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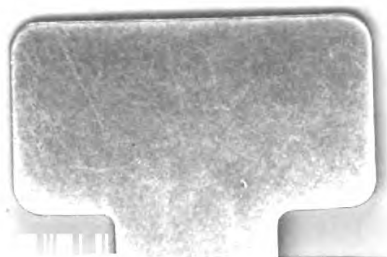
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THE GOSPEL OF
ST. MATTHEW

RUDOLF STEINER



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THE GOSPEL OF ST. MATTHEW

BY

RUDOLF STEINER

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THE GOSPEL OF ST. MATTHEW

A Course of twelve Lectures given at
Bern, 1st to 12th September, 1910

BY

RUDOLF STEINER

(From a Shorthand Report unrevised by the Lecturer.)



1935
LONDON
RUDOLF STEINER PUBLISHING CO.,
54 Bloomsbury Street, W.C.1, and
ANTHROPOSOPHIC PRESS
NEW YORK CITY

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GOSPEL OF ST. MATTHEW

Lecture I.

THIS IS THE THIRD occasion on which I have had the opportunity of speaking in Switzerland of the greatest event in the history of the Earth and of Man. The first time was at Basle, when I spoke from the aspect of this event presented in the Gospel of John; the second was in accordance with descriptions of the event given by Luke; and now, the third time, the impulse for what I have to say comes from the Gospel of Matthew.

I have often pointed out how important it is that accounts of these events are preserved in four documents apparently so different one from another. But what gives opportunity for so much adverse criticism from the side of the materialistic thought of the present day is precisely the thing of greatest importance to Anthroposophists. No one should permit himself to describe any fact or being that has been viewed only from one point. A man may photograph a tree from one side, but the result cannot be regarded as a true replica of the tree. If, however, he photographs it from four sides, he can, by comparing the four pictures, form a comprehensive idea of the appearance of the tree. If this is true as regards ordinary external things, how

manifestly absurd it is to assert that an event comprising in itself such a sum of occurrences—the fullest measure of all the things essential to human existence—can be really grasped if described only from one side. Contradictions between the Gospels are only apparent; the explanation of them lies in the fact that each writer knew he was capable of describing one side only of the Christ Event. By recognising this fact, and by comparing the different accounts, it is possible to gain a much fuller conception of them.

Let us then approach this, the greatest event in the evolution of humanity, with patience, and with confidence in the four descriptions given in the New Testament, trusting that we may be able to enrich our knowledge of it through them.

It is customary to begin by giving an historical account of the origin of the Gospels. This, however, will be done towards the end of the course, for as is natural, and as other sciences show, the comprehension of a thing should precede its history. No one, for instance, can usefully approach the history of arithmetic who has no knowledge of arithmetic. Formerly it was universal to place historical descriptions at the end of a study; where this is not done, the arrangement contradicts the natural needs of human knowledge. Thus an attempt will be made here, first, to prove the contents of the Gospel of Matthew, and afterwards to give its history.

When we allow the Gospels to affect us, even externally, we are soon aware of something distinctive

in the way each is expressed, and this feeling is intensified when we keep in mind the lectures previously given on the Gospels of John and Luke. In seeking to understand the mighty communications of the Gospel of John, we are forced to acknowledge its spiritual grandeur; and that in this Gospel—because it tells of the highest attainable by human understanding—we find the highest to which human understanding can attain. In it man seems to raise his eyes to the summit of human existence and say to himself: “However small I may be as man, the Gospel of John permits me to divine that something has entered my soul with which I am united, and which invests me with the feeling of immortality.” The spiritual greatness of a Cosmic Being with whom humanity is related sinks into the human soul when we speak of the Gospel of John.

Recall your feelings on reading what was said concerning the Gospel of Luke; what filled your soul then was something quite different.

In the Gospel of John it is chiefly the revelation of spiritual greatness that arouses longing in the receptive human soul, and fills it as with a breath of magic; in the Gospel of Luke we encounter an inwardness of soul-nature, the intensity of the power of love and of sacrifice in the world when these are experienced by the human heart. John describes the Being of Jesus Christ in its spiritual grandeur. Luke shows us this Being in its immeasurable capacity of sacrifice; and gives us some idea of the nature of that force which as sacrificial love pulsates through the world in the way other forces do,

permeating the whole evolution of the world and all the deeds of men.

We live mainly in the element of *feeling* when we let the influence of the Gospel of Luke work in us; and it is the element of *understanding*, speaking of the ultimate ends and aims of knowledge, that speaks to us in the Gospel of John. John speaks more to our understanding, Luke to our hearts. This can be felt from the Gospels themselves, and it is our earnest wish to give out what we are able to add to these documents through the revelation of spiritual science. Those to whom these Gospels are only words have not by any means heard all that can be heard.

There is a profound difference both in language and style between the cycle of lectures on the Gospels of John and that of Luke. These must again be different when we approach the Gospel of Matthew.

In the Gospel of Luke, it is as if all that ever existed in the evolution of mankind as human love were seen to be concentrated within the Being, Who at the beginning of our era, is called Jesus Christ.

To external perception the Gospel of Matthew appears more many-sided than the other two, even more many-sided than the three others, but when we come to consider the Gospel of Mark we will find that unlike the others it is in a certain sense one-sided.

The Gospel of John reveals the greatness of the *wisdom* of Jesus Christ; the Gospel of Luke, the power of His *love*; the Gospel of Mark, mainly the power of the creative forces and the *splendour* permeating

universal space. From this Gospel we divine something stupendous in the outpouring of the cosmic forces which seem to rush towards us from all directions of space.

While that which breathes from Luke fills the soul with inward warmth, and that which springs from John fills it with hope, that which emerges from the Gospel of Mark is the overwhelming power and splendour of the cosmic forces before which the soul feels almost shattered. All three elements are present in the Gospel of Matthew—the deep warmth of the love-element, the hopeful reaching forth of the understanding, and the majestic greatness of the universe. Though present in it they are more closely related to humanity than is the case in the other Gospels. Whereas we might be overwhelmed so that we almost prostrate ourselves before the love, the wisdom and the greatness of the other three, we feel more able to stand erect before the Gospel of Matthew, even to approach and place ourselves alongside of it. It is the most human document of them all, and more than the others it presents Jesus Christ as a man. It is in a sense a commentary on the others, and by making clear what is too great for human understanding in the other Gospels, it throws a remarkable light upon them.

The following description is to be taken as referring more to the style of the different Gospels. The Gospel of Luke tells how the highest degree of love and sacrifice was reached in the Being to Whom we give the name of Jesus Christ, how this flowed out into the world

and into men, and how for the salvation of men a human outpouring came down from out the primeval ages of earthly development, and it describes this same stream up to the earliest beginnings of man.

In the Gospel of John we are shown how man can look with his wisdom and knowledge to a beginning, and also to a goal, to which this understanding can attain; we are shown this from the very beginning of the Gospel, for here the description of Christ Jesus points to the creative Logos itself. The most exalted spiritual conception our minds can reach is defined in the opening sentences of this Gospel. It is otherwise in the Gospel of Matthew. The Gospel of Matthew treats of the man, Jesus of Nazareth; it refers at the very beginning, to the origin of His lineage, showing how He sprang from a definite point in history. It traces the line of descent in a certain people. It shows how all the qualities we find in Jesus had been concentrated within the race of Abraham; how for three times fourteen generations the best it had to give had flowed in the blood of this people, to prepare it for the perfect flowering of the highest human powers in one human individual.

While John points to the eternal quality of the Logos, Luke to the immensity of human evolution, taking us back to its very beginning—the Gospel of Matthew tells us of a man, Jesus of Nazareth, Who belonged to a people able to trace the descent of its qualities through three times fourteen generations—to Abraham, the founder of the race.

It is only possible to hint here at what is necessary before any real understanding of what the Gospel of Mark seeks to explain, can be reached. This is, that we must learn in a certain way to know the cosmic forces streaming through the whole course of the world's development. In this Gospel, Jesus Christ is presented to us as an essence from the cosmos working within a human agency; an essence of that which previously had dwelt in the infinity of space as cosmic force. Mark seeks to describe the acts of Christ as an extract of cosmic activity; to him the divine man, Jesus Christ, walking on the earth, is a quintessence of the Sun-force in its boundless activity. Thus it is stellar forces working through a human agency which Mark describes.

In a certain way, the writer of the Gospel of Matthew touches also upon this stellar activity, for, at the very beginning, when describing the birth of Jesus of Nazareth he leads us to a point where we are shown that cosmic facts are connected with the birth of a man; this is, when he speaks of the star guiding the three Magi to the birthplace of Jesus.

But he does not describe a cosmic action (*Wirkung*) as is done in the Gospel of Mark; he does not demand that we raise our eyes to cosmic happenings; he shows us three men—the Magi—and the effect these cosmic events had upon them. We can turn to these three men and divine their feelings. If we would rise to what is cosmic, Matthew directs our gaze, not to boundless space, but to man, to the effect of the cosmos on human hearts.

These hints should only be accepted as showing the difference in style of the Gospels. The main characteristic of each Gospel is that it gives a description from a different point of view, and each has its own special manner and method of describing this, the greatest event in human and earthly evolution.

The most important facts at the commencement of the Gospel of Matthew concern the near blood-relations of Jesus of Nazareth. We are told how the physical person of Jesus was created; and how the qualities of a whole people, since its originator Abraham, were contained as an extract in one human being, Jesus of Nazareth. Therefore it had to be shown how the blood of Jesus reached back by way of the generations to the Father of the Hebrew people; and how on this account the nature of this people—that for which they particularly stood in regard to human and earthly evolution—was concentrated within the physical personality of Jesus of Nazareth. It is necessary, therefore, in order to understand the point of view of the writer of the Gospel, to know something of the nature of the Hebrew people, and to be able to answer the question: “What part of their being was it that the Hebrew people, by virtue of their special character, were able to impart to mankind?” External history gives little attention to the facts emphasised here. The fact that no one people in human evolution has the same task as another, that each has its own special mission, is hardly noticed; to those who understand human evolution, however, this is all-important. All peoples, down even to physical de-

tails, are formed in accordance with their destiny. Thus the bodies of any one race reveal a certain construction in their physical as well as in their etheric and astral sheaths; and the way these interpenetrate one another produces the most appropriate instrument for that people's contribution to humanity.

The question can now be modified to: "What was the special contribution of the Jewish people to humanity, and how was this built into the physical body of Jesus of Nazareth?"

To understand correctly the answer to this question, it will be necessary to enter more exactly into human developments, already dealt with in an "*Outline of Occult Science*," and in other courses of lectures.

It is well to take the Atlantean catastrophe as a starting point. The Atlanteans journeyed from the west towards the east; one principal stream passed through Europe to the regions round the Caspian Sea in Asia; the other on a more southerly course, through the Africa of to-day. A kind of union of these two streams took place in yonder Asia, there forming a kind of whirlpool as when two floods meet.

The thing that interests us is the whole soul-formation and point of view of these peoples, or at least the main part of them which journeyed from Atlantis to the East.

The whole attitude of soul of these people of the first post-Atlantean age was quite different from that of the men of to-day. They possessed a more clairvoyant perception of their environment than was later

the case. To a certain extent they could perceive spiritually. What to-day is perceived by physical sight was then seen in a more spiritual manner. Yet it is important to note that their clairvoyance differed in certain respects from that of the more ancient Atlanteans when this development was at its height. During the bloom of their development the Atlanteans had been able to see into the spiritual world in a very pure way, and to receive spiritual revelations as an impulse for good. The greater their capacity for perception, the greater the impulse for good they received through it; the less they were able to perceive, the less the impulse for good they received. The changes that took place on the earth during the last third of the Atlantean period, and at the opening of the post-Atlantean Age, were associated with a weakening of this clairvoyant faculty. The perception of what was good gradually diminished, until it was only retained in a high degree by those who underwent a special training in the schools of initiation. For the majority, clairvoyant perception became at last too weak to perceive the good and saw instead what was bad—the tempting and misleading forces of existence. There was indeed, in certain regions peopled by these post-Atlantean races, a form of clairvoyance that was by no means good; it was clairvoyance that was really a form of temptation.

With the decline of clairvoyant power was associated the gradual development or blossoming of sense-perception as is normal for the men of to-day. The things that were seen by the men of early post-Atlantean

times with ordinary eyes and are also seen by the men of to-day, were not then in the least misleading (*verführerisch*), because the soul-forces now open to temptation did not as yet exist. The vision of external objects which gives men so much enjoyment to-day, even if it is misleading, was not felt by the post-Atlantean to be a temptation. On the other hand, he was led into temptation by the inherited tendencies of the old clairvoyance. The good side of the spiritual world he hardly saw any more, but the deceptive and misleading forces of Lucifer and Ahriman worked on him with greater power. Thus he beheld the forces and powers which tempted and deceived—the Luciferic and Ahrimanic forces—by the power of the old inherited forces of clairvoyance. The outcome of this was, that the leaders and guides of human evolution, who received from the Mysteries the wisdom by which they were able to guide men, undertook, in spite of this fact, to lead them ever more and more towards understanding and goodness.

The people who spread eastwards after the great Atlantean catastrophe were at very different stages of evolution; the further east we go, the more moral and more highly spiritual was their evolution. External perception worked on them educatively with ever greater clearness: it was like the opening of a new world, revealing as it did the vastness and splendour of the external world of the senses. This increased the further east they travelled, and was more especially noticeable in those who dwelt north of the India of to-day towards

the Caspian Sea, as far as the Oxus and Jaxartes. Here a people settled who provided the material for many nationalities which then spread in all directions, as well as of that people often mentioned by us in regard to their spiritual qualities—the ancient Indian race.

In this settlement in Central Asia even soon after the Atlantean catastrophe, and indeed partly during the catastrophe itself, the sense for external actuality became very strongly developed. Among some of those who incarnated in this part of the world there was a living recollection of what they had experienced in Atlantis. This recollection was strongest among those who then journeyed down to India. On the one hand, they had a great and real understanding of the splendour of the external world, while, on the other hand, they were a people in whom the remembrance of the old spiritual powers of perception of Atlantean times was most strongly developed. Therefore there arose in them an intense desire for the spiritual world which they remembered, and it was comparatively easy for them to gaze again into this world. Compared to the reality of the spiritual world, they felt that what the external world presented was illusion—Maya. Therefore, there was an inclination among these people to undervalue the sense-world and to do everything possible that by training—that is, by Yoga—their souls might again be raised to what in the age of Atlantis they had received directly from the spiritual world.

To undervalue the external world and treat it as illusion, and so to develop the impulse to penetrate

to what was spiritual, was less marked among the peoples who remained in the north of India. The position of this community was tragic. The endowments of the Indian peoples consisted in the fact that they could go through a Yoga training with comparative ease, and by this means could again enter into the realms in which they had dwelt during the Atlantean Age. It was easy for them to overcome what they regarded as illusion. They overcame it through knowledge. The height of knowledge for them consisted in the conviction: "This world of the senses is illusion, is Maya; but when I take trouble to develop my soul, I can attain to a world that is behind the world of the senses!"

Thus the Indian overcame what he regarded as illusion, and this conquest was the object of his desire.

It was different with regard to the northern peoples named by history in a narrow sense, Aryans. These were the Persians, Medes, Bactrians and others. In them the power of external sight was strongly developed, also the power of the intellect; but the inward urge to develop themselves through Yoga and thus attain what the Atlantean had lost, was not specially strong in them. The living memory of the past was not so keen in these northern peoples that they should set themselves to overcome the illusion of the world through knowledge. These northern people had not the same soul-nature as the Indian. The Iranians, Persians, or Medes felt what we can express in modern language as follows: If once we dwelt as men in a spiritual world, perceiving spiritual realities, and now find ourselves

in a physical world which we see with our eyes and understand by means of the intellect bound to our brains, the cause of this is not to be sought in man alone; what has to be overcome cannot be overcome only in man's inner nature. The Iranian felt: It is not only in man that a change has taken place; everything in nature, everything on earth was also changed at the descent of man. It was therefore not enough for man simply to say: "All this is Maya, is illusion, let us raise ourselves to the spiritual world; we will then have changed ourselves, but will not have changed all that lies in the world around us." So the Iranian did not say: "Around me is Maya on every side—I will rise above this Maya, will overcome it in myself, and so attain to spiritual worlds." No, he said: "Man belongs to the world around him; he is but a part of it. Therefore if that which is divine in him, and which descended with him from spiritual realms is to be changed, then not only man must be changed back again, but everything that surrounds him must also be changed back to what it was." This feeling gave this people a special impulse to enter energetically into the task of transforming and changing the world. While the Indian said: "The world has changed, deteriorated; what we now behold is Maya," the people of the North said: "Certainly the world had come down (*heruntergeschritten*), but we must so change it that it is made into something spiritual once more!"

Contemplation and wisdom were the fundamental characteristics of the Indian people; they had no further

interest in the world which they regarded as Maya, or illusion. Activity, energy and the desire to transform and work upon external nature was what characterised the Iranians and the other northern peoples. They said: "What we see around us has come down from divinity, and the mission of humanity is to lead it back to this divinity once more."

This tendency, which was already perceptible in the Iranian people, was raised to its highest form and inspired with great energy through the spiritual leaders in the Mysteries.

What took place East and South of the Caspian Sea can only be fully understood, even externally, when it is compared with what took place to the north, that is, in the regions we to-day call Siberia and Russia, and the regions extending even into Europe. Here a people dwelt who had preserved to a great extent their ancient clairvoyance, men who in a certain sense, held the balance between the old and the new, between the old spiritual perception and the new sense-perception associated with rational thought. Many of them were still capable of looking directly into the spiritual world; but for the majority, indeed for the greater part of humanity, spiritual perception had deteriorated to a lower astral clairvoyance. This had a certain consequence for human evolution. The men who had this kind of clairvoyance were of a quite distinct type; through it they acquired a distinctive character. Their environment urged them to demand the necessities of life from nature with the minimum of exertion. They did not doubt the

existence of spiritual beings in what they beheld, for they perceived them as man to-day perceives plants and animals; and in the existence in which these divine beings had placed them they demanded provision for themselves without much personal effort. Much could be said regarding the outward expression of the mental attitude in the peoples endowed with this astral clairvoyance. At the time we are now considering and which is so important for us, most of those who were endowed with a clairvoyance that had fallen into decadence, were nomadic peoples, people without a settled dwelling-place, wandering shepherds careless of earthly possessions, and ready to destroy anything if its destruction might serve their needs. Such people were not suited to raise the level of culture, to conserve the gifts of nature, or cultivate the earth.

Hence arose the greatest opposition that has existed in post-Atlantean civilisation, the great opposition between these nomadic northern people and the Iranians. A longing arose in the Iranians to be a part of their environment and to live a settled life; to satisfy their human needs by work, and transform nature by their human spiritual forces. Immediately to the north of them wandered the people who were on what one might call familiar terms with spiritual beings, who disliked labour, and were not interested in advancing the culture of the physical world. This is perhaps the greatest difference that external history has to show in early post-Atlantean times and is purely the result of a difference in soul-development. The

opposition is recognised in history, but the cause is not related to the differences of soul-development as is shown here.

The Turanians in the North towards Siberia had no desire to establish external civilisation, and their passive disposition, influenced by many priests who practised black magic, led them frequently to occupy themselves with lower magic, and even black magic. To the South, the Iranians, with an inclination to influence the sense-world by their spiritual forces, were working in a primitive way at the beginnings of civilisation.

This is the great difference between Iranians and Turanians. These facts are expressed in a beautiful myth, the legend of Djemjid. Djemjid was a king who led his people from the north towards Iran, and who received from the God, whom he called Ahura Mazdao, a golden dagger, by means of which he was to fulfil his mission on earth.

In this golden dagger of King Djemjid, who tried to educate his people beyond the mass of the backward Turanians, we have to recognise the gift of an impulse towards a knowledge connected with man's external forces; a knowledge that sought to redeem his decadent powers and permeate them with spiritual forces that can be acquired by him on the physical plane. This golden dagger has, like a plough, turned the earth over, has transformed it into beautiful fields, has brought about the earliest and most primitive inventions, and has been the impulse for all the attainments of civilisation of which man is so proud. The golden dagger received by

King Djemjid from Ahura Mazdao was something of very great importance. It represents a force given to man by which he can manipulate and transform external nature.

The giver of the golden dagger was the same being who inspired Zarathustra, or Zoroaster, or Zerdutsch, the great leader of the Iranians. It was he who in primeval times, soon after the Atlantean catastrophe, poured out upon this people the treasures he drew from the Holy Mysteries, that they might be induced to use the forces of the human spirit upon external culture; thus giving to those who had lost the Atlantean clairvoyant vision, a new outlook and a new hope of the spiritual world. He opened out a new path to these people. He pointed towards the sunlight as the external body of a high Spiritual Being, and to distinguish it from the small human aura, he called it the "Great Aura" Ahura Mazdao. In his teaching he indicated that this as yet remote Being, would one day descend to earth in order to unite with its substance, and that this would be an historical event affecting the whole future of mankind. Thus in speaking of Ahura Mazdao, Zarathustra referred to the Being known later in history as the Christ. Such was the mighty mission of Zarathustra.

To the new post-Atlantean humanity, who had lost touch with divinity, he revealed the way of return to what was spiritual. He gave them the hope, through power poured down to them on the physical plane, of yet attaining to spirituality. The ancient Indian could

attain to spirituality in a certain way through Yoga-training, but a new way was to be opened for men by Zarathustra.

Now Zarathustra had an important patron or protector, but I must explain that in speaking here of Zarathustra I do not refer to the man of that name who lived in the time of Darius, but to a Being who was placed, even by the Greeks, about 5000 years before the Trojan War. This Zarathustra of those far-off times had a protector who may be described by the name that became customary later, that of Guschtasb.

In Zarathustra we have a mighty priestly nature, one who pointed the way to the great Sun Spirit, Ahura Mazdao, the Being who is to guide humanity back from the externally physical to the spiritual plane, and in Guschtasb we have a kingly nature, one capable of doing all that was necessary in the external world to spread abroad the mighty inspirations of Zarathustra.

It was therefore inevitable that these inspirations and intentions should bring the Iranians into conflict with the people dwelling to the north—the Turanians, who were constituted so differently from them. Out of this difference arose the greatest wars that have ever been fought, of which external history records very little. They lasted, not for tens, but for hundreds of years, and from them arose a certain attitude towards life that persisted for a long time in Central Asia.

The Iranians—the people who followed Zarathustra—would have expressed this attitude in the following

way : " All around us, wherever we look, we see a world that has most surely come down from what is divinely spiritual, but all we now see has declined from its former high estate. We must acknowledge that the animal, plant, and mineral worlds were formerly more noble than they are now, that they have fallen into decadence. Man, however, has the hope of leading these back again to what they were." Let us try and translate this feeling that dwelt in the typical Iranian into our language. Speaking as a teacher to his pupils he might say : "Look at everything around you—formerly this was of a spiritual nature; it has now fallen into decadence. Take, for instance, the wolf. The animal that is in the wolf you see, as a creature of the sense-world has declined from what it once was. Formerly it did not show bad qualities; but you, when you have developed good qualities and have acquired spiritual power, will be able to tame this animal; you will be able to implant your own qualities in it, and tame it, making of the wolf a dog to serve you." In the wolf and in the dog there are two natures which correspond to two great tendencies in the world. Here are two opposing forces. On the one side are those who employ their spiritual forces to work upon the world, who are able to tame animals and raise them to a higher stage; on the other, those who instead of using their powers for this purpose leave the animals to sink lower and lower. The one can be seen in the following mood : "If I leave Nature as she is, then she will sink lower and ever lower; and everything will be wild and savage. But I can raise

my spiritual eyes to a good Power, whom I acknowledge, and this good Power then helps me, and I can then lead up again what is deteriorating. This Power to whom I can look up can give me hope for further development." The Iranian identified this Power as Ahura Mazdao, and he said to himself: "Everything a man can do to ennoble the forces of Nature, to elevate them, can be done, if he will attach himself to Ahura Mazdao, to the power of Ormuzd. Ormuzd is an ascending stream. But if a man leaves Nature as she is, then everything becomes a wilderness and reverts to savagery. This comes from Ahriman." And now the following mood developed in the Iranian regions: "To the North of us many people are going about; they are in the service of Ahriman. They are Ahriman's people, who only roam about gathering what Nature offers them; they will not raise a hand towards the spiritualisation of Nature. But we wish to unite ourselves with Ormuzd, Ahura Mazdao."

So a duality was felt at that time to be rising in the world. Thus it was that the Iranians, the Zarathustra-folks felt, and they expressed these feelings in laws or rules. They wished to arrange their life so that external law gave, in its expression, the impulse upwards. That was the external result of Zarathustranism. Here we see the contrast between Iran and Turan.

The profound difference between the Turanians and Iranians explains the war between Ardschasb, king of Turania, and Guschtasb, king of Irania, the protector of

Zarathustra, of which occult history gives so many and such precise accounts.

The most important fact to be grasped in this connection is the wonderful and widespread influence of Zarathustra on the soul-life of mankind.

I had in the first place to describe the nature, the whole milieu, within which Zarathustra was placed; for you are aware that the individual who incarnated in the blood which passed from Abraham through three times fourteen generations, and who appears in the Gospel of Matthew as Jesus of Nazareth, was the Zarathustra individuality. He is met with here for the first time in post-Atlantean times, and we are faced with the question: "Why was the blood which flowed through the generations from Abraham, best suited for the subsequent return of Zarathustra in bodily form? For one of the subsequent incarnations of Zarathustra is that of Jesus of Nazareth." Before this question is asked it is necessary that we ask and answer another regarding his special essence (Zentrum), the essence which found expression in this blood. In Zarathustra this special essence (Zentrum) which incarnated in the blood of the Jewish people is to be found.

In the next lecture we will explain why it was from this blood, from this race, that Zarathustra drew his bodily nature.

Lecture II.*

IN THE OPENING LINES of the Gospel of Matthew emphasis is laid on the descent of the physical nature of the Jesus of this Gospel from Abraham. The fact of most importance to the spiritual scientist is that by inheritance throughout thrice fourteen generations, this individual bore within him an extract of the whole race of Abraham. He is the same individual as bore the name of Zarathustra among the Iranians.

In the last lecture we described the external conditions in which Zarathustra worked. Something must now be said of the opinions and ideas that obtained in his immediate circle.

In that district where in very far-off ages Zarathustra worked, conceptions and ideas flourished that, in their broad outlines, were of profound importance. It needs but a few extracts from what since earliest times has been regarded as the teaching of the first Zarathustra to show how deeply these affected the thought of the whole post-Atlantean period. Even external history relates how the teaching of Zarathustra sprang from two principles, from Ormuzd, the beneficent Being of Light, and Ahriman, the dark Being of Evil. At the same time historical descriptions of this religious

* In a footnote to this chapter the reader is recommended to study these early chapters with the author's lectures on St. Luke, in order to understand the events in the life of Jesus Christ (see list of publications).

system trace the origin of these two principles back to a single common principle, Zeruane Akarene. It is customary to translate Zeruane Akarene as "Uncreated Time" ("die unerschaffene Zeit"). It may, therefore, be said that the teaching of Zarathustra leads back to an original principle, in which we have to recognise quiescent Time, Time flowing on in its universal course (im Weltenlaufe dahinfließende Zeit). The very meaning of the word shows us that it is unnecessary to question further as to the origin of these revolving cycles of Time.

True, the external abstract thoughts of man will hardly refrain from inquiring again and again after the cause of this cause, forever driving his conceptions back, forever seeking the primal cause. But the spiritual scientist realises through deep meditation that questionings about the beginnings of things must cease somewhere. To continue them beyond a certain point is merely to play with thoughts, as is shown clearly in *Occult Science*. It is stated there that when wheel tracks are seen on a road it may well be asked whence they came. The answer will probably be that they were caused by the wheels of a carriage. A query as to the reason for the wheels on the carriage may produce the information that they were needed to enable it to travel along the road. A further inquiry as to the cause of this may bring the reply that someone wished to travel along the road. Ultimately we arrive at the resolve of the man which led him to travel along the road. Here it is advisable to stop, for further inquiries would

inevitably lead to losing one's way in a maze of questions.

It is the same as regards great universal questions — a halt must be made somewhere; made at what lies at the fountain of the teaching of Zarathustra; at Time, calm, onflowing Time. Then, according to Zarathustra, there proceeded from Time, Ormuzd, the principle of Light, and Ahriman, the dark principle of Evil. The profound meaning underlying this Iranian or old Persian idea is that the wickedness in the world, all that in its physical form is described as darkness, was not originally wicked, dark and evil. In the same way the wolf was originally good, but when left to itself it degenerated so that Ahrimanic forces could be active in it. To the Iranians or Persians evil came to pass through something that at one time—a time suited to it—was good, retaining its form on into a later age with which it was out of harmony. To them, all that was black and evil arose through a form which was good in one age, continuing on into a later age, instead of adapting itself to change. Through the clashing of such forms with the more advanced ones of a later time, the struggle between good and evil arose. Evil is therefore not absolute evil, but misplaced good. There, where earlier conditions did not come into collision with later conditions, enduring Time rolled on, Time that was undifferentiated, not yet separated into individual moments.

Such is the very important point of view expressed in Zarathustranism; and this should be recognised as the fundamental principle of the teaching of Zarathustra

among the earliest post-Atlantean peoples, and must be associated with the facts given in the first lecture. The people influenced by him had, above all, insight into the necessity for the birth of this duality from out the uniform stream of Time, and for the coming of opposition, which opposition would only be overcome in the course of time. To-day it is recognised as a necessity that the new should arise and the old remain behind; that in the balance between the old and the new, the goal of the universe, and especially the goal of the Earth, will gradually be attained. It is this point of view that lies at the root of all that higher development which has sprung from Zarathustranism.

The impression made by the influence of Zarathustra on subsequent ages was strong and deep. It was possible through the fact, that having reached the highest summit of initiation attainable at that time, he had also trained two pupils. These pupils I have spoken of before. To one he taught everything connected with the mystery of Space as it is spread around us, and therewith the mystery of all things contemporaneous. To the other he imparted the mystery of the flight of Time, the mystery of development and of evolution. Then a very strange and wonderful thing occurred: Zarathustra gave up to his pupils something of his own being, he sacrificed his own etheric and astral bodies. His individuality, his own inner being, he retained for future incarnations; but his remarkable astral "garment," in which he had lived since the earliest post-Atlantean periods, which had attained such a degree of perfection, and was so per-

meated by his whole being that instead of dispersing like that of an ordinary man, it remained intact—He gave this to another. The depth and power of the individuality of this great Initiate made this possible, and this is why the astral body of Zarathustra persisted. Similarly his etheric body remained also intact.

According to occult investigation, one of these pupils, the one who had received knowledge concerning the mystery of Space, of all that fills space contemporaneously, reincarnated as that personality known to history as Thoth, or Hermes of the Egyptians. Hermes had not only to establish in himself what he had received from Zarathustra in an earlier incarnation, but he had to establish it more firmly; this he was able to do in the Holy Mysteries, because he had received into himself the astral sheath of the great Initiate. Permeated by the teaching of Zarathustra, and filled by his astral nature, the individuality of this pupil was born again as Hermes, the inaugurator of the civilisation of Egypt. We have therefore a direct member or principle of the being of Zarathustra in the Egyptian Hermes. With this principle, and with what he had brought with him of the teaching of Zarathustra, Hermes was able to give the impulse for all that was best and of greatest moment in Egyptian civilisation. Naturally, a suitable race was necessary in order that the work of the messenger of Zarathustra might be effective. A race promising a fruitful soil for the development of this work could only be found among those Atlantean wanderers who had settled in East Africa and had retained much of their

old clairvoyance. The essential soul-nature of this race was quick to receive the wisdom of Hermes, and in this way Egyptian civilisation arose. It was a very special type of civilisation. You must try to realise how all that is included in the mysteries of contemporaneous things, of that which exists side by side in space, was contained in the wisdom of Hermes—all this had been entrusted to him as a precious gift from Zarathustra, so that in his own being (Wesenheit) Hermes had mastered the most important teachings that Zarathustra had to impart.

It has often been stated that the most characteristic teaching of Zarathustra referred to the external sunlight as the outer sheath of an exalted Spiritual Being. What was confided to Hermes was the mystery of that which, as Being, underlies all Nature, all space, and everything contemporaneous, yet which advances ever in time from epoch to epoch, and reveals itself in certain epochs. Hermes knew what came from the Sun, and what through the Sun continued to develop. This knowledge he implanted in the souls of the Egyptians, who retained a memory of the Atlantean Sun-Mysteries, and were, therefore, specially adapted to receive his teachings. All this, within the advancing line of evolution, was in the soul of Hermes, as well as in all those souls ripe to absorb his wisdom.

The mission of the second of Zarathustra's pupils was very different. Upon him had been bestowed the secrets of the passing of Time. He had to experience within himself the conflict between the old and the new,

how in evolution something was active as opposition, as polarity. As already stated this pupil had also received as a sacrificial gift, part of the being of Zarathustra; on reincarnating he had received his etheric body.

Thus, while the individuality of Zarathustra remained intact, his sheaths were separated from him, they endured and did not die for they were held together by such a mighty individual. This second pupil—to whom was imparted the wisdom concerning Time in contradistinction to that concerning Space—received at a specific moment of his reincarnated existence the etheric body of Zarathustra, which had been sacrificed in the same way as his astral body. This reborn pupil was none other than Moses. Moses received in quite early childhood the fully preserved etheric body of Zarathustra.

Our religious documents, which are really founded on occultism, contain all this though in a veiled form. In them we find suggestions of the secrets revealed through occult investigation. As Moses was the reincarnated pupil of Zarathustra and had received his etheric body, something quite unusual had to take place in him. This is recorded in the Scriptures. Before he could receive the ordinary impressions from his surroundings like another man, before he could descend with his individuality so as to receive impressions from the external world, there had to percolate into his being, that which he had received as a marvellous inheritance from Zarathustra. This fact is expressed in the symbolic legend which relates that Moses was placed in

a cradle and consigned (versenkt) to the river. This should be accepted as indicating a remarkable initiation.

Initiation consists in a man being withdrawn from the world for a certain time, during which he slowly absorbs what has been given to him. While thus withdrawn, Moses was able to be united at the right moment with the etheric body of Zarathustra that had been preserved for this purpose. The wonderful wisdom concerning Time, the gift of Zarathustra in an earlier period, was then able to blossom within him; he gave this wisdom to his people in a series of pictures fitted to their understanding. Hence from Moses we have those mighty pictures of Genesis, those imaginations dealing with the wisdom of Time, of the ages as they succeed one another, received from Zarathustra. This was a re-born knowledge—a re-born wisdom—received by him, and was firmly fixed in him through the gift of the etheric sheath of Zarathustra.

