being whom the Gnostics try to make comprehensible to us under the name of "the Pleroma," we are to represent to ourselves this Being as the leader of the sun; Jahve leader of the earth+moon. We must remember that the noblest Spirits went forth with the sun, leaving behind the earth and moon. The moon was not as yet separated from the earth.

How can we possibly form some conception of the great cosmic event—the going forth of the sun?

We must realise in the first place that the sun and those who dwelt therein are the most exalted, and purest entities with whom the earth has ever been connected, and we must then think of the earth+moon as something of a lower degree of development. The condition of this globe was lower than that of the present earth, which now stands at a higher level. Later a time came when the earth cast off the moon and with it its grosser substances which, had they been retained, would have

prevented man's further development. It was necessary that the earth should cast off the moon.

The time just previous to this was the darkest, most dreadful period on our earth, the noblest attributes towards man's development had come at that time under the power of very evil forces, and it was only because the earth was able to throw off the worst of these hindrances along with the moon, that progress has been possible for man. We must realise that an exalted principle, that of the sun, stood opposed to a dark principle, that of the moon.

Had it been possible for anyone to see the sun clairvoyantly, when it withdrew from the earth + moon, they might have seen Beings who sought a new dwelling, but they would also have seen something else. That which withdrew as sun would not only have been seen as a company of spiritual beings, or as something etheric, for this is less fine, but it would have been seen as something astral, as a mighty aura of light. What man conceives of as the Principle of Light might have been seen as a luminous aura; and because the earth had been forsaken by this light, it would have been seen to grow suddenly denser although not yet of mineral consistency. Good and evil, a light and a dark principle, then confronted one another.

Now let us see how the earth appeared before expelling the moon. It would be quite wrong to think of it as resembling the earth as it is at present. The core of the earth was then a fiery simmering mass, surrounded by mighty watery or fluid forces, not such

water as we have to-day; it contained minerals too, in fluid form. Within this fluid substance dwelt man, but in a form entirely different from his present form.

In the first place, there was then no air on the earth. The beings existing then had no need of air, their breathing being quite different from ours. Man was a sort of amphibian fish, formed of a soft fluidic substance. What he drew into himself was not air but that which was contained in the water. We must think of the earth at that time as at a lower level than our present earth. It had to be so. Man would never have been able to arrive at the right tempo, or at the conditions necessary to his evolution, if the sun and then the moon had not broken away from the earth. If the sun had remained, everything would have progressed far too rapidly; with the forces now active in the moon, everything would have progressed far too slowly. When the moon, through mighty catastrophes, drew away from the earth, preparation was gradually made for the separation of an air envelope from the water element. Air, however, was then quite unlike air as we know it to-day; it contained within it all possible kinds of vapours.

The being which was then gradually preparing itself was but a rough outline of the man of to-day. We shall now have to go into all this in greater detail.

We have now learnt to know man in three conditions. First, in that of the earth+sun+moon, in which he lived in one single whole, together with all the higher

beings. In this condition he would have appeared to the seer as described. Then under the most unfavourable condition, that of earth + moon. Had he remained in this condition he would have been a very malicious and savage being. When the sun withdrew we find two opposing conditions—sun, on the one side, and earth + moon on the other. The sun shining in all its glory in space as the great Aura, and earth + moon with all those forces which debased the noblest qualities of man. Thus a two-fold partition had arisen which was followed by a three-fold one. The sun remained as it was, and the earth, in its turn, separated off from the moon, which retained the grosser substances. Man, however, remained with the earth.

Anyone considering this third period of civilisation is conscious of forces that are as a three-fold principle, and the question arises: Whence came these forces? In the first period of civilisation man was still united with all the noble sun forces. The forces that evolved during the second period then went forth with the moon. This was felt by man as a deliverance; he retained, however, a remembrance of the first period, when he was still united with the Sun-beings. Man had now learnt what longing was; he felt like a son cast off by his parent. In the forces that went out with the sun and with the moon, he felt himself to be a son of the sun and of the moon.

The body of our earth had now evolved from a unity, passing through a duality to a trinity. The period when the moon split off from the earth and man first had the possibility of development

is called by us the Lemurian period. When this period came to an end with mighty catastrophes of fire, a state of things gradually emerged which led to the conditions which were evolved during ancient Atlantis. The beginnings of what was solid land now slowly emerged from the watery mass of the earth. This was a very long time after the moon broke away; still it was only because of the moon's departure that the earth was first able thus to evolve.

In Atlantis man still was very different from what he is now, but at that time he had got so far that he could move about within the air-sheath of the earth as a soft, half-swimming, half-floating mass. Only by slow degrees did he develop bones, and only by the middle of the Atlantean period had he got so far that he was able to assume a form somewhat similar to ours. Man possessed at that time a clairvoyant consciousness; our present day consciousness only evolved very much later, and if we are to understand the man of that time we must form an idea of what this clairvoyant consciousness was like. This can best be done by comparing it with the consciousness of to-day.

To-day man perceives the world and external objects from morning until evening by means of his senses. At night all these sink for him into an ocean of unconsciousness. For occultists, however, this is not a time of unconsciousness, but only of diminished consciousness. I shall have more to say about this later, but to-day let us be clear on one point, namely, that at the present time man has a double consciousness, a clear

day-time consciousness and a deeper dream-consciousness. This was not the case in the first Atlantean times.

Let us consider the Atlantean of that first time as regards his sleeping and waking. It was then also the case that during certain times man dipped down into his physical body, but he did not at these times perceive objects with clearly defined outlines as at present. Picture yourself as out walking in a dense mist, when the street lamps are seen surrounded with a light-aura; this gives you some idea of how all objects appeared to the consciousness of the Atlantean. Everything was surrounded by a haze for the man of that day, he dwelt as in a mist. Such was the appearance of objects in the day-time. At night they presented themselves differently, though not as they would do to-day.

When at night the Atlantean left his body he did not sink into a state of unconsciousness but found himself in a world of divine spiritual Beings—ego-beings, whom he felt as his companions. As truly as man does not now see these Beings at night, so truly did he at that time sink into an ocean of spiritual existence when he slept, and was fully conscious of the presence of divine Beings. By day he was a member of the lower kingdoms; at night he associated with Beings of the higher worlds; he dwelt in a state of spiritual consciousness, even if this were dim, and among spiritual Beings, though he did not as yet possess self-consciousness.

Let us now recapitulate the four periods of earthly evolution. First, we have that period when the sun and

moon were still one with the earth. Try to picture this in your souls. Say to yourselves: Pure and ideal of nature were the Beings then appertaining to our earth. Man existed but as a small etheric body, invisible except to the eyes of the spirit. In the second period the sun is seen as one heavenly body, to which the earth + moon is opposed as a world of evil. This is followed by the third period. The moon has now separated from the earth, on which the forces resulting from this trinity of worlds become active. In the fourth period we find man as a Being in the physical world which appears to him mist-like and undefined, but in which during sleep he still is the companion of divine Beings. This is the period of Atlantis, which came to an end through watery catastrophes.

We now advance a stage further. Man has now passed through thousands of years of evolution, and we see him entering on the first post-Atlantean periods of civilisation, those of ancient India, of ancient Persia, of Egypt-Chaldea-Babylonia, and of Greece and Rome. In the first place, what has man lost? When we visualise the Atlantean period as described, we see what he has lost. Call to mind what was said about the sleep-condition of the Atlantean. When he slept he was a member of the spirit world, a companion of the Gods; he was fully aware that he was in the world of the spirit. This consciousness is what he lost after the Atlantean catastrophe. The darkness of night surrounded him. In place of what he had lost, an increase of illumination now entered his day-

consciousness, and with it an increase in the development of the ego.

Such was the stage of development man had now attained, but the old gods had vanished from his ken; they had become but memories. All that souls had experienced at the beginning of the post-Atlantean period had become but a memory, a memory of an earlier companionship with Divine Beings.

We know, however, that souls endure, that they reincarnate. Just as our souls existed in the time of Atlantis and dwelt in bodies suitable to that time, so they existed when the moon separated from the sun, and also at the very earliest times man already existed in the etheric vapours. In their outlook, and in their religions, the post-Atlantean civilisations are nothing else than a remembrance of the ancient epochs of the earth.

In the first, the primeval Indian period, a religion developed that in its feelings and ideas appears like an inner glowing, an inner repetition of the first epoch of all, when the sun and moon were united with the earth, when the very exalted Being belonging to the sun dwelt on the earth. We can picture this fact giving rise to the most exalted conceptions. The Spirit who with Angels, Archangels, Archai, and other exalted Spiritual Beings was one with the earth in its earliest state—during the time of the primeval mists—was summed up according to the consciousness of the ancient Indian, in the name Brahma. The first period of culture repeated in spirit what had previously taken place in the Cosmos; it may be regarded as a post-Atlantean

recapitulation in the inner life, of the first epoch of the earth's existence.

In the second period of culture we find in the principles of Light and of Darkness, the religious consciousness of the ancient Persian civilisation. The holy initiates of that time conceived of two great Beings, one of whom they saw personified in the sun, the other in the moon. These stood opposed to each other. Ahura Mazdao (the Light Aura) or Ormuzd was honoured by the Persians as the supreme God. Ahriman they represented as the evil Spirit, representing all the beings on earth+moon. The Persian religion is a remembrance of the second epoch of the earth.

In the third period of culture man felt: I have within me the forces of the sun and of the moon; I am a son of the sun and of the moon. All the forces of the sun and of the moon are perceived by me as my father and my mother.

Unity was the religious conception of the Indian in the early beginnings of time; duality, a reflection of the departure of the sun from the earth, that of the Persian. Trinity we find to be the religious conception of the Egyptian, the Chaldean, the Assyrian, and the Babylonian, such as it was portrayed in the third earth-epoch, after the parting of both sun and moon from the earth. We find a trinity in all the religious conceptions of the third period of civilisation, and in Egypt this was represented by Osiris, Isis, and Horos.

In the fourth earth-epoch men became the companions of the gods, and a memory of this survives in

the Greek age. What men had consciously experienced in the course of the fourth earth-epoch as the companions of the gods, returns in the memories of the Greco-Roman period of culture. Gods who had been perceived clairvoyantly, spiritually as etheric forms as soon as man rose at night out of his physical body, were seen as truly as men see outward objects to-day; they saw Zeus, Athene, and others in Atlantean times. Man of the fourth post-Atlantean period symbolised the Atlantean's clairvoyant experiences by building the Pantheon. Just as the culture of Egypt was a memory of that triad which existed in Lemurian times, so Atlantean conditions continued as memories and were reflected in the hierarchy of the Greek gods.

Both in Greece and other parts of Europe the same gods appeared again as had been seen in Atlantis, only here they were called by other names. These names were not invented, they were the names of the same forms as had been familiar to men on Atlantis when during sleep they rose at night out of their physical bodies.

You can therefore see how what took place in the great cosmic epochs is reflected symbolically in the religious conceptions of the different periods of civilisation. What took place during sleep for the men of Atlantis sprang to life again in the fourth age.

We are in the fifth period. What does this age remember? The ancient Indian evoked within him pictures of the first epoch of the earth; the ancient Persian, in his principles of Good and Evil, recalled

the second epoch; the ancient Egyptian pictured in his threefold Principle the third; and the Greek, the Roman, and the Germanic people beheld as in a reflected memory the godlike forms of Atlantis. After this a new age arose—the fifth. What does it recall? It recalls nothing! It remembers nothing! This is why the fifth age is in so many respects a godless age, and why it is ordained to look to the *future* not to the past.

The fifth age must look forward to a future where all the gods must come to life once more. Such a reunion with the gods was prepared for at the time the Christ-force entered the earth. This force acts so powerfully that it is able to restore to men the consciousness of Divinity, which they had lost. It is not in memory pictures that the men of the fifth period are to see the forms of the Gods; they must look not backwards but forwards; only then will life become spiritual for them once more. The consciousness of man in the fifth age must be Apocalyptic.

Yesterday we considered the relationships of the different periods of civilisation. To-day we have seen how cosmic events were reflected in the religious conceptions of these civilisations. Our period, the fifth, stands at the central point of the earth evolution; therefore it must look forward. In it the Christ must be first fully understood, for our souls are profoundly interwoven with secret connections.

We shall see how the repetition evinced in Egyptian culture gives a point of departure for our fifth period of civilisation, which will enable us to pass over into the future.

III.

*The ancient Places of Initiation. The human Form
the Content of Meditation.*

WE spoke yesterday of the mysterious connection between the evolutionary conditions of our earth, and the different mental outlooks and ways of regarding life that arose throughout the succeeding periods of post-Atlantean culture. The strange fact was disclosed that after the face of the earth had been changed by the Atlantean catastrophe, and the first, the holy Indian civilisation, arose with its exalted philosophy, that it was a reflection of events that had occurred at the beginning of the earth's evolution, when sun, moon, and earth were still united. What the eye of the spirit beheld at that time was nothing else than a spiritually perceived form of what had actually existed when the evolution of our earth first began.

We also saw that in the second condition of the earth the sun had separated from earth and moon which were still forming one body. In the second period of culture, the prehistoric Persian, we find this strange opposition of two worlds reflected in the religious philosophic system with its principle of light in opposition to

darkness: Ormuzd in opposition to Ahriman. The third period, that of Egyptian civilisation, is a spiritual reflection of that which was enacted when earth, sun, and moon had become three separate bodies. We showed how in Osiris, Isis, and Horos is reflected this astral triad of sun, moon, and earth.

We showed further that the separation of these three globes occurred in the Lemurian age, which was followed by that of Atlantis—the fourth earthly condition—when man lived in quite different states of consciousness from those of to-day. At that time man dwelt with the gods whom he knew, and to whom he later gave the names of Wotan, Baldur, Thor, Zeus, Apollo, etc. These beings the Atlantean perceived by means of his clairvoyant faculties. A memory of the power by which divine spiritual beings were perceived is found in the Greco-Latin period and also among the northern peoples of Europe. Whether it be Wotan or Zeus, whether it be Mars, Hera, or Athene, they all were a memory of spiritual forms composing that ancient world of the Gods.

We have, therefore, to think of the fourth great period of civilisation in such a way that we see in its religions a reflection of what had taken place in earthly evolution during the Atlantean age. We should allow our thoughts to dwell to-day on the souls of the humanity of the old Indian, Persian, and Egyptian civilisations. We must now gradually sink within the soul of these ancient periods of culture. If we are to form a true picture of what was then experienced as religion we must

keep in mind that the greater number of these peoples, as well as the seers and the more enlightened members, were all the descendants of men who had already lived in Atlantean times. Everything contained in Atlantean culture by no means perished immediately as the result of the great deluge; what remained was gradually carried over to the new age. The souls of these post-Atlantean descendants will be best understood by us if we try to enter into the soul-life of the last Atlanteans.

Towards the end of Atlantis people differed very much, some having retained a very high grade of clairvoyance. This faculty did not disappear at once, but was still to be found in many persons after the great migration from West to East. Some persons were more, and some less, advanced, and in accordance with the whole nature of progress at that time we can understand that the least advanced were those who were most clairvoyant. By remaining stationary they had retained the characteristics of the old Atlanteans. The more advanced people were the first to acquire physical perception, and were coming nearer to our present manner of viewing things. It was they who ceased to see the spiritual world at night, and who during their waking hours saw objects in day-time with ever more clearly defined contours. It was this little handful of men already mentioned, who were led by one of the highest initiates towards the east, who first of all lost the old clairvoyance with regard to the ordinary relationships of life. This party was composed of the most advanced men of the time, and had been led over into Asia by one who is

usually called the Manu. They were the source from which culture spread into other lands.

Physical objects became ever more clearly defined to the waking consciousness of these men, and they were taken by their great leader to remote regions of Asia, so that they might live in seclusion, as otherwise they would have come too much in contact with people who had retained the old clairvoyance. Here they founded a colony from whence great streams of culture flowed into every civilisation.

Northern India was the first country to receive one of these streams. It has already been said that this handful of advanced men had by no means found an uninhabited country in Asia. Before the great migration had taken place other wanderings had occurred, and wherever land emerged from the sea, this land was peopled. Thus the men sent out from the original colony in Asia mixed with others, all of whom were backward in comparison with the original handful led forth by the Manu, and among these other peoples many clairvoyants were to be found.

When men who were initiates, founded colonies, it was done differently from the way it is to-day; they knew the soul conditions of those who were to be colonised, and it was men's soul they had to influence. They were not dictatorial. They had to reckon with conditions already existing, and a compromise was made whereby the needs of the older inhabitants found consideration. Religious views as well as an aptitude for clairvoyance had to be taken into account, based, as they were, on

memories of former times. It was, therefore, but natural that only in a small number of the most advanced could a clear conception be cultivated; for in the great masses of the people ideas were formed in the nature of a compromise between those held in Atlantean and post-Atlantean times. That is why we find in all these great stretches of land, in India as well as in Persia and Egypt, at the very sources of the various post-Atlantean civilisations, a religious conception which for that age is backward and uncultured and, in reality, is but a propagation of the old Atlantean conceptions.

Now in order that we may really understand what conceptions existed in the religions of these people we must try to picture them; we must try to enter into the souls of the last Atlanteans. We must remember that in later Atlantean times men were not unconscious during the night, but were aware of things as much by night as by day; if we can speak generally of night and day at that time. By day an Atlantean perceived the first traces of what we see so clearly as the world of the senses; by night he perceived the Gods. He required no more proof of the existence of the Gods than we require proof of the existence of minerals. The Gods were his companions, he was himself at night a spiritual Being. In his astral body and ego he walked the spiritual worlds; he was himself a spirit and met Beings of a like nature to himself. Naturally the higher spiritual Beings were not the only ones with whom he came in contact. He also met Beings of a lower nature; for instance, those who were later described as Zeus,

Wotan and the like. These were not the only figures he encountered, but they were the outstanding ones. Under these conditions, which were common to everyone, people perceived surrounding objects differently from what they do now. Even during day-consciousness they perceived things differently. Let us try to realise what this consciousness was.

It has been described how divine Beings withdrew from man when on waking he descended into his physical body. In daytime consciousness he beheld objects as if surrounded by mist. The pictures he saw had one peculiar characteristic, however, which we must try to understand. Suppose such a man approached a pool of water, he would not see the water in this pool clearly defined, as we do, but he would experience something else. In approaching the pool of water it was as if he felt the taste of the water without having drunk of it. Simply by seeing the water he knew if it were sweet or brackish; it was not at all as with us to-day, when we see a pool of water we see only the surface. Formerly, when a dim clairvoyance was possessed by everyone, persons who approached a pool of water did not feel it to be something unknown, they felt one with the qualities of the water. They did not face objects as we do, but they felt as if they entered into them. Suppose someone approached a block of salt, he was aware merely by looking at it how it tasted. To-day a man would first have to eat the salt. At that time, it was as if man entered into everything that was around him, and he perceived things as

if they had souls. The wind, the water, everything spoke to him; he felt as if he were within the inner nature of all objects, and he experienced their inner being. The consciousness of the present day, which sees only soulless objects, did not then exist. Men viewed all objects then, either with sympathy or antipathy, because they perceived their inner nature.

Everywhere memories of these experiences had remained vivid, so that some of the Indian people who came in touch with the colonists still realised the connection between objects and themselves. They knew that soul was in everything, and they had retained the faculty of perceiving the qualities of things. It is well that we should try to picture clearly the connection between men and objects.

Man was aware of how water tasted as he approached it; he beheld in water a spiritual Being which gave to it its taste. This Being he met at night when lying down near the water's edge and going to sleep. By day he saw the material substance, stone, plant or animal; by night he beheld inside himself that which permeates all substance with life, in its true form—he beheld the spirits that live in all things. When of old man said: "Spirits live in plants, they live in all things," this was no poetical license, it was what he saw; he saw the spirits.

We must enter thus deeply into the souls of men in order that we may understand them. If we do, we realise the dreadful folly of the modern man of learning.

who speaks of "animismus" as causing popular imagination to lend soul and personality to all things. Such a folk-imagination is non-existent. He who knows the people does not talk like that. Those who in times long past endowed all things with soul were not dreamers, they spoke of what they themselves saw, and a relic of this perception reappeared in ancient races like a kind of memory.

Children, for instance, in their imaginings, do not look on a table as ensouled, as scientists insist on telling us they do; they do not feel the soul of the table *within them*, they picture themselves as being made of wood, thus placing themselves on a level with the table. The fact is exactly opposite to what is stated in books.

Wherever we go, be it India, Egypt, Greece, or elsewhere, we find conceptions such as these I have mentioned, and what had been given out by the Initiates of old, entered into these ideas.

The holy Rishis were the teachers and trainers of the people of ancient India. Let us try to understand what it was that tended to the acceptance of that form of teaching which became the most important feature of the mental outlook of this people.

We know that in all ages mystery schools had existed where those who had evolved the faculty of seeing more deeply than others into the hidden things of the universe strove to awaken in others those slumbering faculties by which they might perceive the spirit in

everything. From the mystery schools spiritual culture spread widely, and so that we may understand what these Initiates really were, let us now transport ourselves into one of their schools.

When considering Initiates we are apt to think of them mainly as belonging to post-Atlantean times, because the nature of these is more easily understood, but similar schools of initiation existed also in Atlantis, and in order that we may study them from the beginning we will now consider one of these Atlantean schools when that type of consciousness prevailed which we have been describing.

If we go back to the first half of the Atlantean epoch we do not find men with the same kind of bodies as we have to-day; they were then quite different. They certainly did consist of physical, etheric body, astral body and ego, but the physical body had an entirely different appearance. It somewhat resembled the bodies of certain small sea animals, transparent, hardly visible but could just be grasped, interwoven as they were by certain luminous threads. Man's physical body was much softer than it is now, and had no bones. Though it already was beginning to show a tendency to the formation of gristle, yet in the earliest ages it showed no resemblance to its present shape. There were cartilagenous appendages, but in its earliest form it was very different from now. Compared to the physical body, the etheric body was of far greater importance, the physical body was much the same size as now, but the etheric body was infinitely larger. The etheric body varied

among individuals, so that four types were seen. These etheric forms were such that one part of men might resemble one type, and another part another. We find the names of these four types in the four beasts of the Apocalypse: the Bull, the Lion, the Eagle, and Man. It is not quite correct to picture these as exactly resembling present-day animals, but the impression they made recalled the impression made by these animals.

Some of these etheric forms gave the impression of strong reproductive powers; these were compared to the bull; another type was of those men who lived more in the spiritual world—these were the eagle-men, the men who did not feel so much at home in the physical world. There were some, again, who in their etheric form resembled the physical body of to-day; it was not exactly the same, but it was human. Such were the etheric forms of the inhabitants of Atlantis. At that time the astral body was especially powerful, though, as yet, undeveloped, and the ego was then outside man. Man's appearance was quite different from what it is now; certainly some, more precocious than others, had already assumed the later form, but the normal average of men and conditions was such as I have described. With the more advanced pupils of the mystery schools, and with those striving for the consecration of ancient Atlantis, it was very different.

Let us enter in spirit one of these schools, and try to picture what it was that the Initiate had to give. What were these teachers? If anyone meets an Initiate to-day there is nothing external by which he can be

recognised for what he is; few recognise him, because the human physical body is now so far developed that the Initiate must live in it as it is; only in certain intimate refinements does his body differ from that of others. In Atlantis, however, the Initiate was very different from other people. The physical body of the average man, small in comparison with his gigantic etheric body, was still animal-like in size and substance, while that of the Initiate resembled the human form of to-day. His countenance and his brain were much like those of the average man of our day, his brain being developed far beyond that of the men of those times. These Atlantean Initiates had pupils whom they selected by certain methods from among their ordinary pupils, after they had proved themselves ripe for instruction.

There is something we must carefully consider if we wish to understand the following. We must make it quite clear to ourselves that with evolving time the power of the spiritual members of man over the physical body has diminished till only a small remnant is left. Even if to-day man is able to move his arms and legs and pedal on bicycles, even if he can command his facial expression, in short, even if he has to a certain extent mastery over his body, this is only a wretchedly paltry remnant of what in Atlantean times was a complete dominance over the physical body.