An initiate is not only needed as inaugurator of a new civilisation for the advancement of the human race, but he must have a suitable medium in which to work, a race fitted to receive the germ of this new civilisation. To understand the soil in which the folk-germ (Volkskeim) received by Moses from Zarathustra was to be planted, it would be well to consider more exactly the peculiar wisdom of Moses.

In a former incarnation, Moses as Zarathustra's pupil had received the wisdom concerning Time, and that secret which we referred to as the "opposition between the earlier and the later" that arises in every age. If the

wisdom of Moses was to enter human evolution: it had to be contrasted with that other wisdom, already in existence, the wisdom of Hermes. And this took place.

Hermes had received *direct* Sun-wisdom from Zarathustra: that is to say, through his astral body he had gained knowledge of the Being dwelling mysteriously within the outer physical sheath of Light—the body of the sun. With Moses it was otherwise. Moses, whose wisdom was connected with the denser etheric body, received the Sun-wisdom less directly. His was not that wisdom which looks up to the Sun asking: “Does not everything come forth from the Being of the Sun?”; but he was the recipient of a contrasting knowledge, the wisdom that understood earthly things, things that had become dense and fixed, and appeared old, though not degenerate—Earth-wisdom in contrast to direct Sun-wisdom. Earth-wisdom was indirect Sun-wisdom. It derived its life from the Sun, yet was of the Earth. Moses declared the mystery of the Earth’s origin, of the formation of the solid Earth after the withdrawal of the Sun, and told how man evolved on it. This is revealed to our inward, not our outward, vision; and now we see how and why the teaching of Hermes presents such a vivid contrast to that of Moses.

There are certain people to-day who consider all such problems on the principle that in the night all cats are grey. They can only see resemblances, and are enchanted when, for instance, some likeness between the Hermetic and Mosaic teachings is discovered; here they find a trinity, there a trinity, there a quaternary,

and here a quaternary. This leads nowhere. It is like someone training a botanist by pointing out the likeness between a rose and a carnation, but omitting the differences. Through Spiritual Science we learn in what way both Beings, and forms of knowledge, differ. The wisdom of Moses is quite different from that of Hermes, even though both proceed from Zarathustra. As unity divides and manifests itself in various ways, so Zarathustra imparted to his two pupils revelations of a very different kind.

When we are steeped in the influences streaming from the wisdom of Hermes, we become aware of all that fills the world with Light, of the origin of the world, and how this was affected by the Light; but we do not learn from him how, in all development (allem Werden) the earlier influences the later; how this brings about strife between past and present, and the opposition of Light to Darkness. Earthly wisdom, the wisdom concerning the development of the Earth, and of man after the separation from the Sun, is nowhere to be found in the teaching of Hermes. But it was the special mission of Moses to make the development of the Earth, after its separation from the Sun, comprehensible to man. Hermes brought us Sun-wisdom; Moses Earth-wisdom. Moses, with his Zarathustran inheritance, taught of the dawn of earthly existence and of the earthly evolution of man. He starts from the things of earth, but these earthly things, though separated from the sun, still contained, if weakened, something of the nature of the sun. Therefore the Earth-wisdom of Moses had to encounter the

Sun-wisdom of Hermes in concrete existence. These two streams of wisdom had to meet. This is shown most wonderfully in the initiation of Moses in Egypt, where he came in contact with the Hermes-wisdom. In the birth of Moses in Egypt, in the sojourning of his people there, in the conflict between them and the Egyptians, who were the people of Hermes, is seen the reflection in external life of the clashing of the Earth-wisdom with the Sun-wisdom. Both had originated with Zaratustra, and though they followed entirely different courses of evolution they had to work together and to coincide.

There is a certain kind of knowledge, one closely connected with the profound secrets of human and earthly existence, which in accordance with the methods of the Mysteries, is always expressed in a special way. This was referred to at Munich in the lectures on the *Bible Story of Creation*. There it was shown how unusually difficult it is to speak in ordinary language of such mighty truths, truths comprising not only the deepest mysteries of man but of the universe. We are often hampered by words, for they have pregnant meanings determined by long usage; and when endeavouring to express the mighty facts revealed inwardly to the soul, we often find ourselves in conflict with the feeble instrument of speech which is so extraordinarily inadequate.

The greatest triviality of the newer culture and of the nineteenth century we constantly hear repeated, is that every truth can be expressed simply, and that the mode

of expression is the criterion of this truth. Such a statement only shows that those who use it are not in possession of absolute truth, but only of those truths which, in the course of centuries, have been communicated in words, the form of which has become somewhat changed. For such people words suffice: they are quite unaware of the great struggle carried on with words. This struggle becomes apparent whenever the soul strives to express what is grand and exalted. I spoke at Munich, of how in the *Rosicrucian mystery play, The Portal of Initiation*, at the end of the scene in the room provided for Meditation, there was for me a very great difficulty with language. What the Hierophant had to say to the pupil could only be expressed in a most restricted way through the feeble instrument of speech.

Within the Holy Mysteries, however, the most profound secrets had to be expressed. There the inadequacy of speech to call up the images of reality was felt most strongly. Hence the age-long effort in the Mysteries to find other means to express the inner experiences of the soul. These feeble means of expression—words—have for centuries been reserved for external intercourse, but the pictures and images seen when men turned their gaze towards the heavenly spaces have proved far more suitable. The constellations, the rising of a star at a certain time, the eclipse of a certain star by another at a definite time—such pictures were used to express experiences within the human soul.

Let us suppose that someone desired to say that a great event was to take place at a certain time, because at

that particular moment a human soul would be sufficiently ripe to receive a great experience and to pass this on to his people; or that some nation, or a large part of mankind, having reached a certain high stage of ripeness, a certain individuality could appear among them, coming perhaps from a quite other direction. In such a case the climax of development of the individual would coincide with the highest point of development of the folk-soul. No words are sufficiently exalted to convey the full meaning of such an event. Therefore it was expressed in this wise: The coincidence of the climax of power of an individual, with the climax of power of a folk-soul, is as when the sun is in the constellation of Leo, and from thence sends us its light. The constellation of the Lion is here chosen to represent, in a pictorial way, something that had to be expressed as taking place with utmost power in human evolution. What could be seen thus outwardly in cosmic space was used as a means of expressing something taking place in humanity. Certain expressions found in human history have arisen in this way; they are taken from the movements of the heavenly bodies, and are the method used to denote spiritual facts.

When it is stated, for example, that the sun is in the sign of Leo, or that through some event in the heavens, such as an eclipse of the sun by a certain constellation, a fact in human evolution is symbolically expressed, it might very well happen that people supposed in a trivial way that all the events described in history were formerly veiled mythically in events taken from the motions

of the stars; whereas in actual fact only special incidents in the life of humanity were expressed by means of such images.

This connection with the Cosmos ought to fill us with certain feelings of reverence towards all we are told concerning the great events of human evolution, when we find these expressed in images taken from cosmic existence. There is a yet more intimate connection between the existence of the whole cosmos and the life of man; this is, that events taking place on earth are a reflection of cosmic events. Thus the meeting of the Sun-wisdom of Hermes with the Earth-wisdom of Moses in Egypt, is in a certain way a reflection of cosmic activities. Picture to yourselves that certain forces streaming from the sun to the earth meet others streaming from the earth into cosmic space. It is not a matter of indifference where these two forces meet; but according as the meeting be near or far, the result of the outgoing and incoming forces is different.

Let us now picture the contact of the wisdom of Hermes with that of Moses in the Mysteries of ancient Egypt so that we compare it with something that, according to Spiritual Science, had previously taken place in the Cosmos. Early in evolution the sun separated from the earth, leaving the moon for a period within the earth. Later a part of this globe separated from the earth, and remained as the present moon. Thus the earth sent a portion of itself, as moon, into universal space, towards the sun. We may think of the remarkable occurrence of the meeting of the Earth-wisdom of

Moses with the Sun-wisdom of Hermes as comparable with this streaming forth of the Earth-forces towards the sun. The wisdom of Moses thus became Earth-Moon wisdom. One might say: That the wisdom of Moses, in its further course, after separating from the Sun-wisdom of Zarathustra, developed as the wisdom of the earth and of men in such a way that it drew again towards the sun, absorbing and filling itself with solar wisdom. The earth was destined to receive direct Sun-wisdom only to a certain extent, then to develop further alone and independently. The wisdom of Moses, therefore, only remained in Egypt until it had absorbed sufficient for its needs. Then came the Exodus of the children of Israel from Egypt, in order that the Sun-wisdom taken up by the Earth-wisdom might be assimilated and brought to greater self-dependence.

The wisdom of Moses was two-fold. One part was developed under the sheltering wing of the Hermes-wisdom which it continually absorbed from every side, then, after the exodus from Egypt, it separated from this development, continued further within itself, and later passed through three stages. Towards what did this wisdom evolve? What was its aim? Its ultimate aim was to find its way back from the earth to the sun. It had become earthly wisdom. Moses was born with all he inherited from Zarathustra, as a wise man of earth. He was to find the way back, and he sought it in three stages, the first being that in which he absorbed the wisdom of Hermes. These stages are best expressed in the images drawn from cosmic events. When what

takes place upon the earth streams back in space from the earth towards the sun, it first encounters what is of the nature of Mercury (in ordinary astronomy the Mercury of astronomy is the Venus of Occult Science), then that of Venus, and ultimately that which is of the nature of the sun. The soul of Moses had to develop his Zarathustran inheritance in inner experiences in such a way what he might return and find once more what appertained to the Sun. In order to do this he had to attain a certain degree of development. The wisdom Moses had implanted in western culture had to develop according to the way he gave it to his people. The wisdom he had gained from Hermes and which came to him like the direct rays of the sun, he had to develop anew, and reflect it back again in a changed form, after he had absorbed some part of it.

Now we are told that Hermes, who was later called "Mercury," brought to his people, science and art, that is, external knowledge and art, in a form suitable to them. But it was in a different and almost opposite way that the wisdom of Moses attained to the Hermes-Mercury standpoint. Moses had himself to develop the wisdom of Hermes further. This is shown in the progress of the Hebrew people up to the age and reign of David. David, who is presented to us as the royal singer of Psalms and holy prophet, who as a man of God worked both as warrior and harpist, is the Hermes, or Mercury, of the Hebrew people. His influence had carried the Hebrews so far that they had developed an independent form of Hermetic or Mercury

wisdom. At the time of David the wisdom of Moses had reached the Mercury sphere, or Mercury stage, on its return journey (towards the sun). It then continued to the region of Venus. This came to pass when the Moses-wisdom, or rather that version of it which had endured as his wisdom for hundreds of years, had to unite with an entirely different element, with a stream issuing from another direction.

Just as that which streams back in space from the earth towards the sun encounters Venus, so the wisdom of Moses encountered an Asiatic wisdom that came from another direction during the Babylonian Captivity. The wisdom of the Hebrews came in touch with the weakened form of another wisdom in the Mysteries of Babylon and Chaldea. Like a wanderer who, having acquired knowledge of the earth, leaves it for the Mercury sphere, and thence passes on to Venus desirous of experiencing the sunlight as it is felt there, so the Moses-wisdom, having received the direct Sun-wisdom from the holy teachings of Zarathustra, passed over in a weakened form to the mystery schools of Chaldea and Babylon. The wisdom of Moses experienced this weakening during the Babylonian captivity, where it united with all that had penetrated into the lands of the Tigris and Euphrates. Here something else happened.

In the sanctuaries which the wise men among the Hebrews were obliged to frequent during their captivity, the wisdom of Moses was directly impregnated with the qualities of the Sun-wisdom. At this time Zarathustra

himself incarnated and taught in the Mystery Schools of the Tigris and Euphrates, and was known to the learned among the Hebrews. He who had relinquished part of his wisdom so that he might receive it back again, was himself teaching at this time. He had frequently reincarnated, and in this incarnation in which he was known as Zarathos or Nazarathos, he taught the captive Jews in Babylon.

Thus in the course of its further progress, the wisdom of Moses came in touch with what Zarathustra had himself become after he had withdrawn from the more distant Mystery Sanctuaries and had entered those of Asia Minor. Here he became the teacher of the initiate disciple Chaldäas as well as of other initiate teachers. They now received a fructification of their Mosaic wisdom by a stream they were now fitter to encounter, because what had once been given to their ancestor Moses by Zarathustra came to them now directly from himself, in his incarnation as Zarathustra or Nazarathos. This was the destiny through which Mosaic wisdom passed. Originally it sprang from Zarathustra, but was then transplanted into an alien land. It was as if a Sun-being with bandaged eyes had been brought down to earth, and now, on its backward journey, had to seek all it had lost. Such a wanderer was Moses, the pupil of Zarathustra. His destiny had placed him within Egyptian civilisation, so that all the wisdom given him at one time by Zarathustra might be quickened and illuminated in his inner being. He was cut off, as it were, from the sun on the fields of earth,

where unaware of the source of his illumination he moved unconsciously towards what once was sun. In Egypt he was attracted towards the wisdom of Hermes, which brought to him direct Zarathustra-wisdom, not an indirect reflection like his own. After absorbing sufficiently of this, the wisdom of Moses continued its development in a more direct way. Having founded an Hermetic wisdom at the time of David, and a science and art of its own, it turned again towards the sun from which it had originally come forth, though in a way that had at first to appear veiled.

In the ancient Babylonian schools of learning where, among others, Zarathustra taught Pythagoras, his teaching was restricted by the type of physical body of the period. If Zarathustra was to give full expression to his Sun-nature through a form suited to those times, as he was able to do in that earlier incarnation when he passed on his bodily strength to Moses and Hermes, he would require a bodily instrument worthy of the new age. Restricted by a body such as could be produced in ancient Babylonia, he was only able to convey such wisdom as he passed on to Pythagoras, to the learned Jews and wise men of Chaldea and Babylon, who in the sixth century before Christ, were ready and able to hear it. In respect of this teaching it was exactly as if the sun was prevented from shining directly on the earth by Venus; as if his teaching could not shine with its original splendour but only in a weakened form. Before the Sun-wisdom of Zarathustra could shine forth once more in its pristine power, bodies suited to this

Being had to be provided, and in a very special way. This will now be described.

In the first lecture, we told of the three folk-souls of Asia, the Indian in the South, the Iranian in the Centre, and the Turanian to the North, and we described the connection of these with the Atlantean migrations into Asia. Where the northern stream which came from Atlantis met the southern stream which passed through Africa, an extraordinary mixture of races occurred. From this admixture a race developed from which the Hebrew people sprang.

Something unusual occurred in the development of these ancestors of the Hebrews. The lower astral-etheric clairvoyance which had become so decadent among certain races because it was the last phase of external perception, had in those people who developed into the Hebrew race, turned inwards and manifested as an organising force. That which we have described as being externally decadent, as having remained behind in certain races as a last phase of declining clairvoyance, and as being permeated somewhat by the Ahrimanic element, had progressed among the Hebrews in the right direction by becoming an actively organising force within the human body. Through this, bodies became more perfect. What among the Turanians was decadent worked constructively and progressively in the Hebrews. Within the physical nature of the Hebrews, as propagated from generation to generation in the close bond of blood relationship, all those forces were active which had accomplished their

mission in developing external sight. These were no longer required to provide external sight, so could enter on another sphere of action, thus passing into their right element. That which had given to the Atlantean the power to gaze spiritually into space and into spiritual realms, that had run wild in the Turanians, appearing as a last relic of clairvoyance—all this force worked inwardly in the little Hebrew nation. What in the Atlantean had been spiritual and divine, worked inwardly in the Hebrew race to form certain organs. It worked constructively in the body and could therefore flash forth in the blood of this people as an *inward divine consciousness*. With the Hebrew people it was as if all the Atlantean had seen when directing his clairvoyant vision into space was turned inwards, as if it constructed inwardly an organ of consciousness which was the Jahve-consciousness—the consciousness of God within him. This people felt the God Who filled all space to be united with their blood, felt they were filled, impregnated with Him, and that He lived in the pulsation of their blood.

As in the last lecture we contrasted the Iranians and the Turanians we have now considered the Turanians and the Hebrews, and have seen that what in its further progress and in its essence had become decadent in the Turanians, pulsated later in the blood of the Hebrew people. All that the Atlantean had *seen*, lived on in the Hebrew as an *inward feeling*, and could be comprised in a single word: Jahve or Jehova. The *consciousness of God* lived throughout the generations of

Abraham, Isaac, and Jacob concentrated as into a single point, invisible but inwardly felt. The God Who had revealed Himself to the Atlantean clairvoyance behind all living things was now the God dwelling in the blood of Abraham, Isaac, and Jacob, and led the generations of their race from destiny to destiny. The outward had thus become inward; it was felt, no longer seen; it was no longer described by different names, but by one single name: "I am the I am!" It had taken on an entirely different form. Whereas for the Atlantean this was found where he was not—in the external world—it was now found by man in the centre of his own being; in his ego; he was conscious of it in his blood. The mighty God of the Universe had now become the God of the Hebrews; the God of Abraham, Isaac and Jacob, and flowed through the generations as the blood of the race.

It was in this way that the race was founded whose special inner mission for humanity we shall consider in the next lecture. We have thus far only hinted at the very earliest composition of the blood (*Blutsbeschaffenheit*) of this people, in which was concentrated everything that in the age of ancient Atlantis, humanity had allowed to be impressed upon it from without. We shall see later what mysteries were accomplished in that which had here its beginning, and will learn to recognise the peculiar nature of this people from among whom Zaratustra could receive the body which he was able later to pass on to the Being we call Jesus of Nazareth.

Lecture III.

BEFORE PASSING ON TO OUR MAIN THEME, I should like to make a slight addition to something mentioned yesterday. This was, that when human evolution, especially the most important events in our existence, are described, this is done in a language drawn from cosmic events. I showed how impossible it was to clothe these mighty mysteries in ordinary words, or to give any clear idea of the wonderful interchanging activities of Hermes or Thoth and Moses, the two great pupils of Zarathustra. We represent them best when we treat them as a repetition of cosmic events, accepting them altogether in the sense of Occult Science.

Let us glance back in thought to the separation of the earth from its sun, after which each pursued its further life in the cosmos with an independent centre. In a primeval past the whole substance of earth and sun may be pictured as forming one whole, one great cosmic body, which later divided into sun and earth. Parallel to this, other cosmic events took place, namely, the separation of the other planets of our solar system. These need not be considered here; for our present purpose it is sufficient to consider such a separation as the Sun forming the one centre, and the Earth the other.

In those remote times, it must be remembered, the earth still contained the substance of the present moon,

so that really the sun and the earth-moon confronted one another. All the spiritual and physical forces that had existed as one heavenly body were now divided—the coarser elements, the denser, grosser activities, remaining with the earth, the finer, more spiritually-etheric ones, going out with the sun. It must be realised that for long ages the earth and sun continued each to develop its separate life, and that what streamed from the sun towards the earth was quite different from what comes from it to-day. There was at first a kind of earthly existence and earthly life of an inward nature, secluded, contracted, and receiving little from the life of the sun—little of that which spiritually (though expressed physically) streams from the sun to the earth to-day. The earth, in this first period of the separation between sun and earth, experienced a drying-up, hardening, mummifying process. If this had continued, if the earth had retained the moon within it, the human life of to-day would never have evolved. As long as the earth contained the moon within it, the life of the sun could not fully manifest its activities. This it could only do later when the earth had parted with the moon and its substance, and the spiritual moon-beings. But something else was bound up with the separation of moon and earth.

We must clearly realise that life on the earth evolved very slowly and gradually. The stages of this evolution are described in *Occult Science*: first, the existence of ancient Saturn, then that of the ancient Sun, followed by that of the ancient Moon, and lastly

that of the Earth. What has just been described as the separation of the sun from the earth or the earlier union of sun and earth was preceded by all these other evolutionary states which were of a quite different kind. When the earth first came into existence in its present form, it still had united with it the substances of all the planets of our solar system, these only differentiated from the earth later, which differentiation was the result of forces active during the Saturn, Sun and Moon periods of existence.

We know that during the ancient Saturn existence, matter or substance, as it is to-day, did not exist; neither solid bodies, fluid, nor watery bodies, misty, nor even gaseous nor atmospheric bodies, existed on Saturn. In its whole composition Saturn consisted merely of warmth; it was nothing but warmth. Saturn had a body of heat, and everything that developed upon it was within this element of warmth. It is hardly necessary to repeat that such a statement is not made without recognition of the attitude of modern physics, which regards the existence of a body consisting solely of heat as an impossibility. Heat to modern physics is a condition, not a substance, but our concern is not with modern physics, but with truth.

Evolution continued from the heat body of the Saturn-evolution, and passed on to the next state, that of the ancient Sun. As described in my book, *Occult Science*, the heat body now partly condensed to the gaseous vapoury condition found on ancient Sun, and a part of it became more rarified, evolving upwards

towards light, where there was not only a process of condensation but one of rarification. Passing on from the condition of ancient Saturn to that of the ancient Sun, we find a globe containing air, heat, and light. At the next stage, that of the ancient Moon, a further densification took place, and a further rarification, a densification, on one hand, to water, and a rarification, on the other, to sound-ether or chemical-ether.

This sound-ether was not what we are aware of in physical sound, which is but its reflection. Sound-ether is known to clairvoyant perception as the harmony of the spheres, the etheric tone which lives within and permeates all space. It is something much more spiritual, more etheric, than ordinary sound.

From the condition of ancient Moon, evolution passed on to that of the earth. Here condensation to solid matter took place for the first time, and also a corresponding rise to life-ether. So on the earth there was now warmth, gaseous or atmospheric bodies, watery or fluid bodies, and solid bodies; and on the spiritual side light-ether, sound-ether, and life-ether. All this has come to pass on the evolution of the earth. While on Saturn there was but one condition—the middle one, that of warmth—on the earth there are seven elemental conditions.

We must picture the earth as living and moving within these seven conditions of elemental life when at the beginning of its present existence it emerged from cosmic night, wherein it was still one with the sun and

the other planets. With its separation from the sun, something most extraordinary took place.

Among the influences and conditions streaming to-day from the sun to the earth, and which affect external life, we certainly find heat and light, but to these, which belong entirely to the world of sense-perception, the activities and manifestations of sound-ether and life-ether do not belong. This is also the reason why the activities of sound-ether are only manifested in the chemical combinations of material existence. What we call the forces of life-ether streaming down as they do from the sun, cannot be perceived directly by sense perception, that is, by the means employed by man to distinguish between light and darkness. Life is perceived by him in its *results*, in living beings; he cannot see the downward streaming life-ether directly. Hence science is forced to state that life, as such, remains a riddle.

We find that the two highest etheric manifestations, life-ether and sound-ether, though proceeding directly from the finest substances of the sun, are not directly perceptible on earth. We have here something which, though proceeding from the sun, is hidden from ordinary perception. Yet, even under present conditions, there is something corresponding to what lives in sound and life-ether; something in man's *inner being* that is perceptible. Though the direct effects of these life-ethers and sphere harmonies are not seen, what is at work on the whole constitution of man is perceptible.

This can be explained most simply by referring to

man's evolution on earth. It is known to Spiritual Science that in ancient times, down to the Atlantean age, man was gifted with direct clairvoyance, and beheld not merely the world of the senses, but also the whole spiritual background of physical existence. This was possible because for the man of those times there was an intermediate condition between our present-day waking consciousness and our sleeping consciousness. When awake, man perceives the physical world of the senses: when asleep, nothing is perceptible—at least to the majority. Man then merely lives. But the spiritual investigator makes strange discoveries about the life of man during sleep, discoveries especially strange to those who only regard life externally. During sleep the astral body and ego of man are outside his physical and etheric bodies, but these should not be pictured as resembling a nebulous cloud floating near the physical body. That which is compared to a “cloud” and is apparent to lower astral clairvoyance, and is sometimes called the “astral body,” is merely the coarsest, first beginnings of what is revealed of a human being during sleep. If this cloud is accepted as the whole of what can be seen, then it is certainly viewed from the lowest form of astral clairvoyance. The reality of man's Being during sleep extends to far distances. At the moment of falling asleep, the inner forces in the astral body and ego begin to expand over the whole solar system; they become part of the solar system. From the whole of this solar system the man draws into his astral body and ego during sleep, forces for the strengthening of his life;

and on awakening, when he again passes within the confines of his own physical body, he bears with him what he has absorbed during the night from the solar system.

It was because of this that mediæval occultists named this spiritual body of man, the *astral* body; for it is associated with the world of the stars from whence it draws its forces.

What is it that permeates our astral body while we sleep? It is the music of the spheres. The sphere-harmonies live and move within the human astral body when at night man is outside his physical and etheric sheaths; outside that which otherwise is only found in the sound-ether. As a metal disc, on which sand has been scattered, responds to the vibrations in the air when it is struck by a violin bow, disclosing in the sand what are known as the Chladnic sound-forms, so man trembles and pulsates nightly in response to the sphere-harmonies, which bring form and order into what, through his sense-perceptions, he has brought into disorder during the day. That which lives in the life-ether is active in man during sleep, but he is usually quite unaware of this inner life of his sheaths when separated from his physical and etheric bodies. Normally he is only conscious when he plunges down again into his two lower sheaths, and can use the external organs of his etheric body for thought, and those of his physical body for sense-perception.

In ancient days there was an intermediate condition between waking and sleeping which can only be in-

duced to-day by abnormal means; and these ought never to be employed in ordinary life, for they are fraught with danger. In Atlantis these intermediate conditions of perception were evolved *normally*. Through them man was able to place himself within that which lived and moved in the harmony of the spheres and the life-ether. In other words, the man of ancient times, through his ancient clairvoyance, experienced the harmony of the spheres streaming to him from the sun, and life as it pulsates through space, even though the earthly *activities* (Wirkungen) of the sphere-harmonies and of the life were only perceptible in living beings. The possibility of this wonderful experience gradually diminished. With the closing of the door on the old clairvoyance, these revelations disappeared, but something else appeared in their place—the capacity for inner knowledge and the inner powers of understanding. All that in waking life is called contemplation and the thought connected with sense-perception—the whole of the individual *inner* life—began to evolve with the disappearance of clairvoyance. The inner life of to-day, our feelings, perceptions, thoughts, and ideas, which are the origin of all that is creative in our civilisation, were not possessed by the Atlantean. He lived in an intermediate state between sleeping and waking, experiencing the spiritual world, but the sense-world he beheld as in a mist; he lived entirely without the power of human understanding, or any inner reflected images of external life.

With the gradual disappearance of the old clairvoyance, external life came more and more into pro-

minence. Slowly something developed in man's nature that was a feeble reflection of the harmony of the spheres and the activities of the life-ether. In the same measure as man became inwardly aware of feelings and perceptions reflecting the outer world and forming his inner life as it is to-day, the music of the spheres sounded ever more faintly to him. As his realisation of himself, of his ego-hood became clearer, his perception of the divine life-ether filling all space became fainter. Present conditions had to be paid for by the loss of a certain part of what had been man's outer life. As earthly being he felt life enclosed within himself, he ceased to feel it streaming to him from the sun; and in his *inner* life there remains to-day but a faint reflection of that mighty cosmic life, of sphere-harmony and life-ether.

What gradually evolved as human understanding was like a recapitulation of the earth's evolution. When separated from the sun, the earth would have become enclosed within itself and hard, had it retained all the substances left within it. The influences of the sun could not penetrate at first into the development of the earth; they failed to do so until the moon had separated from it. In "Moon" we must recognise those rejected substances that made it impossible for the earth to receive the direct influences of the sun. By ejecting the moon, the earth really opened her whole nature and being for the first time to the influences of the sun, from which she had been parted. She sent part of her being back towards the sun, in the opposite direction to that from which she had herself gone forth from it, and this part

—the moon—reflects back the sun-nature to the earth as outwardly it reflects its light.

The separation of the moon from the earth must be regarded as an event of the greatest importance: it was a voluntary opening of the earth to the influences of the sun. This cosmic event had now to be enacted again in the life of humanity. A long time after the earth had thus opened herself to the reception of the sun-forces, the moment arrived when man himself had to be cut off from these forces.

By means of their clairvoyance, the direct solar influences could still be perceived by the Atlanteans; but just as at a certain stage in its evolution the earth began to harden, so a time came when man withdrew within himself and began to develop an inner life of his own. Like the earth, he became unable to open himself to the direct influences of the sun. The process of developing an inner life by ceasing to be susceptible to solar influences, and of retaining in himself but a faint reflection of the activities of the life-ether and sound-ether, continued for long into post-Atlantean times. Direct perception of the solar forces, which was characteristic of the early Atlanteans was eventually lost. As the effects of these forces could no longer penetrate to the consciousness of mankind, his inward life continued blossoming more and more. Then came the time when it was only in the Mysteries that man's spiritual powers could be developed. There, by means of Yoga, a pupil of the Mysteries could be withdrawn from earthly conditions and made directly aware

of the solar influences. It was during the second half of the Atlantean period that what were rightly called "Oracles" appeared. They were places where a class of people, who no longer perceived the activities of the higher ethers normally, were received as pupils and trained in sacred wisdom. Here, through training, they learnt to suppress mere sense-perceptions and to become conscious of the revelations of the sound-ether and life-ether. The power to do this was preserved in the true centres of occult science. Indeed, the possibility of this endured so powerfully that even external science, without understanding it, still retains a tradition from the school of Pythagoras of people capable of hearing the harmony of the spheres. Science, ignorant however of what the true "Harmony of the Spheres" was, has changed it into a mere abstract idea. The pupils of Pythagoras understood as the power to perceive the harmony of the spheres, the actual re-opening of a man's being to the tone-ether and the divine life-ether.

Zarathustra, or Zoroaster, was the first who taught in the grandest way that behind the activities of the sun streaming to the earth as light and warmth, there was something else, something which as the activity of sound-ether and life-ether is feebly reflected in the inner life of man. Were we to translate his teaching into modern words, it might read:—"When you look up to the sun you are aware of its beneficial warmth and light flowing down to earth; but when you have evolved higher organs, when you have developed spiritual per-

ception, you will behold the Being of the sun Who lives behind the physical sun. You will then perceive the activities of sound, and within these the meaning of life!" This, the first thing of a spiritual nature to be perceived behind the physical activity of the sun, was described by Zarathustra to his pupils as Ormuzd, or Ahura Mazdao, the mighty aura of the sun.

Therefore Ahura Mazdao is sometimes translated as "The Great Wisdom," to distinguish it from the little wisdom evolved by men to-day. Man has acquired the "Great Wisdom" when he can perceive the spiritual being of the sun, the great sun aura.

"The sun-orb sings, in emulation,
Mid brother-spheres, his ancient round:
His path predestined through Creation,
He ends with step of thunder-sound."

FAUST—*Prologue in Heaven.*

In these words a poet, gazing back into the ancient days of human evolution, refers to what is a fact to the spiritual investigator. But the "resounding" of the sun is to some people not a fact but a pleasing fancy, a poetic licence. They do not realise what a poet, in the sense in which Goethe was a poet, really is. He describes reality when he says, "The sun-orb sings his ancient round," that is, as ancient humanity heard it, and as it still sounds to-day for those who are initiates. Truths such as these were given by Zarathustra to his pupils, and above all to his two most intimate disciples, those who later incarnated as Hermes and Moses. But to each he gave a separate and different instruction concerning the sun aura. Hermes was instructed in a way

that led him to remain within the influence that emanated directly from the sun : Moses was inspired so that he retained the secret of the sun-wisdom as in a memory.

If, in accordance with occult science, we picture the earth after her separation from the sun and the moon, and see her opening her being to greet the sun, we observe Venus and Mercury between the sun and the earth. If we now divide the whole space between the sun and the earth into three, we might say : The earth parted from the sun ; she then thrust out from her the moon towards the sun, then Venus and Mercury separated from the sun and came towards the earth. We have to see therefore in Venus and Mercury, spheres which approached the earth from the sun, and in the moon, a sphere that approached the sun from the earth.

The conditions of human evolution are thus seen to resemble the conditions of cosmic relationships ; they reflect them as in a mirror. If we regard the teaching of Zarathustra as " sun-wisdom," which he imparted, on one side to Hermes, and on the other to Moses, then because Hermes had received the astral sheath of Zarathustra, the wisdom which dwelt in him may be likened to the sun-wisdom ; while the wisdom that lived in Moses was, as it were, cut off, like a separate planet of wisdom, and had to go through a further development before it could receive those outpourings coming directly from the sun.

Just as with the moon's departure the forces of the earth opened to receive those coming from the sun, so the wisdom of Moses opened to receive the

sun-wisdom as it streamed from Zarathustra. These two, the earth-wisdom of Moses, and the sun-wisdom of Zoroaster as given to Hermes, met in Egypt; where the teaching of Moses came into contact with that of Hermes. The wisdom developed by Moses, which he acquired through being separated from Zarathustra, might be compared with the throwing-off of the moon-substance by the earth. The wisdom he imparted to his people can also be called the wisdom of Jahve or Jehovah, for when rightly understood this name is like a resumé of his whole wisdom. Accepted in this sense you can understand why, according to ancient tradition, Jehovah is called the Moon Deity. This fact is to be found in many records, but is only comprehensible when we begin to realise these far-reaching connections.

As the earth thrust what it contained within it as moon, towards the sun, so the earth-wisdom of Moses had to go out to meet that of Hermes, who possessed in his astral sheath the direct wisdom of Zarathustra, and afterwards had to carry on its own evolution.

It has already been explained how after the meeting with Hermes, Mosaic wisdom continued to develop up to the time of David, and how a revised form of Hermetic or Mercury-wisdom appeared in the kingly warrior and divine singer of the Hebrew people; and how once more the content of the teaching of Moses came in touch with the sun-element during the Babylonian captivity when the reincarnated Zarathustra or Nazarathos taught the initiates among the Hebrews.

So in the course of the development of the wisdom

of Moses we have to see a repetition of cosmic events; the separation of the earth from the sun and all its subsequent development. Such correspondences were regarded with deep veneration and awe by the wise men of the Hebrew race, and by all who had understanding. They felt something like a direct revelation streaming towards them from cosmic spaces and cosmic life. To them, a personality such as Moses seemed like a messenger from the cosmic powers themselves. They felt him to be this, and as such he must be regarded by us if we would rightly understand these ancient times.

It was supremely important that the wisdom of Zarathustra, which had developed through Hermes and Moses, should evolve further and afterwards appear at a higher stage and in another form. In order that this might come to pass, Zarathustra, the individuality who had already offered up his astral and etheric bodies, had himself to appear again in a physical body, so that this might also be sacrificed. What he thus experienced was an ascent, a beautiful ascending progress. First, in very ancient times, Zarathustra lived in his own being and gave the impulse to post-Atlantean civilisation in ancient Persia and Iran; he then sacrificed his astral body so that through Hermes Egyptian civilisation might be established, and to Moses he bequeathed his etheric body. These two sheaths he had already sacrificed. An opportunity for the sacrifice of his physical body had yet to come, for the great mystery of human evolution demanded that one individual should sacrifice his three bodies. The sacrifice of the physical body

required special preparation, and to this end the physical body of Zarathustra had to be specially prepared.

I showed in the last lecture how, through the peculiar life of the Hebrew people, this special physical body had been in preparation for many generations. This was then offered up by Zarathustra as his third great sacrifice. In order that this could happen it was necessary that all the force formerly employed by the Hebrew people for direct spiritual perception, the forces that had fallen into decadence among the Turanian peoples, should be turned inwards and become inwardly constructive. This is the secret of the Hebrew people. While among the Turanians the ancient forces, lingering as an heirloom, served to prepare external organs of clairvoyance, in the Hebrews they turned inwards and organised their inner physical nature, so that this people were chosen to perceive and feel inwardly what in Atlantean times had been seen behind the different objects of the sense-world. Jehovah, as he was consciously named by the Hebrews, focussed to a single point, was the "Great Spirit" who was seen by an earlier clairvoyance, behind all things and all beings. I also showed how the progenitor of the Hebrew people—as Father of the race—had been endowed with this inner organisation in a very special way.

I have often remarked, and may well repeat it again, that myths, telling in a pictorial way of long ago events, come nearer the truth than many results of modern anthropological investigations which piece together tales of the origin of the world drawn from recent excavations

and fragmentary remains, and are frequently less trustworthy than the old legends. For the most part ancient legends are corroborated by the facts of Spiritual Science. I say "for the most part," for I have not investigated them all, though the content of all really old legends is probably true. Research into the origin of the Hebrew people leads us, not to the conjectures of modern anthropological research, but to an original progenitor, to the Father of the Hebrew race mentioned in the Bible. Abram, or Abraham, is a real figure, and what the Talmud legends relate of him is true. We are told in these legends that the father of Abraham was a captain in the service of that legendary but real person, described in the Bible as Nimrod. To Nimrod it was foretold, by those who could read the signs of the times in dreams, that the son of his captain would dethrone many kings and rulers. Nimrod was afraid when he heard this, and ordered that his captain's son should be killed. After presenting another man's child, not his own, to Nimrod, the father of Abraham fled; his own child was reared in a cave. Occult investigation confirms this legend; it contains the truth. It indicates that Abraham was actually the first to turn inward the powers formerly used in external clairvoyance and transform them into organising forces which led to an inward consciousness of God. This reversal of the whole sum of forces is indicated in the legend which tells that during the three years the child dwelt in the cave it sucked milk, by the grace of God, from the fingers of its own right hand. This self-nourishment, this turning inwards

of the forces formerly used in ancient clairvoyance, and the employment of them for organising man inwardly, is explained to us wonderfully in the story of Abraham, the ancestor of the Hebrew people. Such legends, when experienced profoundly, have a powerful effect, making us realise that the ancient teachers of mankind could communicate true wisdom in no other way than by images. Such images were able to give rise, if not to a consciousness, yet to a feeling, for these mighty events, and this was sufficient for those ancient times.

Abraham was the first to develop the inward reflection of divine wisdom, of divine perception in a truly human way, as human thoughts concerning the Godhead. Abram, or Abraham as he was called later, had actually a different physical organisation from other men living at that time. This is always insisted upon by occult investigation. The men around him were neither capable of nor organised for forming thoughts inwardly, by means of such a special instrument as the human brain. They could form thoughts when free of the body, through the forces of their developed etheric bodies, but they had no instrument for the formation of thoughts within the physical body. Abraham was the first to construct such an instrument; hence he is not wrongly called the inventor of arithmetic—though this statement must naturally be taken “*cum grano salis*”—as arithmetic is pre-eminently the science of physical thought. Arithmetic, on account of its inner certainty, approaches closely to clairvoyant knowledge; but it is dependent upon a physical organ.

Thus we have here a deep inward connection between the external forces, employed until then for the purpose of clairvoyance, and those now employed by an inner organ, for thought. This is what is referred to when Abraham is described as the inventor of arithmetic. He must be regarded as the man in whom the physical organ of thought was first implanted, that organ by which man was able to raise himself through his physical thinking to the contemplation of divinity. Before this time men could only learn of God and of divine existence through clairvoyance. In order that they might rise in thought to the divine, a physical instrument was necessary, and this organ was implanted for the first time in Abraham. The fact that thoughts had now to be apprehended through a physical organ, meant that the whole relationship of these thoughts concerning divinity to the objective world, and to the subjective nature of man, was completely changed.

Formerly, thoughts concerning God were conceived in the divine wisdom of the Mystery Schools, and from there were passed on to others able to receive them, that is, to those who had been freed from the organs of the physical body and rendered capable of etheric perception. There is but one way of passing on a *physical* instrument from one to another: through physical descent. In order that a physical organ of such importance as that possessed by Abraham could be preserved, it had to be propagated through physical inheritance from one generation to another. It can be easily realised why the handing down of this physical attribute through

the blood of the race mattered so much to the Hebrew people. The organ, that in the first place had been shaped and crystallised in Abraham for the comprehension of divinity, had to be established. As it was handed down from generation to generation, it entered ever more deeply into human nature, and the deeper it entered the more it was perfected. For a physical organ can only be perfected when through inheritance it is passed on from one generation to another.

If he whom we have learnt to know as Zarathustra was to have the most perfect body possible, (and this means a body with a physical organ capable of becoming an instrument for the conceiving of thoughts of God), the physical instrument implanted in Abraham had to be brought to the highest degree of perfection. It had to be so fully established and developed inwardly through inheritance that a fitting instrument could be evolved for Zarathustra. The development of such a perfect physical body through inheritance, inevitably meant the perfection not only of one but of the other sheaths as well, the etheric and the astral sheaths. They too had to be perfected through inheritance.

There is a certain fixed law in evolution which has often been described. From birth to his seventh year is a very special time in the development of man—in it he develops his physical body; from the seventh to the fourteenth, his etheric; and from the fourteenth to the twenty-first year, his astral body. The evolution of the individual man is expressed in a law that is governed by the number seven. A similar law exists for the evolution

of humanity as a whole, and affects the outer sheaths of men as they pass from one generation to another. The more profound working of this law will be considered later.

As the physical body of individual man becomes more perfect during the first seven years, so the whole structure of the physical body improves throughout the generations until the seventh generation, when it attains a certain state of perfection. But qualities are not transmitted directly from a man to his next descendant; inheritance does not work in this way, but from father to grandson. Important qualities do not pass directly from father to son, or mother to daughter, but to the second generation, then to the fourth, and so on. Inheritance is of necessity connected with the number seven, but as every other generation is missed, it is really the number *fourteen* that has to be considered. It was only after fourteen generations that the physical qualities implanted in Abraham could reach perfection.

If the etheric and astral bodies were to be associated with this advance, their evolution had also to continue through seven, or rather fourteen generations, in the same way as the etheric and astral bodies of the single individual evolves from the seventh to the fourteenth year, and from the fourteenth to the twenty-first. All this means that the physical organisation that had been implanted in Abraham, the father of the race, had to pass through three times seven (or rather three times fourteen) generations, for not until then could it completely lay hold of the physical, etheric and astral bodies.

After forty-two generations it was possible for a man to have developed perfectly in his physical, etheric and astral bodies, the seed first laid down in Abraham. Only such a threefold body as this would be suitable for Zarathustra. This is the fact given out by the writer of the Gospel of St. Matthew. In his table of descent, he points expressly to this by enumerating fourteen generations from Abraham to David, fourteen from David to the Babylonian captivity, and fourteen from the captivity to Christ. During this long period the mission of the Hebrews, which began with Abraham, reached full development; by then it had been indelibly impressed on the different principles of the people of the race, so that from them a body meet for Zarathustra could be found in an age when something entirely new was to be revealed to men.

From such profound depths as these the Gospel of Matthew has its beginning—depths that can only be realised when they are understood. We must recognise that in the story of these three times fourteen generations we are shown: that in the body inherited from Joseph by Jesus of Nazareth there dwelt the essence of what in its first beginnings existed in Abraham; that this essence then spread from him through the whole Hebrew people, and was concentrated in a single instrument—in a single sheath. This was the sheath of Zarathustra, in which the Christ incarnated.

Lecture IV.

WE HAVE SHOWN THAT THE HEBREW PEOPLE had received from Abraham a physical organ, enabling them to acquire, through sense knowledge, not merely an inkling, but, as far as was possible, a real knowledge of divine spiritual things. Knowledge of the divinely spiritual there is and has been at all times and in all places. But this, what might be called *eternal* knowledge of the divine, was reached through initiation into the Mysteries, or was at least on the path to initiation.

A distinction must be made between that knowledge of the spiritual worlds acquired by special training or initiation, and that which is normal for any age, and arises as its special mission for human evolution.

In this way the astral clairvoyance prevalent throughout the Atlantean period was normal for that age, but for the age in which the Hebrews flourished an external, exoteric knowledge of the spiritual world was normal, and was gained with the aid of a special physical organ. As already indicated, the people of Abraham arrived at this knowledge in such a way that their innermost being seemed to be dissolved within divine existence. Inner knowledge, or the comprehension of divinity in man's innermost being, became possible through a special physical organ.

But this comprehension of the divine did not make it immediately possible for men to say: "I descend

into my own inner being, I strive to comprehend as deeply as I can my own inner nature; there I find the drop of divine spiritual existence giving me an understanding in the external world." This first became possible through the entrance of Christ into human evolution. The possibility of experiencing the divine was first given to the Hebrew people through their Folk-spirit, in which each felt himself not as a single individual but as a member of the whole people; he then felt he belonged through his blood to the whole line of generations, he felt the Divine or Jehovah-consciousness lived in his Folk-consciousness.

In the terms of Occult Science it would be inaccurate to describe the God Jehovah by saying, "He is the God of Abraham"; but we must say, "He is the God of Abraham, of Isaac, and of Jacob—the Being Who passes from generation to generation, and Who reveals Himself through individual men in the consciousness of the race." The Christian perception shows a great advance over this. What the ancient Hebrew perception attained only through meditating on the Folk-spirit, by sinking within the Spirit flowing through the generations, the Christian recognises in each single individual. Abraham might have said, "In that I am chosen to be the founder of a people whose descendants will spread over the earth, a God will live in the blood flowing through the generations Whom we hold to be the most supreme, and Who reveals Himself to us in the consciousness of our people." This was the consciousness normal for that time.

This special form of knowledge was different from the higher knowledge of the Spirit that had been preserved in the Mysteries throughout all ages. In Atlantis, astral-etheric clairvoyance could perceive the divine-spiritual background of existence. By developing their inner life men could there attain knowledge through the Mysteries or Oracles. Even during the period when the Hebrew type of consciousness was normal, men who trained in certain sanctuaries could rise to the perception of the divine. But this was done when *outside* the body, not *within* it, as was the way of the people of Abraham. A man could rise to the perception of the eternal divine Spirit by enhancing the eternal in himself. Thus it is easily realised that one thing was necessary to Abraham. He had learnt, in a way peculiar to himself, and by means of a physical organ, to know the divinely spiritual, and in this way he had learnt to recognise the God Who guides the universe. If he were to enter with vivid comprehension into the whole course of evolution, it was of the greatest importance that he should recognise in the God Who revealed Himself in the Folk-consciousness of the people, the same God, Who had been recognised in the Mysteries of all ages as the Creative Deity. Abraham had to be quite certain of the identity of *his* God with the God of the Mysteries. Certainty of this was brought home to him through a very special revelation.

To understand this certainty one fact of human evolution must be kept in mind. In my book, *Occult Science*, reference is made to the ancient Atlantean

Initiates, the "Priests of the Oracles"—what they were called is of little consequence—and I said there that the Sun-Initiate was the head of all the Atlantean Oracles, and must be distinguished from the initiates of the lesser Oracles, those of Mercury, Mars, Jupiter, etc. He was the great leader of those people who carried culture from the West to the East, from Atlantis to Central Asia, and founded post-Atlantean civilisations. This great Initiate, for such he was, withdrew into the secret sanctuaries of Central Asia. It was he who made it possible for those mighty sages, the Holy Rishis, to become the teachers of their race; and it was this great and mysterious Initiate who imparted initiation to Zarathustra. The initiation given to Zarathustra differed completely from that imparted to the Rishis, for their missions were different. The initiation given to the Rishis enabled them, after the further development of their inner being, to declare as from themselves, the mighty secrets of existence. They became the great guides and leaders of the pre-Vedic Indian culture. Though developed by artificial means, the initiation of the Rishis was yet to them something which strongly resembled the old Atlantean clairvoyance. Each of the seven Rishis received his training separately, each had his own appointed region, and each his separate mission, just as each Oracle had its own sphere of influence. Yet, when any one of the seven gave forth knowledge of the primal wisdom of the world, he spoke with the voice of the whole *collegium*. The great Sun-initiate, who brought the ancient Atlantean wisdom from the West to

the East, bestowed it upon the Rishis in a special manner so as to enable them to develop post-Atlantean civilisation. He gave the ancient Atlantean wisdom to Zarathustra in a different form, so that he could speak as I have already indicated.

The Rishis declared: "To reach divinity men must regard everything around them, all that is presented to their senses, as Maya or illusion; they must turn away from the outer world and direct their glance inwards; then a quite different world will appear from that which is before them."

The Holy Rishis of India taught that by turning away from the deceptive world of illusion and developing their inner life, men could rise to divine spiritual spheres. Zarathustra taught otherwise. Instead of turning away from external manifestations and regarding them as Maya he said: "This Maya or illusion is the revelation, the true garment, of Divine Existence; our duty is not to turn from it but to investigate it and to see in the physical light of the Sun an external garment within which Ahura Mazdao lives and moves."

Thus in a certain sense the standpoint of Zarathustra was the opposite to that of the Holy Rishis. The most significant fact of post-Indian culture was that what man gained through his spiritual and mental activities had to be impressed upon the outer world. It has already been shown how Zarathustra passed on his best possessions to Moses and Hermes. In order that the wisdom of Moses might be fruitful and bear seed in the right way, this seed had to be implanted in the race that

had Abraham for its progenitor. Abraham was the first who acquired the organ through which the Jehovah consciousness could be evolved, but he had to realise that the God who spoke in him through his physical powers of comprehension, spoke with the same voice as the eternal all-pervading God of Moses; only God revealed Himself to Abraham in a more restricted manner, that is, in a way Abraham was able to understand.

Of such a mighty Being as the great Atlantean Sun-initiate it is impossible to speak in words comprehensible to an age so different, and whose mission is so different. A Being so exalted—one who in his own individuality leads an eternal existence, and of whom it has been rightly said (indicating his eternal nature)—that he was without name or age, without father or mother—such a great guide of human existence could only reveal himself, to those whom he sought, by assuming a form that could bring him in contact with them. Therefore in order to give Abraham the appropriate illumination, the individual who had been the teacher of the Rishis and of Zarathustra, assumed a form in which he was clothed in the etheric body of a forefather of Abraham—this was the etheric sheath of Shem, the son of Noah—a forefather of Abraham. In the same way as the etheric garment of Zarathustra had been preserved for Moses, this etheric body of Shem had persisted, and was used by the great Sun-initiate so that he might make himself known to Abraham. The meeting of Abraham with the great Initiate of the Sun-Mysteries is described

in the Old Testament. It is the meeting of Abraham with the King, the Priest of the Most High God, Melchisedek or Malek-zadik. This meeting of Abraham with the great Sun-initiate was of the greatest, the most stupendous importance. Lest his presence might overwhelm Abraham this great Being only showed himself in the etheric body of Shem, the ancestor of the Semitic race. Most significantly something is here hinted at in the Bible which is, unfortunately, seldom understood; it refers to whence that something came which Melchisedek was in a position to impart to Abraham.

What could Melchisedek give to Abraham? He could impart to him the secrets of the Sun-existence which sprang from the same source as the revelations prophetically foretold, in the first place, to Zarathustra. Naturally, these could only be comprehended by Abraham in his own way. Let us picture the facts told by Zarathustra to his chosen pupils. He spoke to them of Ahura Mazdao who dwelt spiritually behind the sunlight, and said: "Behold, behind the sun is something not yet united with the earth, but which will one day stream forth into earthly evolution and descend to earth." We must realise that Zarathustra could here only be prophesying of the Sun Spirit, the Christ, of Whom he said, "He will come in a human body." If we accept this, we must also accept the fact that still deeper revelations of the Sun Mysteries had to be given to those whose mission it was to prepare for the incarnation of Christ on earth. This took place when Zarathustra's own instructor came in contact with Abraham,

and the outpouring of power that came from him emanated from the same source as that which came from Christ. This is indicated symbolically in the Bible, where it says: "When Abraham met Melchisedek, the King of Salem—this priest of the most high God brought to him bread and the juice of the grape." Bread and the juice of the grape were handed round on another occasion. In the same way as bread and wine were to become the expression of the Mystery of Christ to those who believed in Him, this mystery was expressed here also. The similarity of the two sacrificial acts (*des Opfers*) is described with such clearness that it shows that Melchisedek sprang (*schöpft*) from the same source as Christ.

Thus an indirect outpouring of that which was destined to come to earth at a later period took place through Melchisedek. This influence was to have direct results on Abraham, and prepare him for what took place later. The result of Abraham's meeting with Melchisedek was that he now had some understanding that the outpouring of power he felt stirring within him and which he referred to as Jehovah—the highest to which his thought could rise—had the same origin as the consciousness of the Initiates—the highest wisdom attainable by man—and that it emanated from the mighty God Who fills all worlds with life and movement. This was the new consciousness that dawned in Abraham. He now knew that in the Hebrew blood, passing down from generation to generation, there actually flowed something that could only rightly be compared with what

clairvoyant vision beheld when it reached forth to the mystery of existence, and understood the language of the cosmos.

I have already said that in the Mysteries the secrets of the cosmos were expressed in a language of the stars, that the teachers there made use of words and images derived from the constellations. In the movements of the stars, in their relative positions one to another, they saw pictures by means of which they sought to express man's spiritual experiences when he raised himself to what was divinely spiritual.

What did the Mystery wisdom read in the starry script? It read there the secrets of the Godhead, of Him Who lives and weaves in and through the world. The disposition of the stars was a visible expression of this Godhead. Raising his eyes to the firmament man would say, "There God reveals Himself; and the way in which He makes Himself known is indicated in the order and harmony of the stars." Thus according to this conception, the God of the universe revealed Himself through the stars. If this God was to manifest in a special way in the mission of the Hebrew people, He must do so in accordance with the plan set forth in the starry courses of the heavens. This means that in the blood of the generations, which was the external instrument for the manifestation of Jehovah, a similar arrangement (Ordnung) should obtain as that expressed in the arrangement of the stars. In the line of descent from Abraham (Nachkommenschaft), there had to be something which in the course of generations would be a

Joseph? What was attained was, that in the last of the generations a blending of the blood in accordance with the laws of the stars—as taught in the Holy Mysteries—had been accomplished. In this blending of the blood necessary to the Zarathustra individuality for the accomplishment of his great work, there was an inner order and harmony that corresponded to one of the most beautiful and significant arrangements of the stellar system. The blending of blood, prepared throughout many generations for the reincarnating Zarathustra, was therefore a reflection of the whole cosmos.

All this is to be found in that great original Scripture, which, if I may venture to say so, lies before us in weakened form in the Gospel of Matthew. It is based on the profound mystery of the development of a people as the reflection of a cosmic development. This was felt by those who first knew something of the mighty Mystery of Christ. To them it seemed that even in the blood of the Jesus of Nazareth of Whom this Gospel tells, they could perceive a reflection of the Spirit that rules the whole cosmos. They gave expression to this Mystery in the words: In the blood which is to be the abode of the Ego of Jesus of Nazareth lives the Spirit of the whole cosmos. Therefore, if this physical body is to be born, it must be an image of the Spirit of the whole cosmos, the Spirit ruling the whole world.

This was the original form of expression. It declared the power inherent in the blended blood of Zarathustra—of Jesus of Nazareth—to be the power of the Spirit of our whole universe—even that Spirit, who, after

the separation of the sun from the earth, brooded over its origin, and permeated the development of that which was to come into being in the course of worldly evolution.

From the lecture given at Munich, referred to above, it was shown that the words of Genesis, "B'raschit bara Elohim eth haschamajim v'eth h'areths," must not be translated lightly according to modern methods which have lost touch with the ancient meaning. If their true meaning is sought, it must be given as follows:—"In everything that came over from the Saturn, Sun and Moon evolutions, the thought of the Elohim brooded in cosmic activity; in all that manifested outwardly, as in all that stirred inwardly. Darkness reigned over all this. But permeating it and brooding over it, filling it with warmth, as a hen broods over its eggs, was the Creative Spirit of the Elohim-Ruach."

The Spirit that brooded there was the same, in every respect, as the Spirit that created the harmonious order which finds expression in the starry constellations. The original Initiates of the Christian Mysteries recognised in the blending of the blood of Jesus of Nazareth an image of the work accomplished by the Ruach-Elohim throughout the universe. Therefore they said of the blood which was thus prepared for this Great Event that it was "created by the Spirit of the Universe," the Spirit who is described in the opening chapter of Genesis as "Ruach" in that most important passage beginning—"B'raschit bara Elohim. . . ."

This holy meaning, a meaning far beyond the usual trivial rendering, lies at the root of what is called "the

Conception out of the Holy Spirit of the Universe," ("die Empfängnis aus dem heiligen Geiste des Weltenalls.") This lies at the root of the saying, "She who gave birth to this Being was filled with the power of the Spirit of the Universe!" We need but sense the full greatness of such Mystery to know that the fact presents something infinitely higher than the exoteric idea of the "immaculate conception."

References to two things in the Bible will suffice to deflect the mind from the usual trivial explanation of the immaculate conception and lead it to the recognition of the true point of view. One is, why should the writer of the Gospel of Matthew give the whole line of descent from Abraham to Joseph if he wished in any way to show that the birth of Jesus of Nazareth was unconcerned with the sequence of the generations? He is very careful to tell how the blood of Abraham passed down to Joseph. What sense would there be in saying that this blood had no connection with the blood of Jesus of Nazareth? The other fact that must be taken into consideration is that "Ruach-Elohim," who, in the Bible, is called the "Holy Spirit" or "Holy Ghost" is of the female gender in the Hebrew language.

This point we will consider later. For the moment let it only awaken within us a feeling for the grandeur of the idea which lies at the very root of this Mystery.

The Event taking place at the beginning of our era, and only known to the wise men who were initiated into the secrets of the Universe, found expression first in the Aramaic language, in an ancient document upon which

the Gospel of Matthew was based. It can be proved, not only by occult means, but by philological investigation, that this document, which is the foundation of the Gospel of Matthew, existed as early as the year 71 A.D. The true origin of this Gospel is given in my book, *Christianity as Mystical Fact*. Here, however, as we are concerned with Occult Science not Philology, reference need only be made to one thing in the literature of the Talmud, which is fully confirmed by Jewish erudition. In this literature it is stated that Rabbi Gamaliel II. was involved in a lawsuit with his sister about a legacy from his father, who died fighting against the Romans in the year 70 A.D. We are told that the Rabbi Gamaliel II. appeared before a judge who was a Jewish Christian. Such individuals existed in the courts of justice established for the Jews by the Romans. In this case a strange thing happened. Rabbi Gamaliel contested with his sister his father's inheritance; he declared before the judge, who knew something of Christianity, that according to Jewish law, the son only and not the daughter could inherit, and therefore he was the sole inheritor. The judge, stating that in the circle in which he practised the Thora was set aside, said that since Gamaliel sought justice and judgment from him he could not give it merely according to Jewish law, but according to the law set up in its stead. The Rabbi's only way now was to bribe the judge. He did so, and the following day the judge made a citation that was in reality a plagiarism from the original Aramaic script of the Matthew Gospel. He

said, " Christ did not come into the world to break the law of Moses, but to fulfil it." He thought to stifle the pangs of conscience for deflecting the law in Gamaliel's favour by saying that he judged according to the Christian doctrine.

From this we know that in the year 71 there existed a Christian document containing words found to-day in the Gospel of Matthew. This is, therefore, an external proof of the existence of the Aramaic document, or part of it, from which the Gospel is derived.

The results of occult investigation have still to be given, but the above has been mentioned to show that when seeking the aid of external Science, it is not wise to consider every other kind of literary evidence and yet ignore the Talmud literature, as is often done—for the latter is of great importance among exoteric authorities. Thus there is good external justification for placing the Gospel of Matthew comparatively early, and regarding its compilers as men not far removed in time from the events of Palestine. It is even externally certain that it would have been impossible at that time to deny that Jesus Christ had lived, and to say: He of whom we speak, did not live at the beginning of our era. Half-a-century had not yet elapsed, so that men were still able to speak to eye-witnesses who would not state what could not be proved. Exoterically these things are of importance, and we only mention them in confirmation of the esoteric view.

We have seen how, through cosmic mysteries, a body had been prepared in the course of human evolu-

tion, as it were, from the filtrated blood of the Hebrew people; and how into this body, in which the great initiate Zarathustra incarnated, the order (Ordnung) of the Universe itself had entered. It is of this Zarathustra-individuality and none other that Matthew speaks.

It must not be imagined that what we have described out of the profoundest Mysteries of earthly evolution was perceived as clearly by everyone. Even to contemporaries this was deeply veiled, and was only comprehended by a few Initiates. Hence the deep silence is comprehensible concerning all that could then be disclosed about the greatest event in human evolution. If the historians of to-day turn to their records and find these records silent, it should not occasion surprise; such silence is entirely natural.

Having explained the greatest event of our evolution from the side of Zarathustra, it is well that we should now consider another stream of influence preparatory to this great Event. Very many things took place immediately before and immediately after the Christ Event in human evolution. Preparation had been made for it a long time in advance. Just as it was prepared for externally in the sending forth of Moses and Hermes by Zarathustra, and by the work of Melchisedek on the outer sheath of Jesus of Nazareth in the Sun-Mysteries, it was prepared for in another way through what might be called a "neighbouring stream" to the main great current. This "neighbouring stream" was slowly prepared in centres of which external history informs us when dealing with

those people described by Philo as the Therapeutæ. The Therapeutæ were members of a secret sect who sought the purification of their souls by inward paths, trying to drive out what had been debased in them through external intercourse and external knowledge, and to raise themselves to pure spiritual spheres. An offshoot of this sect, among whom this neighbouring stream of culture was carried still further, were the Essaers or Essenes. All the people who were united in the sects of the Therapeutæ and Essenes were under a certain common spiritual guidance. They are briefly described in my book, *Christianity as Mystical Fact*. If you would know something of this spiritual guidance exoterically, you need only recall the lectures given last year on the Gospel of St. Luke. The Mystery of Gautama Buddha, as given exoterically in Oriental literature, was there dealt with, and we explained that he who seeks to become a "Buddha" must in the course of evolution first become a "Bodhisattva." We explained further that the individual known to history as the "Buddha" had previously been a Bodhisattva. He was a Bodhisattva until the twenty-ninth year of his physical existence, during which time he lived as the son of King Sudhodana. It was only in his twenty-ninth year, through inner soul-development, that he evolved from a Bodhisattva to a Buddha. There is a long sequence of guiding Bodhisattvas in human evolution, and he who attained Buddha-hood six hundred years before our era is *one* of these Bodhisattvas who guided human evolution. An individual who rises from the

dignity of Bodhisattva to that of Buddha does not again incarnate in a physical body on earth.

It was explained in the course of the lectures referred to above how Buddha was manifest at the birth of the Jesus of the Gospel of St. Luke in that he united himself with the etheric body of Him Who is known as the Nathan Jesus; and it was shown that this is a different Jesus from the One spoken of in the first part of the Gospel of Matthew.

The attainment of Buddha-hood by the son of King Sudhodana must be regarded as the close of an ancient evolution. It was in fact the same stream of evolution as is connected with the Holy Rishis of India. As soon as a Bodhisattva attains Buddha-hood a successor always appears in his place. This is mentioned in an ancient Indian legend where it tells that the Bodhisattva, before he came to earth as the son of King Sudhodana when he was to attain the dignity of Buddha-hood, and while still in spiritual realms, passed on his Bodhisattva crown to his successor.

Ever since that time there has been a successor to the Bodhisattva who then attained Buddha-hood; and the new Bodhisattva, who continued working as such, had a special task for human evolution. The task appointed to him was to guide spiritually the movement then making itself felt among the circles of the Therapeutæ and the Essenes. There his influence worked. In the follower of Gautama Buddha we have to recognise the spiritual guide of the Essenes. During the reign of King Alexander Jannai (circa 125-77 B.C.), this

Bodhisattva sent a particular individual to lead the Essenes; he was, therefore, the leader of the Essenes about a century before Christ. He is well known to occultism and to the external literature of the Talmud as Jesus, the son of Pandira, Jeschua ben Pandira. Jewish literature has fabricated many things regarding this individual, and these fables have recently been revived. He was a great and noble personality, and must not be confused, as is done by some students of the Talmud, with Jesus of Nazareth, the subject of these lectures. We recognise this Essene forerunner of Christianity in Jesus, son of Pandira, and we know that he was stoned to death by those who, at that time, saw blasphemy in the teachings of the Essenes. After being accused of blasphemy and heresy he was stoned and hanged on a tree, so that this disgrace might be added to the punishment already inflicted. This is an occult fact, and is also to be found in the literature of the Talmud.

In this Jeschua ben Pandira we have to recognise a personality under the protection of the Bodhisattva who succeeded the Bodhisattva, son of Sudhodana, who later became Buddha. The matter is absolutely clear; we have to recognise here a kind of preparation, a neighbouring stream to the main stream of Christianity, springing from the successor of that Buddha. He is the present Bodhisattva, who will one day become the Maitreya Buddha, and who sent his messenger among the Essenes to bring that to pass which will be described in the succeeding lectures.

Thus we have to seek the name "Jesus" in the individual of Whom the Gospels of Matthew and Luke speak; but we have also to seek it a hundred years before our era in the circle of the Essenes, in that noble personality regarding whom all that the Talmud literature relates is calumny; who was accused of blasphemy and heresy, stoned, and hanged upon a tree.





Lecture V.

WE HAVE TO REALISE THAT JESUS BEN PANDIRA was in no way related to the personality or individuality of either the Jesus of the Gospel of Matthew or of the Gospel of Luke, or any other Gospel; he lived a hundred years before the Christ Event, and was stoned and hanged upon a tree. It is most important that he should not be confused with the Jesus of my lectures on the Gospels.

Of Jesus ben Pandira it need only be stated that neither occult knowledge nor any clairvoyant faculties are necessary to prove his existence, for information in regard to this can be had from the Hebrew Talmud. Confusion with the actual Jesus has occurred at various times, even as early as the second century of the Christian era. Having stated emphatically that Jesus ben Pandira is not to be identified with the Jesus of the Evangelists, it is nevertheless necessary to establish the real historical connection of these two personalities. This is only possible by means of occult investigation; the connection between them only emerges after a study of the evolution of mankind and those who guide it.

Gazing upwards to those beings who lead human development, we come at last to a group of high individualities who, according to Eastern terminology, are called Bodhisattvas—for it is in the East where know-

ledge of them has been established. There are many Bodhisattvas; they are the great teachers of mankind. From the spiritual worlds they infuse into humanity through the Mystery schools what according to the degree of human ripeness is appropriate to each epoch. Bodhisattvas succeed one another throughout the ages. Two of them are of special interest to present humanity, one, who as son of King Sudhodana became Buddha; and the other, his successor in this dignity, who is still a Bodhisattva. Both Oriental wisdom and clairvoyant investigation agree that the latter's mission will extend over the next two thousand five hundred years, when this Bodhisattva will rise to the higher rank of Buddha as did his predecessor. This, the present Bodhisattva will then be exalted to the dignity of Maitreya Buddha. In the long line of Bodhisattvas we have to recognise the great guiding teachers of evolution, but they should not be confused with the source of their teaching, the source from which they themselves draw what they bestow upon humanity. Rather we have to picture a collegium of Bodhisattvas, and the centre of this collegium is the living source whence this teaching is derived. This living source is none other than He Whom we call the Christ, from Whom all Bodhisattvas receive what in due course they hand on to humanity. A Bodhisattva devotes himself principally to teaching, but upon attaining Buddha-hood he ceases to descend into incarnation, and his mission becomes different. In accordance with all Eastern philosophy it can be said that Gautama Buddha, who, in his last incarnation, was the son of

King Sudhodana, has since then only experienced incorporation as far as the etheric body. In the course of lectures on the Gospel of Luke we explained what the next task of this Buddha was.

When the Jesus of the Gospel of Luke was born—the Nathan Jesus of whom Luke tells, and who is not to be confused with the Jesus of the Gospel of Matthew—the Being of the Buddha, who was then incorporated as far as the etheric body, entered into the astral body of the Nathan Jesus. It is therefore possible to say that having incarnated as Gautama Buddha, this Being did not come again as a teacher, but was henceforth present as a *living* force. He had become an actual force working from the spiritual world into our physical world.

To teach is one thing; to work as a living force with the forces of growth is something quite different. A Bodhisattva is a teacher up to the moment he attains Buddha-hood, from then onwards he becomes a vital force, filling with constructive power everything with which he is concerned. In this way the Buddha entered the organism of the Nathan Jesus as described by Luke. From the sixth century B.C. it is to the Buddha's successor, the coming Maitreya Buddha, that humanity must look for its teacher. His chosen instrument was the circle of the Therapeutæ and Essenes, and he poured down his inspiration especially through his disciple, Jesus, the son of Pandira, the purest, the most noted, the most exalted of them all. Thus we have to realise that the content of this Bodhisattva-teaching streamed forth into humanity through the Essenes.

The actual sect of the Essenes, as regards its profounder teaching, disappeared comparatively soon after the Christ Event, as external history testifies. Hence it need not sound improbable when I say, that they were employed as a means for bringing down from the spheres of the Bodhisattvas what was necessary to prepare humanity to grasp the mighty event of the coming of Christ. The most important teaching man has received to aid him in the understanding of the Christ Event had its source in these communities. Jesus ben Pandira was chosen to receive inspiration from that Bodhissattva who was destined to become the Maitreya Buddha, and whose influence was active among the Essenes; he was inspired to impart a teaching that was to make comprehensible the Mystery of Palestine—the Mystery of Christ. External history knows little of the Essenes, more exact information regarding them is only possible with the aid of occult investigation; hence in a society like this I can speak without hesitation of secrets known to the Essenes and Therapeutæ that are needful to an understanding of the Gospel of Matthew.