To-day, even if meditation on a given subject were continued for weeks, months, or even years, it would only in very rare cases influence more than the etheric body. The physical body would very seldom be affected

through meditation. It would be rare, for example, that the brain lying at the back could be made to come more to the front, or that the bones of the forehead were made to protrude as the result of such meditation. Extraordinary energy must be employed if thought is to have any effect on the physical body. Such an effect is more easily brought about on the circulation of the blood or on the rhythm of the breath, but this also is difficult. Thoughts, to-day, affect rather the etheric body, and so powerfully will they have worked in the next incarnation that external conditions will have undergone a change.

Man should work to-day, conscious that he is working not for one incarnation but for future incarnations. The soul is eternal; it continually returns.

Things were very different in the schools of the Initiates; there thought held the mastery, and affected the body in a comparatively short time. The pupil of the mysteries could work upon his own organisation so that he could raise it to a form resembling that of man. It was possible to choose such a pupil from among normal humanity; he had to receive the right impulse; he did not require to think himself; thoughts were imparted to his soul by means of a kind of suggestion. An absolutely distinct spiritual form was called up before his soul; on this the pupil had to ponder. The Atlantean Initiate gave a thought-form to his pupil in which he had to sink himself again and again. What kind of form was this? On what was the pupil to meditate?

We have already touched in these lectures upon the original conditions of the earth, and have sketched the

whole course of evolution, where also mention was made of the light-forms within the original "cosmic dust."

The archetype of the man of to-day grew from out this cosmic pollen, or cosmic seed-atom; not the men of olden time, not the Atlantean, but the form of man as he is to-day. The Atlantean Initiate placed this archetype of the human form before the soul of his pupil, with all the impulses and feelings it brought with it; it was presented to him as a thought-form. Whether the pupil belonged to one type or the other he had to keep before his mind the thought-form of what man was to become in post-Atlantean times. This picture-form gave him more and more his ideal. He had to will the thought: My body shall become like this picture. Through the power of this pictured form, which the pupil had to study intimately, his body was so worked upon that it became different from that of others. Parts of his body were thereby transformed, and the more advanced pupils gradually grew more and more to resemble man as he is to-day.

We look back on strange mysteries when we contemplate thus the mystery schools of ancient Atlantis. At the time man was acquiring his human form, a shape already floated before his spiritual eye as a picture, and this spiritual picture had been already present at the time the sun was one with the earth. This picture emerged more and more as the true meaning of the earth—that which lies spiritually at the foundation of the earth. It was seen by man, not as the likeness of one

form or another, not as the picture of this or that race; it rose before him as the common ideal for all men.

The Initiate desired to arouse in his pupil a feeling which he might have expressed as follows: "This picture has been willed by the most exalted spiritual Beings: this picture through which is to be achieved unity amongst men. In this picture is revealed the meaning of earthly evolution; in order that it might be realised, the sun had to withdraw from the earth, and later the moon also. Thereby it has become possible for man to become man. In this picture the ultimate high ideal for the earth is revealed."

The feelings aroused by this ideal permeated the souls of the pupils of the mysteries from about the middle of the Atlantean period, and it is our object to trace how this picture, seen in meditation, was transformed into something else; how it was carried over into later times, and how it endured after the great catastrophe. It was this that re-emerged in the teachings of the Indian Initiates, and was summed up in the holy name of Brahma.

That which the universal Deity desired as the meaning of the earth, was the holiest of holies to the Indian Initiate. He spoke of this as Brahma. From these beginnings sprang, at a later day, the teaching of Zarathustra and all the wisdom of Egypt, with which we shall deal in subsequent lectures.

IV.

The Experiences of Initiation. The Secrets of the Planets. The Descent of the Creative Word.

WE concluded our last lecture by referring to a most important event of the inner life, the true spiritual life of man.

In it we endeavoured to call up before our souls the impressions received by the seeker for initiation at the beginning of the last third of the Atlantean period. We saw how an ideal human form—a thought form—was called up before his soul, on which he had to concentrate, and how it constituted the entire life of presentation, feeling, and will, of the pupils for Atlantean initiation, and how this picture had to become ever more and more a model for the men of the future.

Let us try to call up in imagination what this picture really looked like. It did not entirely resemble man as he is to-day. If we could think of a kind of combination of man and woman, a sort of dual figure, from which all the lower part had been omitted, the upper part alone being clearly visible, we should have the actual sensible supersensible image as it rose before these men during meditation. Its effect was so great that

a pupil seeking initiation could actually make his external body gradually resemble it. Now the occasion was very important, in which a pupil, while meditating, was faced by a sort of human form outside of himself, contrasting with his innermost self, and when his training had gone so far that this image began to take on life, he began to realise: "As I behold this picture I place myself in the primal beginnings of earth's evolution, when as yet the earth, moon, and sun formed one body. The earth then consisted only of its primal atom; but in this atom, before other forms had appeared, this form which rises before me was already perceptible to clairvoyant vision. This picture was there, when as yet neither animal, plant nor mineral form existed." We know that the beginnings of the animal creation already appeared on the moon. When a planetary condition comes to an end it passes into Pralaya, in which all forms dissolve. Even though the moon was already peopled with animal forms, the earth at first contained nothing resembling these; they only made their appearance after the separation of the sun. At first the earth was purely and entirely human.

Such were the thoughts and feelings of a pupil preparing himself for initiation; he beheld earlier conditions of the earth, and saw in the primal atom the ideal of the human form. Keeping the image of this human form before his mind he realised: "Thus I transfer myself into the primal condition of the earth. That which lives in the earth, the ideal form of man, speaks to me thus: The Divine works from eternity to eternity, it has poured forth its substance into these forms, and

has breathed forth from itself this human archetype." Then he asked himself: "What has become of animals, plants, and other beings?"

The pupil of the Mysteries beheld in spirit something resembling the original form of the Godhead. He regarded animals and plants as an inferior creation, which had emerged later, all that surrounds us as the lower kingdoms of nature was seen by the pupils of the Atlantean mysteries as the product or outcome of the human form. We get an idea of how he felt regarding this if we think of how coal is formed. Coal is something that has evolved from a higher to a lower kingdom; we see living plants hardened into stone. The pupil of the Atlantean mysteries saw everything in the world about him as the product of the human form. This impression rose as if by magic in the souls of men in those primeval times, and the memory thereof survived the flood, and the Initiates of ancient India continued to call up before the souls of their pupils this image of the archetypal man, who had been breathed forth from the Eternal Self.

When the Indian pupil of Initiation beheld this image he felt that everything had sprung from it. The blood of the archetypal form was for him the waters of the earth and so on, he expanded it so that it became for him the whole universe. The profound impression made on his soul might have been expressed by this man as follows: "In this pictured form a duality confronts me; first the picture itself, and then that which dawns on my innermost Being when contemplating that which thus

confronts me. Without is the macrocosm, within the microcosm.”

When the Greeks, under Alexander, made their expedition into India they found the last echo of this feeling, and said:—“When the pupil of the mysteries contemplates all that is spread abroad in the universe as man, he sees before him Herakles.” The Indian gave the name of WHA to that which pervades the universe as power. But that which he felt to be in man as the extract of the whole he called Brahma.

It was from such fundamental feelings that the ancient holy Indian schools of initiation evolved, they were a spiritual copy or reflection of the primal condition of the earth, when the beings and the forces of the sun were, as yet, one with it. The Indian was filled with longing for the exaltation of that time, and it was a high tide in the spiritual life of the pupil when he attained initiation—an unprecedented event in the human soul. It was a rising into higher worlds. A man could not be initiated into true vision otherwise than by rising into higher worlds.

The world that surrounds us here is the physical world; within and around it surges the astral world; higher than this stands Devachan, the world of the gods; and if the pupil is to be aware within the macrocosm of Brahma—the primal self—he must be withdrawn into the world of highest Devachan. The pupil has then entered Devachan, that divine world, whence has sprung all that is noblest in man. It was a world of a very exalted order in which the pupil now found himself, a world that had a very different kind of con-

sciousness, or understanding, to offer man than that he has here; for our consciousness is by no means the only kind of consciousness.

Before this can be further described, we must learn something of the great teachers of mankind. The original teachers of the ancient holy Indian culture were the Rishis, and their instructor was the Manu himself. The seven Rishis were the teachers of the people of ancient India. We must now try, so far as possible, to make the nature of these great teachers clear, and to do so we must raise our eyes once more to the greater world. We must realise that what physical eyes are able to perceive is the result of that which is spiritual.

If we spiritualise the whole surrounding universe as perceived by us, we can liken it to the primeval etheric mist. This mist grew gradually denser; it descended into matter; the sun, moon and earth were differentiated out of it. Why did the other planets split off from the general mass? For this also occurred during the time of the other separations; Venus, Mercury, Mars, and Jupiter also broke off, and why?

It will help us to understand this better if we realise that something similar occurred in the great universe to what we see occurring in the trivial affairs of everyday life. It is not only pupils at school who fail to make progress; there are also beings in the great cosmos who do not advance as they should, and find it impossible to keep up with the others. Let us be clear about this. There were certain high beings who could not

share in the tempo of the earth; they withdrew along with the finer substances, and formed the sun. These were the highest beings associated with the evolution of the earth. They had gone through an evolution of their own. Thus there were beings on the verge of becoming sun-spirits, and others who had remained behind, who were at a lower stage than the Sun-spirits, but were higher than man, who were not sufficiently ripe to share in the evolution of the sun, and were unable to go forth with the sun; it would have scorched them. They were, however, too exalted for the earth; they were of a very special substance which, in refinement, stood between that of the earth and the sun. Taking this substance with them they withdrew and formed dwelling-places for themselves; on account of this Venus and Mercury became separated from the rest, and in them dwelt beings who were not so far advanced as the Sun spirits, but were higher than man. These are the Venus and Mercury spirits, and they caused the coming into being of the two planets bearing their names. Mars, Jupiter and Saturn were formed earlier, and through other causes, and these again became the dwelling-place of special beings. Thus we see how spiritual beings are the cause of the origin of planets. Now we must not think that the beings inhabiting the different planets of our solar system do not retain a connection with the dwellers on earth. We must realize that physical boundaries are by no means real and that the beings of other planets have many opportunities of exercising their magical influences upon the earth. The

influences of Sun, Mars, Jupiter, Saturn, Venus, Mercury extend right in to the earth. The two last, because they are nearer to the earth, helped man much at the time when the sun withdrew, to prepare the earth for what she now is.

As some misunderstanding has arisen in connection with the names of the planets, I would like to add that in occult nomenclature that which astronomically is called Mercury to-day is called Venus, and the reverse: What astronomically is called Venus is Mercury, so that mistakes are liable to arise. External astrology is not aware of the mystery lying behind such facts, and one hesitates to divulge the esoteric names given to things.

From all the planets spiritual influences poured down from the spiritual beings inhabiting them to the earth. To begin with, however, these influences had need of an intermediary, and this was provided by the great Manu, who initiated the seven Rishis in such a way that to each Rishi was apportioned a planet, of which he learnt to know the secrets and activities. As there were seven planets, there were seven Rishis, who together formed a sevenfold lodge. From this the secret teaching of our planetary system was imparted to the pupils of the mysteries. Hints regarding this are to be found in many ancient occult writings. For example, it is stated: "There are mysteries that are to be sought beyond the seven, those guarded by the holy Manu himself, concerning the time before the separation of the planets." The forces preserved in the planets were those hid within the mysteries of the seven Rishis.

This choir of seven worked together in complete accord with the Manu with regard to the wondrous wisdom they imparted to their pupils. Originally the teaching concerning the evolution of mankind through the planetary condition of Saturn, Sun, Moon, Earth, Jupiter, Venus, Vulcan contained more or less what we can learn to-day. The mysteries of evolution were veiled within the seven members of the lodge, each one representing one forward step in human evolution.

This wisdom was seen by the pupil of the Mysteries, and not seen only, but also heard, when he was able to rise into upper Devachan; for Devachan is a world of sound. When the pupil of the Mysteries was able to rise into Devachan he perceived the music of the Spheres—the music of the seven planets.

In the astral world he *saw the picture*; in the Devachanic world he *heard the tone*; and in the highest world he *experienced the word*. When the pupil thus rose to Devachan he perceived through the music and word of the spheres how the primordial Spirit—Brahman—entered into Evolution in the sevenfold planetary chain. He heard it out of the primal word “Wha.” This is the meaning of the primal tone of creation that he heard. He heard this tone in the whole of evolution. The sevenfold creative Word worked upon the soul of the pupil, and what he heard he described, much as we have described to-day the evolution of our universe. What he heard is simply described in my book, *Theosophy*, and we find it first in the primeval religion of India, in that which is called the Veda, or in our language, the

“Word.” That is the true meaning of Veda, and what was later written down is but the last echo or memory of the ancient sacred *verbal teaching*. Something of the spirit which at that time entered into culture is still to be felt in the Vedas.

When the pupil experienced this within his memory he might say: “What I as Brahman experience in my soul, what lives in my soul as the primal Word existed already on old Saturn—on Saturn already sounded the first breathing of the Veda—Word.” Evolution had now progressed through the Sun and the Moon evolution as far as to the earth. The “Word” had grown continually denser, and had revealed itself in ever denser forms. The image of man within the seed-substance of the earth was already a densification of the primal word’s condition that existed on Saturn. How had this come about? The divine “Word,” primeval man, had veiled himself in ever new sheaths, and the fact of main importance now was what garment the divine Word should assume inside earthly evolution. The pupils of the Mysteries were aware that things never repeated themselves exactly; that each planet had its mission. That which existed on the ancient Sun as the life, and on the ancient Moon as the wisdom lying at the root of all things, was to be followed on the earth by that which was to become the mission of the Earth; this was LOVE.

The archetypal form of man, which had been present in a more spiritual, and also much colder form in the previous planetary conditions, now took on a warm astral covering. That which was to evolve into man

was clothed on the Moon in an astral sheath, and it is this part which enables man on Earth to develop love in his inner life from its lowest up to its most exalted form.

The archetype of the human form had been clearly seen by the Indian pupil of the Mysteries in upper Devachan; in lower Devachan it veiled itself in an astral covering which had the power to develop love.

This love, or Eros, was called Kama. So Kama acquired meaning in earthly evolution. The divine Word, Brahman, clothed itself in Kama, and through the Kama the pupil heard the tone of the primeval Word. Kama was the garment of love, the garment of the word WHA; Wha which lies at the root of the Latin vox.

In his innermost being the pupil felt how the Divine Word had put on an astral garment of love, and he said: "Man who is now composed of four members, physical body, etheric body, astral body and ego, has the ego as his highest member. This Ego descended into its garment of love, and formed for itself Kama-Manas." This was man's innermost being—this was the ego. We know that this innermost being is to evolve further; it is to evolve three further higher members which will transform the lower ones; even the physical body is to be transformed, and when this is completely spiritualised it becomes Atma.

All this already existed in a germinal state in the Wha, and a verse in the Veda can still be found showing how this was made clear to the pupil.

We know that man's physical body had its

beginning on Saturn, the etheric body on the Sun, the astral body on the Moon, and that the ego only came into existence on the Earth; but the actual original human germ—the primeval WHA—already contained within it the three succeeding members. Man has to look forward to three still higher members; only when he has evolved these will he be a true reflection of the incarnate word, the Primal Word. This was only known to Initiates, who had to explain to their pupils the true nature of the physical, etheric, and astral body. To-day man is himself only when he gives expression to his “I am”; when he keeps before him what is his very own; only then is he completely man. His other members are also present, but in them he is still unconscious. Only in the fourth has the Wha (Vach) become manifest. There is a verse in the Veda that reads: “In the fourth man speaks!” When words resound from the ego it is the fourth part of Wha that speaks. The verse in the Veda reads as follows:—

“Four parts of the Wha are manifest, three are visible, three are as yet concealed, in the fourth man speaks.”

This is a wonderful description of what we have so often heard. This was disclosed to the spiritual eye of the pupil of the Mysteries; his attention was directed to a condition when as yet nothing was separate, when the earth was still as at the beginning, when the complete Wha spoke. Another verse of the Veda gives expression to this: —

“Previously I was not aware of what the “I am”

was; it came upon me as the first born of the earth, then my spirit was filled with light and I had a share in the holy Wha.”

In these words we have a reflection of what was beheld by an Initiate. They give us a slight hint of what was experienced by the pupil of the ancient Rishis with regard to the marvellous teachings that found their way into Indian culture and were handed on to succeeding ages, and re-modelled according to the requirements of the different peoples. Originally, however, the primeval word, Wha, was understood by everyone.

Many things will have to be better understood if a mystery from the past is to be brought vividly before us in all its connections. We must realise that at the time of which we are speaking, the influence of a teacher on his pupils was quite different from what it is to-day. Such an influence is only possible to-day when the pupil has been brought to a certain degree of initiation, and then only to a limited extent. The powers of the teacher were formerly much stronger; you get some idea of what these were when we say that it was not only what the teacher was able to communicate by word of mouth or by writing that had such an effect on his pupil. That only affected his understanding; but secret, magical forces were active from teacher to pupil, and it was essentially the power of the teacher that was able to call up so clearly and vividly in the pupil's soul the pictures to which I have referred. This special power possessed by instructors was lost during the fourth period of civilisation, for it is a fact that powers change.

It was quite a different thing when an old man confronted a young one in Egypt from what it is when a teacher confronts his pupil now. Quite other forces worked from age to youth at that time. You must know this if you are to understand what we have to say regarding ancient Greece. It is a fact that Sokrates possessed telepathic powers which he exercised on his pupils. This can no longer be done to-day. Hints of this are to be found in Plato's writings; what at that time was considered entirely justifiable would be regarded to-day as blamable; things have changed, and no one has the right to imitate such practices to-day. Certainly things do happen to-day which may be compared with this, but they are entirely reprehensible.

In olden times power passed over from the teacher to the pupil, and in ancient Egypt there was still a considerable number of people who had this power. In Egypt, when a man who was especially receptive had been confronted by another who had learned to develop power in his thoughts, a strong thought would have been reflected in the receptive soul in the form of a picture. Telepathic acts of this kind were quite possible in ancient Egypt, and transference of thought existed to a large extent. This often happened when a strong willed nature encountered one that was not so strong. The training and guiding another through the medium of thought was possible to a degree we can hardly conceive of to-day. Such a power would be misused at the present day; but in ancient Egypt the Initiate relied to a very

large extent on these powers, and this was also the case in ancient India and Persia. These powers strengthened the method which we might exoterically call a medical method. What we call medicine would have been laughed at by the Egyptian physician and Initiate. One thing these ancient physicians knew: and this was that the conditions that existed originally in Atlantis, and which they had been able to observe at the time of initiation, could still be aroused in a certain sense. The consciousness men had in Atlantis was a dull clairvoyant consciousness. There was a time, the Egyptian Initiate declared, when spiritual beings exercised far greater power on men than they do to-day. To-day, during sleep, man knows nothing of the higher worlds; but the ancient Atlantean, in his dim clairvoyance, then walked with the gods. While it has far better results than all moral teachings if a man is able to raise himself to-day to the ideal of humanity, in ancient Egypt the Initiate had to work on his pupil, through his own powers, and by means of pictures of higher spiritual events. This did not only affect the man outwardly, but in a deeply inward way, so that quite special conditions resulted.

Imagine that some man is ill, and ill because certain bodily functions do not work normally. What is the cause of this disturbance? Anyone who has been trained occultly knows that it does not come from external causes, when the physical body does not function correctly, but because the man's etheric body is

not in order. The etheric body is ill because the astral body is disordered. When an Atlantean was in any danger of this kind he was very soon cured. The man received during sleep such force from the spiritual world that the deranged functions and organs were restored. The physicians of ancient Egypt employed somewhat similar means. They dimmed the consciousness of the patient by art, and induced a kind of hypnotic sleep, and they were then able to control the pictures that rose in the soul of the man. They controlled these pictures in such a way that these reacted on the body of the patient and healed him.

This was the meaning of the "temple sleep." The sick man was given no medicine; he was put to sleep in the temple. His consciousness was dulled, and he saw into the spiritual world; his astral activities were regulated so that they now had power to cure him. This was not superstition; it was a secret known to the Initiate, who was able to cause the spiritual to enter into the experiences of the sick person. When exercising the art of healing, which we find so closely associated with the principle of initiation, the priest reproduced by his art the conditions that existed in Atlantis. Owing to the fact that the man was not now confronted by his daytime consciousness the forces necessary to his healing were able to act. This was how the "temple sleep" acted.

In Egyptian culture the same principle still held as in India at the time of the Rishis, who guided things themselves and were themselves transmitters of planet-

ary forces. In the early post-Atlantean civilisation it was the Rishis who gave that exalted teaching which led men to high spiritual realms—to upper Devachan. What the pupil saw there was brought down in the following periods of culture to the physical plane; till in the fourth period of civilisation the Being who in the Indian civilisation we had known as Brahman, the Being Whom we call the Christ, making use of no intermediary, Himself became man, so as to extend to all the mysterious power of the Primal Word.

The Primal Word came down to earth that men might be helped to rise once more, and they must learn to understand how this came to pass, so that they may become fitting instruments for the future.

We must learn what was brought to pass *before* our time, so that we may ourselves co-operate in producing in ever higher forms what is *for* us and *around* us.

A spiritual world has to be created by us in the future. For this it is necessary that we learn to understand the cosmos.

V.

The Development of the Trinity of Sun, Moon and Earth. Osiris and Typhon.

IN these lectures we have attempted so far to form a picture of the evolution of the earth in connection with that of man, and have shown how the events of our evolution are mirrored in the perceptions of the different periods of post-Atlantean civilisation. We have characterised the most profound experiences of a pupil of the Rishis, and described how the inner experiences of such a pupil revealed to him occurrences that had taken place on our earth in primeval ages, when it still contained within it both the sun and the moon. We also showed to what a high stage of initiation the pupil of the Mysteries must have attained before he could create such pictures, which were indeed reproductions of what had taken place in a very remote past. We have also mentioned what the Greeks thought when on the Alexandrian expeditions they became acquainted with the experiences of an Indian disciple of the Mysteries in whose soul arose the pictured likeness of the Divine Creative Force, which began first to express itself in the primeval mist, when sun and moon were as yet one with the earth.

We endeavoured to bring clearly before the soul how this image of Brahman, who was later called "I Brahma" (Aham Brahma) and whom the Greeks beheld as Herakles, was like a repetition rising before the inward vision, of facts that had actually taken place in the past.

We have also seen that the succeeding epochs of earthly evolution are found reflected in the Persian and in the Egyptian periods of evolution. What took place, for instance, in the second epoch, when the sun withdrew from the earth, rose in a picture before the eyes of the Persian Initiate, and what took place as the moon gradually withdrew from the earth became the point of view and principle of initiation of the Egyptians, Chaldeans, Babylonians, and Assyrians.

In order that we may enter thoroughly into the soul of the ancient Egyptian, for this is of great importance to us, we must study somewhat more precisely what actually did take place on earth during those times when the sun, and later the moon, withdrew. We will first give a sketch of the way in which the earth itself gradually evolved during these periods. We will not consider so much the great cosmic events, but will direct our attention to the earth itself when the sun left it, and also later when the moon left.

Looking back to the primeval conditions of the earth, when it was still one with the sun and moon, we do not find any of our animals or plants, and none of our minerals. That of which the earth was origin-

ally composed was at first purely human, the human seed. It is indeed true that the rudiments of both plants and animals already existed on the ancient Sun and ancient Moon, that these were also within the earliest conditions of the earth, but the seed slumbered; it was not seed that could really bring forth anything. It was only after the sun had begun to separate from the earth that the seed of what later became animals developed germinating power; and it was only when the sun was completely withdrawn and the earth-moon was left, that the seeds of what later developed into plants became germinating seeds. Further, it was only after the moon had begun to separate from the earth that rudimentary minerals were gradually formed. We must keep all this clearly in mind.

Let us now for once consider the earth by itself. When the earth was still one with the sun and the moon it was only a sort of etheric mist of vast dimensions; within it the human seed had germinating power, whilst the other seed-germs, animals, plants, and minerals, slumbered. When the seed of humanity alone existed there was as yet no eye to behold what took place; the descriptions given here are perceptible only to the retrospective vision of those who are clairvoyant. They are given under the assumption that what is described might have been seen, had anyone found himself to be spectator at a point in universal space. It is the same regarding the descriptions given of ancient Saturn; no physical eye could then have perceived anything. The earth was then a vapourous mist, which, had anyone

been there with sense organs, could only have been perceived as warmth. Out of this mass a luminous ball of mist was gradually formed, which could have been seen had any one been there to see, and could it have been entered into by our sense of feeling it would have been perceptible as warmth, like the inner part of an oven. This mist ball became luminous very quickly. This vapourous mist was not of the same nature as the mist we know to-day, for it contained all the substances that have developed since, both liquid and solid. It held within it all the seed germs of which we have spoken. All metals and minerals were then in the form of mist, everything was in a transparent and translucent form, and was permeated with warmth and light. This mass grew ever brighter and brighter, and because it became denser the light grew stronger, so that actually the vapourous mist shone in space like a vast sun. This was the period when the earth as yet contained the sun within it, and when it sparkled and glowed in space, sending forth streams of light. By the activity of this light it came to pass that not only rudimentary humanity dwelt within the earth, but in the "Fullness" of the light there dwelt also all those higher beings who did not put on physical bodies, but who, all the same, were bound up with human evolution—the Angels, Archangels, Archai or "Primal Beginnings," and so on. Not these only, but still higher beings dwelt within the Fullness of that light—the Spirits of Form, the Spirits of Motion, and the Dominions; those beings that are called the

Thrones; and finally in looser connection with the "Fullness" of light, and detaching themselves more and more therefrom were the Cherubim and Seraphim.

The earth was a vast globe on which dwelt a whole hierarchy of higher and lower beings. That with which the terrestrial globe was permeated, streaming forth into space as light, was not only light; it was also that which later became the mission of the earth—the power of love. This was the most important component of the light. We must think of it not only streaming forth as physical light, but as light ensouled and spiritualised by the power of love. It is not easy to do this; there are many people who simply describe the sun as a ball of gas which rays out light. Such purely materialistic conceptions of the sun are general to-day, except among occultists. Anyone reading popular descriptions of the sun, such as are found in contemporary literature, and which form the nourishment of countless minds, would learn nothing of the true nature of the sun. What these books have to say about the sun is of as much value as if someone were to describe a corpse and call it a human being. There is as much truth in calling a corpse a man as in calling what these books describe as the sun—the sun. Just as in a corpse the most important part of a man is missing, so the modern physicist in describing the sun leaves out what is most important; he describes not the living being of the sun but its external body.

In every ray of sunlight there streams down to

earth the power of higher beings who dwell in the sun, and with the sunlight, in every beam of light, streams down the power of love, the same power which here flows from man to man, from heart to heart. The sun could never send down merely physical light to the earth. The warmest, the most ardent emotion of love, exists invisibly in the sunlight, and with it there streams to earth the power of the Thrones, the Seraphim, and of all the spiritual hosts dwelling in the sun, whose only body is light. As everything that exists in the sun to-day was already associated with the earth in those far off ages of which we have been speaking, so also were these great beings associated with the earth and remain to this day associated with its evolution.

Now we must ponder the fact that man—the lowest of the higher beings, he who was already there germinally as the new child of Earth, was nourished by and hid within the bosom of these divine beings. At the period of evolution we are considering, man, because he dwelt in the bosom of these higher beings, had to have a very much finer body than he has now. This is revealed to clairvoyant consciousness. It perceives that the body of man at that time consisted of a fine vaporous form, a gaseous or air body, which was completely permeated and illumined through and through by the light. Imagine a regular cloud-like form, with a widening calix-like formation opening upwards, glowing with inward light, and you have some idea of the man of that time, who was just beginning to have a dim consciousness resembling some-

what the consciousness of the present plant world. This does not mean that men were plants in the present-day sense; they were warm and glowing clouds of a calix-like form, and it was not possible to fix any exact boundary between man and the earth.

The form of man was then a physical body of light, still sharing in the powers of light, because of the fine quality of this body; and not only his own etheric and astral bodies could enter into it along with the first rudimentary beginnings of the ego, but also the higher spiritual beings who were connected with the earth. At this time man had his roots above in divine spiritual beings, who permeated him. It is, indeed, far from easy to give any idea of the splendour of the earth at that time. We must think of it as a scintillating globe of light, from which radiated luminous clouds that displayed wondrous effects of colour. Had anyone reached forth a hand capable of feeling into this earth, he would have been aware of a condition of warmth. In the interior spiritual beings surged back and forth in the luminous mass, sending forth numerous rays of light. Without was the cosmos in its infinite multiplicity; within, in close touch with divine spiritual beings, coming forth out of them and radiating light into outer spheres, floated man. He hung, as from a navel-cord that sprang from the womb of divine light—the womb of our earth. It was within that mysterious womb of worlds that man—the light-plant—then lived, feeling himself one with the enveloping light-mantle of the earth. Hanging thus, as it were, from the navel-cord of the earth-mother,

the vapour-plant form of man was nourished and cared for by the whole earth. Just as in a coarser sense the embryonic child is to-day nourished and protected within the body of its mother, so the germ of humanity was nourished and protected at that time by the earth-mother. Thus lived man in that far off time on Earth.

The sun now began to draw away from the earth, taking the finer substances with it. This was the time when everything appertaining to the present sun forsook the earth, leaving only the coarser substances behind. The result of the sun's departure was that the vapour gradually cooled and turned to water, and instead of an earth consisting of vapour it was now an earth consisting of water. In the centre was the primeval water, not as yet surrounded by air. Very slowly the water changed into dense mist, which gradually grew finer. The earth now consisted of water in which floated substance of soft consistency enveloped in mist, which became finer in the higher spheres. Man had now to sink his formerly glowing luminous form in this turbid water and incorporate in it. He became a water being, though not entirely. Man never was entirely submerged in the water.

This was a most important moment in human evolution. The earth in the centre was a water-earth, man only partially a water-being; with part of his being he stretched up into the vaporous sheath, so that he was half a water and half a vapour being. It was not possible for the sun to reach down to man in the water;

the water fluid was too dense. Light could penetrate the mist to some extent, so that man dwelt partly in dark water and partly in illuminated mist or vapour. There was something, however, of which the water had not been deprived, and we shall now go into this more fully.

From the very beginning, the earth not only glowed and was luminous; it also gave forth sound, and this sound remained with the earth, so that after the light had left, the water was inwardly dark, but it remained permeated by sound or tone, and it was this tone which gradually gave form to the water. As you are aware, this can be proved by a well known experiment in physics, which shows that sound is formative, because through sound the separate parts of a substance can be driven asunder or arranged in order. Tone, therefore, has formative force.

The human body is the result of the tone that resounded through the earth. By sound the human form was constituted. The light could only reach that part of man which rose above the water. Below in the water was man's water-body, above was his vaporous body stimulated by light from without, by means of which those beings who had gone forth with the sun had access to him. Formerly man felt himself to be within the bosom of these beings; now they shone down upon him and filled him with their power.

We must not forget, however, that in that which had remained behind after the departure of the sun there were other forces from which the earth had to separate herself—these were the forces of the moon.

There was a time just after the withdrawal of the sun, when the plant-man had gradually to sink down into the water-earth. His body had then reached the stage which is preserved to-day in a degenerate form in the bodies of fish. We must realise that in fish we have a relic of these men, though naturally in a degenerate form.

Imagine a golden fish of fantastic, plant-like form, very agile, but filled with longing for the light which had withdrawn from the water. A very profound longing arose in the souls of men. The light was no longer with them; it was deep desire for the light that gave rise to this longing. There was a moment in earthly evolution when the sun had not completely withdrawn from the earth, when the human form could still be seen glowing with light; its upper part was still at the stage when the sun was one with the earth, its lower part had already the form which has been preserved in that of the fishes.

Through the fact that man dwelt in darkness with one half of his being, this lower half was of a very low human nature, for in it were the moon forces. Though this part of him had not become petrified to the condition of lava, as is the case with the moon to-day, it was filled with dark forces. Into this lower part of man only the worst of the astral nature could enter; up above was a vaporous form resembling the head of a man, into which the light streamed from without, endowing it with form; so that man consisted of an upper and a lower part. Swimming and floating he moved in the misty

atmosphere. The heavy misty atmosphere of the earth was not air as yet, it was vapour, and the rays of the sun were not able to penetrate it. Warmth could penetrate it, but not light. The sun-rays could not kiss the whole earth, but only its surface; darkness rested upon this earth-ocean, and in this ocean were contained the forces which later went out with the moon. The light-forces now being able to enter, the gods could also reach the earth. We, therefore, have: Below, the water sheath, which was void of divinity, and filled only with the power of sound; around this sheath the vaporous mantle into which the power of the sun could penetrate, so that man in his vaporous body that stretched out of the water still participated in that which streamed to him as light and love from the spiritual world. Why was it that the power of sound could, in spite of everything, penetrate to the watery core of the earth? It could do so because one of the Sun-Spirits had remained behind united with the destiny of the earth. This was that Spirit who in a later day was called Jahve. Jahve alone remained; he sacrificed himself and remained with the earth, and it was he who, as formative tone, resounded through the world of waters. Owing, however, to the fact that the most harmful forces had remained as ingredient of the water-earth, and because of the dreadful nature of the elements, the vaporous part of man was ever drawn downwards, and out of the earlier plant-like man a being gradually evolved that was at the amphibian stage.

In myth and saga, this form, which was at a far lower level than later humanity was represented by the

dragon, the human moloch or lindworm. The other part of man, that part which was a citizen of the realms of light, was represented as a being who cannot sink, who fights the lower nature, as in St. Michael, the dragon-killer, and St. George, fighting the dragon. Even in the story of Sigfried and the dragon, though somewhat altered, we have a picture of human nature during the period of duality.

Into the upper parts of the earth, and therefore into the upper part of man's physical body, the warmth still entered and formed something resembling a fiery dragon. Above this was the etheric body, in which the power of the sun was retained. So we find a figure which has been excellently portrayed in the Old Testament, that of the tempter or serpent, which also was an amphibian.

The time was now approaching when all the lowest forces were to be sloughed off. The earth was shaken by mighty cataclysms. The occultist sees in basalt formations the remnants of these purifying forces which shook the earth at the time of the moon's withdrawal from it. This also was the time when the water of the earth gradually became more solid, and within this denser substance the mineral core was formed.

On the one hand, the earth grew denser through the departure of the moon; on the other hand, the upper regions gave off their grosser, heavier, substances to the lower, and by slow degrees it came to pass that what was above, though still impregnated with water, grew more like our air. The earth now slowly acquired a solid

kernel which was surrounded by water. The outer mist was still too dense to admit of the passage of the sun's rays, but as it relinquished of its substance, it grew ever lighter, until, very much later, it turned into air. Gradually the sunrays could penetrate to the earth itself.

We are now coming to a stage in the earth's development which we must try to picture correctly. Up to this time man had been plunged in water, rising above it only into the surrounding mist, but now, owing to the earth becoming denser, this water-man was able gradually to solidify his form, and to acquire a system of bone. Man's body now grew harder in itself, and because of this the upper part was so transformed that it adapted itself to the new conditions and it was possible for the being newly entered into it to inhale air, a thing it could not do before. We now find the earliest beginning of the lungs. Before this, man had in the upper part of his body that which could receive the light, but could do nothing more. Now he again felt the light subconsciously. He could feel that in the rays divine forces were streaming down upon him. During this transitional stage he felt that what streamed down upon him was divided into two parts. The air now streamed into him; formerly light only shone *on* him, now air entered *into* him. Feeling this he said: "Formerly I felt the power above me to be that which gave me what I now make use of when I breathe. Light has become breath in me." Man now experienced that which streamed into him in light and air, as two brothers. Light and air had become for him a duality.

The *earthly air* which he now drew in as breath was at the same time an indication to him that he had to learn to feel something entirely new. So long as light alone existed, man knew nothing of birth and death. Up to this time the luminous cloud that was man merely changed its form, which was felt by him somewhat like changing a garment; not as being born or dying; he felt himself to be eternal. Birth and death were but incidents. With the first breath he drew, consciousness of *birth and death* entered. He felt at that time "that air—the air he breathed—had been reft from its brother the light, which had formerly streamed into him; that with this cleavage was also reft from him the Being who formerly had entered into him with the light, and that this had brought death to him." Man had formerly been aware: "Truly my form is dark, but I am united with an eternal Being." This consciousness was now destroyed. By whom was it destroyed? By the breath or air that had entered into him, and the name of this was—Typhon.

Typhon represents the air we breathe. When the cleavage to which I have referred was experienced in the soul of the Egyptian, when he was aware that the single stream which formerly had flowed into him as light had split into two—light and the air he breathed—this cosmic event became for him a symbolic picture which he represented to himself as the slaying of Osiris by Typhon or Set, the hurricane.

A mighty cosmic event is hid within the Egyptian

myth that tells of the death of Osiris at the hand of Typhon.

The Egyptian felt Osiris as the god who came to him from the sun, but still was united with his brother. Typhon was the breath that brought mortality to man.

We have here a most pregnant example of how the facts of cosmic evolution are reflected in the consciousness of man.

We have seen in this lecture the way in which the sun, moon, and earth became three separate globes. All such facts were communicated to the pupils of the Egyptian mysteries in profound—most profound—yet consciously formed pictures.

VI.

*The activities of Osiris and Isis.
Facts of Occult Anatomy, and
Physiology.*

MANY of you when pondering over the communications of the last few days regarding the evolution of our earth, and of the whole solar system in the wider sense of its relationship to man, may meet with what may seem to be curious contradictions to some of the conceptions of life you have previously so fondly formed.

You will say: Yesterday we were told that the most evil evolutionary forces are connected with the moon, that it was only when the moon withdrew taking these evil forces with it that the earth's condition became such as to make the evolution of man possible.

This was clearly stated; what then becomes of all the romance, all the poetry that we associate with the wondrous influences the moon exercises on mankind?

This contradiction is only apparent and is removed when the whole sequence of events is placed before our souls. If the moon is investigated to-day with regard to its physical mass, we find that, so far as can be seen, it is unsuited to support such life as we have on earth.

We also have to allow that everything of an etheric nature that is connected with the moon and with its physical substance appears for the most part to be of less value than the etheric forces that dwell within our own corporeal nature. Further, if with clairvoyant faculties we consider the astrality of individual moon-beings, we are convinced that, compared with the worst that is to be found on earth in respect of the more debased feelings, these are infinitely lower. So in respect of the astral as well as of the etheric and the physical nature of the moon, we can speak of Beings or elements that had to be ejected in order that our earth might progress free from harmful influences.

But there is another fact we have to recognise. We must not overlook the fact that things that are evil are not allowed to remain so. Everything that becomes base or evil in evolution has always an important fact behind it. So long as life endures, everything that has sunk to a lower sphere must be purified by other more perfect beings, be raised again to a high level, and purified, so that it can again be used for the universe. If ever we find a place where specially base beings exist, we can be very sure that connected with these are other higher beings who have so great a power for what is good, beautiful, and sublime, that they are able to guide even the lowest forces back to what is good. Hence it is true that everything inferior that is associated with the existence of the moon, is on the other side, associated with the very highest beings.

We already know that on the moon dwells that very

exalted being Jahve, a being of great power and excellence who has in his train, to assist him in his activities, great hosts of ministering beings, of a benevolent nature. We must, therefore, realise that if the lowest beings have gone forth out of the earth with the moon, there were also associated with the moon others who were capable of transforming evil into good and ugliness into beauty. This they could not have done if all that was vile had remained within the body of the earth; this had to be removed.

Why is it that evil and ugliness must exist?

They must exist because without the leaven of evil and ugliness it would not have been possible for something else to have come into being. Man could never in that case have become an independent, self-contained being.

Let us recall a previous lecture. In it we learned how man's lower nature was rooted in water; he had then no bones, no solid human frame. His form was in a constant state of change, of metamorphosis. Man would have continued like this if the forces that are on the moon had not progressed as was ordained. Had the earth remained exposed only to the forces of the sun this mutability in man would have developed to the highest degree, the tempo of the earth would have become insupportable to him, and in his present form man could never have come into existence. If, on the other hand, the forces of the moon alone had been active, man's body would have immediately hardened; it would have been

fixed from the moment of birth; he would have become like a mummy. Man stands to-day between these two extremes, between excessive flexibility and excessive rigidity of form. Because of the presence of formative forces in the moon, its physical substance has become like lava; only the very powerful beings connected with the moon are capable of influencing such forms.

There are two sets of forces active on the earth, those of the sun and those of the moon—the one of compelling, the other of mummifying tendencies. Were it possible to think of the sun as suddenly removed, we should all at once become like mummies, and be hardened to such an extent that we would never again lose that form. If, on the other hand, some great giant were to snatch the moon away, all the beautifully ordered movements that we have at present would become convulsive; inwardly we should be all movement; we should see our hand grow huge and shrink again, the power of metamorphosis would be increased to gigantic proportions. Man stands, as it were, inserted between these two forces.

Within this cosmos reigns supreme wisdom, not only as regards beings and substances, but also as regards their reciprocal relationship; and it will be our aim to-day, in order to demonstrate the infinite wisdom of the cosmos, to consider a certain relationship that is associated with the figure of Osiris.

The Egyptians saw in the figure of Osiris the activity of the planetary sun on the earth at the time

misty vapours covered the earth, and there was as yet no air; but at the moment when breathing began they saw this single being, Osiris-Set, divided in two. It was through the activity of Set or Typhon that air entered into us as breath. Typhon—the Wind—separated himself from the sun, and Osiris worked only in the sunlight. This was also the moment when birth and death entered into the consciousness of man. A great change now took place in the putting on and putting off of form; previously this had somewhat resembled the putting on and off of a garment.

Had man been able to realise all that took place at the time the activities coming from the sun were still connected with the earth, activities proceeding from the exalted beings who later went forth with the sun, he would have looked up to these Sun Beings with the deepest thankfulness. When the sun at last withdrew, and the vaporous sphere—which for man was the realm of his higher nature—grew finer, he became aware (for he was still conscious of the direct influence of the sun) what the forces within his lower nature really were: he arrived at where he grasped his ego. It was when he sank down into his lower nature that he first became aware of himself.

Now why did the being who formerly we referred to as Osiris become darkened? With the departure of the sun, light ceased to have its former effect, but Jahve (that is Osiris) had remained with the earth until the moon went forth from it. Osiris was that Spirit who so

retained the power of the sunlight that later, when the moon withdrew he went with it, and accepted as his mission the reflection of the sunlight to the earth from the moon. First we have the departure of the sun; Jahve, with Osiris and his hosts, remaining behind with the earth. Man learnt to breathe. At the same time the moon departed; Osiris left with the moon and accepted the task of reflecting back the sunlight to the earth from the moon. Osiris was laid in a chest; that means he withdrew with the moon. Previously man had received the Osiris influence from the sun; now he had the impression that what formerly he had received from the sun now streamed to him from the moon. When he beheld the moonlight he said: "It is thou, O Osiris, who sendest me from the moon the light of the sun, which is part of thy nature!"

But each day this sunlight is reflected from the moon in a different form. When the tiny sickle is seen in the heavens we have the first form. If we take the waxing moon, we have up to the full moon fourteen aspects. Osiris turns fourteen aspects towards the earth in fourteen days. These fourteen aspects or phases of growth assumed by the moon, that is by Osiris, are of profound importance, for this activity of the moon synchronises, in the cosmos, with man's learning to breathe. Only when this phenomenon showed fully in the heavens man was able to breathe; he thereby became attached to the physical world and the first germ of the ego could originate in his being.

All that has been described here was discovered by

the later wisdom of the Egyptians, and it was told by them as follows:—

In past times Osiris ruled the earth, then Typhon, the wind, appeared. This was in the time when the waters had shrunk so much that air appeared, whereby man was able to breathe. Typhon had overcome the Osiris-consciousness; he had slain Osiris and had placed him in a chest, which he then committed to the sea.

Could these cosmic events be more clearly described in an image? Osiris, the Sun-God, ruled at first, then he was driven out into the moon. The moon is the chest which had been sent forth into the watery realms of space, and henceforth Osiris dwells therein. We now recall how the saga informs us that when Osiris was found again, when he emerged in universal space, he appeared in fourteen forms. The saga tells how Osiris was cut up into fourteen pieces and was buried in fourteen graves. We have here a hint of how deep the foundations of this saga are. The fourteen phases of the moon are the fourteen parts of the dismembered Osiris. The complete Osiris is the full moon.

At first this seems as if it all were but a symbol, but we shall see directly that it had a special meaning.

We are now about to touch on a matter, without knowledge of which we can never understand the Mysteries of the cosmos.

If such a constellation of sun, moon, and earth had not come into being, if the moon had not appeared in fourteen phases, something else could not have come to

pass, for these fourteen phases of the moon caused something very special to happen. Each one of these had a powerful influence on humanity as it was evolving on the earth. I have now something very strange to tell you, which, all the same, is true. Before all this had happened, when Osiris had not yet left the earth, man had not in his form of light the beginnings of what is to-day of the greatest importance to him. We are all aware of the importance of the spinal cord, and that the nerves spring from it. At the time of which we are speaking, there was not as yet any beginning of these in the human frame, for the moon was then one with the earth; but after the moon had left, and because of the fourteen phases and the organisation that resulted from them, fourteen nerve filaments were annexed to man's spinal cord. This is the result of the activity of Osiris. Now the evolution of the moon is responsible for something more, the fourteen phases referred to are only one half of its activities. The moon passes through fourteen phases from new moon to full moon, and again fourteen phases between full moon and new moon. During the fourteen days before new moon, Osiris is not active. During this time the moon receives the sun's rays in such a way that it gradually turns its unilluminated surface to the earth as new moon. These second fourteen phases from full to new moon have also their result, and to the consciousness of the ancient Egyptian this result was attained through Isis. Isis ruled over these fourteen phases. Through the influence of Isis fourteen other nerve cords came into existence

proceeding from the spinal cord. There are twenty-eight nerve filaments in all, which correspond to the various phases of the moon. From this it can be seen how quite distinct members of the human organism have originated from cosmic events.

Many people will doubtless object that this does not account for all our nerves. This only accounts for twenty-eight.

There would have been only twenty-eight if the lunar year had synchronised with the solar year, but the solar year is longer, and the difference between the two is responsible for the production of the remaining nerves. It is in this way that the activities of Isis and Osiris were implanted in the human organism. Still other things are connected with this. Until the moment when the moon's action coming from outside made itself felt, there had been no duality of sex; there was one humanity which was male-female. Separation first took place through the interchanging action of Isis and Osiris, and, in accordance with the special functions exercised by the Isis or the Osiris nerves, the human being became male or female. An organism in which the Isis activity predominated was male, and one in which the Osiris activity predominated was female. Naturally both forces are active in every man and in every woman, but in such a way that in men the etheric body is female and in women the etheric body is male. Here we see something of the wonderful connection existing between the single individual and the disposition of the heavenly bodies.

We have seen that not only the powers of the heavenly bodies but also their positions exercise an influence upon man. Under the influence of these twenty-eight nerves, proceeding from the spinal cord, everything necessary to the development of the male and female organisms is built up.

It is necessary now to put forward something which will throw much light on the workings of the cosmos and its connection with the evolution of mankind.

These forces determine the form a man shall take, but this is not irrevocably fixed by them; a balance is maintained between the influences of the sun and the moon. In what follows do not think that we are concerned merely with symbols; we are concerned with facts.

What is the original Osiris before he is dismembered, and what the dismembered Osiris? That was formerly still a unity in man which is now broken up into fragments; it is in the twenty-eight nerves. If this had not taken place the human form could never have come into being. What was it that was first formed under the influence of the sun and the moon? Through the interaction of all the nerve filaments that was formed, which is not only outwardly male and female, but something inward also came into existence through the influence of the male and female principle. The inward Isis-activity made its appearance, and the result of this was the lungs. The lungs are that which regulates the inflow of Typhon or Set. The influence affecting mankind which comes from Osiris, by stimu-

lating female activity in a masculine way, causes the lungs to become productive by means of the breath. Through influences proceeding from the sun and from the moon the male and female principles were regulated: In every female there is a male principle—the larynx, and in every male a female principle—the lungs.

Isis and Osiris work inwardly in everyone in respect of their higher nature. Everyone is bi-sexual, for everyone possesses both lungs and larynx. Everyone, whether female or male, has the same number of nerves.

Moreover, after Isis and Osiris had been withdrawn from existence in lower nature, as we have seen, they gave birth to a son, the progenitor of the future humanity.

Horus was produced both by Isis and Osiris; they brought forth the child; this was sheltered and nurtured by Isis: The human heart sheltered and nurtured by the lung-wings of Isis, the mother.