These communities flourished a hundred years before the Christ Event, and taught how preparation was to be made for it. Their most important feature was the manner of their initiation. It was specially adapted to evoke an understanding, through clairvoyant perception, of the significance of Hebraism and Abrahamism as connected with the Christ Event. This was a mystery peculiar to these communities. The very purpose of their initiation was to impart clairvoyant perception in

this connection. A follower of the Essenes had in the first place to attain full appreciation of the significance of what had come to pass in the Hebrew race through Abraham. Through his own individual vision, an Essene had to see in Abraham a true forefather of the race, one in whom a seed had been implanted which then, by means of the blood, percolated from generation to generation, as explained in the last lecture.

To understand how something of such great importance in human evolution could take place through a personality like Abraham, we must keep in mind a most important saying. This saying shows that whenever a man is destined to be a special instrument for human evolution he must be in direct contact with some divine spiritual being.

Those who attended the performance of the "Rosicrucian Mystery Play," given at Munich, and those who have read it, know that one of the most important dramatic complications is there touched upon. It is when the hierophant informs Maria that her mission will only be possible after such an influx from a higher being has taken place. This was actually accomplished in her. What then took place may be called "a separation of the higher from the lower principles," which made it possible for the latter to be possessed by a subordinate spirit. All this is to be found in the Rosicrucian Mystery Play, and if allowed to act on the soul, and not accepted lightly, it directs our attention to mighty secrets of human evolution.

Abraham having been selected for his great mission,

the Spirit that had been recognised in early Atlantis as the Spirit who moved and lived in all the surrounding world had to enter into his inner organism. This happened for the first time to Abraham, and therefore a change in man's spiritual perception then became possible for the first time. A divine Being implanted as it were a germ in Abraham's organism that was to enter all the other organisms descending from him in the direct line.

An Essene of that time would have said: The seed which the Hebrew people developed so as to fit them to be the vehicle for the mission of Christ, was first implanted in them by the mysterious Being only to be discovered when they looked back through the generations to Abraham. This Being worked as a kind of Folk-spirit from out the inner organism of Abraham in the blood of the Hebrew people. To reach some understanding of the crowning mystery of human evolution, it is necessary to rise to the Spirit Who implanted this seed, and seek Him where He was before He had entered into Abraham's organisation. In order to rise to this Spirit who had organised and inspired the Hebrew people, to know Him in His purity, the Essenes felt it to be necessary to pass through a certain training; they felt they must purify themselves from all that had come to human souls from the physical world since the time of Abraham. And further, an Essene would declare: The spiritual being which man bears within him, and all the other spiritual beings concerned with his development, are only to be seen in their purity in the spiritual world. As

found in man, they have become defiled by the forces of the physical world.

From the point of view of the Essenes (which in a certain realm of knowledge is absolutely correct), each separate person then living, into whose soul from earliest times any impurities had entered disturbing his free vision of Divinity, had to be purified by the attribute he had received from Abraham. Every Essene sought in his soul to be purified from what had entered him in this way, and which dimmed his vision of the Being Who dwelt in the blood passing through the generations, the Being Who could only be rightly seen after much purification. All the methods of their training were directed towards freeing the soul from its inherited tendencies and influences that clouded its vision and hid the spiritual Inspirer of Abraham. Not only had man a spiritual being within him, but this being had been sullied through these inherited tendencies.

There is a law in Spiritual Science which was perceived by the Essenes through their clairvoyant investigation and spiritual vision: that hereditary influences only cease to be active when a man has passed through forty-two stages in the line of descent; only then has he purged his soul of all impurities. What is inherited by man from father and mother, from grandfather and grandmother, and so on, becomes feebler the further back the line is traced; beyond forty-two generations nothing more of this could be found, which means that the influence of inheritance is then lost. By careful training and inner exercises, the Essenes directed their

attention towards eliminating the impurities of the forty-two generations. This meant a severe training on a mystical path of forty-two clearly defined degrees or stages. Once these were passed, the Essene knew he was freed from the influences of the world of sense, and had reached the point where he experienced his inner self; where he felt the centre of his being to be united with Divinity. Therefore said he: "In going through these forty-two stages I ascend to God—to the God who concerns me (auf den es mir ankommt).

The Essenes and the Therapeutæ had a clear vision of man's path to a divine Being who had not as yet descended into matter; they alone knew the truth of the fact which can be described as the "Event of Abraham"; they knew it at least in so far as it was concerned with inheritance. They also knew that if a man was to rise to a being who was to enter the line of inheritance he must reach a place where he was no longer steeped in matter; he must pass through forty-two stages of development corresponding to the forty-two generations; then he would find that Being. The Essene knew something more; he knew just as man has to rise through these forty-two stages to reach Divinity, so this Divine Being must descend, in the reverse direction, through forty-two generations if He was to enter into physical humanity. If man required to rise through forty-two stages before attaining to God, God had to descend through forty-two stages in order to become a man. So taught the Essenes, and so taught above all Jesus ben Pandira, who was inspired by the Bodhisattva. Having

learnt this we know the source whence flowed the knowledge given out by the writer of the Gospel of Matthew, and exactly why he traces back these forty-two generations.

Jesus ben Pandira, who instructed the Essenes in these matters, lived a century before these forty-two generations could be completed. He taught them that advance beyond a certain point on their journey through the forty-two stages was only possible if an historical event were connected with it, that any further achievement could only come by grace from above. A time, however, would come, he told them, when this would be a natural event; a man would be born who, through the power in his own blood, would be able to rise so high that divine Spiritual Forces could descend into him, which he had need of in order that he might make fully manifest the Spirit of the Race—the Spirit of Jahve—in the blood of the Hebrew people. Jesus ben Pandira taught them further; that if Zarathustra, he who would bring Ahura Mazdao, were to incarnate in human form, this could only come to pass if this human form had been so prepared that the Divine Spirit ensouling it had passed down through forty-two generations.

It is now apparent that the teaching concerning the descent through the generations with which the Gospel of Matthew begins had its origin among the sect of the Essenes. If these facts are to be fully understood we must refer to something still deeper in this whole connection.

Everything concerned with human evolution con-

fronts us, as it were, from two sides, for the simple reason that man is a two-fold being. Seen during waking consciousness, when the four members of his being are united, the reason for man's dual nature is not at first discernible, but it is easily seen at night when one part, consisting of physical body and etheric body, remains in the physical world, and the other, composed of the astral body and ego, leaves it. Man is made up of these two parts. The human qualities and attributes of the physical world belong to the physical and etheric bodies alone, although the other members have a share in them during the waking state. When awake, man functions by means of his astral body and ego in the other two members; when asleep he leaves them to themselves. The moment that he falls asleep, however, the beings and forces of the cosmos begin to function in, and to permeate, the forsaken members, so that there is a constant influx from the cosmos into the physical and etheric bodies of man. That part of him, however, which is left sleeping in bed, is actually limited to (beschlossen innerhalb) the forty-two generations, during which time it is under the law of inheritance. Beginning with the first generation and taking all that then belonged to physical nature, we will find, if we trace this through forty-two generations, that at the end this will have completely disappeared. Thus in six times seven generations are comprised all the active characteristics of the physical and etheric bodies of a man. The inherited tendencies found in these two bodies must be sought for among his ancestors, but only

in the forty-two preceding generations; beyond that time they cannot be traced.

Human evolution in time is based on a certain numerical relationship. If we consider this more closely we find everything concerning the physical body is limited to forty-two generations, because everything connected with evolution in time is connected with the number seven. The Essenes knew this. An Essene said to himself: "Thou must pass through six times seven stages—that is forty-two—thou wilt then have arrived at the last seven which complete the sevenfold count, making forty-nine stages in all." What lies beyond the forty-two stages cannot be attributed to the forces and beings active in the physical and etheric body. The whole evolution of these bodies is finished—in accordance with the sevenfold law—after seven times seven generations, but during the last seven of these a complete change has taken place, and nothing of the first generation remains. What we are now concerned with is something entirely new in the realm into which man enters after the forty-two generations. We are now no longer concerned with a *human* existence but with a *superhuman* one. The six times seven generations, therefore, are connected entirely with the earth, and must be distinguished from the seven times seven that follow, which are connected with what is beyond the earth; they are the fruit of the spiritual world.

Hence the people from among whom the Gospel of Matthew had its origin, expressed their thoughts somewhat in this way: "The physical body used by Zara-

thustra had to be so ripe at the end of forty-two generations that it was already on the verge of becoming spiritualised; it was almost at the point where deification could take place." This could have taken place at the beginning of the forty-third generation, but it did not; this body allowed itself to be used by another Being, who, as the spirit of Zarathustra, incarnated on earth as Jesus of Nazareth. In the events capable of providing a fitting body and fitting blood for the soul of Zarathustra, in Jesus of Nazareth, everything was fulfilled in accordance with this mystery of numbers. Everything relating to the physical and etheric body in human evolution has been prepared in this way.

Preparation had also to be made for a special astral body and ego. In such a mighty Being as He Who was to be the bearer of the Christ there was not merely one physical and etheric body, nor merely one astral body and ego. Preparation had to be made not only for a suitable physical and etheric body, but what was needful had also to be done to prepare a suitable astral body and ego. For such a mighty Event not *one*, but *two* personalities were necessary. The physical and etheric bodies were first prepared by one personality, as is described in the Gospel of Matthew; the astral body and ego were prepared by another personality—the Nathan Jesus, of whom the Gospel of Luke relates. For the early years this was another personality. While the Matthew Jesus received a suitable physical and etheric organism, the Luke Jesus received the appropriate astral-body and bearer of the ego. How could this come to

pass? The astral body and ego had to be prepared in order to appear later in the appropriate manner. How this happened we shall now explain.

As an introduction to the understanding of the Jesus of the Gospel of Luke, for whom special preparation had also to be made, let us consider the nature of sleep. The notion, derived from the assertions of lower clairvoyance, that the whole astral and ego-nature of man is contained within the nebulous appearance seen near the body of a sleeping man, is entirely erroneous. For it is a fact that during sleep, when man forsakes his physical and etheric sheaths, he expands, and is spread abroad through the whole cosmos. The mystery of the sleeping state is contained in the fact that the astral body expands through the whole stellar world, attracting towards it the purest cosmic forces; and these forces man brings with him when at the moment of awakening he plunges once more into his physical and etheric bodies. Hence he emerges from sleep strengthened by what he has derived from the whole cosmos.

If man were clairvoyant to-day in the highest sense—and if this could have been the case also at the time of Christ Jesus, what would have then taken place in him? Modern man is normally unconscious during sleep when with his astral body and ego he goes forth from his physical and etheric bodies; clairvoyant consciousness must, however, become capable of perception by means of the astral body and ego, without the aid of the physical and etheric bodies. It will then belong to the world of the stars, and will not only perceive this world

but actually enter into it. Just as the consciousness of the Essene had to rise through successive stages (at the root of which lay the number seven), so man must surmount the seven stages which enable him to perceive universal space clairvoyantly.

The dangers attending both courses of development I have often pointed out.

The development of the Essenes was fundamentally a penetration into the physical body and etheric body, that they might find their God. With them it was as if a man on awakening did not see the world around him, but plunged into his physical and etheric bodies in order to realise their forces; therefore to see what was external from within. Man's descent into his physical vehicles on awakening is not a conscious act, for at that moment consciousness is attracted to the environment, and is not directed to the forces within his physical and etheric bodies. The essential fact for the Essene was, that, disregarding his environment, he should dip down into his own physical vehicles and perceive all the forces that in the sense of Occult Science had their rise in the mystery of the six times seven generations.

Similar and even mightier exertions are necessary if a man is to ascend into the cosmos and discover its secrets. In penetrating into his own inner being he is only exposed to the danger of being overcome by the forces of this being, the desires and passions of its depths, of which he is ordinarily unaware and of which he does not dream. Ordinary training usually prevents knowledge of these forces—his attention being attracted

to the emergence of the outer world on awakening, so that he should not be overcome by this. Another danger meets him when he experiences "expansion through the whole cosmos." He who experiences this moment, by retaining his consciousness during sleep, he who is able to perceive the spiritual world through the instrumentality of his astral body and ego, is confronted by a great danger. Like a man attempting to gaze at the sun, he is blinded and bewildered by the overwhelming grandeur of his experiences.

Just as the different stages of wisdom striven for by the Essenes were connected with the mystery of numbers (six \times seven), so there was a secret number in the Mysteries of the Great World, showing how knowledge of these could be acquired. The best approach to these mysteries is through the stars themselves which, in their movements and groupings into constellations, provide a form of expression—a language. As, by passing through six times seven stages man attains the key to the mysteries of his own inner being; *twelve* times seven or eighty-four stages are necessary before he can rise to the spiritual mysteries of universal space. When we have surmounted the eighty-four stages we are no longer blinded by the complexity of these spiritual cosmic forces. Beyond these eighty-four stages we have attained that calm wherein a way may be found through the mighty labyrinth.

This was taught to a certain extent among the Essenes. A person having attained clairvoyance during sleep, as just described, could pour his being forth

into something that is expressed in the mystery of numbers as twelve times seven. Anyone who has attained to the "twelve times seven" degree is already in spiritual realms, for when he has completed the eleven times seven, he has already reached the verge of the Mysteries. As in the other, the seven times seven, he is already in the spiritual realm; so he is in the twelve times seven. On the latter path the spiritual realm is beyond the eleven times seven stage. Such are the number of the stages to be passed through by the astral body and ego. All this is imprinted in the starry script, seven is the number derived from the planets; they are seven in number; what man has to pass through in cosmic space is derived from the number twelve, the number of the Signs of the Zodiac.

As the seven planets group themselves within, and pass through the twelve signs, so if man is to live in space (*sich hineinlebt in den Weltenraum*), he must pass through seven times twelve, or rather seven times eleven stages, to attain spirituality. The Twelve Signs of the Zodiac may be pictured as forming a spiritual periphery in the centre of which is man himself. Now man does not reach the spiritual realm spread around him simply by advancing from a centre outwards; he must expand in spiral form; he must advance, as it were, in seven spiral movements. Each time he completes one spiral turn he has passed through all the twelve signs; he has in this way to pass through seven times twelve points. Man gradually expands in spiral form through the cosmos. In circling thus, on the seventh journey

through the twelve signs, spirituality is reached. Then instead of regarding the cosmos from the central point of his own self, he regards it from the spiritual circumference—from twelve points of view—and from these different aspects he views the external world. It is not enough to see things from one point only, they must be considered from twelve aspects.

He who is in quest of what is divinely spiritual, must guide his astral body and ego in this way through eleven times seven stages, and the twelfth is the threshold of the spiritual world.

If Divinity were to descend and assume a human ego, it would likewise have to pass down through eleven times seven stages. So when the Gospel of Luke wished to describe the spiritual forces that prepared a human astral body and ego to be the bearers of the Christ, it had to relate how the Divine Force descended through eleven times seven stages. This is truly told in the Gospel of Luke. Because this Gospel tells of the personality for whom the *astral* body and *ego* were prepared, it is not concerned, like the Gospel of Matthew, with six times seven *generations*, but with eleven times seven successive *stages* through which is traced down, from God Himself, that essence which dwelt in the individuality of the Luke-Jesus. These seventy-seven different human stages can be counted in the Gospel of Luke.

Because the Gospel of Matthew describes the mystery of the descent of the Divine Force which worked constructively within the *physical* and *etheric* bodies,

the ruling number in it must be six times seven. In the Gospel of Luke, because it describes the descent of the Divine Force which built the *astral* body and *ego*, the number must be eleven times seven. Such is the infinite depth of the origin of these facts as related in the Gospels. These Gospels of Luke and Matthew reveal the secrets of initiation; the descent by certain stages of the Divine Spirit into a human individuality, and correspondingly the successive stages by which an individual can reach forth into the cosmos.

It will be explained in the next lecture how a table of descent is also found in the Gospel of Luke; and why, in an age when the Mystery of Christ was imparted only to a few, it should have been demonstrated that there were seventy-seven generations from God and from Adam, down to the Jesus of this Gospel.

Lecture VI.

AN EXAMINATION OF THE DESCENT OF JESUS, as given in the Gospel of Luke, shows how the view of the writer of this Gospel is confirmed by the statements made in the last lecture. There it was shown that in the same sense in which an Entity of Divine Force was to permeate the physical and etheric bodies of the Solomon Jesus, so an Entity of Divine Force was also to permeate the astral body and ego of the personality known as the Nathan Jesus of the Luke Gospel. In this Gospel we are clearly told that this Entity of Divine Force is to fulfil itself through the line of heredity stretching in a direct line down through all the generations, from an early stage of human existence before man entered into a physical earthly incarnation. In the Gospel of Luke we find the descent of Jesus is traced back to Adam, and to God. This means that in order to find this divine principle within the astral body and ego of the Nathan Jesus we must go back to man as he was before his descent into physical incarnation; when he still dwelt in the bosom of the Spirit, and may be described as a spiritual being, and as still appertaining to Divinity. All anthroposophical investigation points to the Lemurian Age as that in which man was still in a spiritual sphere, when he had not yet incorporated in the elements of earthly existence. To this period, when

man's divine nature was as yet unaffected by Luciferic influences, the Gospel of Luke traces back the lineage of the Jesus of whom it tells.

Those Mysteries which sought to guide their pupils to the initiation already described as "the understanding of the mighty secrets of cosmic space," leading man to what was super-earthly or rather beyond what is attainable by earthly means, sought to teach man to perceive the world without using the instruments he has acquired since he came under the influence of Lucifer. When a man has freed himself from perception through his physical and etheric bodies, from all that can approach him by earthly means, how does he behold the universe with his clairvoyant perception? This was the great question for the pupils of the Mysteries. Man was naturally in this state before his entrance into earthly incarnation, before he became the "earthly Adam," using this term in the sense of the Bible and the Gospel of Luke.

There are two ways by which man can reach that which makes him a divine spiritual being; one is the high initiation of the great Mysteries, the other is not realisable at any optional earth period, but was present at an elementary stage of human existence before the descent of divine man into what the Bible calls "earthly humanity" in the Lemurian Age, for Adam means "earth man"; he who is no longer divine, but has clothed himself in the earthly element.

It may be a matter for surprise that in Luke seventy-seven generations or stages of existence are mentioned;

and still more so that in the Gospel of Matthew only forty-two generations from Abraham to Christ are mentioned. Now it can be calculated that with the number of years usually reckoned to a generation, the forty-two could not possibly extend over the period from Christ to Abraham, but it must be remembered that in earlier times, and noticeably in the patriarchal period before Solomon and David, the number of years reckoned to a generation was longer than in subsequent periods. In attempting to fix historical dates for any three generations like those of Abraham, Isaac and Jacob, the modern reckoning will not suffice; at least two hundred and fifteen years must be allowed for the three generations. This fact is corroborated by occult investigation. The generations were longest in the times from Adam to Abraham, subsequently they were also long, for great age is always ascribed to the patriarchs Abraham, Isaac, and Jacob, at the time when they begat their heirs. If we are right to-day in reckoning thirty-three years to a generation, the writer of the Gospel of Matthew was correct in reckoning seventy-five to eighty years and even longer to a generation in ancient times. It is most important to notice that in the Gospel of Matthew each generation back to Abraham refers to an individual, whereas the names given by Luke to the generations previous to Abraham do not refer to individuals. Here we must recall something that however true, is not easily believed by the materialistic conceptions of to-day.

What is now called memory, or connecting consciousness, does not extend for normal people beyond

the early days of childhood. A person can trace his life back to the point where memory ceases; some can remember more of their early childhood than others. Memory to-day is confined to the single personal life—indeed not even the whole of this, for it does not reach back to birth. Considering the very different qualities of soul and of consciousness prevalent in those ancient times with which we are dealing, when a certain state of clairvoyance was normal, it need not seem surprising that memory also was very different from what it is to-day.

Going back to the times before Abraham, and even further, during and before Atlantean times, man remembered not only the events of his personal life, but also experiences before birth—he remembered the experiences of his father, grandfather, and previous ancestors. Memory was something that endured in the blood through a long sequence of generations; it was only later that it became restricted to certain periods or to a single life.

In the distant past a *name* had a quite other significance than what it has to-day. Names in ancient times require a special study—what philologists say of them is incorrect. In former days names were not associated with things and people externally as they are now. A name at that time was something vital, something connected in a living way with the nature of the being or thing named; it was an expression in sound of the inner character of the being. It had to echo in sound the nature of that being. Modern learning is ignorant of

this wisdom. The "Kritik der Sprache," by Fritz Mauthner, reviews at great length all the modern learning in regard to speech, but omits, what throughout the ages, has been the essence of speech. Such a book could not have been written in olden times. A name did not then merely signify an individual with his personal life, but it included all that memory could link together, so that a name was used as long as memory endured. "Noah," for instance, was not a name for one man, it signified what one man remembered of his own life—then of his pre-earthly life, then of the life of his father, grandfather, etc. So long as the threads of memory endured one name was used for a succession of persons. "Adam," "Seth," or "Enoch" are names which comprise as many persons as were united through the retention of retrospective recollection. When we are told in ancient times that a certain person was called "Enoch," it means that in a person, who was the son of someone otherwise designate, a new thread of memory had arisen, which does not go back to previous personalities. This new thread of memory then is not cut off at death, but is carried on, after the death of the first Enoch, from father to son down through the generations until a new memory arises and with it another name. As long as the thread of memory endured, the same name was used. In a family line several persons had but one name; as for example with the name "Adam." It is in this sense that names are used in the Gospel of Luke. For Luke wishes to explain that the Being of Power (Kraftwesenheit) of divine spiritual existence, He Who

descended into the ego and astral body of the Nathan Jesus, must be traced back to the time of man's first descent into earthly incarnation.

Thus in Luke we have at first the names of separate individuals, but when we go back beyond Abraham, we arrive at a time when memory lasted longer and one name signifies that which, like an ego, united several personalities. This will help to make it clear how the seventy-seven names could really be spread over very long periods—even so far back as to the time when the Being Whom we describe as the divinely Spiritual Essence of humanity first incarnated in a physical human body.

The other point in this Gospel is that anyone, who, having passed through the seventy-seven stages of purification in the Mysteries has purged his soul of earthly taint, attains a condition only possible for man to-day when he can live in his astral body and ego free of his body. He can then expand into that from which the Earth itself has come forth—into our whole cosmic system. This does come to pass. Man does then reach the Being of Power (Kraftwesenheit) Who entered into the astral body and ego of the Nathan Jesus. In the Nathan Jesus it is sought to exemplify what man receives, not through his earthly, but through his heavenly conditions.

Thus the Gospel of Luke describes the divine spiritual Being who had permeated and impregnated the astral body and ego of the Jesus of Whom it speaks. In the Jesus of the Gospel of Matthew we have described to

us a divine spiritual Being of Power, Who, on one side, had called into being the inner organ of Jehovah-consciousness in Abraham, and, on the other side, had worked on the physical and etheric bodies, holding together in them a line of inheritance through forty-two generations.

To return to the mission of Jesus ben Pandira, it was he who made known—to a few at least—that forty-two generations after Abraham the Hebrews would have advanced sufficiently to make the incarnation of the individuality of Zarathustra possible in the Solomon branch of the House of David. Such teaching was associated at that time with events in the Mysteries. It was not confined to the Schools of the Essenes, but only among them were pupils to be found who had actually passed through the forty-two stages of development, and who were able to perceive clairvoyantly the nature of the Being Who was to descend through forty-two stages. For knowledge of this Being had to be given to the world. It was the mission of the Essenes to see that among a few at least there should be an understanding of what the Christ would be.

Now let us briefly recall the events connected with the course of that human being known as Zarathustra. Under this name he had given out in early days in the East the mighty teaching that had fitted him for the incarnation described in the Gospel of Matthew. It was he who had inaugurated the Hermetic Civilisation in Egypt, and to this end had given up his astral body to Hermes; he also had founded the Mosaic Civilisation

through the sacrifice of his etheric body, which had been preserved for Moses. Zarathustra himself incarnated later in other astral and etheric bodies. The incarnation in the sixth century B.C., is of special interest, when as Zarathos or Nazarathos, he had instructed the sages and Magi of Chaldea, and had come in touch with the wisest of the Hebrew pupils of the Mysteries, during the Babylonian Captivity. During the following six centuries, this teaching had permeated the traditions, ceremonies, and culture of the Chaldean Mystery Schools. The name of their great master, Zarathustra, in the form of Zarathos or Nazarathos, had been honoured in the highest degree by generations of pupils in the Mystery Schools of Babylon, Chaldea and Assyria. They looked forward with longing to the next appearance of their great teacher and leader, for they knew the secret of his reincarnation, and expected it to occur at the end of six hundred years. As the time approached when the blood suitable for this incarnation should be ready, three messengers or wise men, went forth from the East. They knew that the honoured name of Zarathustra would guide them, as a star, to the place of his reincarnation. It was the *Being* of the great Teacher Himself which as a "star" guided the three Magi to the birthplace of Jesus, as is told in the Gospel of Matthew.

Even external philology confirms the fact that the word "star" was used in olden times to describe the human individuality. It is not only through the revelations of spiritual science, which speaks more clearly than other sources of knowledge, that we learn that the Magi

followed the "Golden Star" of Zarathustra to the place where he was to reincarnate, but by the customary use of the word "star" for the higher human individuality it is clearly revealed that in the star which the wise men followed we have to understand Zarathustra himself.

Six hundred years before our era the Magi from the East were closely associated with the individual who incarnated as the Jesus of the Gospel of Matthew. He himself led the Magi. They followed in his track.

The secret of the coming incarnation of Zarathustra was known in the Chaldean Mysteries; but the secret concerning the blood of the Hebrew people which when the time was ripe was to be prepared for the new bodily-nature of Zarathustra, was taught by those who in the Essene initiation had passed through forty-two stages of development.

There were therefore two sources from which this knowledge came. From the side of Zarathustra, teaching was given by the *Chaldean Initiates*; they knew of the individuality who was to incarnate in the Jewish race; from the external side, that of the body and the preparation of the blood, teaching came from initiates among the *Essenes*. This teaching was given out for more than a hundred years in the School of the Essenes, the teaching of the coming of the Jesus of the Gospel of Matthew, Who in His fulness would satisfy all the needs of which I have spoken, and still others which we will now try to explain.

A pupil of the Essene Mystery Schools, who, after long training, had completed the forty-two stages of

initiation, was able to perceive the mysteries of the physical and etheric body. The individual who was to be born, who was to incarnate in this special blood, came from on high, *already possessing* faculties which were only attained by the Essene after the long and difficult trials of his training. Concerning such a Being, one must say, "From the beginning he had powers capable of bringing the seed that was in him to fruition." "They were born with Him," the Essenes said. That which was fostered among them by means of exercises and purification of the soul was in fact the continuation of a kind of occult training that had existed among the Jews from the earliest days. There had always been those among them who were called Nazarenes. Even before the time of the Therapeutæ and Essenes certain individuals had used special methods for the development of their soul and body, methods still necessary to-day in certain connections when anyone wishes to hasten his soul development. The Nazarenes were especially careful to abstain entirely from meat and wine. This made a certain enlightenment possible—for it is a fact that the consumption of meat can be a hindrance in the path when striving for spiritual development. Without implying any propaganda on behalf of vegetarianism, it is a fact that abstention from meat makes everything easier, for in that case the soul increases in strength and in power of endurance, and is stronger to overcome the oppositions and hindrances arising from the physical and etheric bodies. Capacities for endurance increase by abstaining from flesh

though it is not such abstinence alone, but all the things connected with it that tend to strengthen the soul. It is merely the physical body that is changed by this abstinence; but when certain qualities are absent which should from the soul's side be present, there is no particular object in avoiding meat. All this was included in the teaching of the Nazarenes and was practised by the Essenes in a much stricter form; in particular they cultivated the strictest abstinence from meat. By this, and the strict training I have referred to, a man was able to enhance his memory comparatively quickly; he learnt to extend it over the period of forty-two generations, and he thus acquired the power to read the secrets of the Akashic-Record. He was then given a special name. He was called a "bud," a bud on the tree of the race, a bud that had endured throughout many generations. Such a man was not in any way isolated from the tree of humanity, but was conscious of his connection with the rest of mankind. He differed from those who severed themselves from the tree, and whose memory had shrunk within a single personality. The special name given to such a man, among the sect of the Essenes, signified "a living branch," not a severed branch. All such men felt themselves consciously in the line of descent, a part of the tree of the human race. The Essene who had accomplished this and who had completed the forty-two stages of initiation was described as a Netzer.

Among the class of Netzer there were some special and faithful pupils of Jesus ben Pandira. Among them

were five whom he had himself trained; each of these had taken up a special branch of the great general teaching of Jesus ben Pandira, which he then developed further.

The names of these pupils were Mathai, Nakai, Netzer (because he belonged especially to the Netzer class), Boni, and Thona. Occult research reveals the fact that subsequent to the death of Jesus ben Pandira, the teaching concerning the preparation of the blood of the race for the advent of the Jesus of the Gospel of Matthew was particularly the work of Mathai. The teaching concerning the qualities of the inner nature of the soul which was associated with the ancient Nazarene teaching and also with the modern Netzerism, was cultivated and spread by Netzer. This pupil was in particular chosen to be the founder of a little colony. Many such colonies existed in Palestine, in each of which some special branch of the Essene teaching was cultivated, and Netzer's teaching was fostered more especially in a little colony, which led a secret existence in a little place named in the Bible, Nazareth or Netzereth.

In this little colony dwelt those who cultivated in strict secrecy the ancient Nazarene teaching. And here, after the events shortly to be dealt with—the flight into Egypt and the return—nothing was more natural than that the Jesus of the Matthew Gospel should be nurtured in the atmosphere of Netzerism. This is referred to in the words of the Gospel when after the return from Egypt Jesus was taken to Nazareth “that it might be

fulfilled which was spoken by the prophets: He shall become a Nazarene."

Translators, unaware of the real meaning of this phrase, have dealt with it in various ways. In reality it signifies the existence at Nazareth of a colony of Essenes among whom the early years of Jesus were to be passed.

All the facts described in the first part of the Gospel of Matthew lead back to the mysteries taught by Jesus ben Pandira, and which subsequently were spread abroad by his pupil Mathai, and indeed the first mysteries of this Gospel point to Mathai. In all that springs from this side which is so characteristic of the Gospel of Matthew we find teaching concerning the preparation for the physical and etheric bodies of the Jesus of the Gospel of Matthew, though naturally during the forty-two generations the influences affecting the astral body were dealt with.

When it is stated that the first fourteen generations are especially concerned with the physical body, the second fourteen with the etheric, and the third period of fourteen, that following the Babylonian Captivity with the astral body, it must be remembered that only a physical and etheric body carefully prepared in this way, could be used by that mighty individuality Zarathustra.

Now recall the oft-repeated facts of the development of a single personality; how the physical body evolves in the first seven years; the etheric in the next seven, between the change of teeth and puberty; and the astral only begins its free development at the age of fourteen. The development of the physical body and etheric body

as these passed down through the generations from Abraham, was destined to come to an end, and entered on a new existence when it became the dwelling-place of Zarathustra. But when he had completed the development of the etheric body, that which had been prepared for him no longer sufficed, and he had then to proceed to the development of the astral body. Mighty and amazing events brought this to pass, events which if we have no understanding of them make it impossible for us to grasp the full meaning of the great Mystery of Jesus Christ.

The individuality of Zarathustra evolved during boyhood until his twelfth year, within the physical and etheric body of that Jesus of whom the Gospel of Matthew speaks—for as regards this Being and on account of the climate, the period, which in our part of the world occurs about the fourteenth or fifteenth year, was reached earlier. By his twelfth year he had attained everything it was possible to attain in a physical and etheric body fittingly prepared within the line of Solomon; and as a fact the individuality of Zarathustra did then actually forsake the physical and etheric body described in the Gospel of Matthew and passed over into the Jesus of the Gospel of Luke. In the cycle of lectures on the Gospel of Luke the story of the twelve-year-old Jesus in the temple is explained. There we learn what it meant when the child Jesus was suddenly confronted by his parents who could in no way understand how he had become so changed. This change meant, that the entrance of the individuality of Zarathustra into his

inner being had taken place; until then this Zarathustra-individuality had developed within the physical and etheric sheaths of the Solomon Jesus.

Such things actually come to pass in life, incredible though they may seem to the untrained and materialistic modern mind. The passing over of an individuality from one body to another does occur. Such a transition occurred when the Zarathustra-individuality, forsaking its original body, passed over into that of the Jesus of the Gospel of Luke, whose astral body and ego-bearer had been specially prepared.

From his twelfth year Zarathustra continued his development in the uniquely prepared astral body and ego of the Jesus of the line of Nathan. This is told in a wonderful way in the Gospel of Luke—the story of the twelve-year-old Jesus sitting in the temple among the Scribes, who were astounded at his words. How was this possible to the Jesus of the Nathan line? He was able to speak thus because the individuality of Zarathustra spoke in him. Zarathustra spoke through that twelve-year-old boy who had been brought to Jerusalem by his parents and who up to that time had not spoken. Hence the change in him was so great that his parents failed to recognise him as he sat among the scribes.

Thus we have two sets of parents, each named Joseph and Mary.* And there were two children, each named Jesus; the one we read of in the Gospel of

* Many people were so named at that time; to deduce anything from the names "Joseph" and "Mary," as names are understood to-day, is denied by all true investigation.

Matthew is the Jesus of the Solomon line of the house of David; the other spoken of in the Gospel of Luke is the Jesus of the Nathan line, and is the son of quite other parents. The two boys grew up near to each other until their twelfth year. You can find this in the Gospels. What is related there is quite correct, but as long as it was undesirable for people to experience the truth, or as long as people did not desire the truth, it was withheld. The Gospels speak the truth; we have but to learn to understand them aright.

The Nathan Jesus developed with an extremely powerful inward nature. While showing little aptitude for the acquisition of external wisdom, he possessed depth of soul and capacity for love in boundless measure, for dwelling in his etheric body was that Force which had come down from a time before man's descent into earthly incarnation, when as yet he led a divine existence. Divinity dwelt in Him in a boundless capacity for love. This Jesus of the Nathan line was little fitted for the acquisition of that which men gain in the course of incarnation in a physical body, but he was filled with an infinite warmth of love as regards his soul and inner being. The inward trend of the boy's nature was so marked that those who had understanding of such things tell of something that was brought about through this. What is otherwise only evoked in man by external means was present in a certain sense in the child Jesus of the Gospel of Luke from the beginning. Immediately after his birth he *spoke* certain words which were comprehensible to his surroundings. Thus this Jesus was

mighty in all inward matters though unskilled as regards what is gained by passing through repeated earthly incarnation.