According to the conception of the Egyptian people, we see in their mystery schools that the higher nature of man was regarded as male-female. This is what was known to the Indian as Brahma. To the Indian pupil was shown already in primeval man, what later was to become that higher being. Horus, the child, was shown to him, and he was told that all this had come into being through the primal tone—through Wha, which had split up into many sounds.

What the Indian pupil experienced has been preserved for us in the Rigveda. In it there is a verse which says: “And there come over man the seven from below, the eight from above, the nine from behind, the ten

from out the foundations of the rocky vault, and the ten from within, while the mother is caring for the suckling child.”

This is a notable sentence. Let us try to form a picture of Isis, who, as I have said, is described as representing the lungs, and of Osiris, whom I have described as representing the apparatus associated with our breathing; and let us think how, when the human voice operates through these it is differentiated according to throat sounds, and chest sounds, and in accordance with the letters of the alphabet. The sounds of the letters come from different places; seven come from below, out of the throat, and so on. The peculiar way in which everything is connected with our organs of breathing is here specified. The place where the tone is differentiated is the noble mother; she fosters and protects the child. The mother is the lungs, the child the human heart moulded by all the influences that flow into it, from which come the impulses that ensoul the voice. Thus to the Initiate is revealed the mysterious interblending of things within the cosmos; later I will try to show how the other members of man were also woven into the web thus constructed.

In these ancient Egyptian esoteric teachings we have, as it were, a chapter concerning Occult Anatomy, which tells us of the manner in which this hidden knowledge was imparted in the mystery schools; subject to such understanding as existed regarding cosmic forces and the relation of cosmic beings to the physical nature of man.



VII.

The evolution of the Human Organism up to the departure of the Moon. Osiris and Isis as builders of the Human Form.

IN the last lecture a long sequence of events was placed before our souls connected with earthly evolution and the entire solar system in its relationship to the nature of man. In the two previous lectures we considered especially those of the solar, earthly and lunar evolution that were revived in the Egyptian Mysteries and which were known to the pupils of the Mysteries as well as to the entire Egyptian population. In their clairvoyant visions these pupils had in fact learned all that has been stated here, on which we propose to enlarge somewhat to-day.

The greater part of the people who were unable to attain to clairvoyance, learned to understand by means of a significant symbolic image. This image or presentation was of the utmost importance to the whole mental outlook of the Egyptian; it comprised all that is in the Myth of Isis and Osiris. We all know it, and no one with any pretensions to knowledge but believes that it contains things of great moment. It is as follows:—

For long Osiris ruled on earth to the well-being of humanity up to a certain moment that was described later as the time when the sun stood in the sign of the scorpion. It was then that Osiris was slain by his brother Typhon or Set, who slew him as he was moved to do, placing him in a box which he then closed and committed to the sea. Isis, the sister and wife of Osiris, sought and found him and brought him to Egypt. But Typhon tried once more to annihilate Osiris and dismembered him. Isis then gathered the fragments together and buried them in different places. In Egypt to this day various graves of Osiris are shown. After this Isis gave birth to Horus, who avenged his father.

Osiris was now again admitted into the realms of divine Beings, and his earthly activities ceased, but he still concerns himself with men when between death and rebirth they are in the spirit world.

For this reason the way of death was regarded by the Egyptians as the way to Osiris. The content of this saga belongs to the earliest foundations of the Egyptian's conception of life. Though much in it was changed and much was added to it, it permeated all the cults of the land as long as life remained in the Egyptian religious point of view.

Having considered this saga which comprised all the hidden sacred things seen as true happenings by the pupil of the Mysteries, let us turn once more to the Mysteries themselves. In the course of yesterday's lecture we began to have a more exact conception of what

was brought to pass in man through the different phases of the moon. We spoke of the twenty-eight nerve-cords proceeding from the spinal cord that resulted from the positions of the moon during the twenty-eight days that are necessary before it returns to the point from which it started. We followed up the mystery of how the twenty-eight pairs of nerves were formed in man by cosmic forces from without, and now I beg you to note accurately the following. So far as is possible in a short discourse, a description will be given as fully and as exactly as can be of what the Egyptian pupil of the Mysteries learnt about human evolution. I address myself to those who can follow me by means of their perceptive faculties.

Some people will say that a description such as this is utter foolishness from the modern standpoint; this may be so, but they must realise that this is what was taught and accepted by the Egyptian pupil of the Mysteries, who not only learnt it, but it was also seen by him clairvoyantly. It was something more; not only was this teaching accepted as fact by the Egyptians, but it is also regarded as true by occultists of the present day.

As we have seen previously, the earth at the beginning of its evolution consisted of nothing else than what might be described as germinal humanity, and this formed the primeval earth-mist. The Indian as well as the Egyptian clairvoyant could see the human form of much later times emerging spiritually from out this human seed substance. Everything

that evolved later from this germinal humanity could be seen clairvoyantly at the time of which we are dealing, and it was also possible for people to look back on the first human forms that rose from this seed-bed of humanity. The first human germ that arose when for long the sun had been associated with the earth was really of the nature of a plant that opens its calyx upwards. The earth was filled with these forms, which shaped themselves out of the primeval mists, but in the earliest time, when these forms started to open their blossom-like crowns in universal space, they were hardly visible; the only way they might have been perceived was that in their neighbourhood something resembling a calyx-like body of warmth might have been felt. To begin with these bodies consisted only of warmth. While the sun was still united with the earth these human forms began to shine from within and to send forth light into surrounding space.

Had there been anyone present at that time with eyes like ours, and had he been capable of beholding one of these light-forms, he would have seen a resplendent globe of regular shape shining into space, like a glittering sun. It is hardly possible for anyone to form an idea of what existed at that time. Some faint idea of it can be got if we picture our air as completely filled with fireflies that send out their light in every direction. The earliest substitutes for humanity would have shone into space somewhat like this, so long as the sun and earth were united. But this was not all; about the same time a sort of gaseous body attached itself to the outside

of the calyx-like form, and within this many substances were present in solution, many aeriform substances that are found in the bodies of men and of animals to-day, as either liquid or firm substances. Soon after this the germs of other entities arose within the general earth-mass, these were the first beginnings of our present-day animals. Thus the human kingdom appeared first; then came that from which later, animals developed. The whole earth consisted as yet but of a vapoury mass of luminous bodies sending forth light and shining into space, and within this mass the first beginnings of sexless animals arose; these were at the stage of the lowest present-day animal creation, and we shall see how these animals, which were meanwhile only rudimentary, were to acquire a certain meaning for the humanity of to-day.

Thus arose the first seed of the animal creation, and it is of great importance to us that the embryonic animals then appearing were formed of the densest part of the gaseous earth-substance. These creatures evolved up to a certain stage in different forms, and when the sun withdrew from the earth the highest form they had reached was that of the fish. This was not, of course, the fish of to-day; the form of those creatures was quite different, but they had reached the stage of the fish and had preserved in them what man could have become when the sun was still one with the earth. The earth had now condensed to the condition of water-earth, and animals swam about in it. Very strange conditions now entered; certain of these early fish-

like creatures remained animals, and troubled not at all, if one may put it so, with the progress of evolution. There were others, however, that bore a certain resemblance to the human form.

At the moment when the sun went forth from the earth, the earth began to turn on its axis, so that at one time it was shone on by the sun, at another it was not; day and night began. Days and nights were essentially longer then than they are now. When the moon had not as yet separated from the earth, each time one of these man-like forms (which had now attained to a certain density) was on the side next the sun, there was organised into these gaseous man-like forms some part of one of the animal forms that were below in the water-earth. Human and animal forms were blended, and we have forms that are human above and animal below. The sun could reach the upper part, but its rays grew weaker down below. We have a part of these beings rising above the water-earth, and because the forces of the sun worked within these flower-like men, they also worked upon the inner forces of both the earth and the moon. Because an animal form had now become a part of a human body, and this animal form stood at the fish stage of development, it was said, that the sun which then shone down upon the bodies of men, stood in the sign of the fish. The first indication of this formation actually coincided with the time of the sun's entrance in the vault of the heavens into the sign of the fish. But, as we all know, the sun passes frequently through this sign; all the same the first beginning of this forma-

tion occurred when the sun stood in the zodiacal sign of Pisces, and it was from this time onwards, when the beings, then at the fish stage, were first appended to man that this constellation received its name.

Evolution went on, earth and moon forming one body. When the sun departed, Jahve remained with the moon forces united to the earth, and the Deity to whom the Egyptians gave the name of Osiris must be regarded as his servant. Up to the time of the moon's departure the forms that evolution assumed were of a very extraordinary kind.

We know that the earth was then what we call a water-earth, and the forms within the water attained an increasingly low level up to the time when the moon withdrew. When it withdrew man, as regards his lower nature, was at the stage of a great salamander. This is what the Bible refers to when it speaks of the serpent, the lindworm, or dragon. During the time of the moon's departure, more and more entities from the animal kingdom had entered into the lower part of the human form, and when the moon actually separated, this lower part of the human body was an ugly animal-like form, but the upper part still retained the last relics of the form of light into which the forces of the sun could enter from without. This was still left to man, the living essence of the light could still work within him. He floated within the primeval ocean, keeping this remarkable light-form just referred to, above the watery globe. What was this luminous form? In the course of time it had transformed itself into a very

powerful and comprehensive sense-organ, and at the moment of the moon's departure this transformation was complete. When at that time man floated about in the primeval ocean, he could perceive by means of this organ if any danger approached him; and through it he was conscious of warmth or cold. To-day this organ has shrunk very much, it is what is called the pineal gland. At the time of which we are speaking it was employed as a kind of lantern. A soft place can still be felt on the heads of young children, and it was from here that this organ formerly projected.

As evolution advanced man assumed ever higher animal forms, and at one point of time among many human metamorphoses he assumed one that had evolved directly from that of the fish. Because he lived in the water, and because he had the form of later humanity in him, this man was called the water-man. A later development was one that was called the Goat (Capricorn). It is a noteworthy fact that whatever form animal-man corresponded to in his lower members, it gave its name to the zodiacal sign of the time. Originally the feet corresponded to the sign of the Fish; part of the legs, below the knees, used in swimming to that of the Waterman; the knees we find associated with the sign of the Goat. The evolution of animals was all the time progressing, and that part which had developed into the thigh was called the Archer. It would lead us too far were I to explain this sign, but, let us consider what man looked like when the animal creation corresponded to the sign of the Archer.

Man at that time had an animal form that was capable for the first time of moving about on the islands that were then rising out of the water. Towards the upper part, his body became ever finer in form, and the highest part of all retained in fact the form of a flower. The upper part of his form continued to be illuminated by the lantern-like organ he had on his head. We have a correct idea of what man was like at that time if we picture his upper parts as etheric and his lower parts as animal-like. In old drawings of the zodiacal circle, the Archer is represented as man above and animal below. These signs represent the various stages at which human evolution had arrived; in the centaur we have a reproduction of an actual human stage of development—horse below and man above. We must not take the horse too literally, but it does represent the animal nature. This was how the artistic principle worked in former times; the artist rendered in artistic form what the clairvoyant had described to him, or what he had himself seen. Artists frequently were Initiates. We are told that Homer was a blind seer; this means that he saw clairvoyantly. The blind seer Homer saw spiritually much more than other Greeks; he could look back into the Akashic records. The centaur is, therefore, an actual human form. When man looked like this the moon was not yet withdrawn from the earth, and its forces were still within the earth. Man still possessed that luminous gland which had been formed during the period when the sun was united with the earth, the luminous pineal gland which served him as a sort of lantern.

With the withdrawal of the moon, duality of sex first made its appearance. Centaur-humanity was still sexless; the sex condition first entered into evolution when the sun stood in the sign of the Scorpion, and sexuality is expressed by this sign. The Scorpion corresponds to that which was the summit of animal evolution, the time when man acquired sex. In his upper half man had a leaning towards cosmic forces; in his lower half he was bi-sexual. He had now become a being capable of physical propagation. When the clairvoyant pupil of Egyptian Mysteries turned his gaze to this period of earthly evolution, he saw the earth peopled by men dense as regards their lower members but of a luminous man-like form above.

Evolution had now reached the stage when through the forces of the moon, nerves were being organised along the region of the spinal column; also the part corresponding to our present head was being solidified and transformed into brain; this was the entirely transformed luminous organ previously referred to. To it was joined the spinal column, from which the nerves proceed, forming a connection with the lower man.

All these matters were revealed to the pupils of the Mysteries, and it was made clear to them that whatever being might desire to incorporate on earth he would have to assume a form suited to the humanity of that period. Each being visiting the earth had to come in a human body such as the earth just then was producing. Osiris, as spirit, had often visited the earth, incorporating as a man, and people said: "A God has descended."

In the composition of the human form at that time the luminous organ was still visible; that extraordinary head ornament, Osiris's lantern, which has been represented pictorially as the miraculous eye of Polyphemus; it was originally outside the human body, but later developed into an inner organ residing within the brain. Everything in primitive art is the symbolic representation of an actual fact.

When the Greek Initiates became conversant with these Mysteries of Egypt, they already had experienced a great deal that was essentially the same as was experienced in Egypt, only they spoke a different language.

The art of clairvoyance had been developed to a very high degree by the Egyptians, so that their insight into the Mysteries of the remote periods with which we are dealing was profound. Their Initiates had a first-hand connection with these; compared with them the priests of Greece seemed but childish stammerers. In reference to this an Egyptian Initiate once said, when addressing Solon: "O Solon, Solon, you Greeks are but children, there is no such thing as an old Greek! You are all young spirits. All of you are young in spirit, for in it live no ancient opinions founded on age-old tradition, or revelation grown grey with years" (Plato's *Timaos* and *Kritias*). In such words the Egyptian indicated that his knowledge stood far above anything that could be experienced by material means. Only in the Eleusinian Mysteries had men reached the same heights, but there were few who had part in them. What the Egyptian Initiate saw concerned the span of

evolution in which the god Osiris departed from the sun, took up his abode in the moon, and from thence sent back the sunlight to the earth; all that this god did was also held sacred by the Greeks. They also knew that it was Osiris who—by means of the twenty-eight phases of the moon—had given to man his nervous system, and with this had formed the whole upper body; for the nerves are the builders of the muscular system, of muscles, cartilage, and other organs, such as heart and lungs. They knew that it was through the earlier sun-activity that the brain and the spinal cord had been formed, and on this spinal cord the twenty-eight figures of Osiris and Isis act from without.

All these facts were known to the Greeks, and when they became acquainted with the Egyptian Mysteries they also knew that Osiris was the same god as Apollo. 'Osiris,' said they, 'is Apollo,' and as he has worked upon the nerves so that the life of the soul might arise, so does our Apollo.

Let us think of this pictorially: A diagram of the brain, its extension entering into the spinal cord, on the strings of which the twenty-eight hands and arms of Osiris are playing; we then have a picture of what the Greeks present to us in the story of Apollo and his lyre. We have but to think of it as transposed. The lyre is the brain, the strings are the nerves. Apollo plays upon this lyre; he plays upon the mighty work of art that the cosmos has produced, and he causes the tones, that constitute the soul life of man, to resound

within him. For the Initiates of Eleusis this was the meaning of the Egyptian images. These images must not be taken too schematically; we must feel that they have to be accepted far more deeply than merely by the intellect. When a Greek clairvoyant spoke of Apollo he had in mind the mystery of Osiris-Apollo and the marvel of the human instrument. Osiris appeared before the Egyptian pupil at his initiation into the mysteries of earthly existence. All the symbols and all the images that have been handed down to us are the expression of ancient Mysteries, and mean a great deal more than can be explained through the intellect. The pupil really beheld the lyre; he beheld Apollo's hands playing on it.

The main thing is that we should be able to trace back each symbol to true vision, to some actual piece of knowledge, for no legend exists that has not first been "seen."

It was only after long years that the Egyptian pupil of the mysteries could penetrate to such secrets; he had first to pass through a very special training, somewhat resembling our elementary theosophy, and only after this was he permitted to carry out certain exercises. In the course of these he experienced a certain ecstasy that was not yet clairvoyance, but was more than a dream; in this state he beheld what he was later to see in pictures. The pupil actually beheld in a mighty living dream the forthgoing of the moon, and with it the departure of Osiris, and all the activities carried out by him on the earth, from the moon. He actually dreamed the Osiris-

Isis legend. Every pupil dreamed this dream. He had to do so; if he had not he could never have attained to vision of the actual facts. He had first to pass through the picture stage, through the imaginations or making of images.

The legend of Isis and Osiris was experienced inwardly. The ecstatic perception in the soul was a sort of forerunner of true vision; it represented something that had taken place in the spiritual world. The pupil could only read in the Akashic records what you have heard to-day, when he had reached a high grade of initiation.

This subject will be dealt with further to-morrow, and afterwards we shall discuss the other signs of the Zodiac, and their meaning.

VIII.

The stages of Evolution of the Human Form. The rejection of the animals, The four human types. •

WE have now become acquainted with some important facts about the evolution of the human organism. We have followed the progress of this organism from its inception to the moment when the moon separated from the earth. If one says "moment," this is naturally not a correct expression, for that event occupied a very long period of time. From the time the moon began to withdraw until it had completely left the earth, long periods had elapsed, and many things had taken place in human evolution. We have roughly considered man up to the time of the moon's departure. We know that up to then, the lower part of man showed a form from the centre downwards, and not so very unlike what it is to-day. This lower part, though soft, could have been seen by vision such as we have to-day, but the upper part could only have been seen clairvoyantly. Something of the man of that age has been preserved to us in story, in religion, and in art, in the form of the centaur, and in different parts of the body we have learned to recognise those human members

which gradually evolved to feet, shins, knees, thighs, and represent animal forms which have remained behind at a certain stage of evolution whilst man progressed further. Let us go into this more fully so as to understand it thoroughly.

In very early times, when the sun first withdrew from the earth, no animal forms as yet existed. The highest form of animal at that time was a creature at the stage of our present-day fishes.

What does it mean when we say that the human feet are comparable with the fish formation, or that a connection exists between these and fish? It means that fish-like forms swam at that time in our water-earth, and that the only part of man physically perceptible at that time was the feet; the other parts existed only in a fine etheric form, and were invisible. The luminous, flower-like form previously described was entirely etheric. Only the lowest part of man was dense enough for it to be able to inhabit the water-earth like fish that have remained behind. Later on higher animals made their appearance, and a memory of these has been preserved in the name the "water-man"; this was a man that had developed visibly as far as to the knees. The construction of the human form has been such that at every stage of existence man has left behind him certain animal forms. At the time the moon first began to withdraw, man had gone so far as to build up the lower half, the lower nature, but the upper half was quite free for develop-

ment. We have learnt of the share the moonlight had in this formation, and how the force which the Egyptians called Osiris worked upon man throughout the changing phases of the moon, forming the nerves which are of such vital importance to us, and are indeed the authors of the upper parts of man's body. Then, by means of the tones which Osiris called forth from the human lyre, the middle part of the body—the hips—were formed. Everything that had to remain at this stage beyond which man had now to rise, is preserved in the form of the amphibians. As long as the moon remained connected with the earth, man's evolution was more or less held back. The fish evolution still preserved some connection with the sun, hence the feeling a healthy man has towards these animals to-day is a rational feeling. Think of the pleasure we take in the form of beautiful water creatures, and then think of the feeling of repulsion we have towards creatures that really stand higher than they do in the scale of evolution, namely, the amphibians—frogs, toads, snakes, and the like. We must remember, however, that the present day amphibians are a decadent form of those that once existed. All the same, man once resembled these in his lower members.

As long as man possessed only the lower members of his body he was a kind of dragon; it was only later when the upper members became more substantial that these transformed the lower half. The form of the fish represents the stage at which man had arrived through the aid of the forces poured into him from the sun, when

it was still one with the earth. Up to the time when the sun left the earth man remained at the fish stage.

The mighty beings who guided evolution now went forth to constitute their sun in order to re-unite with the earth very much later.

One of these, the foremost Sun-Spirit of them all, is the Christ. We are filled with a profound feeling of veneration when we realise that up to this point man was united with that great Being who once, as the noblest of all Spirits, left the earth together with the sun. Men realised that the fish formation represented the departure of the sun from the earth, and later it even came to represent Christ Himself. Formerly man was united within the earth with the sun, and when it withdrew he saw the form for which he had to thank the Sun-Spirits preserved in that of the fish. As man progressed further in evolution the Sun-Spirits dwelt no longer with him. The Christ left the earth at the time man had the form of a fish, and this form was kept in remembrance by the early Christian Initiates. The symbol of the fish is found in the catacombs of Rome as the symbol of Christ, and men were aware at that time of the cosmic event for which it stood. They knew man was at the fish stage when the sun left the earth, and the early Christians felt the analogy of the human form to the Christ in a most profound way in the symbol of the fish. How far such a symbol, which we have to perceive as a symbol of an epoch in cosmic evolution, is removed from all the outward explanations that are often given! Such

symbols are connected with most exalted spiritual realities, and to the early Christians these symbols did not "just mean something." A symbol of this kind is an "image" of something actually seen in the spiritual world, and no symbol is correctly explained unless that for which it stands has been seen in the spiritual world. All speculation in such matters is immature, and the expression "it means" is not conclusive; symbolism is first rightly understood when it can be demonstrated that it depends on spiritual facts.

We will now proceed with the evolution of man. This was only accomplished by his passing through the most varied forms, and when his physical development had reached the middle of his body (from the feet upwards) his form was at its very ugliest stage. The serpent is a degenerate form of man at this period. During the time when the moon was still one with the earth he attained to the stage of the amphibians; this is the time of man's ignominy, of his greatest degeneracy. **If the moon had not left the earth the human race would have succumbed to a dreadful fate, and would have assumed forms that were ever more hideous and vile.** The feeling of antipathy that simple and unspoiled minds have for snakes is a relic of this period, for these creatures have preserved the form man had when at his very lowest level. It is especially the most innocent mind, to whom nothing is naturally ugly, that shrinks the most from snakes, for they are the record of man's shame. This is not meant in a moral sense, but points to the lowest stage of human evolution.

Man had now to rise above this stage; this he could only do by forsaking animal forms, and by beginning to consolidate his upper spiritual body. We have seen that the noblest parts could only evolve through the influence of the Isis and Osiris forces. So that the forces of Osiris could work in him, and the nobler parts of his body could develop, a most important thing came to pass, which was, that the upper part of man was able to raise his spinal column from the horizontal to the perpendicular position. This was the result of the influence of Isis and Osiris. To this man was led by the sun and by the moon, who, between them, maintained the balance. When the lower half of man had become physical, sun and moon were balanced; this is why the region of the hips is represented by the Balance; and the sun was then in this sign.

Now you must not imagine, and I beg of you to realise this, that when the sun was in the sign of the Scorpion and later in that of the Balance, that immediately man's hips were developed; if this had been so the course of evolution would have been far too rapid. The sun passes through the whole circle of the zodiac in a period of 25,920 years. At one time the sun rose in Spring in the sign of the Ram, before that in the sign of the Bull. The point where the sun rises in spring is a progressive one; it passes through each sign in succession. About 747 years before the birth of Christ it again rose in the sign of the Ram; at present it rises in the sign of the Fish. The time it takes the sun to pass through one sign represents something, but such

a period would not have been long enough to bring about all the changes that had to occur before man could progress, from the development of sex characteristics under the sign of the Scorpion, to that of his hips under the sign of the Balance. We would have quite a wrong conception of the whole of evolution were we to imagine this could be brought about through *one* single course of the sun. It is only when the sun has made a complete round of the zodiac that progress takes place. In ancient times this journey had to be made much more frequently before advance could be brought about. For this reason we must not apply the customary methods of reckoning time to those very early epochs; in them the sun had to circle the Zodiac many times before evolution could advance one stage. The greater the need for development of any given member the longer it took to achieve.

Man continued through ever higher stages of evolution; the next, in which the lower parts of the trunk were developed, is called the sign of the Virgin.

If we are to picture the course of evolution correctly, we must realise that as the advanced man became more and more human in form, beings more closely resembling animals remained behind at certain stages. We have already seen that man acquired his heart, lungs, and larynx through the intervention of the moon forces, and how Isis and Osiris co-operated with them. Now we must realise that the higher organs of man's body, such as the heart and lungs, etc., could only be formed because his higher members—the etheric body, astral body, and

also the ego—his true spiritual members—already cooperated in a certain manner. These higher members were far more active after the stage of the Balance had been reached than before, and because of this the most varied forms came into being. At one time the etheric body might work more powerfully, at another the astral body, sometimes even the ego. Or it might happen that the physical body had a preponderance of activity over the three other members. In this way four types of humanity arose. In some the physical body was particularly developed; in others the etheric had impressed the whole more strongly, and again there were others that had received a stronger impress from the astral nature. There were also men who might have been called ego-men; those in whom the ego nature predominated.

In that far off time when these four types of humanity arose, the most grotesque forms might have been seen, and clairvoyant consciousness has discovered what remains of these, though not in a way that is always very apparent. There are some presentations that are not so apparent, only a memory of which has remained. In those men, for example, in whom the physical nature became especially strong, it influenced the upper part of their bodies and imprinted its characteristics thereon. Something then took shape that was altogether suited to a lower formation, and through the forces thus active a figure was formed which we see retained in the apocalyptic image of the Bull. Not such bulls as we have now; this is but a decadent

form; but that which had been principally affected at one time by the physical body has remained at the bull stage and is represented by the bull and all belonging to that group of animals—cows, oxen, etc.

The human group in whom the physical body was not so strong, but in whom the etheric body predominated, developed chiefly that part of the body which lies near the heart; this stage, which man has also now left behind, is preserved in the animal creation—in the lion. The lion contains within it the type that has evolved out of the human group in which the etheric body was most intensely active.

On the other hand, that human group in which the astral overruled both the etheric and the physical bodies, is preserved for us in the mobile bird creation—in the birds, and more especially in the apocalyptic picture of the eagle. The astral predominance has in that way been cast forth. It arose from the ground as the bird creation.

Where the ego was strongly developed, a being appeared that might be described as a blend of the other three, for the ego harmonises the three other members. In this group the clairvoyant has before him that which is preserved in the form of the Sphinx, represented as it is with a lion's body, an eagle's wings, certain of the bull's characteristics, and, more especially in its most ancient form, with a serpent-like tail pointing towards the ancient reptile form of man. In the Sphinx's head,

however, we see the human countenance which harmonises the other parts.

Gradually and by slow degrees, out of the eagle, the lion and the bull-like types, developed the human individuality in which these separate natures were drawn together to form a harmonious whole, till that form was evolved which is found in the middle of the Atlantean period. In the course of all these changes something further happened. We are apt to think that the four different elements were harmoniously merged in one another, thus forming man. The first, the physical body—the bull nature—was developed as the predominant force up to the evolutionary epoch of the Balance; then the etheric body, in the lion nature. Then the astral body, with its predominant astral forces and its eagle or vulture-like qualities, and finally the predominant power of the ego, the true human nature. One of these four members gained the upper hand in each individual, and through this the four types arose. All kinds of combinations occurred, however. For example, the physical and astral bodies and the ego might be equal in strength, and be dominated by the etheric body. That is one distinct type of man. Then there were others in whom the etheric body, the astral body, and the ego overruled the physical body, these were men in whom the higher members had the upper hand. Those human beings in whom the physical body, the astral body and the ego predominated were the physical forefathers of the men of to-day; and those in whom the etheric body, astral body and ego predominated

were the physical forefathers of the women of to-day. The other types gradually disappeared, and only the two, the male and female, forms remained.

How was it that gradually just these two forms should have evolved? This was once more the outcome of the activity of Isis and Osiris. We have learnt that the activity of Isis is associated with the new moon, that is, when the moon is dark, and that of Osiris with the full moon. These are spiritual beings whose dwelling-place is the moon, but the results of whose deeds are found on the earth, for it is through their action that the human race is divided into two sexes. The female ancestors of mankind arose through the action of Osiris, and the male ancestors through the action of Isis. The results of the action of both Isis and Osiris were brought about through the nerves, for through the interaction of these humanity is divided into two parts, male and female. In the saga this is represented in the search of Isis for Osiris, the male and the female seeking each other on earth. We constantly find that in these myths the most wonderful facts of cosmic evolution are hid. It was after the sun had passed through the sign of the Balance that the differentiation of the sexes was gradually formed in the upper part of the human body. Man remained uni-sexual much longer than did the animals. What had existed for long among the higher animals only took place at this time in man. There was a time when a so-called undivided human form existed in which nothing of that form of propagation which developed later in a dual sexed humanity was to be found. In the

Bible it is stated that "God made man male-female," not male and female. He created them dual, both in one. It is the worst possible translation to render it "man and woman," for this is contrary to the actual facts.

We can look back, therefore, to a time when humanity was undivided, when every individual was virginally fruitful. This stage of evolution is presented to us in the traditions of Egypt, which are the result of the clairvoyance of her Initiates. We have already referred to the most ancient representations of Isis. These were as follows: Isis is seen suckling Horus; behind her stands a second Isis with vulture wings who holds out the Ankh to Horus to signify that man had sprung from a time when these types were still separate; that later the other astral being also sank down into man. This second Isis indicates that the astral element predominated at one time. What later became part of the human form is here shown behind the mother as the astral figure that would have had astral wings if the astral nature alone had ruled. But the period when the etheric body predominated is shown behind in a third—a lion-headed Isis. This threefold Isis is presented to us as the result of profound insight.

Proceeding from this point of view we shall now be able to understand the following: That a certain transitional condition must have existed between that virginal method of reproduction in which the living forces of the earth were at the same time the direct means of reproduction, and the bi-sexual reproduction of the species. The latter emerged completely only about

the middle of the Atlantean period; before this there was a transitional condition. This transitional condition was accompanied in certain periods by a change of consciousness. Changes of consciousness continued through much longer periods than they do now. That state of consciousness in which men dwelt at night as spiritual beings among spiritual companions was especially vivid at this time, whilst the day-consciousness was but dim. This state alternated with other periods when consciousness was more vivid during the day when man was in the physical body; whilst his soul-life, when, at night he left the physical plane, became dimmed. Now there were certain periods of evolution which we must regard as periods of transition. Consciousness as regards the physical world was then darkened, and it was in this darkened consciousness that fructification took place. The times of darkened consciousness, when man rose from the physical world into the spiritual world, were the times when fructification took place, and man was only aware of it through a symbolic act in a dream. In a tender and noble way he was made aware that fructification had occurred during sleep, and all he was conscious of was some tender and wonderful dream. He might, for instance, dream that he threw a stone which fell to earth, and that where it fell sprang up a flower.

It is of special interest to note that at this time there were some people who had attained a later stage of development in advance of the majority. When it is said that certain people remained at the bull stage, others at

the lion stage or the eagle stage, what does it mean? It means that if these beings had been able to wait and only evolve their complete body much later, they could have become human. If the lion had not desired to enter the earth sphere too soon it might have become human, as well as all the other animals that had split off before then. Let us put it this way: Everything that was human at the time the lion form arose had before it the possibility of saying to itself: "I will not take up into myself these lower substances. I will not descend into physical humanity"; or "I will descend, I desire that that shall remain which now is evolved." We have, therefore, to think of two classes of beings; one remained above in the etheric realms of the air, and only reached down to earth in its earthly parts; the other longed to descend to earth altogether. The last would perhaps become lions, the first would become men. Just as animals remained fixed at a certain stage, so now certain men remained fixed. It was not the best of humanity that came down thus too soon; the best were able to wait; for long they did not descend to earth so as consciously to carry out the act of fructification, but remained in that state of consciousness in which propagation was accomplished in a dream.

These men dwelt as we say "in paradise." The humanity that came down first to earth would be found to have specially developed muscular bodies, and brutal, coarse countenances, while that which desired first to mould its nobler parts would have a much more human appearance. All these facts are preserved in wonderful

myths and rites. The rites described by Tacitus in connection with the goddess Nertus are well known (Hertha). In the story the goddess plunges down every year into the sea in a boat, but those who draw the boat have to be killed. The story of Nertus is accepted, as such things mostly are, as the outcome of mere fancy, as the story of a goddess who had founded some kind of cult on some island. It was thought that the temple or state of Nertus can be recognised as situated in Lake Hertha on Rugen; that it was here her chariot sank beneath the waves. This is a strange fancy. The name Hertha Lake is a quite new discovery; it was formerly called the Black Lake owing to its colour. In reality a much profounder truth is hidden in this saga. Nertus represents the transitional stage between the virginal and the later form of human propagation. Nertus, who sinks into a darkened state of consciousness when sunk into the sea of passion is conscious of this only through a tender and symbolic act; she is conscious of it as a reflection only. Those who came down to earth when higher humanity felt thus, had already suffered the loss of their original naivety; they already recognised the act; they were lost to the higher human consciousness; they had become subject to death. The memory of this event in the primeval life of man was preserved in religious rites in numerous places in Europe, and at certain seasons ceremonies were held to commemorate it. This was the chariot of Nertus that was sunk in the sea of passion, and the terrible custom was that the slaves who served

in the ceremony, who drew the chariot, and who saw what went on, had to be slain in accordance with the rites as a sign that those who beheld this act were the most mortal of all men. Only the priests, being Initiates, might witness the ceremony without ill befalling them. From this it can be seen that at the time these practices were carried out, the cult of Nertus was practised in certain regions, and that a consciousness existed in these places that gave rise to such myths and rites.

And so evolution went on, and actual facts were put before mankind in this way in pictures. Such pictures should not be taken as allegories, for they are related to actual facts. Such pictures appeared like dreams. The story of Osiris was first dreamt by the pupil of the Mysteries before he had progressed so far that he could actually see the events of human evolution. In the occult sense only that which is a preparation for true vision is a symbol; a symbol is the presentation in picture form of real events. In the next lecture we shall discuss the results of these picture presentations.

IX.

The activities of the Sun and Moon Spirits.

The powers of Osiris and Isis. The varying conditions of consciousness. The conquest of the physical plane.

IN the last lecture we passed in review a number of events connected with the evolution of humanity. To these facts of occult anatomy and physiology will have to be added certain other facts, but let us to-day concentrate on matters dealing with the spiritual life. If we would see clearly, it is necessary that we should follow the course of evolution all through its various periods, for we must not forget the relationship that exists between Egyptian myths and mysteries, that is Egyptian culture as a whole, and our own time.

Let us once more consider the activities of the sun and moon spirits, that is of Isis and Osiris, whose activities extended even to the upbuilding of the human body. We must picture this as taking place in a very remote past, when our earth had hardly crystalised from out the previous water-earth, and realise that a great deal of all this actually took place inside this water earth. We

must try to picture the condition of humanity of that time so that we may realise how things appeared to human vision during the development of man in the course of earthly evolution. The lower members of man's being, the feet, knees, etc., first appeared in physical form at the time when the sun began to show signs of withdrawing from the earth, but it must be kept in mind that though this might have been seen, there was not as yet any human eye that could have beheld it. This only appeared much later. As long as man dwelt on the water-earth his perception was confined to the organ already described, which is now the pineal gland. Perception by the physical eye first developed when man's physical body had been developed beyond the hips. In other words, the lower part of the human frame already existed, but there was no organ wherewith he could have seen this human body. The faculty of sight was first acquired when man's development had passed the line of the hips; when man had been formed as far as the sign of the Balance. It was then man's eyes were opened, and he began to see mistily; only then his faculty for seeing objects was developed. So that up to the time when the hips were formed, all perception was by astral-etheric vision; human consciousness was dull and clouded, but of a clairvoyant dream-like quality.

After this human consciousness passed over into an alternating condition between sleeping and waking. Awake, man saw objects darkly and surrounded by a halo; when asleep, he arose to consciousness of divine spiritual beings. He alternated between a clairvoyant

consciousness that grew ever weaker, and a day-consciousness, the consciousness of objects, that grew clearer and clearer, and which is the main consciousness of the present time. Man lost more and more his clairvoyant perception and the faculty for beholding the gods when asleep, and in like measure as this power departed, clarity of day-consciousness awoke in him, and self-consciousness, or perception of the ego, grew stronger.

When we look back into Lemurian times, both before and after the moon left the earth, we are aware that man's consciousness was of a clairvoyant nature, he had not the least conception of what we call death, for when he left his body either in sleep or at death and wandered forth into space, this consciousness was not diminished, but in certain ways was of a higher order than when he was in his physical body. Man never felt "I now am dying" or "I am losing consciousness," such a feeling did not exist at that time. He did not as yet value his self-consciousness, but felt himself immortal within the bosom of the Godhead, and he accepted all I have described to-day as self-evident facts.

Let us try to picture the following:—A man lies down to sleep, the astral floats forth from the physical body, and that this happens at the time of the full moon. The physical together with the etheric body are lying in bed and the astral body is floating above it in the moonlight. An astral cloud is not then the only thing visible to a clairvoyant observer, but he actually sees streams passing from the astral body into the physical body, and these are forces which remove fatigue, restore energy

and bring to the body the nourishment necessary for the following day. At the same time one would have seen spiritual outpourings coming from the moon, and these outpourings would have been seen permeated with astral powers, so that in fact the moon's spiritual activity permeates and strengthens the astral body, thereby influencing its activity on the physical body. Let us suppose that we had lived in ancient Lemuria; then our astral body would have been conscious of this inpouring of spiritual forces; we should then have looked upwards and said: "Behold, Osiris now directs his influence towards me. I feel it pass through me!" We should have felt that during the night we had been hidden safe in Osiris's keeping, with our Ego we dwelt in Him. We would have felt one with Osiris. Had we then been able to clothe in words what we felt as we returned to the physical body we should have said: "I must now return to the physical body that is awaiting me down there, it is time for me to sink down into my lower nature." We would look forward with joy to the time when we could again leave the physical body, to rest in the bosom of Osiris—or in that of Isis, where our Ego would be reunited by us with Osiris.

The more the physical body evolved, and the more, after development of the upper members, man was able to see with his physical eyes, the more clearly could man see the objects surrounding him in the physical world and the more interest he took in this physical world; his consciousness of the spiritual world growing dimmer in

proportion to the growing clarity of his physical consciousness.

Thus the life of man continued to evolve in the physical world, but in the condition between death and rebirth consciousness grew less and less clear. The people of Atlantis lost more and more the feeling of being at home among the gods, till after the time of the great catastrophe, the greater part had completely lost the natural gift whereby they could look into the spiritual world, but in its place they had gained a clearer vision of external things during the day. Objects surrounding them also acquired sharper outlines. Only among more backward people the gift of clairvoyance continued whilst new civilisations were arising. Up to the time of the foundation of Christianity, remnants of clairvoyance were still met with, and even to-day, though only in isolated cases, we find men who have retained a natural clairvoyance very different in quality from the clairvoyance acquired through esoteric training.

As day-consciousness grew clearer, night gradually became darker to the men of Atlantis. And for post-Atlantean humanity the night has become quite void of consciousness. In previous lectures we have discussed the grandeur, the great spirituality of the civilisation which opened with the teaching of the ancient Rishis; let us now consider this from another point of view.

Let us try to enter into the consciousness of the pupils of the Rishis, that is, of the people of the Indian civilisation immediately after the great catastrophe.

There still lived a memory of the world where the gods had been seen by man as they worked on his body. When he beheld the activity of Osiris and Isis he felt that he had now emerged from this world and that he no longer dwelt in the bosom of the gods. Formerly the spiritual had been everywhere present to him as the physical world was now. All this dwelt as a memory in the soul of those Indians who belonged to the first post-Atlantean civilisation, and to whom the Rishis still could speak of things as they actually were. They knew that the Rishis and their pupils were able to look into the spiritual world, that they could speak of it and describe it, but they also knew that for the normal humanity of their day, the time when this could be done, was past.

A painful memory of his home-land passed through the Indian's soul when he saw himself transplanted into this physical world which is but the outer husk of the spiritual world. He longed to leave this exterior world, and return whence he had come. All that surrounded him seemed unreal. Unreal were the mountains and the valleys, unreal the clouds and the starry firmament, everything seemed but the outward expression of the true inner being, an enveloping veil hiding the truth—the Gods and man's true form. The feeling became ever more living that man had sprung from the Truth, that his home was in spiritual realms, that the world of the senses was unreal—was Maya, and that the world but tended to darken man's perceptions. Those who felt very strongly the discord between the spiritual and the unreal

physical world inclined in their religious feelings to take little interest in the physical world, and to turn their minds more and more to what was seen and told them by Initiates. The Indian longed to get away from the hard actuality that surrounded him, and which was for him nothing but illusion. For the truth is not in that which the senses disclose, but in that lying behind it, and during the first epoch of Indian civilisation man took very little interest in the external happenings on the physical plane.

Conditions had already become different in the second epoch of civilisation—the Persian—which gave us Zarathustra, the great pupil of the Manu. If we sought in two words to describe the difference between the Indian and the Persian civilisations we should say: That the Persian felt physical life to be not only a dispensation of Providence but a task to be fulfilled. It is true that he also looked upwards to the realms of light, to the spiritual world; but his gaze would turn back again towards the physical world, and to his soul the powers of light and the powers of darkness stood opposed to each other. The physical world was for him a world of labour. The Persian said: "On one side is the fullness of the light—the divine Ahura Mazdao or Ormuzd Angramainyush; on the other are the dark forces under the leadership of Ahriman. From Ahura Mazdao comes salvation for mankind, from Ahriman comes the physical world; we must transform what comes from Ahriman; we must join ourselves to the good gods and conquer Ahriman by conquering matter, by becoming capable of

cultivating the earth. By conquering Ahriman we make the earth a medium for good.”

Those belonging to the Persian civilisation took the first steps in the liberation of the earth; they hoped it would one day become a good planet, that it would be liberated and glorified through Ahura Mazdao, the greatest of all beings. So felt the man who could not see into the highest realms as did the Indian, but who, unlike the Indian of the first civilisation, who had realised that he was being uprooted, was beginning to take root firmly on the physical plane.

In the third period of culture—the Egyptian, Babylonian, Chaldean—the conquering of the physical world went further still, and the feeling of aversion to the physical world as Maya hardly existed any longer. The Chaldean looked up to the stars, and the brilliance of their light was not Maya to him; he felt it to be the handwriting which the gods had imprinted on the physical plane. In the stars the Chaldean priests traced the way back to the spiritual world, and when they became Initiates, that is, when they had become acquainted with all the beings that dwelt in the planets and in the stars, they raised their eyes to the heavens and said, “That which my eyes behold is the outward expression of what occult vision makes known to me. When the initiating priest endows me with the grace of spiritual vision I shall behold God, but the exterior world is not illusion; in it I see the handwriting of the gods.” It happened to such an Initiate as it might happen to any of us who has had a letter from a friend he had not seen

for a long time. We have the handwriting of our friend before us. His hand traced the characters we see, and we are able by this means to perceive the feelings of his heart. Something like this was felt by the Chaldean and also by the Egyptian Initiate when in the temple of the Mysteries his spiritual eyes beheld the divine beings who are connected with the earth. When after seeing all this he went out and looked up to the stars above him these seemed to him like a letter from these spiritual beings; he beheld in them the handwriting of the gods. When lightning flashed, when thunder rolled, he perceived it as a divine manifestation. The gods revealed themselves in all that he saw around him. As we might feel when looking on the letter of a friend, so he felt when gazing on the world around him, on the world of the elements, the plants, the animals, the mountains, the world of the clouds, and of the stars. All these he deciphered as a divine manuscript.

The Egyptian felt confidence in the laws man discovered in the physical world, by which he was able to master matter. Mathematics and geometry arose. With their aid he was able to control the elements, because he had confidence in what his mind could discover, because he believed that he could impress his mind on matter. Now he could construct the Pyramids, the Temples, the Sphinx. This was a very great step in the conquest of the physical plane that was made in the third period of civilisation, and man had now advanced so far that for the first time he rightly respected the physical plane; it now meant something to him.

What kind of teachers had man required for this? Up to this time he had required teachers, even the Initiates had required teachers in very early times. What kind of teaching did the Initiates of ancient India require? It was necessary that they should be led by means of art to see again, when in a state of initiation, what men had seen in earlier days when in their state of dull clairvoyance. Those seeking initiation had to be guided back to the spiritual world, to their early spiritual home, in order that they might impart to others what they learnt through this experience. A teacher was necessary for this. The Rishis had also required teachers who made known to them what had happened in Lemuria and in Atlantis at the time when men were still clairvoyant. It was the same with the Persians. With the Chaldeans, however, and especially with the Egyptians, it was different; but even here there were teachers who brought the pupils to a point where with "clear vision" they could see into the spiritual world that lies behind this physical world. These Initiate teachers revealed what lay behind the physical world, but, as I have said, a new teaching was required by the Egyptian. In ancient India men troubled little as to how that which took place in the spiritual world was impressed on the physical plane; they did not concern themselves with the intercourse between the gods and men. In Egypt something more was needed. There it was not only necessary that the pupil of the Mysteries should see God through initiation but also that he should see the movements of His hand as He wrote the

starry script and produced all physical forms. In ancient Egypt the schools were much on the same lines as those in India, only here the pupils were taught how the spiritual powers communicated with the physical world. They were now given a new subject of study. In India, by means of clairvoyance, the pupil was directed to the Spiritual Powers; in Egypt, besides this, he was shown what corresponded physically to spiritual deeds. In every member of the human body he was shown the spiritual activity that called it forth. He was shown, for instance, how the heart corresponds to a certain spiritual activity. The founder of this school, in which not only spiritual beings but their deeds also were made known to the pupils, was the mighty Initiate, Hermes Trismegistos. We see in him the thrice great Thoth, the first to see and to reveal to men that the whole physical universe is a part of the *handwriting of the gods*.

We have seen each one of the post-Atlantean civilisations add its impulse to human civilisation. Hermes appeared to the Egyptians as a divine messenger, presenting to man that which he had to decipher: the deeds of the gods in the physical world.

We have now described shortly the three first periods of culture of the post-Atlantean age during which man learned to value the physical plane.

In the fourth period—the Greco-Latin—he came still further in contact with it. In that age he progressed so far that he not only beheld the handwriting of the

Gods in all that surrounded him, but he placed himself, his spiritual individuality, within this objective world. No such works of art as were to be found in Greece had appeared before that time. The fact that man reproduced himself in sculpture, that he created in it something like his own physical self, occurred for the first time in the fourth epoch.

In this epoch of culture we see the inner spiritual nature of man pass out of him into the substance of the physical plane, and we see this amalgamation, this union, of spirit with matter in its purest form in the Greek temple.

To anyone able to look back and behold these temples, they appear as great marvels. Greek architecture is the climax of all architecture; for every art attains its summit somewhere. In spite of the grandeur of the Pyramids, the greatest wonders of architecture were fulfilled in the Greek temples. For what is attained in them? A faint echo will reach those endowed with an artistic "sense of space"; that is, the consciousness of how one line—the horizontal—is related to another—the perpendicular. A whole sum of cosmic truths stir within the soul that can simply feel how a pillar supports that which rests upon it. One must be able to feel that all these lines had already invisibly existed in space. The Greek artist saw the pillar clairvoyantly; he had but to add substance to what he saw. For him space was unalloyed life; he beheld it permeated everywhere by forces. Where

can one experience to-day even an echo of the vitality of this feeling for space? A feeble reflection of it can be found in the works of old masters. We can see it, for instance, in the way angels are represented in them as floating in space; we feel how the angels mutually support one another. Very little of this sense for space exists to-day. I have no objection to put forward to Bocklin's art of colour, but he is certainly lacking in the occult sense of space. The figure floating above the Pieta (one does not know if it is an angel or some other being) looks as if each moment it must fall down to the ground beneath. This must be mentioned when speaking of a conception which it is hardly possible to evoke in people to-day—the feeling for space possessed by the ancient Greeks, which one must clearly assert was of an occult nature. The Greek temple was something to which space itself seemed to have given birth from out its own lines. The consequence was that divine beings known to the Greeks, because of their clairvoyance, really came down into the temples built for them; they really felt at home there. It is true that Pallas Athene, Zeus, and others entered into these temples; their bodies, their material parts, were in these temples. Such beings as incarnated only as far as to the etheric body found in the physical world a real dwelling-place in these temples. A temple could become the physical body of these beings, in which their etheric body felt at home.

Anyone who rightly understands the Greek temple knows that it is essentially different from the Gothic cathedral. I am in no way criticising the Gothic cathe-

dral, which is a glorious piece of work. But those who are able to look back into the nature of things know, that even if the Greek temple stood alone with no one near it far and wide, if it stood in utter solitude, it would yet be a whole, a thing complete in itself, even if no one prayed there. It would be neither soulless nor empty; a god dwelt there.