What wonder that the parents were greatly amazed when they discovered in this newly evolved physical nature, a boy, filled with such great external wisdom as could only be gained by outward means. Such a sudden and amazing change was possible because at that moment the individuality of Zarathustra—the Jesus of the line of Solomon—passed over into the Jesus of the line of Nathan. It was Zarathustra who spoke from the boy at the moment when his parents sought him in the Temple.

Zarathustra had acquired the highest faculties possible to acquire through a physical and etheric body. He had to use the physical instruments prepared in the Solomon line of inheritance, for in them were great and very highly developed forces. He took of this physical nature as much as he could make his own, and blended it with the nature that sprang from the inner force of the Luke Jesus, which had its origin before man's entrance into earthly incarnation. These two natures were now joined in one. Henceforward we have only one Being before us.

Though it may seem superfluous, we have our attention now directed to something else; the parents of the Jesus of the Gospel of Luke did not only note an exceptional change in him, but there was also an outward change, for why is it expressly stated that after the child Jesus had been found among the learned Scribes in the

Temple : “ He went down with them to Nazareth And Jesus increased in outward beauty of form, in noble habits, and in wisdom.” Why are these three attributes mentioned? Because now that the Zarathustra individuality had entered into him these were the attributes he could make more particularly his own.

I am quite aware that these words are usually translated “ and Jesus increased in wisdom, age (stature in the English version), and in favour with God and man.” Do we require a Gospel to tell us that a twelve-year-old boy increased in age? But in Weizeker’s translation we have the words : “ and Jesus increased in wisdom and stature, and in favour with God and man.” This, however, is not the meaning ; the real meaning is, that an individuality is now in the Nathan Jesus, who is not, as formerly, only a Being of inward feeling unable to express itself outwardly, but, because it has now assumed a complete physical body, it has also passed on into external physical excellence. At the same time those qualities that especially concerned the etheric body—the habits acquired and cultivated by means of the etheric body—were not to be found previously in the Nathan Jesus. In him the seed of a mighty capacity for love was apparent which could now be developed further, but this attribute sprang up spontaneously in him and could not become fixed as habits are. But once the Zarathustra individuality, which possessed the powers of an evolved physical and etheric body, was present, it was possible for external habits to reveal themselves and to imprint themselves on the etheric body.

This was the second attribute in which the child Jesus increased.

Thirdly, Jesus increased in wisdom. This is more easily understood. The Jesus of the Gospel of Luke was not wise; he was to a high degree a being capable of Love. The entrance into him of the Zarathustra individuality meant an increase in wisdom.

As was explained in the lectures on the Gospel of Luke, it may easily happen that when an individuality has forsaken a person, and only three members, the physical body, and the etheric body and astral body are left, this person may continue to live for a time. That part of the Solomon Jesus which was left behind soon dwindled away and died. This means that the Jesus child of the Gospel of Matthew died comparatively soon after his twelfth year. At first there were *two* boys; later the two became *one*.

Ancient records often contain astounding things which we should try to understand; yet this is only possible through a comprehension of the real facts to which they refer. The intimate way in which these two boys were blended into one may be left for later consideration; one reference, however, may be permitted here.

In the so-called "Egyptian Gospel," which even in the first centuries was regarded as heretical, a noteworthy sentence occurs, for even in Christian circles no one wanted to hear the truth, nor wished that it should come to light. In this document which has endured as a kind of apocryphal Gospel, we find it said: "that

salvation would come to the world when the two had become one and the outer become as the inner.”

This sentence expresses exactly the facts I have explained as the result of occult investigation. Salvation depends on the two becoming one. The two became one when in his twelfth year the individuality of Zarathustra passed over into the Nathan Jesus, and what was inward became external. The soul force of the Jesus of the Gospel of Luke was most powerfully inward, but this inward force became outward when the Zarathustra individuality—whose outward forces had been developed to a high degree in the physical body and etheric body of the Solomon Jesus—entered into this inward nature, permeating it with his highly evolved physical and etheric nature. Thus a power entered the physical and etheric body of the Nathan Jesus, and what was external became an expression of his inwardness—inwardness that was his before the individuality of the Solomon Jesus passed into him. Thus the two became one.

We have now followed Zarathustra from his birth as the Jesus child of the Gospel of Matthew to the event of his twelfth year. From this time onwards the physical nature of the Nathan Jesus developed to such a high degree of perfection that he was able at a certain climax of his existence to sacrifice his three bodies for acceptance by Him Whom we call the Christ.

Lecture VII.

OUR ENDEAVOUR IN THESE LECTURES is to explain the significance of the Christ Event in human evolution. The main outlines of that Event will be placed before your souls to-day; the details will be filled in subsequently. An understanding of one of the fundamental laws of human evolution, already described at Basle in the course of lectures on the Gospel of St. Luke, is necessary to this outline: the law, that all through human development new faculties are ever emerging and attaining ever higher degrees of perfection. This fact is made known in an external and somewhat trivial way in ordinary history where short periods of time are under review, and when certain human faculties had not yet developed. Throughout the ages we can trace the development of new faculties in man which have finally brought about our present civilisation; but before any entirely new faculty can appear, spread, and in due course become the property of all, special conditions are necessary; it is necessary that this faculty should appear somewhere for the first time in a quite special way.

In the earlier cycle on the Gospel of St. Luke I drew your attention to the "eight-fold path" followed by people who hold to the teaching introduced by Gautama Buddha. This is usually given as: right opinions, right judgments, right speech, right actions, right standards,

right habits, right memories, and right contemplations. These are qualities of the human soul. It may be said : before Guatama Buddha lived, human nature lacked the power to develop such faculties, but since then it has advanced sufficiently to make the gradual development of these qualities of the eight-fold path possible as faculties of man's inner being. Before Gautama Buddha lived on earth in his Buddha incarnation, the independent development of these qualities was not possible. In order that they might gradually be developed, a being like Gautama Buddha had to come in the flesh to give the necessary impulse so that in the course of hundreds and thousands of years they might develop independently in mankind. This fact must be emphasised. In the lectures already referred to, I said that in a certain number of people these faculties are already developed, and when this number has sufficiently increased the earth will be ripe for the reception of the next Buddha, the Maitreya Buddha, who at the present time is a Bōdhisattva. Enclosed between these two events lies the period during which a sufficient number of men will have acquired the higher intellectual, moral, and emotional qualities of the eight-fold path. It was, however, necessary at the birth of this period, that once, and for the first time, the impulse whereby all the qualities of the eight-fold path could be developed, should find expression in a single exalted individual, in the personality of Gautama Buddha. Such is the law of human evolution. A faculty destined for development in the whole human race must, in the first place, be fully

evolved in a single person; then by slow degrees, throughout ages, maybe thousands of years, these faculties pass into mankind as a whole.

But that which is to enter humanity through the Christ Event will not be confined within some five thousand years—the period of the influx of the Buddha impulse—it will come to life and continue working as a special faculty to the very end of our earthly evolution.

What entered humanity through the Christ Event, in a way similar to what entered through the Buddha, but in an infinitely greater and more exalted manner?

It can be described as follows:—That which in pre-Christian times could only draw near to man through the Mysteries, can, since the Christ Event, become to some extent a common attribute of human nature, and this possibility will increase. To comprehend this, an understanding of the nature of these ancient Mysteries and pre-Christian initiations is necessary.

Initiation varied among the different peoples in different parts of the globe, as indeed it has varied in post-Atlantean times. One part of initiation would belong to one nation, another to another. It was unnecessary that every people should possess every form of initiation. Souls by reincarnating successively in different peoples, gained experience of the various initiations. Initiation is *the power of looking into the spiritual world*; this is not revealed through physical perception or through the external understanding dependent on the instrument of the physical body.

In ordinary life, twice in every twenty-four hours,

it is possible for a man to be where the Initiate is; but the Initiate is conscious of his surroundings, ordinary man is unconscious of them. In twenty-four hours the life of man alternates between sleeping and waking conditions of consciousness. The fact of the withdrawal of the astral body and ego from the physical and etheric bodies during sleep is familiar to you. The astral nature, and the ego on expanding into the more immediate universe, derive therefrom the forces needed during waking life. From the time he falls asleep until he wakes man is actually poured forth into the surrounding world. He is, however, ignorant of this, for the moment he falls asleep his consciousness is extinguished. During sleep he actually lives in the macrocosm.

Initiation consists in man's learning to partake consciously in this experience, to slip into an existence in which our earth is united with other heavenly bodies. *This is the essence of initiation into the macrocosm or Great World.*

If a man were to fall asleep and behold all unprepared that great world into which he enters, he would be as one who with unprotected eyes attempts to gaze on the Sun. He would suffer a cosmic blinding that would bring death to his soul. All initiation is for the purpose of enabling man to enter the macrocosm, not unprepared, but with organs strengthened and ready to withstand the shock. Blindness and confusion would otherwise occur while sojourning in the Great World, because existence there is so far removed from that to which man is accustomed.

It is usual for man to regard everything in the sense world from one aspect only; anything that approaches him in a sense contrary to this seems false and discordant. As long as he holds the opinion that everything should conform to this view, a view quite natural on the physical plane, the seeker for initiation into the cosmos could never feel at ease there. Man lives within his narrow snail's shell of the sense-world, concentrated on one point of view from which he judges every circumstance. What harmonises with the opinions he has formed he regards as true; all else he considers false. But when he passes through initiation man must expand into the macrocosm. Suppose he were only to expand in one direction, his experience would be limited to that direction, and he would be ignorant of everything else; but expansion in one direction into the macrocosm and with one point of view is impossible. Man cannot help expanding in all directions. The very fact of passing out into the cosmos is an expansion, an enlarging of himself into the macrocosm. It is impossible to have only one point of view there. He must be able to see the world not only from one point—from himself looking back—but also from a second, a third, and many other points of view. The seeker must develop flexibility of outlook, and be able to see things from every side. This does not imply that an infinity of conditions has to be reckoned with, for their number is limited. Theoretically, an infinite number of points of view is possible, but actually, twelve are sufficient. These are symbolised in the star-language of the Mystery schools by the Twelve

Signs of the Zodiac. Man must not reach out only towards Cancer, for instance, but must view the world from all twelve points of the Zodiacal Circle. It is vain to seek agreement by means of abstract words suited to the understanding; the first step towards real agreement here on earth will be taken when things are viewed from many different aspects.

Parenthetically it may be stated that the great difficulty in all world movements based on occult truth is that the ordinary habits of life are so apt to be carried over into them. When a man is constrained to communicate truths which are the results of super-sensible investigation, it is necessary, even when describing them exoterically, to observe the rule of doing so from different points of view. Those who have watched our movement attentively must have noticed that for some years we have been striving to describe things not from one aspect but from many. Hence judgments formed in accordance with the usage of the physical plane discover contradictions here and there, and a matter seen from one aspect may appear very different when viewed from another. In a spiritually scientific movement it is necessary to emphasise from the beginning, that when a statement made on one occasion apparently contradicts another given previously, the matter needs careful consideration, each being correct in its own setting. In order to avoid such apparent contradiction among ourselves, what follows in these lectures will be treated from different sides. Those who attended the lectures given at Munich last year on "The Children of Lucifer and the Brethren

of Christ " heard of far-reaching cosmic mysteries from the standpoint of Oriental philosophy. It is therefore necessary for the seeker who ventures on the path leading into the cosmos to acquire adaptability of outlook, otherwise he will be lost in a labyrinth. For though man may adapt himself to the world, the world does not adapt itself to him. While the prejudiced man progresses only in one direction, remaining fixed at one standpoint, the world, ignoring him, moves on, and he is left behind in evolution. In the imagery of the stars, a man may desire to advance only in the direction of Aries and to remain with the surrounding world in that constellation, but the world moves on and presents to him the constellation of Pisces. Such a man will see in Pisces a condition of Aries; confusion results, and so he finds himself in a labyrinth. To find a way through the labyrinth of the macrocosm, not one point of view but twelve are required. We have here described one way by which a man may pass out into the Cosmos. But there is another way by which a man may enter into the divine spiritual world without being aware of it, namely, during the other portion of the twenty-four hours. When a man awakes from sleep he plunges down into his physical and etheric body, but quite unconsciously, for his perceptions connect him immediately with the external world. Were he to descend consciously into his bodies, he would perceive things very differently. During sleep he is preserved from conscious participation in the life of the macrocosm (for which he is unprepared), and he is preserved from entering consciously into the life of the physical and

etheric bodies through his perceptive faculties being immediately directed to the world surrounding him. The danger attending the conscious experiencing of this physical world is somewhat different from the confusion and blindness associated with a view of the other.

When a man enters without preparation into the nature of his physical and etheric being, identifying himself with it, the purpose for which these bodies were given him is developed to an extraordinary degree. That purpose is the development of ego-consciousness. The ego enters the world of the physical and etheric body unprepared, and impure. Were this to happen consciously instead of unconsciously, as is usual, the resulting mystic perception would exclude inner truth, and present illusion to him. Because the eye of man's inner being is then opened, he is united to all the egoistic wishes and desires, all the depravity within him. Ordinarily this does not happen, for during waking hours, with his attention directed to the physical world, he does not contact what may evolve out of his own inner nature.

Other lectures have referred to the experiences of Christian martyrs and saints on first touching and plunging into their own nature. These experiences illustrate the statements just made. Through the withdrawal of outer perception and the stimulation of the inner, the Christian saints were able to speak of the temptations and delusions that took possession of them. The descriptions they give are in strict accordance with truth. It is therefore wonderfully instructive to study the lives of the saints from this point of view; to see how

the passions, emotions and desires, implanted in man work—things from which he is preserved in ordinary life.

By sinking down into his inner being, by being compressed within his ego, and concentrated into one point, by desiring to be nothing else than an ego—this is what renders man incapable of experiencing anything except the satisfaction of his own wishes and desires. The evil in him can then lay hold of his ego.

We thus find that to seek to expand into the cosmos unprepared, means the danger of cosmic blinding; on the other hand to plunge into one's own etheric and physical bodies unprepared, is to be cramped, confined, and contracted entirely within oneself. There is, however yet another side of initiation which was cultivated by certain other peoples. While expansion into the cosmos was followed more especially by the Aryan and Northern peoples, the other form was largely practised among the Egyptians. This initiation sought to draw near to Divinity by following the more inward path and was attained by an intensification of the inner life, by sinking within man's own being, and striving to learn how divine activity worked there.

In the days of the ancient Mysteries mankind as a whole was not sufficiently advanced for initiation, whether directed outwards to the macrocosm or inwards to a man's own self—the microcosm, for it to attain that high point where a man could be left entirely to himself. When an Egyptian initiation was being carried out the neophyte was inducted into the powers of his physical and etheric bodies so that he should experience with full

consciousness what took place there. Dreadful passions and emotions would then arise from every side of his astral nature; demoniacal influences would proceed from him. Hence in these Mysteries the hierophant had to be assisted by helpers who drew these evils towards themselves and through the power of their own nature turned them aside. The Initiator had to be assisted by twelve helpers who received the expelled demons into themselves. Thus in ancient initiation a man was never entirely left to himself, for what was necessarily developed through his sinking into the physical and etheric was only possible when he was surrounded by the twelve helpers who accepted and overcame the demons.

In the northern Mysteries, where similar results were brought about by expansion into the macrocosm, twelve servers were required by the Initiator. They surrendered their forces to the would-be initiate, enabling him to develop the necessary methods of thought and feeling that could guide him through the labyrinth of the macrocosm.

Initiation where a man was dependent on those who assisted the Initiator, and where, because of this help he was safe from the danger of demons, was destined to be gradually replaced by one in which the novice had to rely more on himself. In this case he was given certain instructions which he had to follow; the gradual attainment of initiation was thus left more to the man himself. At the present time man is not far advanced upon this path; but by degrees an independent faculty will develop

in him. By means of this faculty he will be able without any assistance, either to ascend to the macrocosm or descend into the microcosm. He will thus be able to pass as a *free Being* through both forms of initiation.

The Christ Event took place in order that this might come to pass. This Event means for man the starting point from which, with complete independence, he can either sink inwards into the physical and etheric body or expand outwards into the macrocosm. Both this descent and this expansion had to be fully carried out once and for all time by a Being of a most exalted nature—Jesus Christ. The essence of the Event of Christ is: That this all comprising nature of the Christ accomplished “in anticipation” (*vormachte*) for all mankind what will be possible of achievement, by a sufficient number of human beings at least, only when earthly evolution is fully ripe.

What actually did take place through the Christ Event?

On one hand the Christ Being had to descend into a physical and etheric body, and because the physical and etheric body of one human Being had been so sanctified that the Christ could descend into it (which happened only once), an impulse so great was given to human evolution that the possibility was given to every human being who sought it, of experiencing the descent into the physical and etheric body *as a free agent*. For this the Christ came down to earth, and accomplished what had never been accomplished before. This is something quite different from what was attained in the Mysteries through the co-operation of helpers. In the Mysteries

man could descend into the secrets of the physical and etheric bodies, and could ascend to those of the macrocosm, but only when not really *living within* the physical body. He certainly could penetrate to the secrets of the physical body, but not when in it, only when quite free from it. On returning, he brought back into the physical body a remembrance of his experiences, but this was a remembrance, not a participation when in the physical body.

The Christ-Event was to change all this radically, and it did so change it. Before this Event there never had been a physical and etheric body in existence capable of experiencing complete inner penetration by the ego. Up till then no human ego had really taken possession of a physical and etheric body. This occurred for the first time through the Deed of Christ.

From Him originated also that other outpouring, whereby a Being, though infinitely exalted above humanity, yet united Himself with human nature, and poured Himself into the macrocosm without external aid solely *through the force of his own Ego*. This was only possible through the Christ. Only through Him did it become possible for man to acquire the faculties by which he could gradually penetrate into the macrocosm, with complete freedom. These are the two main pillars that support both the Gospel of Matthew, and that of Luke. How was this?

We know that Zarathustra was the great teacher of Asia in far past post-Atlantean ages, that he subse-

quently incarnated as Zarathas or Nazarathos, and again later as the child Jesus of the house of David, who sprang from the Solomon line of this house, as described in the Gospel of Matthew. For twelve years, as we have seen, this individuality developed within the child Jesus every faculty it was possible for him to develop in the physical and etheric instruments of a member of the house of Solomon. The Zarathustra individuality then forsook this child and entered the other Jesus, the child of the Gospel of Luke, who was descended from the Nathan branch of the house of David, and was brought up in Nazareth, close to the other Jesus, the child of whom the Gospel of Matthew tells. This event took place at the moment described in the Gospel of Luke when Jesus was missing during the festival, and was later discovered in the Temple. While the Solomon Jesus died shortly after this, Zarathustra continued to live in the Jesus of whom St. Luke tells, until his thirtieth year, and during this time He developed all the qualities it had been possible to acquire through the instrumentality of the carefully prepared physical and etheric body of the Solomon Jesus on the one hand, and further, through having added to these what would be acquired through that very special astral body and ego-bearer belonging to the Nathan Jesus of the Gospel of Luke. Thus Zarathustra evolved within the body of this Jesus up to His thirtieth year. He had then advanced so far in this body with the qualities he had acquired, that He was able to make a third great sacrifice—the sacrifice of the physical body, which then for three years became the body of

the Christ Being. Thousands of years before, the Zarathustra individuality had sacrificed his etheric and astral bodies to Moses and Hermes; he now sacrificed his physical body to Christ; that is, he forsook this physical sheath with everything of an etheric and astral nature remaining in it (*die da ist mit allem, was sonst noch darinnen ist. . .*). What had formerly been occupied by the Zarathustra individuality was now occupied by a being of unique nature, the fountain head of all the wisdom of the mighty wisdom-teachers of the world: by the Christ.

This is the event presented to us at the baptism by John in Jordan, the event whose all-embracing nature and infinite greatness is revealed in our Gospel in the words—"Thou art my well-beloved Son, in Whom I behold Myself, in Whom I am confronted by Myself," which should not be translated by the trivial words: "In Whom I am well pleased." In other Gospels it is even given as: "Thou art my well-beloved Son, this day I have begotten thee!" These words clearly show that we are here concerned with a birth, the birth of Christ in the sheaths first prepared and then offered up by Zarathustra. At the moment of the baptism by John, the Being of Christ passed into the human sheaths prepared by Zarathustra; hence we are now speaking of the rebirth of these three sheaths, since they were permeated by the substance of Christ. The baptism by John is the rebirth of the sheaths acquired by Zarathustra and the birth of Christ on earth. Christ was now within a human body, a body certainly pre-

pared in an unique manner, yet a human body like that of other men however less perfect these may be.

Christ, the most exalted individuality who can be united with the earth, had now entered a human body. If He was to be an example to all mankind, if He was to go through the great experience of complete initiation, He would have to experience this from both sides—the descent into the physical and etheric body, the microcosm, and the ascent into the macrocosm. Christ did pass through both these experiences as an example for mankind. We must, however, realise, as is necessary from the very nature of the Christ-Event, that in considering these events, that is His descent into a physical and etheric body, the Christ was proof against the temptations which certainly assailed Him, but which rebounded from Him; and we must also realise that He was quite untouched by those dangers which affect ordinary humanity when seeking to expand into the macrocosm.

The Gospel of Matthew now tells how after the baptism of John, the Christ Being actually descended into the physical and etheric bodies. The account of this is found in the story of the temptation. We can see how the details of these scenes reproduce in every particular the experiences a man passes through when he descends into his physical and etheric bodies. In the descent of the Christ into a human physical and etheric body we see the *compression of the human ego* lived through before our eyes, and we can say: This is true; all this can happen to us! If we remember

Christ and desire to become like unto Him, we can acquire power to face all these things, and to conquer all that on such occasions emerge from our physical and etheric bodies.

The scene of the Temptation might be called the first great outstanding event of the Gospel of Matthew. It reproduces *one* side of initiation, the descent into the physical and etheric body. The *other* side of initiation, the expansion into the macrocosm, is also described in such a way that we are indeed shown how the Christ endured this expansion absolutely in accordance with His human nature. I would like to mention here an obvious objection often made, namely: If Christ were indeed such a high Being, why had He to endure all this? Why had He to descend into a physical and etheric body? Why, like men, had He to go forth and expand into the macrocosm? What the Christ did was not done *for Himself*, but for *humanity*. In higher spheres and with the substances of these higher spheres, beings of a like nature to Christ could do this, but never before had it been done *in a human physical and etheric body*, for never before had a human body been permeated by the Christ Being.

Divine substances had before this gone forth into space, but never that which lives *in man*. Christ alone could take this human nature into Himself and pour it forth into space. This had to be done for the first time by a God *in human nature*!

The second great event recounted in this Gospel, the setting up, so to say, of the second pillar of the

Gospel of Matthew, is when we are shown how the second side of initiation, expansion to the sun and stars, was really accomplished by Christ while in His human nature. For this He had first to be anointed—anointed as another man would be, that he might be purified and sanctified, so as to be proof against what would approach Him from the physical world. Here we see how the anointing, which played a part in the ancient Mysteries, is again met with, this time on a higher level in the course of history, for formerly anointings were confined to the temples. We see how at the Last Supper the Christ gives expression to this “going forth into the universe,” not only “existence within Himself” when in the words, “I am the Bread,” He tells those around Him that He feels Himself to be a part of what is expressed in the solid substance of the earth. Expression is given to this *conscious* expansion into the macrocosm as distinct from the *unconscious* expansion of man during sleep, and all that is experienced by man as a blinding, is expressed in the monumental words, “My soul is exceeding sorrowful, even unto death!”

Jesus Christ actually felt what is experienced by man as the pains of death, of injury, or blinding. In the scene at Gethsemane He experienced what can be described as the soul revealing its own agony when forsaken by the physical body. In other words it is what is felt by the soul on leaving the body and expanding into the universe. All that follows is really an account of expansion into the macrocosm: The Crucifixion,

and what is represented by the Burial, all these were formerly enacted in the Mysteries.

The Gospel of Matthew tells us clearly that Jesus Christ lived in a physical body, which later hung upon the Cross. He was then concentrated within this one point in space; but now He has expanded into the whole cosmos, and those who seek Him now must do so no longer in this physical body, but they must seek Him clairvoyantly in the Spirit, the Spirit which fills all space.

After the Christ had actually accomplished that which formerly, and only with help from outside, was accomplished during three and a half days in the Mysteries; after He had done that which awakened so much opposition among the Jews, by saying that if they destroyed the Temple He would restore it again in three days (thus clearly referring to initiation into the macrocosm, formerly accomplished in three days), He further tells them that when this is fulfilled He would no longer be found where the Being of Christ Jesus now was, enclosed within a physical body, but that He would have to be sought in the Spirit permeating Universal Space. This is usually translated as follows (and even through the feebleness of the translation the full glory of the new age that was approaching can be seen): After this ye will have to look for the Being who is to be born out of human evolution, at the right hand of Power, and He will appear to you out of the clouds." It is there we must seek the Christ, the Christ Who is poured forth into the world as a prototype of the great initiation

which man passes through on forsaking his body for the macrocosm.

Herein we have the beginning and the end of the actual life of Christ. It begins with the birth of Christ, at the baptism in the Jordan, into that body of which we have spoken. It begins with one side of initiation, the *descent into the physical and etheric body*, as set forth in the story of the Temptation, and it ends with the other side of initiation: *the expansion into the macrocosm*. This expansion begins with the scene of the Last Supper, is continued in that of the Scourging, the Crowning with Thorns, the Crucifixion, and the Resurrection.

Between these two points lie all the events with which the Gospel of Matthew is concerned; so far we have but sketched the outline of these events, which will be amplified in subsequent lectures.

Lecture VIII.

THE RAISING OF THE TWO SIDES OF INITIATION to the plane of historical fact comprises what is most essential for us in the Event of Christ.

In the form of initiation, found more especially in the Mysteries and Sanctuaries of Egypt, a man experienced his daily awakening, that is, the descent into his physical and etheric sheaths, so that his perceptive organs were directed, not to his physical environment but to the occurrences within these bodies. Those who were initiated according to this ancient method, in which they received guidance and help to shield them from its inherent dangers, became in a certain sense, different men. They were able, during the act of initiation at least, to behold the spiritual world, and to see those spiritual forces and beings which were associated with their own physical and etheric bodies.

Were we to describe the initiation of the Essenes from this point of view, we would have to say that after passing through the forty-two stages, the Essene would arrive at a more intimate knowledge of his true inner being, his own ego-nature, and of everything that made him capable of spiritual perception through the external organs acquired by inheritance; he would be led beyond the forty-two stages to that divinely spiritual Being who, as Jahve or Jehovah, had brought about the formation of the special organ first possessed by Abraham, as

I have already explained. In spirit he would recognise in this organ what was essential to the age in which he lived; he would look back to the composition of his inner being and see it as the product of Divinity; in this form of initiation his attention was, therefore, not directed to knowledge concerning man's own inner nature.

The danger resulting from a man entering his inner being unprepared, was described in general terms in the last lecture. I showed how egoism was then aroused in him so that he said: "I will summon all my powers, all my egoistic passions and emotions, all that is antagonistic to spiritual knowledge; I will marshal these within me so as to become one with them; in this way I will act, perceive, and feel, only from out my own egoistic inner being." Descent into a man's own inner being brings with it the danger of excessive egoism. It is this which as a special kind of illusion approaches those who seek entrance into their inner being by means of esoteric development. In such cases many forms of egoism become apparent in people which they do not as a rule recognise to be egoism. They believe it to be anything rather than egoism. There are many who would fain see into the higher worlds but they lack the will to endure the training. They find it most uncomfortable to watch the deeply-rooted characteristics of human nature rising within them. They would like to reach the spiritual world without this eruption of egoism. They completely fail to realise that the dissatisfaction felt towards an experience that is quite in

order, is in itself evidence of the bitterest and most marked egoism. Each wonders how a man like himself could have summoned up all these forces. He finds such phenomena extraordinary—in spite of innumerable explanations of their inevitability at a certain stage. It is easy to give examples of these illusions and deceptions to which people are liable. For instance, human beings to-day are in many respects very indolent—they prefer to tread the way of initiation with the accustomed ease of ordinary life; but this comfort cannot be experienced on the path leading to the spiritual world.

In ancient times the man who trod the inner path was guided by divine spiritual powers, because to them he owed the creation of his inner being. He could perceive them at work on his physical and etheric body. Such a man could bear witness to the mysteries of the spiritual worlds, and could tell his fellow men what he passed through while being led in the Mysteries into his own inner being. Returning from the higher worlds he could say, "I have gazed into spiritual existence, but I was helped. Helpers of the Initiators in the Mysteries enabled me to pass by the moment in which the demons of my own nature would have overwhelmed me." Because he was indebted to outside help for his view of the spiritual world, he remained all his life dependent upon the collegium and on those who had helped him. The powers who aided him accompanied him into the world.

This had to be changed; this dependence had to be overcome. The seekers after initiation had to grow less

and less dependent on their teachers and initiators—for something else of great importance was closely associated with that help.

At a certain moment in life, a distinct ego-feeling dawns in our waking consciousness. This has often been described, and you find the moment described in my book, *Theosophy*. It is the moment when a human being first addresses himself as "I." This is something an animal cannot do. If an animal were to look into its own inner nature as a man does, it would find not an individual ego, but a group ego. In the old initiations this ego-feeling was, to a certain extent, suppressed. When a man ascended into the spiritual world his feeling of self was clouded. In the light of these lectures it can be seen that it was well this should be so, for egoism and passion are connected with the ego, with all that tends to separate man from man in the external world. To prevent these passions and emotions from reaching an excessive strength, suppression of the ego-feeling was necessary. During ancient initiation therefore, not exactly a dream-consciousness, but a *suppressed condition* of the ego-feeling occurred. More and more effort had to be directed towards making a man capable of initiation while maintaining *full consciousness of the ego*—the ego-consciousness he had in waking life. The ancient practices were to cease. But this change could only be achieved in the course of time by slow and gradual stages. Even to-day in all rightly constituted initiations, the ego-feeling is maintained, and indeed enhanced.

Let us now examine the pre-Christian initiation of the Essenes more closely. With this initiation was also associated a certain weakening of the ego-feeling. That which gives man his feeling of self in earthly existence, which enables him to confront external objects, had to be suppressed. A little reflection on even the most trivial side of waking life will suffice to make us realise that in another condition, that of sleep, when man is in the spiritual world, he has no consciousness of self. Ego-consciousness belongs to day-consciousness, when the attention is withdrawn from the spiritual world, and is directed to the world of the senses. Thus it is to-day, and so it was in the days when Christ was on earth. The man of to-day is for the most part, and in normal conditions, *not awake* to the spiritual world. Christian initiation really consists in the Ego being as wide-awake in the higher worlds as it is in the external world.

Let us consider more clearly the moment of awakening. This moment confronts us as that in which man descends from higher worlds and plunges down into his physical and etheric bodies, the inner happenings of which, however, he fails to perceive, his attention being immediately attracted towards his environment. Everything upon which his glance falls at the moment of awakening, everything he perceives through eye or ear, everything he grasps with the understanding bound to the physical brain—everything in fact that exists in his physical environment, was included in the word “Malchut” or “the Kingdom” as employed in the mystery language of the ancient

Hebrews. To the Hebrew, "Malchut" stood for everything in which the human ego could consciously take part. "The Kingdom" is primarily the sense-world, the world of waking man, man in the full possession of his ego.

Let us now follow the stages of initiation by which man descends into his own inner being. The first stage preceding the entrance into and the perception of the secrets of the etheric body is easy to surmise. The human outer sheaths consist, as we know, of the astral body, the etheric and the physical body. Into these man must enter. If he is to pass through this kind of initiation he must be able to perceive his astral body *consciously from within*. This he must experience first, if he wishes to enter the interior of his physical and etheric body. This is the door through which he must go. Here ever new experiences await him, and what he experiences is objective, as objective as the things he encounters in the world of the senses.

In perceiving the objects in our environment with our sense-perception, we distinguish three kingdoms, that of minerals, plants, and animals; but the ancient Hebrew did not make this distinction, he regarded them as one and summed them up in the *one* conception, that of "the Kingdom." In the same way as our outer eye perceives animals, plants, and minerals when we direct our glance to the sense-world in which our ego is conscious, so the eye of those able to sink down into their inner nature can perceive everything that is to be perceived in the *astral body*. These things are

not as yet beheld consciously by man through his ego, but the ego makes use of the instruments of the astral body in order to perceive them. What a man sees when he makes use of *other powers of perception*—that is, when his ego is active in a world with which he is connected through his *astral organs*—was always described in the ancient Hebrew language by three words. Just as we speak of an animal, plant, and mineral kingdom, they expressed this trinity in the three words: Nezach, Jesod, and Hod. If these three expressions are to be made in some way conformable to our language we must enter more deeply into the old Hebrew feeling for language than is possible with the aid of an ordinary lexicon. We must call to our aid the sense for language that existed in pre-Christian times. For example, the combination of sounds in the word Hod sought to express the idea of something spiritual appearing outwardly. Try to picture this something spiritual that desires to make itself known outwardly, to express itself outwardly, but a spirituality that must be conceived of as astral in nature. This “desire for outward expression” is implied in a much coarser form in the word “Nezach.” What is here striving to reveal itself might perhaps be rendered as “Something that appears to be impenetrable” (sich als undurchdringlich erweist).

In modern handbooks on Physics it is sometimes stated as an opinion—though it should not be regarded as a definition, for it is illogical—that the physical body is “impenetrable.” A physical body should be defined

as "that of which it can be said, that when in one place, no other body can occupy the same place at the same time." This must be put down as a definition—instead of which we now have the dogma: the bodies of the physical world have the quality of impenetrability, for it must be allowed that two bodies cannot occupy the same place simultaneously. (This, however, is philosophy.) "Nezach" expresses the self-manifestation of something in space to the exclusion of something else; it represents something a degree coarser than Hod. What lies between these two is the degree expressed in the word "Jesod."

There are thus three degrees. In the first "Hod," we have the manifestation of any astral fact revealing itself outwardly. When conditions are coarsened to physical impenetrability it is called "Nezach" in the Hebrew language; and the word "Jesod" is used to define the intermediate conditions. These words express the three different characteristics peculiar to the Beings of the astral world.

We can now enter further into man's inner nature with those who seek initiation by this method. Having overcome the obstacles which have to be overcome in the astral body, the seeker enters into his etheric body. He then perceives something higher than is expressed by the three Hebrew words we have just considered. You may wonder why this should be *higher*. There is something strange here which must be noted if we are to arrive at any real knowledge of the nature of the universe. You must realise that the highest spiritual

forces are active in what are apparently the lower manifestations of the external world. I have often drawn your attention to this and demonstrated it especially in reference to the nature of man.