A Gothic cathedral, on the other hand, is incomplete without worshippers, without people praying in it. By those who understand, the Gothic cathedral cannot be envisaged as standing by itself in complete isolation without the crowd of believers, which stirred by the thoughts it inspires, moves in and out of it. All the Gothic forms and decorations are part of that which flows from it. No God is in a Gothic cathedral unless the prayers of the faithful be present; then it is filled with divinity. This fact is expressed even in the word "Dom." The word is related to the affix "Tum," in words like "Deuschtum, Volkstum," meaning a people or nation, and always implying a collection. The word "duma" comes from the same root.

The Greek temple is not a house for the faithful; it was constructed as an habitation for a god, a place in which he might dwell; it stood alone. One has a home-like feeling in a Gothic cathedral only when it is filled with worshippers, when the sunlight streams through the stained glass windows and the colours are caught and broken up by floating specks of dust, and the voice of the preacher is heard saying:

“Just as the light is split up into many colours, so is the power of God distributed among the souls and the many powers of the physical world. . . .” For a preacher often says such words as these. When contemplation and spiritual experience thus blend, the cathedral becomes a thing complete. Just as in the great temple buildings, so it was in all Greek works of art; the marble of their statues assumed the semblance of life; the Greek artist gave expression to the spirit within him in a physical substance. Among the Greeks a marriage took place between the spiritual and physical.

The Roman went a step further in the conquest of the physical plane. Though the Greek was capable of creating by his art something that had in it both soul and spirit, he still felt he belonged to the “polis,” the burgher-state; he was not conscious of his separate personality; he felt himself to be a member of the community. This was also the case in earlier civilisations. An Egyptian did not feel he was a separate human being; he felt he was an Egyptian, a member of a people. We find the same in Greece, where man’s aspiration was not to be a separate individual, but to be a Spartan, an Athenian, etc. The possibility of being a person, of being something in the world individually, was a discovery first made by the Romans; they first discovered the idea of the “citizen,” and from this arose Jurisprudence, which we rightly ascribe to the Romans. It is only recently that people have so failed in perception as to speak of law in this sense as having existed earlier. It is nonsense to speak of an Oriental

judicial system, for instance, that of Hamurabi. Among Oriental people there were no judicial laws, but only divine laws. One would have to say some hard things were one to speak objectively of this science; were one just, one would say some dreadfully hard words, and each criticism would be too merciful. The idea of citizenship was first conceived in ancient Rome. In it man brought something that was spiritual, even his own individuality, down to the physical world. The power to bequeath was also first devised in ancient Rome; the will of the personality had then become so strong that it became capable of controlling what was to happen to its personalities after death. Now, the person was to control things. In this man brought that, which was spiritual in his own individuality, down to the physical plane. This was the lowest point in evolution.

Man stood at his highest point during the Indian civilisation. The ancient Indian still dwelt on spiritual heights. In the second period he had already descended; In the third, the Egyptian period, he had descended still further; in the fourth period he had sunk down entirely into matter on the physical plane. The time was now come when man stood at the parting of the ways; when, at the deepest point in evolution he had to gain the possibility of returning to spiritual worlds.

In order that he might do this, he had need of a mighty spiritual impulse on the physical plane, a mighty upward thrust, that would help him to recover what he

had lost. This upward thrust was given by the coming of Jesus Christ to earth. The Spirit—the divine Christ, had to suffer entrance into a human physical body, and pass through a physical existence on earth. Now that man had sunk completely into the physical world, God had to come down to him in order that through Him he might find his way back to the realms of the spirit. This was not possible before this time.

In this lecture we have brought the development of post-Atlantean civilisation to its lowest point, and have shown how at this lowest point a spiritual impulse was given through Jesus Christ. Man now must rise again permeated with the Christ impulse. In the next lecture it will be shown how Egyptian civilisation has re-appeared in our day, but permeated as it now is by the impulse of Christ.

X.

The old Sagas as portraying cosmic facts. The darkening of man's spiritual consciousness. The principle of Initiation of the Mysteries.

THERE are many myths and sagas belonging to ancient Egypt with which those having a spiritual conception of the world have long been familiar, but which have not been handed down by external historical tradition. Some of these are preserved in the form given them in Greek mythology, but for the larger part, those Grecian myths that do not refer to Zeus and his family have originated in the Egyptian Mysteries. We shall concern ourselves to-day with various matters connected with these myths, and this is the more necessary because modern historians assert that Greek mythology contains little that is of value to humanity.

Why, they ask, need we trouble to study the other side of human evolution—the spiritual side? All we see on the physical plane always remains a fact of that plane. But in spiritual science we are not only interested in what takes place on the physical plane, but also in everything that goes on in the spiritual world.

We know from many lectures what happens

to man between death and rebirth; we know that at death he passes over into a state of consciousness which we call "Kamaloka," in which even though he has now become a spiritual Being he is held fast by his astral body. It is a time in which man still longs for the physical world. While he is in this state of consciousness man longs somewhat for the physical world; he suffers in that he is no longer in this world. The time then comes when he has to prepare himself for a new life, for that state of Devachanic consciousness when man is no longer in direct connection with the physical world, or with physical impressions. The following examples may help to show how life in Kamaloka differs from life in Devachan. We know that when a man dies he does not at once lose all his appetites and desires. Suppose a man had been a gourmet in life, after death he does not immediately lose his greed, his desire for delicacies, but the organs by which he could satisfy these desires are wanting. Man's desires are not in his physical but in his astral body, and as man keeps his astral body after death his desires endure, although he has no organs wherewith to satisfy them, no physical body. After death a man gets a real craving for the things that gave him most satisfaction in life. Hence he suffers until he has lived through such desires; until then he finds himself in Kamaloka.

The time then comes when a man is no longer concerned with the satisfaction to be gained through his physical organs, and he passes on into Devachan.

In the same degree in which he ceases to be fettered

by desire, he gains consciousness in the world of Devachan. This consciousness dawns in man more and more, but it is not yet a consciousness of the ego, such as we have in this life. In Devachan he feels himself to be a part, an organ, of the whole spiritual world. Just as a hand, if it had consciousness, would feel itself as a limb, a part only of the physical organism, so man, in his Devachanic consciousness, feels himself to be a part of the spiritual world and a member of higher beings. He has still to acquire his independence, but he already works with the cosmos, and from out of the spiritual world takes part in the growth of plants. He co-operates in everything, not on his own behalf, but as a serving member of the spiritual world.

In picturing man's experiences thus in the life between death and rebirth, we must not think that life in Devachan is not subject to change. People are firmly fixed in the idea that though things on earth certainly change; in the world above everything remains the same. This is not at all the case. In describing the conditions in Devachan to-day it must be taken that these are more or less the conditions existing there at the present time.

Consider now how it was with our souls at the time they incarnated in ancient Egypt. We then looked upon the pyramids and other great constructive works there. In those days everything was very different on the physical plane from what it is now. The face of the world has constantly changed since that time. We

need only follow the course of natural science to find that a few hundred years ago there were, for example, quite other animals in Europe than are to be found there now, that the whole face of the world is changed. With every return to earth man enters on quite new conditions of life. This is easily understood by everyone, but when spiritual conditions are described people are very apt to believe that what would have happened in the spiritual world had they died thousands of years before Christ would be the same as if they died to-day. The conditions in the other world change exactly as do the conditions of the physical world. When a man entered Devachan after a life in ancient Egypt or Greece, the conditions he found there were very different from what he would find on entering it to-day. Evolution takes place also there. It is natural that we should describe present conditions in Devachan, but these have changed. It is easier to accept this if we turn back to what was said in the last lecture.

We have seen how in Atlantean times man returned to the spiritual worlds during sleep; how as time went on he did so less and less. If we go back far enough we find that man once lived completely in the spiritual world. The difference between sleeping and death was by no means so great in olden times as it is now; in a very far past long periods were spent in sleep. These periods coincided more or less with the length of time spent in the body, and between death and rebirth. By descending to the physical plane man became more and more entangled in it. We have described how

during the old Indian civilization men still had visions of the higher worlds; in that of Persia they tried already to conquer the physical plane; they descended further and further into it. In the Greco-Latin period a union between spirit and matter was effected, and men learnt to love the physical ever more and more. Because of this all the experiences between death and rebirth also became changed.

We find that in the first post-Atlantean period very little interest was felt in the physical plane. Initiates could withdraw into higher worlds, into Devachanic worlds; they then shared their thoughts and feelings with others. Men who withdrew thus with their thoughts and feelings felt they were in what was for them the real world—their true home, and they took little interest in the conditions existing on the physical plane. The consequence of this was that their consciousness in Devachan was comparatively clear. When such men incarnated again in the Persian civilisation, they became more accustomed to physical conditions, with the result that in Devachan the clearness of this consciousness diminished. During the Egyptian civilisation, when men had already begun to love the external world, their consciousness in Devachan grew even more shadowy and dim. Certainly the nature of consciousness there was always more exalted than in the physical world, but by degrees it declined more and more up to the Greco-Latin period. By then it had become very much darkened; it was not a dream-consciousness, this it had never been, it was a consciousness

in which man took note of things—in which he was aware; but a darkening of this consciousness took place as evolution progressed.

The main reason for the mysteries was to make it possible for man to have not only this shadowy consciousness in the spiritual world. Suppose that there had been no mysteries, man's consciousness would in this case always have remained clouded in the spiritual world. It was only because, parallel with darkening of Devachanic consciousness, initiation proceeded in the mysteries, and also the acquiring of certain faculties, by which the elect were enabled to see with clearness into the spiritual world; it was only because Initiates could tell mankind about this world by means of myths and sagas that a ray of light and clarity could penetrate Devachanic consciousness between death and rebirth. A darkening of consciousness in the spiritual world had taken place among all those people who felt at home on the physical plane, and the strange experiences related of those about to be initiated in the Eleusinian mysteries are by no means fairy tales. The essence of initiation consists in enabling men during life to enter the spiritual world, and to experience consciously what takes place there.

The Initiate of that time really knew of the shadows in the spiritual world, and it was an Initiate who said: "Better to be a beggar in the world of men than a king in the world of the shades." This cry arose out of the Initiate's true experiences. Such things cannot be taken

too profoundly, and they can only be rightly understood when we have learned to know the facts of the spiritual world.

We shall now bring into more concrete form what yesterday was hinted: if something had not intervened, man's consciousness in the life between death and rebirth would have become darker and darker. As he descended ever further into the physical plane all connection with the spiritual world would have been lost to him.

Strange as it may seem to those who are infected, however slightly, with some form of materialism, yet what I am about to say is true. If something else had not entered human evolution mankind would have succumbed to a spiritual death. The possibility of an illumination of consciousness between death and rebirth does, however, exist. This illumination can be gained, either in the course of evolution itself, or, even to-day, in a lesser degree through man being able during this life to penetrate to the spiritual world. There he may have experiences that do not end with the body but remain connected with the immortal germ of his being in the spiritual world. This was the concern of the Mysteries; it was the aim of all spiritual development; it was this to which the great Initiates devoted themselves before the time of Christ. It was also the aim of that great Being Himself. All Initiates were in certain ways forerunners of the Christ; they were sent beforehand to show forth His coming.

Let us try to picture a man who had never heard of

Christ, who had never had the opportunity of receiving the secrets of the Gospel of Jesus, who had never been able to say: "I will imitate Christ in my life and work, and will accept His teaching." Let us picture a man who had never been approached by Christ, and who could not, therefore, take with him into the spiritual world that treasure which man must take to-day if he is to escape the darkening of consciousness of which we are speaking.

The conception of the Christ which a man takes with him is the power which illumines his consciousness after death, that saves him from the fate that would have overwhelmed him had Christ not appeared. If Christ had not come, humanity, it is true, would have continued, but without clear consciousness after death. This is the real meaning of the coming of Christ: that into the essential core of man's being something entered which was of far-reaching importance. The Mystery of Golgotha—when men identify themselves with it—saves them from spiritual death.

It would be wrong to suppose that other great leaders of humanity had not missions of like importance. We are in no way concerned with any exclusive dogma for Christianity, that would be contrary to Christianity. Those who know the facts, know that Christianity was taught in the ancient Mysteries. Augustin spoke truly when he said: "That which is called Christianity to-day has always existed, even at the beginning of the human race; only until Christ came in the flesh the true religion was not called Christianity."

The name is of no consequence; what matters is that people should understand the meaning of the Christ Impulse. How, that at the lowest point of human evolution the Christ assumed the form of a man and how Buddha, Hermes, and others were filled with the prophetic consciousness that Christ would come, and that he was living in them. We see this with special clearness when studying the figure of the Buddha. What really was the Buddha?

In speaking of this we have to touch on matters which can indeed only be spoken among students of Spiritual Science. Everyone, including theosophists accept the mystery of reincarnation in far too simple a way. We must not suppose that a soul inhabiting its three-fold body to-day simply incorporated in a previous incarnation and then in an earlier one, that this always proceeded according to the same plan. The hidden things connected with this are far more complicated than people suppose in spite of all the trouble that H. P. Blavatzky has taken to show her intimate pupils how complicated are the secrets contained herein; the truth has not penetrated even now. People imagine that a soul simply passes again and again into a body. The matter is not so simple. It is often not possible to bring some historic figure into line with such a scheme, and the work has to be gone about in a much more complicated way if we are to understand it.

In the same way as man to-day moves among his

fellow beings, man in Atlantean times moved among spiritual beings whom he could see and become acquainted with when, severed from his physical body, he dwelt in the spiritual world. Zeus, Wotan, Baldur, and others were recognised by such people as companions. During the day, such men lived in the physical world, but in another state of consciousness they learned to know these beings who were passing through an evolution different from their own.

In those early days on earth the human body was not so dense as it now is; at one time there was no such thing as the bony scaffolding which supports our bodies to-day. The body of Atlanteans could only be partially seen by the physical eye. Some beings came down into substance only as far as to incarnate in etheric bodies; whilst others, when the air was still permeated with watery vapours, incorporated in it. At the time men dwelt in this misty vapour such incorporation was possible. It was a form such as this that was known as Wotan. He said to himself: "If men can clothe themselves with this fluid-light-substance so can I." He walked the earth in such a form, but as the earth became denser and humanity assumed ever denser forms Wotan said: "No, into forms such as these I will not enter," and he withdrew from this world into realms that were invisible. This was the case generally with these divine spiritual beings.

From this time onwards, however, these divine beings were able to do something more. They have

been able since then to enter into a kind of union with those men who strove upwards to meet them.

Let us try to picture how this was. Human evolution has been such that in the course of time it had to reach its deepest point. Up to this point the Gods were able to accompany man; after it, they had to take another path that was invisible to man. But when men conducted their lives in accordance with the instructions of Initiates and purified their finer bodies, they were able in a certain way to come in touch with the gods; so that a man who had incorporated in the flesh could so purify himself that he might be overshadowed by a divine being who could not descend so far as to a physical body. Physical bodies had become too gross for such a being. It might happen that the astral and etheric bodies of such a man were permeated by a higher Being who could not otherwise have acquired a physical body, but who, by entering into another, was enabled by this means to reveal himself.

When we recognise that it is possible for such things to happen, incarnation becomes far more complicated. It might happen that a man is the reincarnation of some earlier man who had developed himself very highly, who had so clarified his three bodies that he was now a vessel for this higher Being. In this way Buddha became a vessel for Wotan. The Being who is called Wotan in Teutonic myths reappeared as Buddha. The very names Wotan and Buddha are related.

Much that was contained in the Mysteries of

Atlantis passed over into the teachings of Buddha. Because of this there is a close connection between the experiences of Buddha and that which the gods experience in spiritual spheres, and also with what men experienced when they were still in those spheres. The teaching of Wotan, as it reappeared, was but little concerned with the physical plane; it stressed the fact that this plane is a place of pain, the deliverance from which is significant, for it discloses much of the Wotan nature in Buddha. This is the reason why the profoundest understanding of the teachings of Buddha is found among those who are stragglers from Atlantis. It is among Asiatics that we find those laggard races that have remained behind at the Atlantean stage, although externally they must progress with advancing evolution. Much of Atlantis has remained among Mongolians, who are stragglers from more ancient races. The tendency we see in these races to remain stationary is a part of their inheritance, and is the reason why Buddhism is more especially the religion of these peoples. The world advances on its way. Those who can see below the surface of evolution realise that the religion of a nation is not a matter of choice, but is a spiritual necessity; that because the people of Europe are entangled in the physical plane it is not possible for them to enter into the feelings of Buddhism, to become identified with the innermost teachings of Buddha.

Buddhism can never be a universal religion; there is no sympathy or antipathy in this statement; it is only a judgment upon the facts. Buddhism is just as false a

religion for European nations as it would be false to spread Christianity among the nations of central Asia. No religious views can be right, nor can they form an impulse for culture that are not called forth by the inner needs of the age. Such matters must be grasped if we are really to understand the connection of things.

We must not think, however, that the historic Buddha was aware of all that was foreshadowed in his coming. It would take many hours to explain all this fully. We have only touched on the complicated facts connected with the historic Buddha. Something more lived in him than appeared on the surface. It was not only that a being had come over from Atlantean times and incorporated in one who was at the same time a human Buddha; something else had entered into him besides this, something of which he could say: "I cannot as yet comprehend this, it is something that ensouls me, but I only participate in it." What the Buddha felt was the Christ individuality. This had already ensouled the great Prophets, and was well known to the ancient Mysteries. Everywhere, and always, the pointer turned to Him Who was to come.

He did come! He returned, submitting to the historic necessities lying at the root of evolution. He could not incarnate simply in any physical body. It had still been possible for Him to incorporate subconsciously in the Buddha, but to walk the earth in a human body was only possible when a physical, an etheric, and an astral body had been especially prepared. Christ's power

of action was infinite, but He could not enter into a physical, etheric, and astral body until these had been entirely purged and purified by another being. The incarnation of Christ could only come to pass because a being appeared who was sufficiently highly evolved. This highly evolved being was Jesus of Nazareth. He had risen to such heights of purification that it was possible for him, in his thirtieth year, to forsake his physical, etheric, and astral bodies, but in such a way that they were serviceable for a more exalted Being.

Often when I have spoken of this, saying that a high stage of development was necessary before Jesus could thus sacrifice His bodies, people have said to me: But this was no sacrifice; nothing more beautiful could be imagined. One can not speak of sacrifice when it is a case of giving up one's bodies to so exalted a Being. Yes, it is beautiful, and the sacrifice is not great when considered merely in an abstract way, but when this is investigated it is found that terrific strength is required to purify one's bodies and leave them capable of life. Great sacrifices are needed before such power can be gained. Jesus of Nazareth must have been an individual of extraordinary exaltedness to be able to accomplish this. The Gospel of John points out to us where it was that Jesus gave up his physical, etheric, and astral bodies, and entered the spiritual world, and where the Christ entered into this threefold bodily sheath of Jesus. It was at the baptism in Jordan. Once more I have that to say which must horrify the material-

istic mind. Something of very great moment took place then in the bodily nature of Jesus of Nazareth. If we are to understand what happened at the moment of the baptism in Jordan when the Christ entered into Jesus, we must call up before our souls something that seems most extraordinary, yet is all the same true.

It has been shown how in the course of human evolution the different organs of the body have gradually evolved, and how, when these had been formed as far as to the hips man acquired certain structures and functions. Parallel with the continuous steady growth of his independence, a hardening of man's bony system had also taken place. The harder his body grew and the more independent he became, the greater became the power of death. We must keep this in mind if we are to understand what follows. What is the main cause of the body ceasing to exist? Why does the body gradually fail? The cause lies in this, that in the human body there is something that can be burnt, right down to the bones. Fire has power even over the substance of the human bones. Man has no power, no conscious power at least, over his bones. This power still lies outside of man. At the moment, when at the baptism in Jordan, Christ entered into the body of Jesus of Nazareth, the bones of this being became something quite different from those of other men. Something then took place that had never occurred before, and has never up to now happened again. Along with the Christ something had entered into the being of Jesus of Nazareth which had

power over the forces which consume bones. This power entered even the bones. Even into the bones the conscious power of the Christ Being took possession of the body of Jesus of Nazareth. This is part of the meaning of the baptism in Jordan. Through this act something was implanted in the earth which might be described as "the mastery over death," for with the bones death first came into the world. Because power over his bones had entered a human body, the power by which death could be overcome had also entered into the world. In these words we have touched on a very profound mystery. Something infinitely sacred entered along with the Christ into the bones of Jesus of Nazareth. Therefore they had not to be injured. Therefore the saying had to be fulfilled: "No bone of Him shall be broken." Otherwise human power would have interfered with divine power. We gaze here on a profound mystery of human evolution, and at the same time we arrive at one of the most important thoughts of esoteric Christianity. We encounter something not hitherto met with in connection with the baptism in Jordan.

Through the fact that the Being of Christ took possession of the three bodies which had previously formed the individuality of Jesus, a Being was united with the earth whose former dwelling place had been the sun. This being had been connected with the earth up to the moment of the sun's departure. The Christ had then gone forth with the sun, and from that time could only exercise His power on the earth from outside. From the moment of the baptism this exalted being was again

united with the earth in the fullest sense. Before that His influence had streamed to the earth from outside, had overshadowed the prophets, and worked through the Mysteries—now He had Himself incorporated on earth in a physical body.

If there had been anyone who for thousands of years could have looked down from some point in space upon the earth, and could have seen as well as the physical earth all the spiritual, etheric and astral outpourings and activities taking place there, he would have beheld most wonderful happenings at the time of the baptism in Jordan, and also at the moment when the blood flowed from the wounds of Christ on Golgotha. He would have seen that through these events the astral body of the earth was fundamentally changed. It took on a new quality, and new colours. A new power was implanted in the earth. The force that formerly had worked from outside was now once more united with the earth. The attraction between sun and earth, in consequence, will become so strong that they will again unite, as man will with the sun-spirits. Christ has given to earth the possibility of again uniting with the sun and of thereby returning into the bosom of the Godhead. Such is the event which then took place, and this is its meaning.

Once more we see the vast importance of what happened to the earth through the coming of the Christ, and we gain some understanding of the fact that through union with the Christ, men were able to receive some-

thing whereby their consciousness can be illuminated after death. Keeping this fact in view, we understand how evolution can take place between death and rebirth.

Let us now ask: For whose sake did all this come to pass?

Originally man dwelt in the bosom of the Godhead. Then he descended, to the physical plane. Had he remained above, he would never have attained to his consciousness of the ego. He would never have developed an ego. Man had to be confronted with external objects to realise his separateness from these objects, and to do so he had to descend to the physical world. A clear and bright consciousness of self could be kindled only in a physical body.

Before man received an ego he had his physical etheric, and astral bodies. As the ego gradually evolved within these three members they became transformed. You must clearly understand that all the higher members of man's being have worked upon the physical body. The present condition of the physical body is the outcome of this activity, and all its organs depend in a certain sense upon the changes that have taken place in these higher members of man's being.

Backward natures assumed various animal forms; birds, for example, are the result of the predominance of the astral body. Through the ego becoming more and more self-conscious, it changed the astral body. The apocalyptic animal forms point to the fact that in them one or other of man's higher principles had gained the upper hand. The ego had the upper hand in the man-

like humanity. Now all our organs are suited to the higher principles of man's being. Because the ego entered into the astral body, entirely impregnating it, certain organs were formed in man and also in those animals that branched off from man at a later time. A certain organ has resulted from the fact that such a thing as an ego entered the earth. On the moon no ego was connected with the life of evolving humanity. Certain organs are intimately connected with this evolution—the liver and the gall. The gall is the physical expression of the astral body; it is not connected with the ego, but the ego influences the astral body, and through the astral body it affects the gall.

Initiates made this clear to the people of ancient Egypt in pictures. They said: "The self-conscious, or ego-man is chained to the earthly body. Picture to yourselves a man chained to a rock, so is man chained to his physical body, and in the course of evolution something has arisen that saps his immortality! Think of the functions performed by the liver; they have come into existence because the body was chained to the rocks of the earth, and here the astral body gnaws it."

This picture was presented to the pupils of the mystery schools of Egypt, and passed over into Greece as the story of Prometheus. We must not handle such a myth too roughly, any more than we would rub the bloom from a butterfly's wing or the dew from a flower, we must just leave it as it is and not disturb it. We must not say: Prometheus represents this or that, we must

try to reconstruct the occult facts, and then endeavour to understand the picture that has sprung from them within the consciousness of man.

The Egyptian Initiate guided his pupil to the point where he could grasp the ego-stage of humanity. A picture such as this was intended to form his mind, the facts had not to be grasped too roughly, but the picture, full of life and light, was to rise before him. The aim of the initiate was not to impress dry and banal ideas in the truths he had to give, but to represent these truths in the form of pictures. Poetry has done much for the story of Prometheus, it has beautified and adorned it, we dare add nothing to the occult facts, but leave to the artist his delicate gifts of embellishment.

There is another point for us to consider. When man first came to earth, he was not as yet endowed with his ego. Before the ego entered into the astral body, other forces had possession of it. The ego then entered the fluid luminous astral body. Before the ego was within it, astral forces were sent down into man by divine spiritual beings. The human astral body existed, but irradiated by divine spiritual beings. It was pure and translucent, and floated through and around the germinal physical and etheric bodies. The stream of the astral body was pure, but egoism entered along with the ego. The astral body became darkened, the purity of its golden stream was lost more and more, till, in the Greco-Latin period, man reached the lowest depth on the physical plane.

Because of this all humanity had become deeply

concerned as to how they were to regain the pure stream of the astral body, and at the time of the Eleusinian mysteries what was called the search after the original purity of the astral body began. To restore the original purity of the astral body was the aim of these mysteries; it was also the desire of the Egyptians, and the search for this golden fleece was one of the tests of Egyptian initiation. All this has been preserved to us in the wonderful story of the search for the golden fleece by Jason and the Argonauts.

We have seen how evolution proceeded. When man's lower organs had the form of boats, of which we have spoken, he was at the water-earth stage, and had his golden luminous astral body. The search for this astral body is represented by the journey of the Argonauts, which in a subtle way is connected with the Egyptian myths.

External historical facts are closely interwoven with spiritual facts, and we must not regard such things merely as symbols. The voyage of the Argonauts did actually take place, just as the Trojan war actually took place. Outward events are the expression—the physiognomy of inner events; both are historical. The search for the golden fleece, for the pure astral body always took place inwardly among those in Greece who strove for initiation.

Having endeavoured in the first place to realize all these things we will now pass on to learn of other mysteries; and thence to the discovery of how the Egyptian myths are connected with modern life.

XI.

The doctrine of Evolution and Cosmic Organogeny in ancient Egypt and their modern material interpretation.

IN the course of these lectures we have attempted to reconstruct post-Atlantean development, and have hinted at the fact that in our age a sort of revival of what was experienced during the Egyptian-Chaldean civilisations is taking place; and also that the Indian civilisation will be repeated in the seventh period, the Persian in the sixth, as the Egyptian is in ours, but the Greco-Latin period, the fourth, stands alone.

Let us now draw a connecting link between the days of Egypt and our own, so that we may recognise in what this revival of spiritual and material events consists.

We have seen how certain secret forces are present in the spiritual world, and that these correspond to certain forces in the physical world, which bring about these repetitions; so that both from within and from without a revival of experiences takes place. In the centre, by itself, stands the age of Greece, in which the Christ appeared on earth, and in which took place the Mystery of Golgotha.

It has been pointed out that not only the external evolutionary conditions on the physical plane, but also those in the spiritual world undergo change. The souls of men were very different at the time they incorporated in Egypt and beheld the pyramids, from what they were when they reincarnated in the age of Greece and Rome. How different are souls again in our day! Not only this, but we have shown that progress also occurs between death and rebirth; that souls passing into Kamaloka from an Egyptian, or from a Grecian, or from a present-day body, do not have similar experiences. Changes take place externally on the physical plane and changes also take place in spiritual realms, where souls are continually receiving new experiences. From this viewpoint—from what might be called “the other side”—we propose to-day to consider the mighty event of the coming of Christ.

In a much deeper sense than before we will now put the question: What meaning had the coming to earth of Christ for the souls of the dead, for those dwelling on the other side of existence? In order to answer this question we must try to enter into what took place during the Egyptian period in the souls of men on the physical plane, as well as in the other world.

From all we have learnt regarding the former great epochs of earthly evolution we have gathered that the Egyptian-Chaldean epoch was a reflection, in knowledge and experience, of what had occurred in Lemurian times; that is, both during and after the departure of

the moon. What men experienced at that time they experienced again, as a memory, in a later age in all that was imparted to them by the Initiates of Egypt. In the course of initiation the Egyptian initiate experienced within himself what otherwise men experience when they pass through the gates of death, only he experienced it in a somewhat different way. He experienced all the ordinary man experiences at death, but also a great deal more.

Let us now shortly examine the nature of Egyptian initiation. This was very different then from what it became after the coming of Christ, for the whole nature of initiation was entirely changed through that event.

In following the course of human evolution we have seen how man had to descend ever more and more into the material world, and to take more interest in physical things. In consequence of this his experiences between death and rebirth became ever more shadowy and vague. The more vivid his consciousness in the physical world, the more he enjoyed residing there; the more he discovered of the laws of the physical plane, the vaguer his consciousness became in the spiritual world. The point of deepest unconsciousness in the spiritual world was experienced by man during the Greco-Latin period. But before this point of profoundest materialism had been reached, it had not been possible for him while in his physical body to experience completely what must be experienced if, during life on earth, man is to gain insight into the spiritual world.

The procedure of initiation can be described in a few words. Its characteristics are the same in every initiation, whether it be that previous to Christ, or the Christian initiation. It is the result only that has changed. Initiation means nothing else than man's acquisition of the faculty to develop organs of sight in his higher bodies. At present man at night is surrounded by darkness; he sees nothing. This is because he has no organs of perception in his astral body. Just as our ears and eyes have been developed as physical organs of perception, so must super-sensible organs of perception be developed out of our higher members. This is brought about through the practice of certain exercises in meditation and concentration given to the pupil after he has gained some understanding of the Initiate's teaching regarding the spiritual world. Pupils always have to be instructed in what is to-day called elementary theosophy, but this was done in a much stricter way than at present; they had to progress through regular stages to the attainment of certain truths, and when they were considered ripe enough they were given exercises which had a definite aim.

When in daily life the senses make impressions on a man, these bring with them results for his ordinary life on the physical plane. Such impressions are then passed on to the astral body, from whence they reach the ego. These impressions are not, however, such that the man can retain them when he passes at night with his astral body and ego out of the physical body. What man

receives from the physical world in this way does not enter with sufficient strength to make a lasting impression on him, but if man carries out the exercises in meditation and concentration, these are so organised in accordance with thousands of years of ancient experience that they cause the astral body to maintain these impressions when outside the physical body. The astral body does not lose them. The astral body is then plastically shaped and formed by these impressions in the same way that physical organs were formed.

The astral is worked on by these exercises through certain lengths of time, and in this way supersensible organs of sight are imprinted in it. It would be a long time before a man could make use of these organs if it were only the astral body that had received this impress. Something further has to take place in order that when the astral body returns into the etheric body it may impress as though with a seal that which has taken shape within itself upon the etheric body. It is at the moment when this impression is made on the etheric body that illumination is first possible, and the man sees the spiritual world just as to-day he sees the physical world. He then begins to understand what it is he has received as impulse through the coming of Christ to earth.

In ancient initiation the astral body had power to work upon the etheric body only when it was lifted out of the physical body; because in those early days the close union of the etheric body with the physical body offered too great a resistance for any impression to be made on it

by the astral body. This was why the person about to be initiated in ancient times was sunk in a death-like condition for three and a half days, during which time the etheric body left the physical body, and thus freed, was united with the astral body. The astral body could then impress on the etheric body all it had gained during the exercises in concentration. Then, when the person seeking initiation was roused by the Hierophant from his death-like trance, he had become "illuminated"; he was then aware of what took place in the spiritual world, for during this time he had made a remarkable journey. He had been conducted through the fields of the spiritual world; he had seen what happens there; he had experienced what another could only know of through revelation; so that after initiation he could, as a result of his own experience, impart information regarding the beings who dwelt beyond the physical plane.

It was in this way men were instructed in the facts of the spiritual world at a time when they were not so deeply sunk within the physical plane as was later the case. Those who underwent initiation became acquainted with the true forms of Osiris, Isis, and Horus; the content of the myths was seen by them in their journey through the spiritual world. This knowledge they handed on to their fellow men. What they had seen they clothed in myth and story. They saw it all; they saw especially how the activities of Osiris had shaped themselves, at the time when the moon withdrew from the earth; they saw the coming forth of Horus from Isis and Osiris; they saw the four human arche-

types, the ox, the lion, and the eagle; and the true human type. They also saw the fate of man between death and rebirth. They saw the true form of the Sphinx, and realised what it meant.

It was possible for such an initiate to say: "My eyes have beheld the Sphinx, and also man when as yet his form was animal-like, although his man-like etheric body protruded out of this animal-like form." The meeting with the Sphinx is a distinct experience for the initiate. He heard the question of the Sphinx, with its enigmatic content. He saw how the human body was prepared for and built up out of the animal form at a time when the head was as yet only of etheric substance—the etheric head of the Sphinx. All this was truth—was reality to the initiate, just as the figures of the older gods were realities to him, though these had followed another evolutionary path.

In a previous lecture we discussed the fact that certain beings had followed another evolutionary path. Wotan, for instance, had done this. His individuality had accompanied mankind up to a certain stage, but then refused to descend so deeply. Man descended further into matter, and only later on will he be again united to these beings who complete their evolution during the earth-age. We have seen that Wotan came no more to earth. He was not a being like Osiris and Isis; they were beings who had branched off earlier and in a higher stratum carried out their evolution in complete invisibility. They had their own special experiences to go through.

When we look back into Lemurian times we see that the etheric being of man was not human in form, it was still animal-like, and when the gods descended they had to accommodate themselves to such forms as were in use by men at that time. If a Being desires to dwell on a certain plane it must fulfil the conditions belonging to that plane. This was the case here. The divine Beings who were associated with the earth at the time the sun and moon withdrew, and who remained with the earth, had to assume such forms as were possible at that time, and these were animal-like. As the religious conceptions of Egypt represented in a certain way a repetition of the Lemurian age, the Egyptian initiate when beholding the gods, for example, Osiris and Isis, saw them in forms resembling those of animals. He saw the higher gods with animal heads. Hence it was entirely correct, as the outcome of spiritual vision, to represent these with a hawk's or a ram's head, for they were thus represented in the forms they had as they walked on earth. It was only possible for the outward form to resemble what the initiate saw, and thus he faithfully described it. There was great variety in the forms assumed by the gods. Those of Lemurian times differed from those of Atlantean times. The transformations they went through were then far more rapid than they are now. At that time they were still spirit-filled forms, and in looking back on them one can see the threefold bodies of these beings radiated and illuminated by etheric and astral light. All this was represented exactly in the images handed down by the initiates. People are apt

to smile nowadays at these forms; they do not know how realistic they are.

There was one form that was in frequent use at the period of human evolution when the cosmic tellurian powers were giving shape to the combining understanding of man. The physical brain was then being prepared so that man could later develop intelligence. The implanting of this faculty in man was ascribed to the god Manu, and is connected with what later became the intelligence. When a man is considered clairvoyantly in whom the capacity of drawing conclusions, and of forming judgments, is strongly developed, this is clearly seen in sparks and flashes of green within the astral body. The combining faculties, especially in those who have a mathematical brain, are revealed in the green coloured content of the aura.

The initiates of ancient Egypt beheld the god who implanted the quality of intelligence in man, and they reconstructed his likeness and coloured it green, because they beheld the shimmering green of his astral and etheric form. When a man's intelligence is stimulated at the present time, this shimmering colour can still be seen in his aura, and much can be learned from the careful study of these ancient, realistic representations of the Egyptian gods. Because the representations of these divine forms were so realistic, and not just arbitrary, they had magic power, and those able to see into such matters know that deep mysteries lie within the colours given to these ancient forms. Through them

deep insight can be gained into the inner workings of human evolution.

In the Sphinx is preserved the form of what the initiate beheld; certainly it is not a photographic representation, yet it is realistic. But forms constantly change. The Sphinx is an image of what man was at one time. Man himself has shaped his present form, and we know that in the course of evolution it has cast off many animal forms.

What really are animal forms? They are the forms humanity has left behind in its advance. In animals we see the backward stages of humanity—the backward physical stages. Spiritually, things happen quite differently. What a man is spiritually, in no way depends upon his physical ancestors; only his physical nature is connected with them. Man does not spring from animals. Animal forms are forms that have remained stationary, but human forms have progressed. Animals, therefore, are earlier human forms that have become decadent. The case is different in other realms of evolution. It is not only physical forms of animals that have remained stationary, but also the germs of their etheric and astral forms. Just as the lion appeared different from what it is now at the time it was shed off from humanity, so will some psycho-spiritual forms that become fixed at a certain stage become different in the course of time; they decay. It is a law of the spiritual world that anything that remains stationary at any given spiritual or soul stage becomes decadent.

We might say because the Sphinx has remained fixed it has become decadent; in a way its form is a caricature of what it originally represented. The Sphinx has continued on the astral plane to this day. Initiates, or those who by regular methods are able to rise to spiritual worlds, are little interested in such decadent forms, which are, as it were, but vagabonds of the spiritual world. Only those equipped with lower clairvoyance who enter the astral world under exceptional conditions come in touch with such decadent forms. Oedipus encountered the real Sphinx; it still exists, only it is met with in another form.

People who have remained behind at a certain stage in evolution may, when resting in the fields in summer time, get what is called a sunstroke, and because of this their etheric and astral bodies may separate from part of their physical body. Such people are then on the astral plane, and may meet with these decadent relics of the Sphinx. These are given different names. In one place they are called the "Mid-day woman." Country people often say they have met the "Mid-day woman"; she is met with everywhere and under various names. She is a descendant of the Sphinx, and just as the Sphinx puts questions to people, so this woman asks questions. Country people tell how they have met her, and of her endless questions. This torment of questions is also a relic of the Sphinx, and demonstrates the way in which evolution advances in other worlds as well as in the physical, how whole generations of spiritual beings succeed each other till finally these are but shadows of

the originals. Here again we see the strong connection throughout all evolution, and how far-reaching, how manifold, evolution is.

We must now turn our attention to that fourth member of man's being, the ego, which, in the course of time, has been added to the other three which he has brought with him since the beginning of evolution, the physical, etheric, and astral bodies. We have seen how the ego permeates the astral body, dominating it so that it exercises the control previously exercised by high spiritual beings. It is by the intervention of these high beings that the ego was implanted within the astral body. If evolution had proceeded in accord with the thoughts of certain higher beings it would have been other than it is. But it has happened that certain creatures remained stationary; they were not able to co-operate at the implanting of the ego in the astral body.

When man first came down to earth he consisted of physical body, etheric body, and astral body; these he developed further; then certain exalted beings, especially those inhabiting the Sun and Moon endowed him with his ego. Then beings assisted in the development of his ego. There were other beings, however, who, during the Saturn, Sun, and Moon evolution, had not risen so high as to be able to take part in this implanting of the ego. They could only carry out what they had learned on the Moon, and were restricted to working on the astral body, so that something was implanted in this body that was not of the noblest quality, that was not derived

from the exalted higher beings, but from those that were backward. Had these beings accomplished this from the Moon it would have been of the highest quality, but because they worked on earth as laggards they endowed the human astral body with that which placed him lower than he would have been otherwise. He was endowed with instincts, with passions, and with egoism.

We must keep before us the fact that there were beings working on man from two sides, and that qualities were implanted in his astral body which deteriorated it. Such activity did not affect the astral body alone. It is the case with human beings that what affects the astral body is passed on by it to the etheric, and by this again to the physical body. The astral body is active in every part, so that the influences working through the astral body reach the etheric and physical bodies also. Had those spiritual beings not been able to exercise such an influence, man would not have had the enhanced egotism or the exaggerated consciousness of self, which entered into him at that time. The effect of this on the etheric body was to becloud man's judgment, giving him the possibility of every kind of error. The effect on the astral body, in so far as this was passed on to the physical body, was the cause of all illness. It was the spiritual cause of illness in man; the cause of illness in animals is different, but the original cause of illness in man is connected with the facts just mentioned. As the etheric and physical bodies are bound up with the facts of inheritance, the principle of illness is passed on through the line of inheritance. We

must remember, however, that we have to distinguish between internal disease and external injury.

In the course of evolution, before the beings referred to had gained an influence on man, he was so organised that he reacted far more strongly to harmful influences coming from outside than he does to-day. In the same measure in which the influence of these beings increased he lost the instinct for what was harmful to him. Previous to this man's whole organism was such that he had fine instincts for what was not good for him, so that he instinctively avoided things which he now eats and which are injurious to him. His stomach simply rejected them. The further back we gaze the more we see man in close communion with the forces surrounding him and reacting delicately to these forces; but as time advances he becomes ever less able to discern what is unsuitable for him.

All this was connected with other things, with things that were taking place meanwhile in the world beyond; what we call the three other kingdoms of Nature were meanwhile coming into being. The three kingdoms of nature by which we are surrounded came into being gradually. At first only man existed; then to him was added the animal kingdom, then the vegetable kingdom, and finally the mineral kingdom. If we go back to the primal conditions of our earth, when the sun was still one with it, we find a humanity into which all the substances of the physical world passed in and out continually. Man still dwelt in the bosom of the gods, he could

stand anything. Then he had to strip off and leave behind him that which was to form the animal world, for if man had retained this within him he could not have progressed any further. The animal, and later the plant attributes, had to be thrown aside. What is contained in plants and animals is nothing else than the temperaments, passions, and qualities of man which he had to outgrow. And at the time when he was forming his bones he cast out from him the mineral kingdom. At one stage of his existence man could have regarded his surroundings and said: At one time I could assimilate all this, at the time of the water-earth I breathed it all in and out; I made use of it. Now it is outside me, I can assimilate it no longer.

As man became a separate being encased in his skin he saw, in proportion, the kingdoms of nature growing up around him. Let us suppose that no such beings as those before mentioned had influenced man; his case would then have been very different. So long as he is healthy his relationship to the outer world remains normal; but when destructive forces enter into him, he has to drive these out by his own powers. Should his own powers prove insufficient to do this, something would have to be administered to him which, as he can no longer find the natural antidote within himself, he would have to accept. For instance, when a man is ill, it may be necessary that the force of some metal or the juice of a plant be given him, things which formerly could freely pass in and out of him. For this reason we are justified in administering as remedies those metals and

vegetable-juices with which, at an earlier age, man has been associated.

At a time when Egyptian Initiates were able to look back over the whole course of evolution they knew exactly what plant or metal should be administered to a sick person, what plant or metal corresponded to each organ. Things of great value will one day be re-discovered through occult wisdom in the domain of medicine. Not only are there many quacks to be found to-day in medical science, but much harm is done by those who in a one-sided manner ascribe special healing powers to one thing or another. Frequently efforts are made to effect a compromise with spiritual-science. But spiritual science cannot support any one-sided method. On the contrary, it encourages universal research. It is one-sided when people say: Away with all poisons! Those who say this do not understand the true art of healing.

It is natural that failures should occur to-day, for the medical faculty is mostly unable to understand the existing connections. A certain prejudice in medical science rejects what occultism has to offer. If there were not a campaign against the most ancient methods of medicine, the injection of metals, a reform might take place. Modern experimental practice can really find nothing comparable to the healing methods of ancient times; these are stoutly opposed only by an uninstructed laity. The Initiates of Egypt possessed a deep insight into these secrets. They beheld the true relationship

existing in evolution, and when modern medicine scoffs at the methods of ancient Egypt, its tone does but reveal its ignorance. We have now glanced at what is to be learned from Egyptian initiation. All these things passed into the consciousness of the Egyptian people, and we have to bear in mind that the same souls that inhabit our bodies to-day were incarnated at that time. It was *our* souls that beheld those pictures constructed by the Initiates, and which were the outcome of what they had seen in the spiritual world. We know that what enters the soul from one incarnation to another bears fruit even though we do not remember it. It is a fact that what lives in our souls to-day is there because it had been implanted in them at an earlier day. Things are built into our souls both on this side of life and on the other. When they were between birth and death, and also between death and rebirth Egyptian ideas affected them. It is in this way that our present ideas have originated. Certain ideas have evolved to-day from Egyptian conceptions. This and nothing else is the origin of Darwinism, which has been accepted by those souls who, in Egypt, had accepted animal forms as the ancestors of mankind. All the old ideas have re-emerged, only now they are more deeply sunk in materialism. Man remembers how he was told: Your forefathers had animal forms, but he fails to remember that these were gods. This is the psychological foundation of Darwinism. The forms of the gods reappear in a materialistic form. There is, indeed, an intimate connection between the old and the new,

between the culture of the third period and that of the fifth.

Now it is not the only fate of our day that man should see in a materialistic form what previously he had seen in a spiritual one. This would have been his fate if in the meantime the *Christ-Impulse* had not entered the earth. This event had not meaning for the physical plane alone. Let us now try to picture what meaning the Event of Palestine had for those on the other side of life, where also were dwelling the souls of the ancient Egyptians. Here on the physical plane events had occurred as already described. But the activity of Christ during three years, from the baptism in Jordon until the Event of Golgotha was of as much importance for the souls that were incorporated on the earth, as for those other souls that were in the condition between death and rebirth.

Let us remember that the blood is the external physical expression of the ego. The force that works physically in the blood is the physical expression of the ego. In the course of evolution a too great measure of egoism has made its appearance, that means that the ego has impressed the blood too powerfully. This surplus egoism had to be got rid of if man was to be restored to a spiritual state. An impulse towards the expulsion of this surplus egoism was given on Golgotha. At the same moment in which the blood of the Redeemer flowed other events were taking place in the spiritual world. The blood of the Redeemer flowed down into the material

world, but the overplus of egoism passed over into the spiritual world. This surplus of egoism had to disappear from the world, and the impulse for this was given on Golgotha, and through this it came to pass that instead of egoism the love of all men was implanted in present day humanity.

What really was the event of Golgotha? What was the Event that, on the physical plane, was represented by a death that lasted for three and a half days?

Through this event there was carried down to the physical plane what Initiates had experienced in the course of their spiritual development, when for three and a half days they were as dead. Those who suffered this symbolic death were thereby able to declare to all mankind: "Death can be overcome! Immortality is in the world." Death *was* overcome by these initiates, they felt themselves conquerors over it. What occurred on Golgotha signified that what had frequently taken place before in the mysteries had for once become an historic fact—that is the conquest of death by the spirit. When we ponder all this we gain an inkling of what happened through the Mystery of Golgotha, that the new is an image of the old initiation. We realise that this unique event had become an historic fact in our world.

What was the result? What was an initiate able to do? As the result of his experiences he could declare to his fellow men: "I know that there exists a spiritual world and that it is possible for men to live in that world. I have lived within it for three and a half days and bring

you news from there. I bring to you the gifts of that world."

Such gifts are necessary to the salvation of mankind. On the other hand this initiate could not bring anything of a like nature to those dwelling on the other side. To the dead he could only say "Everything that takes place on the physical plane is so ordered that man should be redeemed." The teaching of the old initiates when they held intercourse with the dead was: "Life is suffering and sorrow, deliverance from it is your only chance." Thus taught the Buddha, and so taught the initiates, both to the living and the dead. But death in the physical world was overcome through the event of Golgotha, and this event was of importance to those in the spiritual world. Those who had received the Christ into their inner Being had their shadowy life in Devachan illuminated thereby. The more deeply the Christ is experienced by men here, the clearer does their consciousness become in the spiritual world. After the blood had flowed from the wounds of the Redeemer (and this is something that belongs to the Christian mysteries) His spirit descended among the dead. This is one of the profoundest mysteries of humanity.

Christ descended among the dead and said to them: Something has been accomplished upon earth of which it will not be said that it is less great than what can be accomplished here. That which man brings with him to the spiritual world in consequence of this event is a

gift which can be brought from the physical world into the spiritual. Such was the message of Christ to the dead during the three and a half days. He descended among them so as to redeem them.

In former initiations it might have been said: The fruits of the spirit are reaped in physical life! But now an event had taken place in the physical world which brought forth fruit that was of value to life in the spiritual world. It was now possible to say: "The descent of man to the physical plane has not been in vain. He accomplished this, so that here in the physical world fruit might be grown for the spiritual world. He has fulfilled his mission in that from the physical world he has been enabled to bear fruits for the spiritual world."