Man is described as being composed of physical body, etheric body, astral body and ego. From a certain point of view it is true that the ego is the highest of these, but at his present stage of development it is the baby among the four principles of human nature. Though it contains the seed of the highest to which man can attain, it is at present in itself the least advanced. The physical body is in itself the most perfect of the human principles, no thanks to man, but because throughout the Saturn, Sun, and Moon Periods divine Beings worked upon it. Even the astral body has become more perfect than the ego. The human ego is that which is so close to us that we identify ourselves with it; in fact anyone who does not wilfully close his eyes or is not too superficial to look within himself, has only to do so to find his ego there. In comparison, think how far removed man is from the comprehension of the mysteries of his own physical body. Spiritual beings have been working on the physical body of man not for millions, but for millions of millions of years, to bring it to its present perfection of structure. Between the physical body and the ego lie the astral and etheric bodies. Compared with the physical principle the astral is very imperfect: in it are the emotions, passions, and desires. Through the emotions of the astral body many things are enjoyed which have a detrimental effect on

the wonderful organism of the physical body, even though the etheric acts as a buffer between the two. Allusion has often been made to the many enjoyments that are injurious to the heart, and how the astral body would undermine the health of the human heart were it not that it is so wonderful and perfect an organisation that for many decades it can withstand the attacks of the astral body. But so it is. The deeper we descend, the higher are the spiritual forces at work on our different principles. One might say: It is the younger gods (jüngsten Götter), the more recent divinely spiritual forces who have given us our ego; and the older gods who have bestowed that perfection on the lower principles of our being which man has hardly even begun to comprehend, much less to imitate with the instruments at his disposal.

This perfection was perceived more especially by those who made a descent into their inner being by the methods of initiation practised among the Essenes. Such an Essene Initiate might say: "Only after I have passed the first fourteen stages shall I be able to enter my astral body; there I encounter all the passions and emotions connected with this astral body, along with all I have done amiss in it during this incarnation. But I am not as yet in a position to do injury to my etheric body, for it is in fact purer and more divine; and will be seen by me when I have passed through the second fourteen stages." He felt that if he could but withstand the attacks of the astral body, the greatest difficulties of the first fourteen stages would be overcome, and he

could then enter the light spheres of his etheric body on which he had not as yet been able to inflict so much injury.

What the seekers after initiation next beheld is described in the ancient Hebrew occult teaching by three expressions which are very difficult to translate; they are "Gedulah, Tipheret, and Geburah." Let us try to form some idea of the realms described by these words.

When a man perceived that which united him with his etheric body, he felt affected by the first of these—by Gedulah. The effect of Gedulah was that the individual gained a conception of the majesty, the grandeur, and *overwhelming power* of the spiritual world. What, on the other hand, is expressed by "Geburah," though connected with the first, has a quite different quality of greatness, a greatness that is, as it were, lessened through activity. "Geburah" is that degree of greatness, or of power, which reveals itself outwardly in order to *defend itself* and to make itself known as an independent being. Thus, while the word "Gedulah" implies activity through intrinsic worth, "Geburah" is activity manifesting outwards in what might be called an aggressive way. "Tipheret" is an expression for greatness at *rest within itself*; an inwardness certainly that manifests outwardly, but without aggression; a Being that because it gives expression to spiritual greatness, is such as we can only express through a combination of the two ideas, "goodness" and "beauty."

A being expressing its inner nature in outward

form appears beautiful to us. A being giving outward expression to its intrinsic worth appears good to us. These two conceptions were both inherent in the ancient Hebrew word "Tipheret."

It was *descent into the etheric body* that brought man in touch with the Beings revealing themselves through these three attributes (Eigenschaften).

The next step is the descent into the physical body. In his physical body man learns to know (if one can so express it) the *most ancient* of the divine spiritual Beings who have worked on him. In *Occult Science* and in communications *From the Akashic Records* it is explained how the physical body first came into being on ancient Saturn. Very exalted Beings, the Thrones, offered up their own will-substance to provide the first germ of the human physical body; and in its further development throughout the Saturn, Sun, and Moon periods, exalted beings co-operated in the work on germinal humanity. In the Lectures given at Munich on *The Bible Story of Creation* I described how these exalted Beings remained united with man throughout the Saturn, Sun and Moon periods, organising and developing ever more highly and widely the primal germ of the physical organisation, so that it might become the marvel of construction we see to-day, and within which man dwells with his etheric body, astral body, and ego.

A man who is really able to descend into his own inner being, perceives something that has qualities which, according to the ancient Hebrew mystical teach-

ing, can only be imagined when concentrating on the most exalted wisdom to which the soul can attain. Such a man regards wisdom as an ideal, he feels his being exalted when he can fill it to some extent with wisdom. Those who at the time of the Essenes were able to plunge down into the physical body knew they approached beings whose whole substance consisted of what a man can attain, in small measure at least, when he strives for wisdom; a wisdom that is not won through ordinary external understanding but only through an understanding born of difficult soul experiences, and that cannot be acquired in *one* incarnation but in many, and only then in part—for only by acquiring *every* form of wisdom can man possess it completely. The Beings perceived at this stage of initiation were Beings of Wisdom—in them the peculiar qualities of pure unalloyed wisdom could be seen. The Hebrew word used to express the qualities of these Beings, which to-day we somewhat vaguely call wisdom, was “Chokmah.” A somewhat denser form of this quality of wisdom is that which is found in man, although in his individuality he can attain it only in small measure. On making the descent into his physical organism a man is again confronted with Beings who possess in vast measure an attribute that is a coarser form of wisdom, and which, in Hebrew terminology, was called “Binah.” As Beings they appeared completely illumined by this attribute. It is what is aroused in man when he is reminded of his reason, though he may indeed only achieve reason in a very restricted form. We have to imagine Beings who

are completely permeated by the effects of reason; it is these who are referred to when the word "Binah" is used. It is a denser form of "Chokmah." In the secret doctrine of the ancient Hebrews, "Chokmah" is the name for the original creative wisdom which brought forth from itself the Mysteries of the World. It was there compared to a spring of water, while "Binah" was compared to the sea, thereby indicating its denser nature.

The most exalted state which could be gained through descending into the physical body was called "Keter." It is difficult to translate this word. It represents, though but faintly, the qualities of very exalted, divine spiritual Beings, and can only be indicated symbolically by that which raises a man above himself, which stands for something more than he himself—namely by a Crown.

Binah	Chokmah	Keter
Geburah	Tipheret	Gedulah
Nezach	Jesod	Hod
Malchut,	The Kingdom,	"I"

Here is the scale of qualities of those Beings into whose realm man strives to evolve after having made the descent into his own inner nature. This must be regarded as a growing-up or development.

An Essene initiation must be pictured as bringing entirely new experiences and new knowledge, and that it impressed on the pupil the *reality* of these qualities. It differed entirely from the initiation of neighbouring

nations, which was still of the ancient form. This difference must be now explained.

All ancient initiations were especially directed towards the suppression of the feeling of self which a man has when looking upon Malchut, the Kingdom. This feeling had to be blotted out. On initiation a man cannot remain as he is in the physical world; he is certainly led into the spiritual world, but cannot remain such a man as he was when in the "Kingdom." A sharp distinction has to be made in ancient initiation between the experiences of an Initiate and how he felt when within his ego. An Initiate could not retain the same ego-feeling that was his in the Kingdom, in Malchut. As he advanced he experienced in an enhanced degree the three times three qualities in their complete reality, but first he had to rid himself of the ego-feeling experienced in the outer world. What he was aware of as Nezach, Jesod and Hod could not be carried down into the Kingdom. This could not be associated with the feeling of self a man had while dwelling in Malchut. This had to be obliterated; an Initiate could not live as a man did in the external world. A broad line had to be drawn in respect of the old initiation between that which the Initiate experienced and what he was conscious of in his ego—of how he felt himself within his ego.

Were I to compress into one sentence how ancient initiation was carried out in the mystery schools of olden times, and how this life could be compared with life in the outer world I would say: "It must not be

thought that the same feeling of self which a man experiences in the "kingdom" remains when he has developed the three times three attributes, described above, in their reality. He must withdraw from all such feelings of self. What is experienced as Nezach, Jesod and Hod cannot be carried down into the kingdom, or remain associated with the ordinary ego-feeling of a man." This was common knowledge. Whoever dared to contradict it would have been regarded as a fool, a liar, and a madman.

The Essenes were the first to teach: "A time is coming when all that is above will be brought down, so that man will be able to experience it and yet maintain his *ego-feeling intact!*" This was what the Greeks called "Basileia." The Essenes were the first to teach of the coming of One "Who would bring down what is in the 'Kingdoms of the Heavens' into 'Malchut,' the kingdom in which the human ego dwells." This was first taught in mighty words by Jesus ben Pandira to his Essene followers and to certain others who were near him.

Jesus ben Pandira was the first to foretell this through the inspiration which he had received from the successor of Gautama Buddha (he who was destined to be the Maitreya Buddha); and he gave the following teaching to his pupil Mattai: "Hitherto the Kingdoms of Heaven could not be brought down into Malchut, the Kingdom to which the ego belongs; but when the three times fourteen generations shall be fulfilled, there will be born of the race of Abraham, in the house of Jesse

(the Jessians or Essenes) One Who will bring the nine attributes (Eigenschaften) of the Kingdoms of Heaven down into the Kingdom in which the ego is present."

Such teaching was regarded as heresy; it was considered the vilest abuse of initiation by those who refused to recognise that what is right for one age is not necessarily right for another—because humanity is always advancing. Jesus ben Pandira, who taught this heresy, was therefore stoned to death.

Then came the time when what had been foretold was to be fulfilled, when the three times fourteen generations had been accomplished, and a physical body could arise from the blood of the race meet for Zarathustra—such a physical body as after Zarathustra had incarnated in it and brought it to fuller perfection, he could *offer up to the Christ*. The time had come of which the forerunner of the Christ declared: The time is at hand when "The Kingdoms of Heaven" will approach the ego dwelling in the outer Kingdom—in Malchut.

We can now understand what the first Self-imposed task of Christ was after he had passed through the Temptation. He had withstood temptation through the *forces of His own inner being*, through what, in men, we to-day call the "ego." He had succeeded in enduring and overcoming all the trials and temptations which assail a man who makes the descent into his astral, etheric and physical bodies. This is clearly shown. All forms of egoism are represented, so that our attention is directed to them in their intensest form.

The greatest obstacle encountered by the esoteric student, as is only natural when sinking within his own inner being, is the unwise tendency to occupy himself more and more with his own much loved personality. Indeed, one never finds this more readily than in those who seek entrance into the spiritual world. They love to occupy themselves with their own personality, giving it the minutest attention. While formerly they had resolutely kept themselves away from this, as soon as they attempt development, or even as soon as they become Anthroposophists, they begin to occupy themselves very largely with their own ego; then all kinds of illusions arise that formerly they overcame with ease. The reason for this is that such people are ignorant of how to act when everything arising from their own being becomes one with them, they are quite without experience as to what they should do. Formerly, such people were easily interested in external things; now they are more withdrawn, more interested in inner experiences. All kinds of emotions now emerge from their own nature. Why?

Such a person would like to become a complete ego, to be entirely independent of the outer world. Above all, he is now apt to fall into the error of preferring to be treated like a child who has to be told clearly what to do and to have everything explained to him. He would indeed prefer anything rather than to direct himself to the goal which esoteric life discloses. He is not yet able to give his mind to this; yet his dependence on the outer world disturbs him, especially when he wishes to

be most detached from it and to interest himself in his own ego. But there is always *one* thing that prevents his detaching himself completely from the external world—trivial though it may be, this is the fact that he must eat! This fact shows how helpless man is without his environment; such dependence on the outer world may aptly be compared with the dependence of the finger on the hand; if severed the finger perishes. It needs but little insight to realise man's dependence on the outer world. Egoism stretched to its limits may even produce in a man the desire: If only I could become independent of my environment; if only I could create, magically within myself that which as ordinary man forces me to feel so bitterly my dependence on what is outside me!

Such a wish may actually arise in the seeker after initiation. Similarly hatred may be roused by the feeling of dependence on the surrounding world and the impossibility of creating nourishment magically. It may seem extraordinary to say such things, because desires that are apparent in small things become absurd when carried to extremes. No one really gives way to the illusion that he could create nourishment magically, and live without what comes from the "Kingdom," but carried to an extreme he might exclaim, "Could I but reach a stage of development where I live so truly in my astral body and ego that I no longer have need of the world about me!" This form of temptation does arise; and is described of One Who had experienced it most acutely; That the tempter who confronted Jesus

Christ told Him to change stones into bread. Here we have temptation in its extremest form. It is in fact man's descent into his own being that is so wonderfully described in the story of the Temptation, as related in the Gospel of Matthew.

The second stage of temptation arises after the descent into the astral body has taken place, when the novice is confronted by those desires and emotions which so easily transform him into an extreme egoist. When a man feels himself confronted by these he might, instead of resisting and overcoming them, cast himself down into the etheric and physical body. This is a situation which might be described as hurling himself into the abyss. This is how it is described in the Gospel of Matthew: As a plunging down into the etheric body and physical body, into that which has so far remained almost unspoiled by man. But this cannot be until all desires and emotions have been overcome. The Christ knew this, and facing and subduing the tempter by His own power, He said, "Thou shalt not tempt the Being to Whom thou must surrender thyself!"

Then comes the third stage, the descent into the physical body. When this descent appears as a temptation, it is described in a special way. It is an experience actually endured by everyone who reaches this stage on the path of initiation. Everything is then seen, as it were, *from within*, everything that is associated with the three highest principles (Eigenschaften). The seeker after initiation sees this as a world—but a world of his own illusions, a world in which it is impossible to recog-

nise intrinsic truth without breaking through the shell of the physical body and rising to those Spiritual Beings, who have themselves left the physical body, who are no longer within it, but only work upon it. Unless we free ourselves from egoism, Lucifer or Diabolus, the tempter of the physical world continually rouses self-deception in us. He promises to give us all that we behold, but this is really Maya, the creation of our own illusion. So long as this Spirit of Egoism remains with us, we perceive a complete world—but a world of deception and lies; he promises to give us this world—but we must not think it is a world of reality. We have first to *enter* this world, but unless we *escape* from it again we remain in a world of Maya.

Jesus Christ lived through these three stages of temptation as a model and a pattern for man. Because they were once experienced outside the ancient Mysteries, experienced through the power of a Being Who Himself dwelt within the three human bodies, an impulse was given which enables man (in the future course of evolution) to experience the spiritual world in his own ego, even in that ego in which he dwells in Malchut. It will happen that what has held the two worlds apart will then come to an end, that man dwelling with his ego in Malchut will be able to ascend into the Spiritual World. This was the result gained for humanity in the overcoming of temptation as related in the Gospel of Matthew. It was attained through the fact that a Being living on the earth had now become a pattern for the passing over of the ego as it *exists in*

the Kingdom, into Higher Kingdoms and Higher Worlds. What was found to result from Christ having experienced in outward historical form what had hitherto been confined to the Mysteries? What naturally followed from this? What followed was the *preaching of the Kingdom*.

The Gospel of Matthew therefore first describes the Temptation, and then in ordered sequence tells of the phases of the ascent of the ego, which is now able to experience the spiritual world within itself without the necessity of first going out of itself. The secret (Geheimnis) of this ego—which while remaining in the shape known to the outer kingdom, was to ascend into the spiritual world—this secret was now to be revealed through the Christ to all the world during the time following on the story of the Temptation, as told in the Gospel of Matthew. Then come the chapters, beginning with the Sermon on the Mount, which show what Christ meant by “Malchut”—the Kingdom.

Profound indeed is the Gospel of Matthew. So profound that its sources must be sought in the secret teachings, not only of the Essenes, but of the ancient Hebrews, and the Greek world in general. Realisation of this truth awakens in us a holy reverence and a profound respect for this document, a reverence which deepens when the investigations of Spiritual Science are found to be supported by what the seers told us of old. When we hear that similar things were told us by the ancient seers, we feel as if we heard them speaking to us directly from far-off time. It is like the transmission of

some spirit-language in which mighty individuals have conversed throughout the centuries—so that those who have the will to hear can hear it. Those can hear at least who understand the words in the Gospel—“He that hath ears to hear, let him hear!”

But just as at one time much had to happen before the physical ear could be formed, so much, very much is necessary in order that spiritual ears may be developed by which we shall be able to understand what is told us in these mighty original spiritual documents.

The purpose of our new Spiritual Science is to teach people to read these spiritual documents once more. Only when we are equipped with an understanding of the ego—an understanding of the *nature of the ego in the Kingdom*—will it be possible for us to understand the teaching that begins with the words, “Blessed are those who are beggars in regard to the spirit, for through themselves, through their own ego, they will find the Kingdoms of the Heavens!”

An Initiate of olden times would have said, “It would have been in vain for you to seek the Kingdoms of the Heavens in your own ego.” But Christ said: “The time is now come when those who seek the Kingdoms of the Heavens can find the Spirit *in their own ego!*”

The carrying into effect in the external world of the profound secrets of the Mysteries is the historical side of the Christ Event, and in this sense we propose to study this Event yet more closely. You will then understand what interpretation to put on the words, “Blessed are those,” with which the Sermon on the Mount begins.

Lecture IX.

FROM WHAT HAS ALREADY BEEN GIVEN OUT in these Lectures we are led to the conviction that the following are the essential facts of the Christ Event. The stage of human development described as raising the soul to spiritual realms was only attainable in pre-Christian days within the Mysteries, and then only through a certain dimming of the ego. Human development, however, was destined to receive so powerful an impulse that those who could rise to it would be able to retain full ego-consciousness on entering the world of spirit. This condition belongs for the most part to the future, for ego-consciousness at the present day is normal only on the physical planes.

The advance in human evolution imparted by the Christ Event is the greatest that has yet been made, or ever will be made, in human or earthly evolution. Whatever may arise in the future in consequence of this event will be but a further development of this mighty impulse. Therefore we ask ourselves: What actually came to pass through the Event of Christ?

That this may be understood, a repetition of certain things connected with the ancient Mysteries must first be given. It was characteristic of those Mysteries, as it is to some extent of those of to-day that he who penetrated within his own physical and etheric bodies

experienced the temptations of the astral body as described in the last Lecture. In the Greek Mysteries, on the other hand, man had to confront the difficulties and dangers that always approach those who try to pour themselves forth into the macrocosm. This also has been described. Both these types of initiation had to be experienced by the Christ as a pattern for mankind. Through this an impulse was given by which men would in future be able to pass gradually through such a development as came to them in initiation.

Let us therefore consider first what was accomplished in the Mysteries. All that the human soul then passed through was experienced with the ego-consciousness reduced to something half dream-like, and in this condition the inner soul nature gained certain experiences. Such a man experienced the awakening of egoism, the desire to be independent of the external world; but, as explained in the last lecture, so long as man is unable to create food magically, unable to dispense with what is acquired through his physical organism, he is dependent on the outer world. Therefore he is exposed to the illusion that all he perceives by means of his physical nature applies only to the world and to the splendour thereof. Every pupil, every would-be initiate went through this experience, though not in the same way as the Christ, Who experienced it on the highest level. Therefore a description of these facts, which are only experienced by a pupil of the Mysteries, would be very similar to a description of the life of Christ Jesus. What then took

place outwardly, once and for all time, on the plane of the world's history, had been confined hitherto to the darkness of the Mysteries.

Let us consider the following case, one that was frequent in the centuries immediately preceding Christ. Let us suppose that an artist or a writer had learnt that this or that procedure was followed during initiation, and that he had painted or written of it. Such a picture, or writing, might well resemble what is related by the Evangelists of the Christ Event; and one can understand how in many ancient Mysteries the candidate's physical form, after due preparation, was bound with outstretched hands in the form of a cross, so that his soul nature might be liberated. He remained thus for a certain time, so as to draw forth his soul nature, and that he might undergo the experiences already related. These things might have been represented in paintings or described in writing. They might then be discovered by someone to-day, who might deduce from them that the painter had painted a scene of the Mysteries, or the writer had recorded an old tradition. He might then go on to say that the facts of the Gospels are merely records of the rites of an initiation of former days.

This is frequently stated—and to how great an extent is shown in my book, *Christianity as Mystical Fact*, in which I explain how all the secrets of the ancient Mysteries appear again in the Gospels, how in fact the Gospels are but repetitions of ancient accounts of initiation as carried out in the Mysteries. Why in telling of the life of Christ does the Evangelist simply describe

facts of the ancient Mysteries? The Evangelist describes the scenes of the ancient Mysteries because he saw these inner processes of the soul carried out as historic facts; because all the events of the life of Christ Jesus (das Christus-Jesus-Ereignis) were a repetition, exalted to the level of an Ego-Being, of the symbolic or actual-symbolic acts of ancient initiation.

This fact needs emphasis: Those who take their stand on the ground of the historical truth of the Christ Event, may rightly point out the resemblance between the Gospel biographies of Jesus Christ and the occurrences of the Mysteries. To express it more exactly, those who were destined to behold the Christ Event in Palestine beheld the fulfilment of the Essene prophecy; the Baptism in Jordan, the Temptation, the Crucifixion, and all that followed. They could say therefore: We have represented to us here the life of a Being in a human body. What are the essential points in the life of this Being? Strange to relate, we find, enacted here in external historic life, certain events that are the very same as those which occurred to the initiate in the ancient Mysteries. We need only refer to the canon of a Mystery to discover a model for those events which are here described as historical facts; the great secret is this, that what was formerly hidden within the obscurity of the temple, and only reached the world in its results, was now enacted on the great stage of universal history as the Christ Event, and could be seen by those who had attained spiritual vision.

It should be realised that in the days when the

Evangelists wrote, biographies such as we have to-day were unknown; biographies giving in detail every minute scrap of information, in which the most unimportant details are amassed and presented as of the greatest moment. With the attention fixed on this mass of detail, concentration on facts of essential importance is impossible. The Evangelists were content to relate the essential facts of the life of Christ Jesus, and the fact of supremest importance is, that on the great plane of universal history, the life of Christ is a repetition of initiation. Can we wonder that this truth which has come to light in our time should be so disconcerting to many people—so really overwhelming. These things which are so disconcerting will strike you even more vividly when you consider what follows.

Myths and sagas come to us from the past. What are they? Anyone who understands them, and knows what they are, will find in them descriptions of what ancient clairvoyance had seen in the spiritual world clothed in happenings of the world of the senses, or he will find other myths that are in essence nothing but descriptions of the Mysteries. The myth of Prometheus, for instance, like many another, is partly a reproduction of deeds enacted in the Mysteries. We often find the scene described when Zeus appears and near him some lower god who—according to the Greek account—tempts him. Zeus, standing on an eminence, is “tempted by Pan.” This is one form; there are many others. Why does this image occur so frequently? Because it expresses the descent of man into his inner being, the

descent into the physical and etheric body bringing with it the encounter with his lower nature, his egotistical Pan-nature.

The ancient world is full of such accounts of experiences during initiation, which are in this way given artistic form in myths and symbols. Many people who take a superficial view, make the grand discovery that certain knowledge is here presented in the form of symbols. And this upsets people who do not know, or wish to know the facts. They read of Pan tempting Zeus, and say: "It is easy to see from this that the scene of the temptation of Christ had taken place before. The Evangelists have only repeated some ancient allegorical tale, and the Gospels are compiled out of such ancient tales." It is but a step from this to the conclusion that the Gospels contain nothing of special import, that they are only pieced together from myths and that Jesus Christ is fictitious. A great movement arose in Germany which took the form of frivolous discussions as to whether Jesus Christ had ever really lived. With a grotesque lack of knowledge, but with profound learning, the various myths and legends which bore some resemblance to scenes in the Gospel were discussed again and again. It is of little avail to-day to impart anything concerning the true facts, although they are well known to those who have knowledge. This is how spiritual movements develop in our time; truly the way in which they develop is very grotesque!

There would be no need to mention these episodes were it not that one is constantly obliged to make a stand

against misrepresentations that are made from one side or another against the statements of Spiritual Science.

The true facts are given in these Lectures. We have to see in the Gospels a recapitulation of events that took place in the Mysteries, though in them the secrets of initiation refer to a very different Individuality, and they really wish to say to us: "Behold, what formerly was accomplished in the Mysteries through suppression of the consciousness has now been accomplished in a marvellous and outstanding manner by an Ego-Being in *full* ego-consciousness!" We need not therefore wonder at the statement that the Gospels hardly contain anything that did not exist before. What we have to realise is, that what was told formerly, related to the ascent of man to the Kingdom of Heaven; never before had what men call the "Kingdom of Heaven" come down into the ego. What was essentially new was this: What formerly had taken place in a state of suppressed consciousness and in supersensible realms could now take place in full consciousness in Malchut, "The Kingdom." This is why, after Jesus Christ had experienced what is described in the Gospel of Matthew as the Temptation, He became the preacher of "The Kingdom." What was the essence of his preaching? He said: What formerly was attained through the darkening of the human ego, and through man receiving other beings into himself, can now be achieved with complete retention of the ego-consciousness! This fact is stressed again and again. Hence the necessity for a repetition of scenes from the Mysteries in the life of

Christ Jesus. Hence also the necessity of the "Sermon concerning the Kingdom," in which Christ declared: Everything promised to those who passed through the Mysteries or accepted their teaching can now come to those who experience in themselves the ego-being, and follow the path first traversed for humanity by Christ.

Thus everything had to be a repetition; even as regards the teaching. It need not surprise us that special emphasis is laid on the difference between the old teaching and the new; that stress was laid on the fact that the ego could now achieve in itself what had hitherto been quite impossible for it.

Suppose that Christ had wished to refer specially to this great truth. He would have shown how formerly, in accordance with the teaching of the Mysteries, human beings had ever looked up to the Kingdom of Heaven, and had felt that from heavenly realms something came down to them which blessed them, but did not enter their ego. The Father-Source of Existence had only been attainable with a suppressed Ego. Had it been necessary for Christ to retain this former teaching concerning the Divine Paternal Source of existence, and only change the nuance upon which the teaching depended, He must have expressed it thus: "If formerly men said, you must raise your eyes to the realms where the Father dwelleth, the divine Source of all existence, and wait until from thence His Light streams down upon you, now it is possible to say: The Father not only sends down His Light to you, but that which is willed on high

must enter the very depths of man's ego-nature, and be willed there also."

Let us suppose that each separate phrase of the Lord's Prayer had existed previously, only that something in them had to be changed. Christ would have said: "In former times man looked up to the ancient divine Father Spirit, feeling that everything there endures, and looks down on your earthly kingdom (das alles, was dort, ist, erhalten bleibt und in euer irdisches Reich herunterschaut)." But now this Heavenly Kingdom was to come down to earth where the ego dwells, and the Will that is done in Heaven was also to be done on Earth. What would be the result of this? The result would be, that those who had a deeper vision and could perceive the finer degrees of difference would not be surprised at the fact that the Lord's Prayer had existed earlier. The superficial observer does not notice these finer shades of difference, nor can he understand the true purpose of Christianity. If he came upon these phrases in ancient times he would have said: "There it is, the Evangelists write about the Lord's Prayer, but it existed already before their time!"

You can now realise the difference between a true and a superficial understanding of the Scriptures. It is important that those who note the new shades of meaning should apply them to the old. The others, not seeing the difference, merely assert that the Lord's Prayer existed before.

Such facts require attention and have to be spoken of here, because Anthroposophists should be able to refute

to some extent the dilettante learning of to-day : a learning which passes through countless hundreds of periodicals, until finally it is accepted as "Science." One individual has actually compared every possible ancient record, searching each source in the Talmud literature, in an endeavour to find some resemblance to the words of the Lord's Prayer. But what these learned people have accumulated is nowhere found in its entirety outside the Gospels. Scattered phrases resembling those of the Lord's Prayer they have discovered here and there. To reduce this method to absurdity it might as well be said that the first sentence of Goethe's "Faust" was constructed in the following way : In the 17th century there was a student who failed in his examination, and who afterwards remarked to his father, "With what an infinity of trouble I have studied law !" And another failing in medicine might have said, "Medicine cannot be studied without a great deal of trouble." And that from these two remarks Goethe had composed the opening sentences of Faust ! This is paradoxical ! But in principle and methods it is exactly what we meet in critics of the Gospels.

You will find this in the following patched-up sentences. I take them from "Die Evangelien-Mythen," John M. Robertson, Jena, Diedrichs, 1910. It is supposed to represent the Lord's Prayer :—

"Our Father Who art in Heaven ; O Lord our God, blessed be Thy Name, and may the memory of Thee be glorified in Heaven above as on Earth below. Let Thy Kingdom rule over us now and ever more. Holy men of old have said : Let all men be forgiven whatever they may have done to me. And lead us not into temptation. But

deliver us from the wicked. For Thine is the Heavenly Kingdom; and Thou shalt reign in splendour for ever and ever."

These sentences were collected and put together in the manner I have just described, and are called the "Lord's Prayer." But the subtle shades of meaning necessary to give the unique significance of the Christ Event are lacking. In none of these phrases do we find it stated that the Kingdom of Heaven is to come down. The sentence runs: "Let Thy Kingdom rule over us now and ever more," not "Let Thy Kingdom come to us." This is the essential point, which entirely escapes superficial observers. Although these sentences are gathered, not from one, but from many records, nowhere do we find the words "Thy will be done on Earth as it is in Heaven" . . . for these imply participation by the ego.

Even regarded from the external scientific point of view, we have here clearly demonstrated the difference between an apparent investigation and one that is truly scientific, and takes every fact into consideration. And this true investigation exists if people will only take the trouble to pursue it.

These sentences from J. M. Robertson's book have been deliberately selected, for it is a kind of modern gospel recently translated from English into German to make it available to wider circles. For until now Prof. Dr Arthur Drews, who has given numerous lectures on the subject of whether Jesus really lived, would have had to read it in English. This book gained popularity, and hence the translation.

It has accordingly been possible for a professor of a German Academy to travel widely giving lectures on the question, "Did Jesus live?" Basing his teaching on the facts just given, he answered the question thus: "There is no documentary evidence forcing us to accept the fact that such a person as Jesus Christ has ever lived"; and among many very excellent works, he referred his hearers to J. M. Robertson's book. But for the protection of Anthroposophists I can say: Even from this book, from these historical investigations of the New Testament records, you can learn many things, and there is something further, something very characteristic that I would like to tell you.

This book informs us that not only in phrases drawn from the Talmud is there a model of the Lord's Prayer, but that traces of it may be discovered in chronicles reaching back for thousands of years. To substantiate the fact of the Lord's Prayer being a collection of phrases already existing, and that no Christ was needed to give it out first to the people, an allusion is made to the discovery of a prayer written on little tablets in the Chaldean tongue, a prayer addressed to the old Babylonian god Merodach. Some of the sentences quoted there are as follows, and should be carefully noted: "May the fulness of the world come down into thy midst (or city); may thy precepts be fulfilled in all the ages to come. . . . May the evil Spirit dwell far from thee."*

* In the *Journal of the Royal Society of Arts*, Oct., 1891, Mr T. G. Pinches publishes for the first time the translation of a tablet found at Sippara in the year 1882, in which the sentences quoted above appear as an incantation to Merodach.

And the savant upon whom these sentences made such an impression added: "Here we have prayer-norms which are in line with the Lord's Prayer and perhaps go back 4000 years before Christ."

Look carefully, and see if you can find anywhere any resemblance between the sentences of the Lord's Prayer and these phrases! Yet these are regarded by this man as prayer-norms, of which the Lord's Prayer is merely a copy! Such things are accepted nowadays as true investigations in this domain of knowledge.

A further reason for presenting these facts to Anthroposophists is that they may be able to calm and strengthen their consciences when troubled by the constant assertion that this or that fact has been established by external investigation. They may well be troubled upon reading in papers or magazines that a tablet has been discovered in Asia proving the existence of the Lord's Prayer, 4000 years before Christ. In such a case it is necessary to ask how such a fact can be proved. The above example reveals the slender foundations on which scientifically based facts are frequently supposed to have been proved. It is unnecessary for students of Anthroposophy to trouble about the worthless facts so often brought forward against it.

But to return to our main theme; Jesus Christ inaugurated an evolution in human nature, based on the retention of the full consciousness of the ego. He inaugurated the *initiation of the ego*. We can therefore say that the most essential part of the human being

to-day is the ego; in it all human nature is centred; everything brought into the world through the Christ Event for this ego, can enter also into all the other members of man's being. This will naturally come to pass in a quite special way, and in accordance with human evolution.

The possibilities of human development are to be clearly seen from these Lectures. Recognition of the physical world, not only through the senses but also through the understanding, and through the intellect connected with the physical brain, first began to function generally just a short time before the Christ Event. It superseded a certain kind of clairvoyance. This clairvoyance which was mentioned in my Lectures on the early Atlantean evolution was universal at that time, though later it came slowly and gradually to an end. Down to the Christian era there were still many who in the intermediate condition between sleeping and waking were able to gaze into, and participate in, the spiritual world. Such a "partaking" in the spiritual world was associated with the fact that the average man who had a certain degree of clairvoyance could state: "Behind the tapestry of the world of the senses there is a spiritual world. I know this, for I can perceive it." But this was not all. In long past ages it was comparatively easy for human nature to be aware of the spiritual world. The nature of man to-day is different, and it is exceedingly difficult to pass in the right way through the esoteric training that leads to clairvoyance. In somnambulism and the like we see a relic, a last remnant of the old-time clairvoyance. These conditions which

are irregular to-day were normal in ancient times, and could be enhanced by undergoing certain processes. When human nature was exalted to participation in the life of the spiritual world something else was associated with it. To-day there is so little regard for that in which true history consists that people pick and choose what they will, or will not, believe. But, in face of modern scepticism, it is nevertheless true that in the time of Christ certain acts of healing were performed by rendering people clairvoyant. In our time human beings are so deeply sunk within the physical plane that this is no longer possible; but in that earlier period the soul was still very impressionable, and certain processes were all that were necessary to bring about clairvoyance and an entrance into the spiritual world. The spiritual world, being a health-giving element, sends down health-giving forces into the physical world, so that it was possible to effect cures through it. The person who was ill was put through certain processes which led him to perceive the spiritual world. Then the spiritual stream, flowing down into his whole being brought health. This was the usual method of healing. What is described to-day as " Temple healing " is dilettante in comparison.

Everything is in a state of evolution, and, since the time of which we have been speaking, souls have progressed from clairvoyance to non-clairvoyance. Formerly through enhancement of the clairvoyant condition men could be cured of certain illnesses by the spirit streaming from the spiritual into the physical world. We need not, therefore, be surprised at the statements of the Evange-

lists, that the Christ Event meant that the spiritual world could now be attained not only by those who possessed the old clairvoyance but also by those who had lost it.