That such fruit could be borne was the result of the deed of Christ. Christ, Who came both for the living and the dead, and Who gave to evolution an impulse so almighty, so tremendous, that the very foundations of the world were shaken.

XII.

The Christ-Impulse, that which overcomes matter.

IN order to complete the object of these lectures we must now consider the character of our own times in the same sense in which we have studied that of the four post-Atlantean periods that preceded it. We have seen how the ancient Indian, the ancient Persian, and the Egyptian-Chaldean civilisations developed after the great catastrophe, and from the characteristics of the fourth, the Greco-Latin period we have seen that man's penetration of the physical world had reached in this its deepest point. The reason why this period, which we must regard, on one hand, as a low point in human development has such an attraction for the student of to-day, and why he feels such sympathy for it, is that on the other hand, it was the starting point for many most important events which have profoundly affected our present epoch.

It has been shown that in the fourth epoch a union between spirit and matter had been effected, that the Greek temple was an edifice in which a god could dwell, that man said: "I have carried matter so far that it has become for me the expression of the spirit, and in

every particle I can feel that spirit." This was the case with all Greek works of art and with everything else that is told of the life of Greece. In the world of creative art, into which the spirit entered, matter was made so tremendously attractive that Wolfgang Goethe endeavoured to show in his "Faust" and in his "Tragedy of Helen" his own close bond with this period.

If culture had continued along these lines what would have been the result? This can be told in a few words. In the age of Greece man had descended most deeply into matter, but so that in no particle of matter was the spirit lost to him. In all the creations of that age spirit was incorporated in matter. When looking at the statue of a Greek god we see best how the creative genius impressed external substance with spirit. The Greek had most certainly conquered matter, but in doing so he still preserved the spirit. The normal course of culture would then have been that man would have sunk below this standard, would have plunged into matter so deeply that spirit would have become the slave of matter. We need but cast an unprejudiced glance on our surroundings to recognise that on one side this has in fact already occurred. Materialism is the expression of this descent. In no age has matter been mastered more thoroughly than in this, but mainly for the satisfaction of our bodily needs. We have only to think how primitive were the methods employed in the erection of the mighty Pyramids, and to compare this with the vigour and buoyancy with which the Egyptian mind soared to the

mysteries of existence, and how profound was the impression made by these forms that for him depicted the events of the earth and the cosmos. The men who at that time were able to look into the spiritual world, lived in a world which had become invisible in Atlantean times, but which had been actual for the Lemurian age that preceded it; and those men who were not initiates, but who merely belonged to the people, were able, with all their feeling and their whole soul to participate in that world. Yet the methods by which these men carried out their activities on the physical plane were most primitive compared to those of our day. We have but to read the panegyrics poured forth by our contemporaries on the progress of the present day. It is not for Anthroposophy to object in any way to man's attainments in this realm. Man gains ever more through the conquest of the elements; but let us look at it from another angle.

Let us look back to the long ages through which man ground his corn by the simple method of rubbing it between two stones, yet at the same time this man could gaze into the sublime heights of spiritual existence. Of these heights the majority to-day, in spite of all progress, has no idea. Most men have no idea of what the Chaldean Initiate felt when he looked on the stars, on animals, plants, and minerals in their relationship to man; or how he recognised and understood the forces of healing. The physicians of Egypt were men to whom those of to-day are not worthy to be compared; modern man cannot rise to the heights of spiritual life in which dwelt

the Initiates of old. Only through Anthroposophy will it be possible to form any idea of what these Egypto-Chaldean Initiates beheld. What, for example, is given out to-day, as the interpretation of inscriptions containing deep mysteries, is but a caricature of their ancient meaning. Thus we find in men of ancient times little aptitude for methods suited to the physical plane, but, on the other hand, great powers regarding the spiritual world.

The further man descended into matter, the more he turned his spiritual powers to the conquest of the physical plane. Might this not be called "the enslaving of the human spirit by the physical plane?" In one sense man sunk even below the physical plane. The men of to-day have expended an enormous amount of spiritual force in the creation of steamboats, railways, telephones, etc. What use are they going to make of these? A vast amount of spirit has thereby been withdrawn from higher worlds! The Anthroposophist is in entire agreement with this; he has no wish to criticise our age; he knows that it is necessary that the physical plane should be conquered; all the same it is true that in order that this might be done the spirit had to be sunk within the physical plane. Has this any special meaning for the spirit? Does it mean anything that man at one time pounded corn between stones, and now can make his voice heard across the world by telephone? How great was the spiritual power expended to establish a trans-Atlantic service of steamships? Is it not for the convenience of material life that this vast expen-

diture of spirit has taken place? With all this expenditure of spiritual force scattered over the material world there is not much left over whereby man can rise to spiritual worlds. Spirit has become the slave of matter. If the Greeks saw spirit incorporated in their works of art, to-day it has sunk far below this, and we have proof of this in the many technical and mechanical devices of our industries which serve only material ends. We now ask: Is this submersion of the spirit complete; has it gone too far?

It would have been complete, and it is true that in the future man would have carried out his vast conquests of the physical plane if that which we were considering in the last lecture had not intervened. At the deepest point of human evolution the Christ-impulse was incorporated in humanity, and gave it a new upward thrust.

Christ represents the other side of culture. He has shown us the way by which matter can be overcome. He brought the power by which death could be overcome, he thereby made it possible for us to rise above the level of the material plane. For this, the most powerful impulse was necessary, an impulse so full of active force that it was capable of overcoming matter in the grand way shown in the baptism in Jordan, and in the Mystery of Golgotha.

Jesus Christ, who had been foretold by the prophets, imparted this mighty impulse to the whole of evolution. Man had to be first separated from the spiritual world in order that he might be united to it again to-

gether with the Christ. This cannot be fully understood until we go more deeply into the whole connection of human evolution. We must realise that the coming of Christ is an event that could only have happened when man had sunk to the lowest point. The Greco-Latin period stands in the centre of the seven great epochs of post-Atlantean civilisation. At this point of time, when man became a person, he required a personal God for his salvation, a God Who would give him the possibility of rising once more. No other point of time would have been right for His coming. We have seen that the Romans were the first people to be conscious of their personality. Earlier, man still dwelt in spiritual realms; now he had entirely descended to the physical plane, whence he must be led back by God Himself. We must try to enter still more deeply into the soul life of the third period, the fifth, and the period between. We must note certain characteristics that will help us to enter into the feelings and perceptions of an ancient Egyptian, and then ask ourselves where these can be found again to-day. This is a matter for thought.

We have seen how the myths and mysteries of Egypt recall yet more ancient conditions of humanity; that they are reflections of past conditions that once existed on earth. In them man looked back into the far past and beheld his origin. The Initiate was able to experience again the former spiritual existence of his forefathers. It has been explained how mankind evolved at first out of group-soul conditions, and how a memory of this has been preserved in the figures of the four

animals of the Apocalypse. Man developed out of this condition in such a manner that his body was refined until it had reached the individualistic stage. It is possible to trace this evolution historically if we read the "G̃ermania" of Tacitus, which deals with life in Teutonic countries in the first century A.D. We find there how the consciousness of the individual was still far more of the nature of a common or group-consciousness; for example, the Cherusker felt himself as a limb of his tree. This was still so strong that one individual often took upon him the vengeance of another belonging to the same group. This is clearly shown in the custom of the blood-feud. Group-soul conditions continued far on into post-Atlantean times, but towards the end of that period they had largely disappeared. Those in whom such characteristics were still to be found were but stragglers, and men really knew nothing of the group-soul, though they did so in Atlantean times. These group-soul men did not yet say "I" to themselves. The qualities appertaining to this condition were only handed down to a certain extent through the generations.

However strange it may seem, it is a fact that memory had then an entirely different construction from what it has now. What is the memory of to-day? It does not reach beyond early childhood. It goes but a little way; you can recall nothing that took place before your birth. This was not the case in Atlantis, nor in earlier post-Atlantean times. Men then still remembered the experiences of their fathers, grandfathers, and so on; at that time there was no sense in

speaking of an individual "I" between birth and death. Memory reached back for hundreds of years. So long as the blood of the original ancestor flowed in the veins of his descendants so long did their memory extend. The group-soul must not be thought of as scattered spatially among contemporaries, but as passing backward through generations. This is why people hardly ever understand what is related as an echo of this in the stories of the patriarchs, how Noah, Abraham, and others lived to such great ages. It is not easy for modern people to form an idea of this. In patriarchal times it would have been meaningless to give individual men names in their life between birth and death; a name continued for hundreds of years; as far back through the centuries as man's memory reached so far did his name extend. These matters can only be understood when the real facts are known. In the time of the patriarchs a man felt as if hidden within his long line of descent. This is what is meant when in the Bible it is said: "I and father Abraham are one." An adherent of the Old Testament felt himself to be truly man only within his line of ancestry.

This feeling existed on into post-Atlantean times, and also among the ancient Egyptians. They were aware of the bond of a common blood, and this had an influence on their spiritual life.

To-day when a man dies he enters on a life in Kama-loka, and this is followed by a comparatively long life in Devachan. This is a result of the Christ-impulse. In pre-

Christian days things were different. Formerly a man felt himself bound to the line of his descent. To-day, in Kamaloka, he must disassociate himself from the desires and wishes he had in the physical world; on this the length of his stay there depends. To-day man's fate depends on his life from birth to death. In olden times it depended on a great deal more. His connection with the physical plane was such that he felt he was a part of the whole line of his physical descent. Formerly a man in Kamaloka had not only to adjust the tendencies connected with his own physical existence, but he had actually to experience all those of his family up to his earliest ancestor. Hence the profound truth of the saying: "To feel hid within Abraham's bosom." A man felt: After death I travel through the whole line of my ancestors, and the path he then travelled was called "The path to the fathers." It was only after a man had taken this path that he could pass up to the spiritual world and travel the "path of the gods." In those days souls travelled the "path of the fathers" and the "path of the gods."

All the periods of civilisation with which we have been dealing were by no means sharply separated one from another. The nature of the Indian civilisation remained, only it has undergone some change. It continued alongside the other civilisations and also the contemporary Egyptian culture contained something closely akin to it. People at the present time are very apt to confuse the earlier with the later. This is why the fact must be kept in mind that we have but faintly touched upon

the very earliest times. Among other things the Indians have now accepted the view regarding the "path of the fathers" and the "path of the gods."

The further a man is advanced in initiation, the more he is freed from these tendencies that connect him with his country and his ancestors, the more "homeless" he has become--the longer is for him the path of the gods, the shorter the "path of the fathers." Those who were bound with great attachments to their fathers had a long "fathers' path" and a short "gods' path" to travel. In the terminology of the East the "way to the fathers" is called Pitriyana, and the "way to the Gods" Devayana. When to-day we use the expression Devachan, we must realise that this is only for convenience. The word "Devachan" is an abbreviated form of the word Devayana--the way of the gods. An ancient Vedantist would just laugh at us if we came to him with our customary descriptions of Devachan. As against these, we frequently suggest those which Oriental wisdom offers. It is not easy to enter into the Indian views and methods of thought. Many people who accept some form of Indian teaching to-day have no idea that they are receiving a most confused teaching. Spiritual-Science does not lay claim to be an Indian or Oriental teaching, though in certain circles that indeed is appreciated which comes from afar, from America, for instance. But truth abounds everywhere. Antiquarian investigation is for the learned, but Spiritual Science is life. The truths of this can be

investigated at every moment and everywhere. We must keep this fact in mind.

All the things we have just been considering were not merely a matter of theory for the ancient Egyptians, but of practice. All that was taught in the great Mysteries of Egypt was of a practical nature. They followed a special line which, if we but delve deeply enough, we shall be able to comprehend. In their Mysteries something quite definite was attempted. It is easy for learned Europeans to smile when informed that at one time the Pharaohs were Initiates of a kind and when they hear what was the relationship between the Egyptian and his ruler and his attitude towards his state institutions, in the days when the Pharaohs styled themselves "Sons of Heaven" or "Sons of Horus" or even "Horus." It seems unnatural that a man should be revered as a god; nothing more perplexing can be thought of. The man of to-day knows nothing of the Pharaohs or their mission, nor does he know in what the Pharaoh's consecration consisted; his definition of a nation is: a lifeless abstraction, a certain number of people that can be counted, occupying a given territory. This is not the occultist's definition of a nation. In the same way that a finger belongs to the whole body, individual man belongs to a "folk-soul"; he is, as it were, embedded in it, but the folk-soul has not a physical reality, it has an etheric reality. Its reality is absolute and an Initiate can hold intercourse with this soul. It is indeed much more real to him than the single individuals of a nation, much more real than the individual man of to-day. For occultists

spiritual events are real, and folk-souls are real in spiritual realms.

Let us for a moment consider diagrammatically the connection between the group-soul and the individual. Think of separate individuals as small circles each representing an individual ego, which from the external or physical point of view have separate individuality. Viewed spiritually, these separate individualities are seen embedded in an etheric mist, which is the form taken by the group-soul. The individual thinks, acts, and feels. His feelings and thoughts stream into the folk-soul, so that this becomes permeated with the thoughts and feelings of individual men and becomes coloured by their radiation. If we then disregard the physical man and regard only his etheric body and astral body, and from this turn to the astral body of a whole people, we find that the astral body of a whole nation contains a shadowy colour tone of each separate man.

All this was known to the ancient Egyptian, and also something more. He asked himself, when he beheld this soul-substance: What really lives in the folk-soul? He saw in this folk-soul the reincarnation of Isis, such as she once walked among men. Isis worked within the folk-soul; he saw the forces working in her as those streaming from the moon, and what he recognised as Osiris worked as spiritual outpourings in the individual. In these he recognised the activity of Osiris. Isis he beheld in the folk-soul, but Osiris was not visible for the physical plane. He was dead for the physical

plane. It was only after man had died that Osiris once more became visible to him. Hence we read in the Book of the Dead how the Egyptian felt that in death he would be united with Osiris, would indeed himself become an Osiris. Isis and Osiris worked together in the community, and in individual men, as their limbs.

Now let us return to the Pharaoh and remember that all this was to him reality. Before initiation each Pharaoh received instruction so that these facts did not merely enter his understanding, but they became for him absolute truth and reality. He had to advance so far that he was able to say: "If I wish to rule this people I must sacrifice part of my spiritual nature; I must give up part of my astral body and of my etheric body. The Isis and Osiris principles must act in me. I must have no personal desires; if I say anything it must be Osiris that speaks, if I do anything it must be Osiris that does it; if I move my hand it must be Isis and Osiris who act in me. I have to represent Horus, the son of Isis and Osiris."

Initiation is not learning, but to be able to do such things, to be able to sacrifice oneself in this way, this appertains to initiation. What the Pharaoh sacrificed could be replaced by parts of the folk-soul. The part of himself which the Pharaoh sacrificed gave to him power; for the right kind of power does not come through a man exalting his own personality, but through taking into himself what goes beyond the bounds of personality: a higher spiritual force. The Pharaohs had acquired such power, and it was represented by the Uraeus.

In this we gaze once more into a great mystery. We have glimpsed something much more exalted than the description given when the Pharaohs are spoken of to-day. If the ancient Egyptian cultivated such feelings, what in particular did he have at heart? He cared mostly that the folk-soul should become strong, that it should become as rich as possible in beneficial forces, that it should not become deteriorated. The Egyptian Initiate was not interested in what came to men through the bonds of blood relationship but that which had been garnered by their forefathers as spiritual riches was to become the property of the individual soul. We find this referred to in the judgment of the dead, where a man stood before the forty-two judges. There the deeds of the individual are tried. Who are these forty-two judges of the dead? They are the man's ancestors. He realises that he is one with them and, when he has passed into the other world he must prove to them that he has truly absorbed what they have offered him in spiritual gains. The contents of the Egyptian mystery teaching were to be of practical value in life, but were also to be useful for the life between death and rebirth. In the Egyptian period man had already become closely associated with the physical plane, but he was to look up to his ancestors and cultivate in the physical world the inheritance they had left him. By taking a part in the work of his forefathers he became more closely tied up with the physical plane.

We have to remember that modern souls are the reincarnation of ancient Egyptian souls. What signifi-

cation has that which they experience in their Egyptian incarnation for the souls of to-day? Everything which these souls experienced between death and rebirth has been woven into them, and reappears now in our age—the fifth period—bringing with it the fruits of the third. These fruits that had their origin in the old world of Egypt are now reappearing as tendencies and ideas. All those thoughts, the seed of which entered souls at that time, are reappearing now, so that it is easy to understand that the present-day mastery of the physical plane is but a coarsening of the interest felt in it which prevailed in ancient Egypt. Only to-day men are even more entangled in the physical world. We have already seen in the mummification of the dead one of the causes of what to-day shows itself in the form of materialistic conception. Let us consider souls that lived then. Let us consider the soul of a pupil of the old Initiates of that time. Such a man's spiritual vision was directed upward through contemplation of the cosmos. The way in which he beheld Isis and Osiris in the phases of the moon became spiritual perception for him. To him the whole universe was full of the presence of divine spiritual beings; his soul was saturated with this consciousness. This man reincarnates in the fourth and fifth period; his soul will recall, and he will experience again in the fifth period what had taken place earlier. It will return to him as a memory. Such a pupil looked up to all the happenings of the starry world, and the memory of this vision lives again in the man of the fifth period. He remembers what he had previously seen and heard. He cannot

recognise it consciously because it has taken on a material colouring. What he sees at this later period is no longer spiritual, but the material, mechanical connections re-emerge, and the thoughts arise in him as memory, only it is in a materialistic form. Where previously he had seen divine beings, Isis and Orisis, he now only sees abstract forces without their spiritual connection. This spiritual connection returns to him, but in the form of thought only. It all emerges once more, but in a materialistic form.

Let us consider this in connection with one particular soul, who had received at that time a special insight into the mighty connections of the cosmos; let us suppose that there rises up before this soul as a memory what it had previously seen, spiritually, in ancient Egypt. All arises again to-day in the fifth post-Atlantean age. We have such a soul in Copernicus. The Copernican system of worlds arose in this way as a memory of the view-point held in ancient Egypt with regard to spiritual experience. It was the same with Kepler's system. These men reproduced, from out their memories, great laws born from their experiences in ancient Egypt. And now let us picture to ourselves how this faint memory awakens in the soul, and how the thoughts of this mind are really that which had been experienced spiritually by this soul in ancient Egypt.

What would such a mind have to say to us? It would seem to him like a backward glance into ancient Egypt, as though he were only bringing back in a new

form what had already existed there when such a man says: "And now, when after a year and a half the first dawn, after but few months the full day, after but few days at last the pure sun of the most wonderful contemplations have arisen, there is nothing that can hold me back. I shall revel in holy splendour. I shall bid defiance to the children of men with the simple avowal that I have made use of the sacred vessels of the Egyptians to build with them an habitation for my God, far removed from the borders of Egypt."

Is this not like a real memory that agrees with the truth? This was a saying of Kepler's. He also says: "Old memories are knocking at my heart." Wonderful beyond words are the connections in human evolution! Many puzzling and pregnant sayings acquire life and meaning when we are able to trace their spiritual connections. Life for the first time becomes full of power and grandeur when man feels himself within a mighty whole, when he understands that the individual is but an individual form for the all-pervading Spirit of the Universe.

It has already been pointed out that what has appeared in recent years as Darwinism is but a gross and materialistic rendering of what the Egyptian beheld of old in the animal-like forms of his gods. It is also possible to show that when Paracelsus is rightly understood one realises that his art of healing was a reconstruction of what had been taught in the temples of ancient Egypt. Anyone who makes a study of Paracelsus can-

not fail to recognise how exalted was the spirit that dwelt in him. He said many notable things. Among others we find the extraordinary statement that: He had learnt much in many ways, but that he had learnt less in academies than in his wanderings through the country, where he had come across many ancient traditions. He shows by an example how profound are the truths still existing among our people who no longer understand them, but which he reveals to us in a flash. He tells us that he had found a book that contains profound medical truths. And what is the name of this book? It is the Bible! And he does not mean only the Old Testament but he means more especially the New Testament. Only people must first learn how to read the Bible, and to find in it what Paracelsus found. And what was the medical science of Paracelsus? It was, in truth, an ancient memory of Egyptian methods of healing; but because he had accepted the mysteries of Christianity and had received thereby an impulse to higher things, the truths he had to offer were filled with the nature of Christ. This is the path of the future. this is the path all must travel if, in the age that is approaching, they are to find the way back after their "fall" into the abyss of materialism.

The great material progress of the present day should not be underrated, but it is possible to let the spiritual flow into it. He who makes a study of what material science has to offer, who enters thoroughly into it and does not find it too much trouble really to concentrate on it as a Spiritual-Scientist, does well to concern

himself with such study. Much can be learned from the purely materialistic scientists, but what is learned from them may be permeated with the true spirit of Spiritual-Science. It is a calumny to say that Spiritual-Science is fantastic in its views; it is firmly founded on the solid ground of all reality. It is only the most elementary beginner in this study who would try to concentrate on a systematic representation of the higher worlds. What matters is that people should not merely know the facts of Spiritual-Scientific thought and learn them by heart, but the thing of real importance is that this teaching should be fruitful for mankind, that into everything, into all daily life, this true teaching should enter.

To teach universal brotherly love is not the thing that matters most. It is best to speak of this as little as possible. The teaching contained in that phrase is rather as though one were to say to a stove: "It is your duty to warm this room. Do your duty." The stove remains cold unless I give it the material wherewith to produce heat. Man also remains cold when thus admonished. But what is the material wherewith modern mankind can produce warmth? The separate facts of spiritual instruction are a warmth-giving material for mankind. One must not stop to talk of "universal brotherhood," but must provide what gives warmth to life; then the brotherhood is made manifest. Just as plants turn their blossoms towards the sun so we must turn towards the sun of spiritual life.

It is important that the things we have been enabled

to investigate should not be accepted merely as a theoretic teaching, but that they should become forces in our souls, that they should become an impulse in the practical life of each one of us. It may easily happen that a student of Spiritual Science instead of being courageous in life may become timid through Spiritual Science; that he is led astray as regards his certainty and energy when he sees how those who ought to understand life do not do so at all. It is very easy for people to-day to look back on the gods of the Egyptians and speak of them as "meaningless abstractions." Modern humanity is far more superstitious; it trusts to quite other gods, and regards them as authorities, but because it does not bend its knee to them it does not realise how superstitious it is.

When we part after such an occasion as this, dear friends, we should always be mindful that we do not take away with us merely a certain number of truths, but that we also carry with us a general impression, a feeling, which truly represents an impulse of will to carry Spiritual Science into our lives and to allow nothing to disturb our trust in it.

We often hear it said "These Spirit-seekers meet together in their lodges and carry on all sorts of fantastic nonsense which people at the forefront of modern thought cannot put up with." The adherents of Spiritual Science sometimes are regarded as a class of men and women somewhat looked down upon as simple and unlearned.

Need we be despondent on that account? No! We

can remember something similar happening in times that are past. We remember how throughout ancient Rome early Christianity was scattered amongst a despised class of people. We are justified in looking to-day with delight on the Colosseum built by Imperial Rome; but we can also look back to the people who then deemed they stood at the forefront of their age, and see them as they sat round the arena looking down on the burning Christians, and on the stands of incense placed there so that the smell of the burning bodies should not offend their nostrils. And now let us consider this despised people. They lived in catacombs, in underground passages. In such places spreading Christianity had to hide. Down there, upon the graves of their dead, the early Christians raised their first altars. There they preserved their wonderful symbols and their precious relics. When we enter the catacombs to-day we are deeply impressed as our thoughts dwell on these despised underground dwellers of ancient Rome. The Christians, however, were aware of the future that was prepared for them. Of little repute were the first beginnings of the impulse of Christ hidden below the earth in the subterranean catacombs. But what of Imperial Rome? She has vanished from the earth, and what then dwelt in the catacombs, despised and persecuted, has been exalted.

May those who to-day desire to become the bearers of a spiritual conception of life be given the assurance of the early Christians. Although despised by the learning of to-day, may the representatives of Spiritual-Science

live in the certainty that they are working for something that will blossom and bear fruit in the future; may they learn also to endure all the vexations of the present time.

We are working for the future. This need not give occasion for pride; if rightly experienced it should rather give rise to assurance and to humility.

Feeling thus, let us endeavour to turn what has entered our souls to-day into something lasting; Let us take it with us as a power and let us continue to work together as brothers in the truest sense of the word.



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