Men could say: "Looking back into olden times we see men endowed with vision of the spiritual world; but now, through the advance of evolution, they have become poor in the spirit, beggars in the spirit. But Christ has brought this great Mystery into the world, that into the ego—even into the ego of the physical plane—the forces of the Heavenly Kingdoms can enter; that those who have lost the old clairvoyance and with it the riches of the spiritual realms can yet receive the spirit within themselves and be blessed!" Hence the wonderful declaration: Henceforth not only those are blessed who are rich in the spirit through the old clairvoyance, but those also who are poor or beggars in the spirit; for when Christ has opened the way, into their ego will flow what may be described as the Kingdoms of the Heavens!

In ancient times the physical organism was of such a nature that a partial withdrawal of the soul could be brought about even in normal conditions, and through this withdrawal men became clairvoyant, that is, rich in spirit. With the gradual densification of the human body, which is quite imperceptible anatomically, is associated poverty as regards the Kingdoms of the Heavens. Man had become a "beggar in spirit"; but through the Event of Christ it is now possible for him to experience the Kingdoms of the Heavens *within himself*.

This is a possibility that can be rightly associated with the physical body.

If we were now to describe what takes place through the ego-man, we would have to show how each principle of human nature in order, can be blessed in itself in a new way. The sentence: "Blessed are the beggars in spirit, for within themselves they will find the Kingdoms of the Heavens!" is the new truth as regards the physical body.

The blessedness of the etheric body is expressed differently. The etheric body contains the principle of suffering. A living being, although he has an astral body, can only suffer through injury to the etheric body. If the healing which formerly poured into the etheric body from the spiritual world were to be described according to the new teaching it would be said: Sufferers can now find comfort not only by passing out of themselves and being united with the spiritual world as in earlier days, but they can find comfort within themselves by entering into a new relationship with the spiritual world, for Christ has brought a new power to the etheric body. Hence the new truth concerning the etheric body declares: "Sufferers can now be blessed, not only through entering the spiritual world clairvoyantly and allowing the outpourings of the spirit to come to them in this state, but they can be blessed when lifting themselves up to Christ they fill themselves with the new truth, and find in themselves the solace for every sorrow."

And what of the astral body? When men of an

earlier day endeavoured to suppress their emotions and passions and the egoism of their astral nature, they sought power from the Kingdom of Heaven; they submitted themselves to processes by which the harmful instincts of the astral body were destroyed; but the time had now come when through the act of Christ man had received power into his ego by which he could himself bridle and train the passions and emotions of his astral body. So the new truth concerning the astral body must read as follows: "Blessed are those who have become meek through the power of their own ego, for they will inherit the kingdom of earth!" Profound indeed is the thought contained in this third Beatitude. Let us examine it in the light of Occult Science.

The astral body was incorporated into man's being during the Moon evolution, and the Luciferic Beings who had gained influence over him had established themselves especially in this body. Therefore man from the beginning was unable to reach his highest earthly goal. These Luciferic Beings, as we know, remained behind at the Moon stage of evolution, and have hindered man from progressing in the right way; but since the descent of Christ to earth, when it has been possible for the ego to be impregnated with His power, man has been enabled to fulfil the mission of the earth by finding in himself the power to bridle his astral body and drive out the Luciferic influences. Therefore, it can be said: "He who can curb his astral body, who is so strong that he cannot be moved to anger without the consent of his ego, he who is even-tempered and inwardly

strong enough to overcome the astral body, will fulfil the purpose of earthly evolution!"

So in the third Beatitude we have a formula which Spiritual Science has made comprehensible to us. How can man succeed in controlling the remaining members of his being and bless them through the in-dwelling Spirit of Christ? He can do this when his soul-nature is controlled by the ego as truly and worthily as is his physical body. Passing on to the sentient soul, we can say: As man gradually evolves to a consciousness of the Christ, he must arrive at experiencing a feeling of longing in his sentient soul similar to what he previously experienced as the physical longing we call hunger and thirst. He must thirst for the things of the soul, as the body hungers and thirsts for food and drink. What can be attained through the in-dwelling Christ-force is that which is described comprehensively in the old-fashioned phrase as thirsting after righteousness; and when a man has filled his sentient soul with the Christ-force he can reach a point where it is possible for him to satisfy this thirst through the power that is in him.

The fifth Beatitude is especially noteworthy, as might be expected, for it refers to the rational, or intellectual soul. Those who have studied my books, *Occult Science* or *Theosophy*, or have listened to the lectures on Spiritual Science given during many years, are familiar with the idea of the ego holding together the three principles of the human soul, the sentient soul, the rational, intellectual or mind-soul, and the consciousness-soul or spirit-soul. The ego, though present in the

sentient-soul, is as yet in a dulled condition; it comes to life in the intellectual-soul, and through this, man first becomes a complete human being. While man's lower principles and even the sentient-soul are dominated by divine spiritual beings, he becomes an individual in the rational-soul, in it the ego dawns. Therefore we must speak of the reception of the Christ-force into the intellectual or rational-soul in a different way from that used when treating of the lower principles. In the lower principles—the physical, etheric, and astral sheaths, and also in the sentient-soul, divine beings are at work, and from them anything in the way of virtues man has acquired are really derived. But the qualities evolved in the rational-soul, when this has developed what it receives from the Christ, must above all be human attributes. When a man begins to discover this soul within himself he grows less and less dependent on the divine forces around him. We have here something that belongs to man himself. When he absorbs the power of Christ into this soul he can develop virtues which go from like to like, which are not besought from Heaven as a loan, but go forth from man and return to a being similar to himself. We must try to feel that something streams forth from the virtues of the rational soul which reflects back something similar to us again. Wonderful to relate, the fifth Beatitude actually shows us this distinctive quality.

Even a faulty translation cannot conceal the fact; it is different from all the others in that it says: "Blessed are the merciful for they will receive mercy."

What goes forth returns again—as it must if we accept it in the sense of Occult Science.

In the sixth Beatitude, which refers to the spirit-soul, we arrive at that principle in man which enables the ego to attain full expression, after which he can make further ascent, in a new way. You know that at the time of the coming of Christ the rational soul first came to expression; in our time it is the spirit-soul that is destined to find expression—the soul by means of which man will ascend again to the spiritual world. While human self-consciousness first dawned within the rational soul, it is in the spirit-soul that the ego attains full development and rises once more to the spiritual world. The man who becomes a receptacle for the Christ-force, because he experiences the Christ in himself, will, by pouring his ego into the consciousness-soul or spirit-soul, and experiencing it in its purity for the first time, be able in this way to find his God. Now it has been said that the blood is the expression of the ego in the physical body, and that its centre is in the heart. Therefore this sixth Beatitude has to express in a practical way how the ego, through the qualities with which it endows heart and blood, can partake of divinity. How does this verse run? “Blessed are those who are pure in heart, for they shall see God.” Though not a specially good translation it serves our purpose.

This is how Spiritual Science pours light on the whole structure of these wonderful sentences in which Christ gives instruction to His most intimate pupils, after He had withstood the Temptation in the wilderness.

The remaining Beatitudes refer to a man's raising of himself to the higher principles of his being; to the spirit-self, life-spirit, and spirit-man. They give but an indication of what it will be possible to experience in the future, of what is only possible in our day to a few exceptional individuals. Thus the seventh Beatitude, referring to the spirit-self, says: "Blessed are those who draw down into themselves the spirit-self, the first of the spiritual principles, for they will be called the children of God." The first of the higher triad has, in this case, entered into these men. They have received God into themselves; they have become an outer expression of the Godhead.

In what follows it is clearly shown that only exceptional beings can attain to what is spoken of in the eighth Beatitude, those who fully understand what the future is to bring to the whole of humanity. This, the "complete reception of Christ into a man's inner being," is only for a few chosen ones. Because these are exceptional individuals, they are persecuted, for others are unable to understand them. Hence, referring to the persecution of these representatives of the future race, this Beatitude declares: "Blessed are those who are persecuted for righteousness sake; for in themselves they will find the Kingdom of Heaven."

The ninth and last Beatitude has especial reference to the most intimate disciples only. It is associated with the ninth member of man's being—the spirit-man: "Blessed are ye, when men shall revile you and persecute you for my sake."

In these wondrous lines reference is made to the nine principles of human nature, and we are shown how the ego is constituted when it becomes "Christ-filled" as regards the different principles of man's being, and is thereby blest. In the portions following on the Temptation, the Gospel of Matthew shows in a magnificent way how the influence of Christ works in the present, and then how it will work in the near future, when those in whom the spirit-self has dawned are already called "Children of God," even if these children of God are only to be found in a few blessed examples.

Once more let me touch on the superficial method of research. Suppose someone were investigating if sentences could anywhere be found similar to those of the Sermon on the Mount, or if the Evangelists had perhaps compiled these from something else. Suppose also that this person had no idea of what was referred to in the Beatitudes: that the important matter there dealt with was the filling of man's ego-nature with the Christ. If reference to this marvellous enhancement of the ego-nature had not been noticed, it was possible that the attention of the investigator might have been directed elsewhere. One has only to read a little further in the book already mentioned to find in it a chapter headed, the Beatitudes, in which reference is made to "Enoch" (this is not the usual Enoch), and herein nine "Beatitudes" are cited. The author has this much in his favour, that he acknowledges that this document belongs to the very beginning of the Christian era, but he hints that what we have described as being a docu-

ment of the very profoundest importance and depth was copied from the recently-found Beatitudes of this Slavonic Enoch. These phrases are certainly beautiful; but consider their whole construction, and the matter with which they are concerned, namely, the recounting of a few worthy platitudes suitable to any period other than one of such tremendous upheaval—the age in which the power of the ego was first being made known. If these following lines are likened by anyone to the Beatitudes of the Gospel of Matthew, he stands at the outermost verge of those who study the religion of mankind in an external way, who, whenever they discover something in any way similar, constantly try to establish likenesses, paying no heed to the essential meaning of the subject dealt with.

1. Blessed is he who fears the name of the Lord, etc.
2. Blessed is he who does not give a false judgment on account of payment, but in the cause of fairness, not expecting anything in exchange; he will receive a just judgment later.
3. Blessed is he who clothes the naked with his raiment, and feeds the hungry with his bread.
4. Blessed is he who judges rightly the fatherless and widows and supports all those who are oppressed.
5. Blessed is he who turns from the restless path of this vain world, travelling the true way which leads to eternal life.
6. Blessed is he who sows good seed, he will be rewarded a hundredfold.



7. Blessed is he in whom is truth, and speaks truth to his neighbours.
 8. Blessed is he who has love on his lips, and kindness in his heart.
 9. Blessed is he who understands each word of the Lord, and extols His name, etc., etc.
1. Selig ist der, der den Namen des Herrn fürchtet und unausgesetzt vor seinem Angesicht dient, usw.
 2. Selig ist der, der ein gerechtes Urteil fällt nicht um des Lohnes willen, sondern um der Gerechtigkeit willen, nichts dafür erwartend; ein lauterer Urteil wird ihm später zuteil werden.
 3. Selig ist, der die Nackten mit einem Gewand bekleidet und sein Brot den Hungrigen gibt.
 4. Selig ist, der ein gerechtes Urteil fällt für die Waise und Witwe und jedermann beisteht, dem Unbill widerfährt.
 5. Selig ist, der sich vom unsteten Pfad dieser eitlen Welt abgewendet und auf dem gerechten Wege wandelt, der zum ewigen Leben führt.
 6. Selig ist, der gerechten Samen sät; er wird siebenfach ernten.
 7. Selig ist, in dem Wahrheit ist, auf dass er seinem Nächsten die Wahrheit sage.
 8. Selig ist, der Liebe auf seinen Lippen hat und Sanftmut im Herzen.
 9. Selig ist, der jedes Wort des Herrn versteht und den Herrn-Gott preist, usw.

The wonderful thing about the opening verses of the fifth chapter of the Gospel of Matthew is : The clear speech concerning the first human principles, those already in being, and the way the later Beatitudes pass over into indefiniteness when they refer to far future conditions.

When it is understood to what these sentences refer, people cannot fail to mark that there is progress in human evolution, and that man advances from stage to stage; that he is not born anew in a physical body in

later millennia to experience over again what he has experienced already, but so that he may experience that in which humanity has progressed meanwhile. Of history, and of human evolution in the sense of the Gospel of Matthew, this Gospel speaks on every page.

Lecture X.

WE SHOWED IN THE LAST LECTURE that what Jesus Christ means for human evolution is the gradual equipment of the human ego with those forces and capacities formerly only possible of attainment in the Mysteries of the past, when the ego was to a certain extent suppressed. In all ancient initiations it was possible to gain entry into the spiritual worlds, into what we called the Kingdoms of Heaven, but with human nature constituted as it was in pre-Christian times, this could not be done while within the ego or while the nature of the ego remained as it was on the physical plane. We have, therefore, to distinguish two conditions of the human soul; one, recognised to-day as normal during waking life, when the objects of the physical plane are perceived by means of the ego; another, in which the ego is clouded, and there is no clear consciousness. It was during this latter condition of his soul that man was exalted to the Kingdom of Heaven in the days of the ancient Mysteries.

These Heavenly Kingdoms were now to be brought down to earth—first, in accordance with the preaching of John the Baptist, and then in accordance with that of Christ Himself, so that man might receive an impulse to further development, and be able in his normal ego-consciousness to experience the higher worlds. It was,

therefore, not only natural that all the statements concerning incidents in the Life of the Christ Jesus should reproduce what a candidate for initiation experienced in the ancient Mysteries; but that at the same time it should be emphasised, that there was to be a difference; these things were to take on a new colouring—a new condition of soul was to arise, a condition in which the ego would be fully conscious.

It was from this point of view that in the last Lecture we considered the nine Beatitudes of the Sermon on the Mount. Still further elucidation of what is found in the present text of the Gospel of Matthew might be given, for in the translation from the Aramaic language into Greek much has been obscured. Yet even in the obscure Greek text, and especially in the later part of the Sermon on the Mount we are aware of clear reference being made to what it was possible to experience formerly through suppression of the ego. If formerly men felt: "When my ego was darkened I could enter the spiritual world and in this condition I was able to grasp this or that fundamental fact"; in future it will be possible for them to do this while retaining full consciousness.

Full understanding of this presupposes some knowledge of something I have already mentioned: the way in which names were used in ancient times. Formerly names were chosen, unlike those of to-day, to indicate the essential nature of the thing designated. And it is clearly shown in all the designations employed in the Sermon on the Mount that Christ felt it was He Himself

Who had raised the ego-consciousness to a higher plane than had been hitherto attainable, so that henceforth it would be able to experience within itself the Kingdoms of Heaven. Therefore He placed before the souls of His disciples this contrast: "Formerly, this or that was revealed to you from the Kingdoms of Heaven; but henceforth ye will be aware of these things when ye listen to what your 'I' says to you." Hence the ever-recurring expression, "I say unto you," showing how Christ felt Himself to be representative of every human soul. This is expressed in the words, "I say it!" "I, in full consciousness." The expression, "I say unto you," words found all through the Sermon on the Mount, should not be taken lightly. They are the repeated reference to a new impulse that was being implanted in humanity through Jesus Christ. Read in this way the continuation of the Sermon on the Mount, and you will feel that Christ wished to say: "Until now, ye were unable to appeal to your own ego, but henceforth, through My gift, through the power of your own inner being, of your own ego, ye will be able gradually to gain the Kingdoms of Heaven." The whole Spirit of the Sermon on the Mount is pervaded by this new impulse, so also is that which follows, leading on as it does to the so-called miracles of healing.

The "healings" by our Lord, and more especially the "miracles," have been the subject of a vast amount of discussion, as is well known. Great stress has been laid on the fact that miracles are spoken of in the Gospels. We will now consider these more closely.

May I remind you that in former Lectures we stated that man is quite unaware to-day of the changes that have taken place in his being during the course of evolution. A comparison in the finer, not the coarser sense, between a physical body of the time of Christ or earlier, and one of to-day, reveals a real difference. This difference, which is not apparent to ordinary science, can be established by occult investigation. The physical body at the beginning of our era was more plastic than it is to-day. It is now denser and more contracted. Knowledge of this was gradually lost. In those days the powers of perception were such that men knew of certain forces working in and moulding all bodies, so that the muscles were more clearly revealed. The forms of children in old drawings, where the formation of the muscles seems exaggerated, show this, though it has been supposed to indicate the ancient artist's lack of skill. People who criticise such drawings are unaware that they are the result of actual observation, which was quite correct in those days but not exactly in ours. This is, however, of less concern to us at the moment than the main fact, which is, that bodies were then constituted differently.

The power of the soul and of the spirit had a far greater influence on the movements of the human body at one time than was later the case. As the body became denser the soul lost power over it. Therefore, healing through the soul was formerly more possible than it is to-day. The soul had then far more power to permeate a disordered body with active health-giving forces drawn from the spiritual worlds, and to restore it to harmony

from within itself. With the progress of evolution the power of the soul over the body declined. Healing became less and less a spiritual process. The physicians of those times, unlike those of to-day, were healers who worked on the body by influencing the soul. They purified the soul by their spiritual influences, filling it with healthy perceptions, impulses, and will-power. These were exercised either under the ordinary conditions of physical perception or through "temple sleep," which was a means of rendering men clairvoyant. In considering that ancient culture, we are obliged to say that those who were strong of soul and able to draw upon their own acquired resources could influence the souls of others, and through them their physical bodies in this remarkable manner. These men, who were filled with spirit, so that they radiated healing forces, were called "Healers." Really, not the "Therapeutæ" only, but also the Essenes, should be regarded as Healers. We can go further: in a certain dialect of Asia Minor, where a language was spoken by those associated with the origin of Christianity, the word they employed, which we translate as "spiritual healer," was "Jesus," and means "Spiritual Physician!" That is the actual meaning of "Jesus!" It is the correct translation when one has a feeling for the value of words, and throws light on what was felt to exist in such names at a time when names still meant something.

A man who spoke in accordance with the feeling of those times would have said: "There are men who have gained entrance to the Mysteries; who, by means of

a certain sacrifice of their ego-consciousness, can touch certain psycho-spiritual forces which then stream from them, so that they become 'healers' of others. Suppose such a man had become a disciple of Jesus Christ he might then have said, "Strange things have come to pass in our day! Formerly only those could heal who had received spiritual forces through a suppressed ego-consciousness induced in the Mysteries—but now there is One among us Who has become a healer without undergoing the procedure of the Mysteries, and without suppression of His ego-consciousness."

It was not the performance of miracles that was exceptional, or that spiritual healings took place as described in the Gospel of St. Matthew. This did not strike people as especially wonderful, nor did it seem in the least miraculous in those days. A man might then have asked: What is wonderful in spiritual healing being performed by such people? It is quite comprehensible! What is wonderful is what the writer of the Gospel of Matthew says: "Here is One Who has brought a new and living force into human nature which enables Him to heal by the impulse of His own ego; by such means healings could not be performed formerly." Something quite new is told us here in the Gospel; a force hitherto impossible of access had been drawn upon. So something quite different from what was usual is here described in the Gospels. The results of occult investigation here put forward by Spiritual Science may be verified in countless ways, and can indeed be proved by historical research.

One instance will serve by way of illustration. If the statement just made be true, then it must have been realised in olden times that under certain conditions the blind could receive their sight through spiritual influences. Attention is directed and justifiably to old pictures representing this. Even J. M. Robertson writes of a picture in Rome which represents Aesculapius standing before two blind men, and he draws the natural conclusion that it represents an act of healing. He then supposes that the writers of the Gospels incorporated this in their narratives. The important point here is not that spiritual healings were miracles, but that the artist desired to depict Aesculapius as an initiate who had acquired his healing powers through the suppression of his ego-consciousness in the Mysteries. But the writer of the Gospel of Matthew wishes to emphasise something else; he wishes to point out: "Christ did not perform His healings in this way, but the living force that worked in Him as an original and isolated example, is to be acquired gradually by the whole of humanity; every man will in time be able to do these things through the *power of his ego*." Not yet, but in the distant future, this power will come to life in man. What had been accomplished in Christ at the beginning of our era will slowly and gradually dawn and find expression in man through Him. It was this that the narrator of the Gospel of Matthew desired to emphasise. Speaking from out occult consciousness I can say: That this writer did not specially intend to describe a "miracle," but something natural and com-

prehensible, only he wished to show that it was accomplished in a new way. This is what is found when the results of true investigations by means of spiritual science are given out; we see how profound are the misunderstandings that have entered into the Gospels. How does the story continue?

So far we have seen that what happened in the life of Christ through the "Temptation" was a descent into the experiences passed through when a man sinks down into his physical and etheric body; and that the forces radiating from His physical and etheric bodies worked as is told in the Sermon on the Mount, and as is revealed in the subsequent healings. In what follows we recognise that the power of Jesus Christ worked and attracted to Him pupils, in the same way as they were attracted to Initiates of old; but, as was natural, these were attracted to Him in a way peculiarly His own.

If the Gospel of Matthew is to be understood from this point onwards, we must recall by way of preparation certain facts of Occult Science acquired through years of study. We must recall that a disciple who truly treads the path of initiation, acquires a kind of imaginative perception (*Anschauung*) or a perception that lives in imaginations. Those who dwelt much in the presence of Jesus Christ had not only to acquire power by which they could hearken to such magnificent utterances as those of the Sermon on the Mount, they had not only to participate in healings done by Him, but the mighty force active in Jesus Christ had gradually to pass over to those who were His most

intimate friends and disciples. This is clearly revealed. First it is shown how, after the Temptation, Christ was empowered to disclose a new meaning in the ancient teaching, and to carry out the ancient healing by means of a new impulse. Next we are told how the force that was incorporated in Him in fullest measure affected His disciples and those most clearly associated with Him.

How are we shown this? By the fact, that what He stood for was communicated to the unreceptive in words, but to those who were receptive and were chosen by Himself, the action was different. In these chosen ones it worked so that it endowed them with imagination, it stirred in them the first stage of higher knowledge. What proceeded from Christ acted therefore in a twofold manner; on those who were "outside or without" so that they heard His words, and with them acquired a kind of theory; on the others, who had felt His power, and were chosen because, on account of their Karma, they were specially open to receive this power, it awakened imaginative cognition, a knowledge which in a certain way led them a stage higher towards the spiritual world. This is expressed in the words, "Those who are 'outside' hear only in parables;" meaning they could receive facts concerning the spiritual worlds expressed in images; but to His chosen ones He said, "Ye can receive the deeper meaning of the parables—the language that leads to the things of the higher worlds."

Let us now consider more deeply how the disciples

were led into the higher worlds. Here I require not only listeners, but I require from them also a certain amount of goodwill, permeated with understanding gained in the study of Occult Science. I may then be able to convey to you what is really meant by what follows in the Gospel of Matthew. To do so we will again recall the two sides of initiation:—The first where man descends into his physical and etheric body, thus learning to know his own inner being, and is led to the forces that are creative in himself; and the other side where he is led into the spiritual world to expansion into the macrocosm. Now we know that in reality, though unconscious of it, man withdraws his astral and ego from his physical and etheric body during sleep, and pours them into the starry universe so that he may absorb its forces—hence the name astral (starry) body. The result of this form of initiation is not merely a conscious understanding of things on earth, but a participation in, and a pouring of the self into, the cosmos: a reception of forces flowing in from the cosmos, and a knowledge of the starry world. All this that has to be striven for and slowly acquired by us was, on account of His special nature, already in the Christ from the time of the Baptism in Jordan. It was in Him not only in a condition that resembled sleep, but during His waking hours when within His physical and etheric bodies. He could even then unite His Being with the forces of the stars, and bring their forces down into the physical world.

What was brought to pass by Jesus Christ may

therefore be described as follows: Through the attraction of His specially prepared physical and etheric bodies, and through His whole nature, He drew down to earth the forces of the sun, moon and stars, and of the cosmos generally, in so far as it is related to our Earth. The deeds accomplished by Him were accomplished through the agency of those health-giving, life-endowing cosmic forces that had formerly streamed down into man during sleep. The forces through which the Christ worked were forces streaming down from the cosmos through His bodily attraction, they streamed from His body on to His disciples. The disciples now began to be receptive, so that they rightly felt: This Christ Jesus Whom we see before us is a being, through Whom the forces of the cosmos come to us like spiritual nourishment; this force pours over us!

But the disciples were themselves in a twofold state of consciousness—for they had not yet attained that highest state of human development, which was only possible through Christ. They lived continually in a twofold state of consciousness that may be compared with the sleeping and waking of ordinary men; and because they were in this alternating condition it was possible for them, in the one state as well as in the other, to come under the influence of the magical power of Christ. The power of Christ acted upon them alike by day, when they were in their physical and etheric bodies, and by night when they were outside them. But while men are normally unconscious of their starry environment during sleep, the disciples were aware of

the Christ-force about them; it was visible to them. They knew that it was His force that nourished them from the starry universe.

This two-fold consciousness produced yet another effect on the disciples. In everyone, including the disciples, we have to recognise both the man of the present and also that which he bears within him as the seed for future incarnations. The seed of what will flower in you in future epochs in an entirely new way, is already present in each one of you. If this power which already exists in you were to develop to clairvoyance, it would reveal itself by a sort of early clairvoyant experience, and this would take the form of a vision of the immediate future. If these first experiences are pure and true, things concerning the more immediate future are *heard*. This was the case with the disciples. In normal consciousness the Christ-force streamed into them so that they said: "When we are awake the force of Christ flows into us as it does in normal waking consciousness."

But how was it when they slept? Because they were the disciples of Jesus and as the power of the Christ worked in them they became clairvoyant at certain times during sleep; they did not then see what was taking place at the time, but they could participate in the future. They plunged, as it were, into the sea of astral visions and beheld prophetically things that would happen in the future.

The disciples lived therefore in two conditions of consciousness. During the day they felt that Christ

brought to them from cosmic space the forces of cosmic worlds; that He passed this on to them as spiritual nourishment; that because He was Himself the power of the Sun, He brought to them what is represented by the Christian acceptance of the teaching of Zarathustra. Christ passed on to them the forces the Sun had to bestow through the *seven day-time constellations*. There below was their day-time nourishment. During the night the disciples were aware that through the power of Christ, the invisible night-time Sun poured heavenly nourishment into their souls as it passed through the remaining five constellations.

Thus in their imaginative clairvoyance they felt: "We are united with the Christ-force, with the Sun-force; it sends to us what is right for the men of the present period, that is, the men of the Fourth Epoch of civilisation; in the other state of consciousness, that of the night, the Christ-force imparts to us the gifts of the night-time Sun, as the power of the five night constellations." But this was appropriate only to the age that was coming, the Fifth Epoch of civilisation. This is what the disciples experienced. How could this be expressed?

We will have more to say of this in the next Lecture; meanwhile I wish to speak of something else. In ancient times a crowd or mass of people was described as a "thousand," and when it was intended to particularise, a number was added descriptive of the most important characteristic of this crowd. The people of the fourth period of civilisation were therefore

described as the "fourth thousand," while those who already lived in accordance with the Fifth Epoch were called the "fifth thousand." These were simply technical terms. The disciples knew therefore, that during the day they received, through Christ from the seven constellations, the nourishment suitable for the Fourth Period of civilisation, that is, for the fourth thousand, and they knew that in their imaginative clairvoyant consciousness of the night they received the power of the five constellations of the night of the epoch that was coming—that of the fifth thousand. The people of the Fourth Epoch, or the fourth thousand, were nourished from Heaven by the seven heavenly loaves—the seven day-time constellations; the people of the Fifth Epoch, or the five thousand, were fed from Heaven by the five night-constellations. At the same time the division between the constellations of the day and those of the night is always indicated by fishes—the twelfth sign of the Zodiac.

Here an important secret is touched on; it refers to an important fact in the Mysteries—the magic intercourse between Christ and His disciples. Christ makes this clear when He tells them He does not speak of the old leaven of the Pharisees, but that He brings down to them heavenly food from the Sun-forces of the cosmos; although on one occasion He had only the seven day-time constellations to draw from—the seven day-time loaves—and on the other the five constellations of night, the five night-time loaves. The division between being always provided by "the fishes"—indeed on one occasion

two fishes are expressly mentioned, thus indicating His meaning even more clearly.

Who can doubt, when they catch in this way but a glimpse of the profound depths of the Gospel of Matthew, that it is concerned with revelations reaching back to the time of Zarathustra, and that this had to be so, for Zarathustra was the first who taught of the Spirit of the Sun, the first who brought realisation of the magic Sun-force that would one day stream down to earth upon those capable of receiving it.

What do the superficial expounders of the Gospels say about these things? They find in the Gospel of Matthew a description of the feeding of the four thousand with seven loaves of bread, and on another occasion the feeding of five thousand with five loaves. They regard the second account merely as a repetition of the first, and the difference in numbers as the error of the copyist. Doubtless such a thing happens in the writing of modern books. The Gospels, however, did not arise in this way. If an account appears twice in them there is a profound reason for it. It is because the profound facts of the Gospel of Matthew are in accordance with the teachings given out by the great Essene Jesus ben Pandira a hundred years before the coming of the Christ-Sun, in order that when He did come He might be understood, that we must strive really to search out the profundities of this Gospel. But to continue.

Christ, in the first place, allowed the forces of Imaginative, or astral vision, to stream forth from Him

into the disciples, who absorbed them to the measure of their capacity. This is clearly shown. One might say : Let him who has eyes to read, read. As in earlier days when things were not all written down, it was said : Let him who has ears to hear, hear ! So we say : Let him who has eyes to read, read the Gospels ! Is it anywhere indicated that this force of the Christ-Sun appeared differently to the disciples by day than by night ? Yes, this is clearly indicated.

In an important part of the Gospel we read that in the fourth watch of the night—that means between three and six o'clock in the morning—the disciples, who were slumbering, saw what they first took to be an apparition walking on the water. This was the nocturnal Sun-force reflected from the Christ. Even the exact time is given, because only at a certain time could it be revealed to them how this Force streamed down to them from the cosmos through such a Being. That Jesus Christ walked in Palestine, and that in the wanderings of this Person, this single Individual, the means existed by which the Sun-forces were able to work within our earth, is clearly shown by the fact that reference is always made in the Gospels to the position of the Sun with regard to the constellations—the heavenly bread. This cosmic-nature of the Christ, this activity of the cosmic forces through the Christ, is everywhere insisted upon.

Further, the disciples most fitted to receive it had to be specially initiated by the Christ, so that they could perceive the spiritual world not only imaginatively as

in astral pictures, but so that they might see and also hear what took place there. (This has often been spoken of as the ascent into Devachan.) This initiation was to enable them to develop the capacity by which they could identify the personality known to them on earth as Christ Jesus, when, through the spiritual progress they had made, they saw Him in His glory on the spiritual plane. They were to become clairvoyant in a region still higher than that of the astral plane.

Not all the disciples were capable of this. It was possible only for those most receptive of the force emanating from Christ. According to the Gospel of Matthew, these were Peter, James and John. Therefore it tells how the Christ guided these three to where He could lead them beyond the astral realm into the realms of Devachan. Here they could see certain spiritual archetypes; first, Jesus Christ Himself, and then, because they were able to perceive the relationship in which He stood to the others, the ancient prophet Elias, he who later reincarnated as John the Baptist the forerunner of Christ Jesus. They were able to see Elias (for the scene took place after John's execution and withdrawal into the spiritual world), and they also saw Moses, his spiritual predecessor. This whole experience was only possible because the three chosen disciples had been exalted to spiritual, not only to astral vision. The Gospel clearly indicates that they attained to Devachan, for it tells us that they not only beheld the Christ filled with His Sun-force—expressed in the words: "His countenance shone like the Sun,"

but it also tells us that they heard the Three conversing together. This fact indicates an ascent into Devachan, they not only *saw* but also *heard*. This whole scene is in strict accordance with the investigations of Spiritual Science. Nowhere do we find any contradiction between these investigations and what is revealed in the Gospels, when it describes how Christ Himself led His disciples first into the astral realm and then into Devachan, the realm of the spirit.

The Gospel of Matthew clearly identifies Jesus Christ as the mighty Bearer of the Sun-force once foretold by Zarathustra. In it He is faithfully described as the Power of the Sun, the Spirit of the Sun—Ahura Mazdao or Ormuzd. Stress is laid on the fact that the Being, of whom Zarathustra could only declare that He dwelt in the Sun, had, through the instrumentality of Jesus of Nazareth, descended to *earth*; He has dwelt upon the earth and united Himself with it. Through this one life in a physical, etheric, and astral body, He has become an impulse for earthly evolution, and has gradually united Himself more and more with that evolution. In other words: An ego-nature was once present in such measure on earth within one personality that it has enabled those who followed it, who received the Christ or who accepted Him in the sense in which Paul accepted Him, gradually to acquire the power of this ego-nature in their following incarnations. When people pass from one incarnation to another, and if during the remainder of their time on earth they permeate their souls with the power of the Personality

Who lived at that time, they will rise to ever greater and greater heights of attainment.

At one time, those destined for it, were able to behold the Christ in the body of Jesus of Nazareth with their physical eyes. In the future, it must come to pass that the Christ, Who formerly could only be perceived as the Spirit of the Sun, shall descend and unite Himself with the forces of earth for the sake of all mankind. Man is the being in whom the fulness of the flooding Sun-force is to live; that force, that on one definite occasion descended and lived within a physical body. This event marks the beginning of the era during which the Power of the Sun is to stream forth into man. It will flow gradually, and ever increasingly, into those who fill themselves from incarnation to incarnation with the Christ-force, so far as their earthly bodies will allow for it. It must be understood that not every physical body can experience the Christ as did that special body prepared in the complicated way we have described, through the two Jesus-forms, and which was then brought to a high state of perfection by Zarathustra. Such a body could in fact only live to experience the Christ once in His fulness. *Only once.* Those who devote themselves to it will be able to fill themselves with the Christ-force, first inwardly, then ever more outwardly. The future will bring not only understanding of this Force, but people will be able to fill themselves with it. What the acceptance of Christ will mean for a human evolution on earth I have endeavoured to show you in the "seer-nature" of Theodora in the

“*Rosicrucian Mystery Play.*” She must be regarded as one who had developed the power of seeing into the near future, of seeing how we are advancing towards a time, not far distant, when at first a few, and then gradually more and more, will be able to see the form of Christ; not solely as the result of spiritual training but as a natural development of our present stage of evolution. They will perceive Him, not in the physical, but in the etheric world—and in a remoter future they will behold Him in yet another form. Once it was possible for people dwelling on the physical plane to see Him in His physical form; this had to be experienced once.

The Christ-impulse would, however, fail of its mission if it were not always active and evolving. We are approaching a time when man will be able to behold the Christ with his higher powers—this should be regarded as a message. It will happen that before the expiration of the twentieth century a limited number of people will become “Theodoras,” which means, that their eyes will be opened spiritually, and they will experience what Paul experienced before Damascus. Paul’s vision was possible, because he was “born out of due time,” he was ahead of his time. People like Paul have no need of Gospel or record in order to know Christ. Christ will appear to them in the etheric clouds, and they will know Him from inner experience as He is.

This is a kind of Second Coming of the Christ, but in an etheric garment, the garment in which He revealed Himself to Paul as a shadowing forth of what was to

come. It is my duty to emphasise very strongly that the very nature of the Christ-Event carries with it the implication that He Who came in a physical body as Christ Jesus at the beginning of our era, would appear again before its close; this time clothed in an etheric garment as he appeared to Paul on the way to Damascus. When by exalting his nature man acquires ever higher capacities, he will come to know the fulness of the nature of Christ. A second coming of Christ in a physical body would mean that no progress had been made since his first coming, that this had failed to bring about the development of higher powers in man. For the result of the Christ-Event is the development in man of these higher powers, and with these new powers Christ can be seen in the spiritual world from whence His powers come.

Having an understanding of the historical struggle of our time it is our duty to speak of this fact, just as the great Essene teacher, Jesus ben Pandira, spoke prophetically of the Christ as "the Lion Who was to come forth from the line of David," thus referring to the Sun-Force that was to stream from the constellation of Leo. Could the people of our day but have the happiness (I desire to give this only as an indication) (Ich will das nur andeutend sagen) of seeing the reincarnation of that Jesus ben Pandira who was inspired by the great Bodhisattva destined to be the Maitreya Buddha, they would recognise as his most important mission this teaching concerning the etheric Christ, the Christ Who would appear in etheric clouds, and he

would impress on his hearers the fact that once and once only could the Christ appear in a physical body. Let us suppose that this individual—the son of Pandira—who was stoned to death in Palestine a hundred years before our era were to be reincarnated in our time and that he announced the coming of Christ; he would not tell of His coming in a physical body but in an etheric garment, similar to that seen by Paul. By teaching this fact, Jesus ben Pandira would be recognised for what he was. The other most essential thing that we shall have to understand from him who will one day be the Maitreya Buddha is what might be called the *new* Essene teaching. We shall learn from him how Christ will appear in our time, and he would especially warn us against false conceptions concerning this rebirth of the Essene teaching. There is one sure sign by which we would be able to recognise Jesus ben Pandira were he to be born again in our day. He would *not* declare himself to be the Christ. Anyone who in our day declared his power to be the same as that which abode in Jesus of Nazareth would, by this very assertion, stamp himself as a false representative of that forerunner of Christ, who lived a hundred years before His day in Palestine. By such a declaration he would reveal himself as a false prophet. The danger here is very great. In our time men fluctuate between two extremes. On one hand, it is vigorously asserted of the modern man that he is incapable of recognising the spiritual forces operating in humanity. We hear it constantly said by the man in the street that our genera-

tion is lacking in the gift or in the power to recognise any original spiritual force, even were it to manifest itself. It is an ugly fact of our age, though unfortunately true, that the reincarnation of mighty individuals might take place in it, yet be unrecognised, or passed by with indifference. And there is another ugly fact no less sinister, common to our age and to many others. While spiritual individuals are unappreciated and unrecognised, others are exalted to the skies. There is the liveliest tendency to deify individuals. On every hand we find communities each with its special Messiah. Everywhere the need for deification is felt. This has always been the case; it emerges again and again in the course of centuries.

Maimonides tells of a false Christ who appeared in France in 1137, who had numerous followers and was condemned to death by public authority. He also relates how forty years earlier a man appeared at Cordova and proclaimed himself to be the Christ. Again, twenty-five years earlier, at the beginning of the twelfth century, a false Messiah appeared at Fez in Morocco, and he hinted at yet higher things. Finally about 1147 in Persia there was one who did not proclaim himself to be the Christ, but taught of a Christ. But the worst appearance of all was one I have already mentioned, that of Shabbathai Zewi in 1666 at Smyrna. He declared himself to be the reincarnation of the Christ. We can observe in him and in the effect he had on his environment, the nature of a false Messiah. His was no narrow movement; news of the appearance of a new Christ

spread, and people travelled from all parts of Europe to see him; from Spain, France, and Italy; from Poland, Hungary and Southern Russia, from Northern Africa, and Central Asia. It was a great world movement, and created a great sensation, and it would have boded ill for anyone who ventured to deny that Shabbathai Zewi was the Christ. Such a denial would have brought him up against a dogma held by a very great number of people.

This is the other ugly fact that constantly makes its appearance, perhaps not in Christian circles, but certainly in others. A need is felt to allow Messiahs to appear in earthly form. In Christian countries this happens for the most part in small circles, but in them "Christs" are to be found. What mainly concerns us is: That through Spiritual Science, through scientific explanations, and a clear understanding of the facts revealed by occult means, it is possible to avoid both kinds of error. Real understanding of Spiritual Science prevents such errors, and makes it possible to understand in some small way the most profound historical facts of modern times. It enables us, when we enter more deeply into spiritual life, to accept what resembles a kind of revival of the Essene teaching which first foretold the coming of Christ, through the mouth of Jesus ben Pandira, as an event of the *physical* world.

If the Essene teaching is to be revived in our day, if we strive to live according to the living spirit of a new Bodhisattva, and not in the tradition of an ancient one,

we must make ourselves receptive to the inspiration of that Bodhisattva who will one day appear as the Maitreya Buddha. This Bodhisattva will inspire us and draw our attention to the time drawing near when the Christ will appear in a new form in an etheric body. He will bless, and endow with light, those who through the new Essene wisdom are developing new forces in preparation for His return in etheric raiment.

We are now speaking entirely in the sense of that inspiring Bodhisattva who is to be the Maitreya Buddha; we know therefore that we are not speaking in accordance with any religious confession. We are not speaking of a return of Christ that will be perceptible on the physical plane. It is a matter of indifference to us that we are obliged to differ from such a teaching; we know, however, that our teaching is true. We have no prejudice in favour of any form of Oriental religious teaching, but live only for the truth, and we declare the manner of the future coming of the Christ to be in the form we have learned from the inspiration of the Bodhisattva himself.

Lecture XI.

FOLLOWING ON THE STORY OF THE "TEMPTATION," which we might describe as the impulse towards a new initiation, comes the teaching given by Christ to His disciples. This was a teaching in a completely new form. What He gave them was not so much by way of instruction, but as a force, a health-giving force for mankind. This is demonstrated in His acts of healing.

Yesterday we made an advance in our studies, such as presupposes, as I said, the goodwill to understand—the goodwill that is the result of intensive work in spiritual scientific knowledge. And this work has been steadily taken up during a course of years. We have endeavoured to put a mighty mystery into human language, and to make comprehensible the nature of the instruction given to the disciples. Christ was a focal point, a living centre for forces passing from the macrocosm into the earthly sphere, and thence into the souls of the disciples. Such a concentration of forces was only possible through the special powers appertaining to the nature of Christ. Forces, formerly only bestowed on men while unconscious in sleep, now streamed down to the disciples through the Christ from universal space, as the illuminating, life-giving forces of the cosmos itself. Details concerning these forces, so enlightening in connection with the existence of the world, can naturally

only be given by referring to the constellations, and we propose to deal with these mysteries to-day in so far as they throw light on the Gospel of Matthew.

In the first place we have to realise how the disciples increased in knowledge regarding earthly conditions, because the forces of Jesus Christ had streamed into them. They had to develop in themselves, to grow in their lives, and in living wisdom, in the most varied ways. An instance is given of the peculiar nature of this development in one of the disciples or apostles, but we can only understand this important and outstanding event when we separate it from its grand setting. We have to realise that a man himself advances within human evolution as a whole.

It is not in vain that we pass from one incarnation to another; neither is it in vain that we have incarnated in post-Atlantean civilisations—the Indian, Persian, Egypto-Chaldean, and Græco-Latin—in order that we might garner experiences from our surroundings. These are stages in the great school of life, each giving its appropriate experiences and promoting development. We pass gradually through them all. In what does human development through the different epochs consist?

According to the elementary teachings of Anthroposophy, mankind is formed of different members; these we call the physical body, etheric body, and astral body. With the astral body is associated the sentient soul; with the etheric body, the rational or intellectual soul; and with the physical body the consciousness

or spirit-soul. Beyond these are the higher principles of human nature towards which man is evolving; they are spirit-self, life-spirit, and spirit-man. Now, in the course of each of the post-Atlantean periods, something definite was added to these different members of human nature. In the first epoch, the ancient Indian period of civilisation, man had added to him an increase in the capacities of his etheric body whereby it became something more than it had been before. What was implanted in him in this respect as regards his physical body already had a beginning during the last part of the Atlantean period; but he only received these enhanced powers into his etheric body during the post-Atlantean period. Thus it was during the period known as the ancient "Indian" that the etheric body received these gifts. Then during the Persian civilisation similar forces were implanted in his astral or sentient body; and during the Egypto-Chaldean period he received those suited to his sentient-soul; during the Græco-Latin period—the fourth age of post-Atlantean culture—the forces of the rational-soul were imprinted in man; and now, in the fifth period, we are living in an age in which the forces belonging to these lines of progress are gradually to be impressed on the spirit-soul. As yet humanity has made but little progress with this.

Following on this age will come the sixth post-Atlantean age, which is to witness the impressing of the forces of the spirit-self on human nature; and the seventh age will see that of life-spirit. Beyond this our vision reaches out to a far distant future, in which the

spirit-man or Atma will be impressed on normal humanity.

Let us now consider human evolution in relation to the individual man, for this is how it was viewed in the Mysteries; man was always considered from this aspect by those who knew somewhat of the true relationship of things. It was thus the disciple had gradually to learn to know Him, in the light of the life-giving, illuminating force that streamed into them from the Christ. When we observe mankind—either at the present time, or at the time of Christ Jesus—we must recognise that just as plants contain seeds, even when only in leaf and before the blossom is formed, so men contain the germ of flower and fruit. In looking at such a plant we can say: As surely as this plant which so far only possesses green leaves has within it the germ of both flower and fruit, so man, who at the time of Christ possessed only sentient and intellectual-soul, holds within him the germ of the spirit-soul, which is destined eventually to blossom into spirit-self, in order that the higher triad, as a new spiritual gift from God, may flow into him from above. Thus we can say: Man unfolds through the content and qualities of his soul in the same way as a plant unfolds in turn green leaves, blossoms, and fruit. In developing his sentient-soul, intellectual-soul, and spirit-soul man develops something that corresponds to the flower of his being, and lifts this up to receive the inpouring of the Divine Spirit from above, so that by gaining the spirit-self he may rise to ever further heights of human evolution.

At the time Christ walked on earth the normal man had developed the rational-soul as his highest principle; this was not as yet capable of receiving into it the spirit-self; but out of the man of that period the spirit-soul would evolve as his child—as the consummation of his being, which later would become the receptacle for the spirit-self.

What is to unfold out of the whole nature of man, and come forth from him like a blossom? How was this described in the Mysteries, and in the circle where Jesus Christ spoke to His disciples of their further development? Translated into our language it was called the "Son of Man." The Greek *υἱὸς τοῦ ἀνθρώπου* has a less restricted meaning than our word "son," meaning "son of a father," and signifies rather the offspring of a living organism, something that evolves out of such an organism, as a blossom evolves from a plant which at first possessed only green leaves. So it was said of the ordinary man, whose being had not yet blossomed into the spirit-soul, that the "Son of Man" had not yet evolved in him. But there are always some who are in advance of their contemporaries, who bear within them the life and knowledge of a future age. So in the fourth period, that in which the rational-soul was normally developed, there were some among the leaders of mankind who, though appearing outwardly as other men, had developed inwardly the possibility of the spirit-soul, out of which the spirit-self was to dawn. These were the "Sons of Men."

The disciples had to grow to an understanding of the nature of these leaders of humanity. It was to test their understanding of this that Christ asked His more intimate disciples, "Tell me, of what beings, of what men in this generation, can it be said that they are "Sons of Men?" So runs the question according to the Aramaic Script—for though the Greek translation from the Aramaic Script when read aright is certainly better, yet something has been lost in it also. We have to picture Jesus Christ standing thoughtfully before His disciples and saying, "What is the general opinion concerning the men who, in previous generations of this Græco-Latin period, were called "Sons of Men? Who were they?" And the disciples spoke to Him of Elias, of John the Baptist, of Jeremiah, and other prophets. They were able to answer thus through the illuminating forces that came to them from Christ. They knew that these leaders of men had developed powers by which they had given birth within themselves to "Sons of Men."

On the same occasion, the disciple who is usually called Peter gave a further answer. In order to understand this answer we must allow what we have heard in recent lectures concerning the mission of the Christ, according to the Gospel of Matthew, to sink deeply into our souls. It was there explained: That through the Impulse of Christ it has become possible for men to develop full ego-consciousness—that what lies within the "I am" can blossom fully through His Impulse. In other words: Men will be able in time to enter the

higher worlds—may even attain to initiation—while retaining their ego-consciousness, the only state of consciousness considered normal for men in the physical world to-day. This has become possible through the life of Christ on earth. He is the representative of the force that gives complete ego-consciousness to man.

I have already explained that interpretations of the Gospels given by free-thinkers, or by opponents of the Gospels, do not as a rule even mention the facts of greatest moment. They point continually to certain sequences of words found there, which they say are also to be met with elsewhere; as when they assert the previous existence of the Beatitudes. But there is something that has *never* existed before, and on this we lay stress: what had previously been impossible of attainment through ego-consciousness had now become possible through the impulse imparted by Christ. This is a point of inestimable importance.

We have already analysed the Beatitudes, and said that the first should read “Blessed are the beggars in respect of the spirit,” those who as a result of human evolution are poor in spirit, who, having lost the old clairvoyance, are unable to look into the spiritual worlds; but comforting them Christ explains, “Even though ye have lost the old clairvoyance and can no more through it see into the spiritual world, ye shall now be able to view these worlds through the powers of your own individual ego, for: “*Within yourselves ye shall find the Kingdoms of the Heavens!*” Similarly with the second Beatitude: “Blessed are those who

mourn.” Blessed are ye who no longer require to see into the spiritual world with the help of the old clairvoyance, for you will develop your ego so powerfully that through it you will attain to the spirit-world. But to do this your ego must gain more and more of the power which Christ, by His *unique* nature, has once and for all time firmly united with the earth.

It would be well if men would really ponder these things to some extent. It is not without purpose that each of the Beatitudes in the Sermon on the Mount contains a very important Greek word (for instance), *ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* showing that, if we take the first Beatitude: “Blessed are the beggars in spirit,” this should be followed by the words “for in themselves” or “through themselves they shall attain the Kingdoms of the Heavens.” So in the second and third sentences onwards attention is directed to “in themselves.”

Pardon me if I now refer to something of great importance to our day by employing a rather trivial example. We must learn to use the Greek word *αὐτῶν* (the same as is comprised in the modern word automobile) but not so that we apply it exclusively to machines, or understand it only in its external sense; we must learn to associate it as a “self-starting” activity within the realm of spirit where it belongs. This advice might well be taken by our contemporaries. Men love a self-starting action in connection with machines, but they must learn to employ it also in connection with all they used to experience unconsciously in the

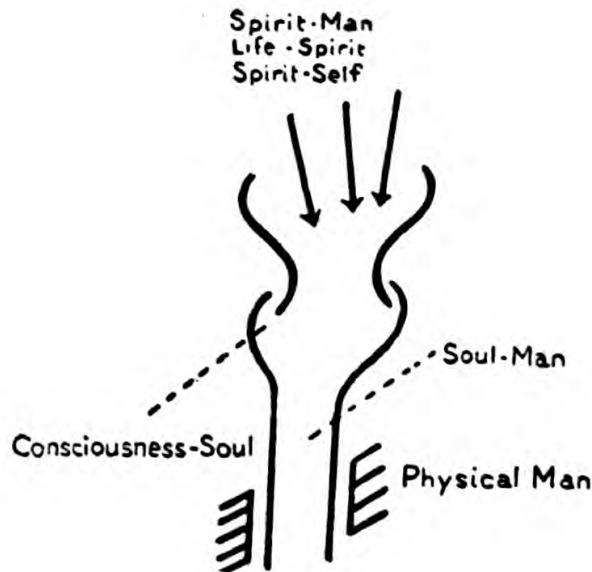
Mysteries before the coming of Christ. This must now be learnt through "a setting of themselves in action," so that they gradually become creative from within themselves. The men of to-day will come to understand this when they fill themselves with the impulse brought to them by Christ.

Keeping this in mind we can see how important the second question was that Christ put to His disciples. After asking them: Who among the leaders of former generations could be described as "Sons of Men," He questioned them further, and wished gradually to bring them to an understanding of His own nature, to an understanding of that ego-nature of which He was the representative. Hence He asked, "And what think ye that I am?" On every occasion you see how special stress is laid on the "I am" in the Gospel of Matthew. Peter answered Him, and showed by his answer that he now recognised the Christ not only as a "Son of Man," but as the "Son of the living God." This brings us to a consideration of the difference between these two phrases, "Son of Man" and "Son of the living God." In order to understand them, we must enter more fully into some facts already dealt with.

In the course of his development man evolves the spirit-soul so that in it the spirit-self may appear. When he has evolved the spirit-soul*, the upper triad, spirit-self, life-spirit, and spirit-man come to meet him, so that the opening flower of his being can receive into it this upper triad from above. This may be

* Spirit-soul is sometimes called consciousness-soul.

illustrated graphically to resemble the unfolding of a plant.



When a man has made himself receptive by developing his spirit-soul, the higher triad, spirit-self or Manas, life-spirit or Budhi, and spirit-man or Atma, draw near; this may be likened to a spiritual fructification coming towards him from on high. While with the other principles of his being he grows upwards from below, unfolding the blossom of the "Son of Man," there must come to meet him from on high, so that he may gain his ego-consciousness, that which brings with it spirit-self, life-spirit, and spirit-man.

Who is the representative of the gift which comes to man and is indicative of the furthest nature of

humanity? Who is this? The first gift that comes to man is the "spirit-self." Who receives this gift coming from on high? It is the Son of God, He Who lives, the life-spirit, the Son of the Living God!

So in the scene to which we have just referred Christ asked the question, "What is to come to men through My impulse?" The answer is, "The life-giving Spirit-Principle from on high!"

So we have to distinguish the Son of Man who evolves upwards from below, and the Son of God—the Son of the living God, Who comes down to meet him from above. These must be distinguished. We can understand what a difficult question this was for the disciples. Especially so because they were receiving for the first time those things which the simplest of mankind have had implanted in them through the Gospels from the beginning of the Christian era; things which first reached the disciples through the living, instructing forces of Christ. Through powers such as had previously been developed by them, no answer could be given to the question: "Whose representative am I Myself?" To this question one of the disciples—Peter—answered: "Thou art the Christ, the Son of the living God." This was an answer that did not spring from the normal spiritual powers of Peter at that moment.

Let us try to picture this scene vividly. Jesus Christ, looking at Peter, said to Himself: "It means much that such an answer should have come from this mouth; for it is an answer that points to the distant future." Then having gazed into Peter's consciousness,

and seen how far he had progressed, seen that through his intellect, or the powers that initiation had evoked in him, he was able to give such an answer, Christ was bound to say: "This answer has not sprung from Peter's conscious knowledge; here spoke those deeper forces that are inherent in all men, but which will only gradually become conscious forces in them."

We bear within us physical body, etheric body, astral body, and ego; we are advancing towards spirit-self, life-spirit, and spirit-man through transmutation of the powers of the lower bodies. This is an elementary lesson of Spiritual Science. The forces that we shall one day evolve in our astral body as spirit-self are already there, only they have been put there by divine spiritual powers and have not been evolved by us. It is the same as regards our etheric body, which already contains within it a divine life-spirit. Therefore, looking at Peter, Christ said: "What spoke to me is not what is within thy consciousness at the present time, thou hast spoken from out of something that will certainly be evolved within thee at a future time, but of which at present thou knowest nothing. What at the present time is within thy flesh and blood could not have spoken, so that the words: 'Thou art the Christ, the Son of the living God,' could have sprung from it. In these words divine spiritual forces spoke, forces lying deep below the threshold of consciousness, in the profoundest depths of human nature." The mysterious Higher Powers that at this moment spoke through Peter, Christ calls the "Father in Heaven." These

were the forces out of which he was born, but of which he was not as yet conscious. Hence Christ's words: "The man of flesh and blood thou art at present did not reveal this unto thee, but the Father which is in Heaven revealed it." But Christ had something further to say to Peter. He had to say to Himself: "In Peter I have a disciple before me, whose nature is so constituted, that through the forces that have already evolved consciousness in him, and through the whole manner in which spiritual forces have worked in him the Father-force has remained intact (nicht gestört); this subconscious, human force has remained so strong in him that when he surrenders himself to it he can build thereon. This is the most important thing in Peter." And Christ might have gone on to say: "What is present in Peter is present in all men, but they are not sufficiently advanced either to be aware of it or to make conscious use of it; the power to do so will only be developed in the future. If that which I am to give to man, if that for which I am the impulse, is to develop further and become a part of him, it must be founded on the consciousness which spoke through the mouth of Peter in the words: 'Thou art the Christ, the Son of the living God'; on this rock in human nature which the surging waves of consciousness as at present evolved have not yet destroyed, and which, as Father-force has just made itself heard, I will build that which will emerge with ever-increasing strength as the result of my impulse."

When men have constructed this foundation, what

the Christ-impulse can become for humanity will be revealed. This is contained in the words: "Thou art Peter, and on this rock I will build what a certain number of men, a community, can reveal when they confess the Impulse of Christ."

Such words must not be passed over as lightly as are the discussions which at this moment are the subject of violent controversy. They can only be understood when reconstructed out of the depth of that wisdom which is the same as the wisdom met with in the Mysteries.

The sentence that follows shows clearly that Jesus Christ built on this deep subconscious force in Peter. For immediately afterwards He speaks of the events that are about to take place, and of the Mystery of Golgotha. The moment, however, had already passed when the more deeply lying forces spoke in Peter. It is the conscious Peter who now speaks, who fails to understand Christ, and cannot believe that suffering and death are to follow. So when the conscious Peter speaks (he who had already developed conscious powers within himself) Christ has to correct him, saying: "It is not God Who now speaks in thee but that which thou hast evolved within thee as man; the source from which it comes is of no value, but is a vain deception, for it comes from Ahriman—that is Satan!" This is contained in the words, "Remove thyself from Me, Satan, thou offendest Me, for thou considerest not the things that are divine, but those that are human." Christ compares Peter to Satan, employing the word used to designate Ahriman.

Whereas in other parts of the Bible the word "devil" stands for everything Luciferic, Christ here makes deliberate use of the word "Satan," for it was to the Ahrimanic form of deception that Peter had succumbed.

These are the facts. What do modern critics of the Bible make of them? They say: It is most unlikely that Jesus Christ would stand before Peter one minute saying, "Thou alone hast grasped the fact that a God confronts thee," and immediately afterwards call him "Satan." So the critics conclude that the word "Satan" must have been interpolated by some later translator, and is therefore incorrect. The truth is that current opinions concerning the deeper meaning of these words when gained only through philological research are worthless, unless preceded by an exact knowledge of the Biblical records. An understanding of the actual facts of the Bible is necessary before anyone can speak of the historical origin of corresponding documents.

Between the two sayings that have just been considered there is another. This we can only understand if we call to mind a very ancient, yet ever new teaching of the Mysteries: The teaching that man as he exists on earth—and not only man himself but each group or class of men—is a reflected image of cosmic happenings. This has already been explained by me when referring to the descent of Jesus of Nazareth. We saw the true meaning of the promises made to Abraham: "Thy descendants shall be a copy of the order of the stars in Heaven." The order of the Heavens as seen in the twelve Constellations, and the paths of planets through

these twelve Signs of the Zodiac, were to be repeated in the twelve tribes, and in all that the Hebrew people experienced during three times fourteen generations. In the sequence of the generations, and in their special inheritance through the blood-tie within the twelve tribes, we have to see a copy or reflection of cosmic relationships. This was told to Abraham.

In the moment when Peter stood before the Christ, and our Lord knew that in his deeper nature he had really understood what was given to man with the Christ-Impulse—that it meant the down-flowing of spiritual power through the “Son of the living God”—Christ knew He could now inform the men standing round Him that something new was about to begin on earth, that a new model could now be given to them. As in the cosmic relationship of the heavens Abraham had been given an image of blood relationship, so now an image for an ethical and spiritual relationship was provided; a model for what man would be able to attain to through his ego. When people come to understand what the Christ is, as the higher nature of Peter understood it, they will cease to establish relationships and communities that depend only on the blood-tie, but will consciously weave bonds of love from soul to soul. This means that as in the blood of the Jewish people, in the threads stretching through the generations, people were bound together in accordance with a macrocosmic model, and were also liberated from each other through the same heavenly ordinance—from this time forth a force was to arise out of the conscious ego that would separate

man from man, or bind them to each other in love, in accordance with moral and spiritual relationships. Regulations affecting humanity will be made or harmonised by the conscious ego. This is contained in the words spoken by Christ in continuation of His answer to Peter when He said: "What thou bindest on earth—what the deeper nature in thee binds—is the same as is bound in Heaven; and what this nature loosens here below is also loosened in Heaven."

In ancient times the whole meaning of human union lay in relationship through the blood-tie; but men in future will develop more and more towards moral, intellectual and spiritual ties. It follows, that what they form in the way of communities shall mean something to them. Or, to express this in anthroposophical language, we might say: The individual karma of a man will have to be associated with the karma of the community.

From the teachings of Spiritual Science during recent years you can gather that it does not contradict the idea of karma for me to give something to a poor man, so it does not contradict the idea of karma that a man's individual karma should be affected by that of the community to which he belongs. The community can share in the lot of the individual. Karma may be so connected that the community as a whole bears the karma of the individual. In moral relationships the following may happen: An individual member of a community may commit some wrong; this will most surely be written in his karma, and must be worked out

in the great inter-relationships of the whole world. But suppose another case: Suppose a man were found willing to help another to bear his karma. The karma would have to be fulfilled, but the man might be helped. Groups or associations of people can help a wrong-doer in the same way. The karma of an individual can be so interwoven with that of a community that—because it recognises him as one of themselves—it can consciously accept his destiny, and in sympathy desire his improvement. Their attitude might be—“You, as an individual, have done wrong, but we will stand by you. We will take over that in your karma, which is conducive to your betterment.” If for “community” the word “church” be substituted, then it means that the Church lays upon itself the duty of accepting the sin of the individual and of sharing the burden of his karma. This does not refer to “forgiveness of sins” in the usual meaning of the words, but to a real bond, to “a taking upon them” of the sins, and the community must be *conscious of* its acceptance of the debt.

When “binding” and “loosing” are understood in this sense there must be with every forgiveness of sins a recognition by the community of the responsibilities arising out of it. In this way a web is woven in which the threads of individual karma are woven into the karma of the whole community; and this web shall become a reflection of the order in heaven through the gift brought down to Earth by Christ from spiritual heights. This means that individual karma shall be bound up with universal karma after the pattern of the

order in the spiritual worlds, and this in no haphazard way, but so that the whole social organism may become a reflection of the heavenly order.

Hence for those who begin to understand it, this scene of the "confession of Peter" acquires an infinite depth of meaning. It was so to say the establishment (Stiftung) of future humanity on the basis of their ego-nature. What happened in this confidential conversation between Christ and His more intimate disciples was that the power brought down by Him out of the macrocosm He passed on to that which they were to establish.

From this point onwards the Gospel of Matthew shows how the disciples were led upwards step by step towards that which they were able to receive of the forces of the Sun, and of the cosmos, through the medium of the Christ-being.

You know that one side of initiation is an expansion into the macrocosm, and because Christ is the impulse to this initiation, in the instructions He gives His disciples, He leads them out into the cosmos. As the individual who experiences initiation consciously expands into the macrocosm gradually acquiring wisdom from it, so the Christ descends from the macrocosm, revealing on every hand the forces active there, and these He passes on to His disciples.

How this takes place I have already explained. Let us once more picture the scene. A man falls asleep; on the couch lie his physical and etheric bodies, while his astral body and ego pass out into the cosmos so that

his members absorb the forces of the cosmos. If the Christ now approaches this man, He is the Being who attracts these forces consciously to the sleeper, thereby illuminating him. This actually happened; a scene is described in which we are told how the disciples journeyed by sea in the last watch of the night, how they then saw that what they at first took to be an apparition was the Christ, Who enabled the forces of the macrocosm to flow into them. We are shown, in a way apparent to anyone, how Christ conducted these cosmic forces to the disciples.

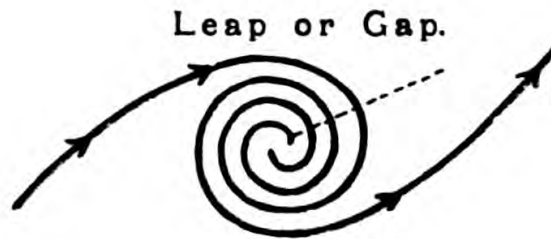
In what follows in this Gospel we are shown how, scene by scene, step by step, Christ guided the disciples towards initiation. It is as if He experienced this Himself and led them as by the hand along the path that all initiates must tread. I will tell you one thing which clearly shows the gradual leading of them into the macrocosm.

When a living perception of the spiritual world has been gained, when the powers of clairvoyance have been awakened, it brings with it knowledge of things previously quite unknown. One learns, for instance, the real connections in the progressive stages of the growth of a plant. A materialist says of a flower (one that bears fruit): "Here is a flower, in it seeds will develop, these can later be gathered and planted in the earth where they will unfold and a new plant will appear; this in turn will again bear seeds—and so it goes on from growth to growth. Materialistic thought cannot but suppose some part of the seed, however small, passes

over into the new plant. But this is not the case. In respect of its material part, the whole of the old plant is destroyed. A *leap* occurs, so far as the material part is concerned; the new plant is of entirely new material. Actually a new formation has taken place.

Most important connections in the world are understood as soon as this very remarkable law is grasped and applied to the whole macrocosm; when we have learnt that as regards material conditions leaps (Sprünge) do actually occur. This was expressed in a special way in the Mysteries. It was said there: The disciple for initiation must learn at a certain stage through expansion into the cosmos to know the forces that cause these "leaps." Now a man learns something from the cosmos in whichever direction he advances, and this is expressed in a language taken from the stars. The stars are in this case used as letters. If our development advances in a certain direction we become aware of the "leap" that takes place between an ancestor and a descendant, whether this be in the realm of plants, of animals, or men, or in that of the life of the planets; such, for instance, as the transition from ancient Saturn to ancient Sun-existence where everything material perished. What is spiritual endures; what is material perishes. **Spirit is the cause of this "leap."** In the same way, spirit brought about the transition from ancient Sun to Moon, from Moon to Earth. In small things as in great, the law is the same. Two symbols are used to express this fact in a kind of pictorial imaginative script, one is an ancient one, and the other more modern. The

ancient symbol represents the nature of the "leap" in a more imaginative way; the modern form is frequently found in calendars. As evolution advances, what is past curls up within itself in the form of a spiral, and the new evolution comes forth as a new spiral out of the old, unfolding from within. But between the end of the old and the beginning of the new there is a little "gap," only then does evolution advance.



We see this represented in the above figure; here are two interlaced spirals, and, in the centre between them, a little "gap." This is the sign of "Cancer," the fourth Sign of the Zodiac, and symbolises the growing outwards into the macrocosm, and also the starting point of a new shoot (Spross) within any evolution.

There is another symbol which represents this same connection. Strange as it may seem, the symbol of an ass and its foal was used to express the connection between an ancestor and his descendant, and was intended to represent the actual point of transition (Uebergangsverhältnis) from one condition to the other. In old drawings the sign of Cancer is frequently represented in this way. It is not unimportant for us to know this. It is also most important that we should know

that a similar important transition occurs when we rise to the macrocosm when man enters the spiritual world; but in this case an entirely new illumination is associated with it. This is expressed quite correctly when in accordance with the language of the stars it is said that the physical Sun, having passed through the Constellation of Cancer and reached its highest point, descends again. Much the same happens when the disciple for initiation who has made his first ascent into the spiritual worlds learns of the forces there. When he has acquired knowledge concerning these forces he turns, and bears them down again, so as to make them serviceable to humanity.

The Gospel of Matthew, as well as the other Gospels, tells how Jesus Christ brought about this "leap" in the development of the disciples; and by the way this is told we are shown that He did not influence them by words alone, but that He induced in them imaginative perceptions—living images of that exalted state that is the goal of human evolution. To this end He made use of the symbol of the ass and its colt; which means that He guided His disciples towards an understanding of what in spiritual life corresponds to the sign of Cancer. This was the expression of something that occurred in the living spiritual relationship of Christ to His disciples, and was of such majesty, such grandeur, that no human words, whatever the language, were found adequate to express it. The only way that Christ could convey the meaning of it to His disciples was to lead them into the spiritual world, and then to create in

physical conditions, an image or reflection of events in the macrocosmic world. For this purpose He led them to the point where the forces of those who had been initiated could become of service again to mankind. He then stood at the summit of His power, and this is shown when He tells them : His sun stood at its zenith, in the sign of Cancer ! No wonder, therefore, that at this point the Gospel of Matthew informs us that the life of Christ, as regards His earthly existence had reached its climax ! This is clearly demonstrated in the cry : " Hosanna in the Highest ! " Here each tone is chosen so as to show how the disciples are led on towards maturity ; so that through what took place in them humanity as a whole might attain that which the Christ had to contribute to its further evolution.

The story of the Passion that follows is nothing else than the actual living inflow of that magic force, which first, in the form of teaching, and later as the outcome of the Mystery of Golgotha, was to enter humanity. With this in mind it becomes clear why the writer of this Gospel always felt it necessary to emphasise the contrast between the living teaching heard by the disciples coming to them from the heights of cosmic existence, a teaching suited to them ; and the other teaching given to those who stood outside, who were not sufficiently ripe to receive the Christ-force itself. This difference will be dealt with in the next lecture in connection with the conversation of the Scribes and Pharisees. Just now we would remind you that Jesus Christ, having led the disciples to the point of initia-

tion, showed them that by following this path they would themselves be able to experience expansion into the spiritual world of the macrocosm. He explained that they had already experienced the preliminaries of initiation, that the way was open, to where they could become more and more able to recognise the true nature of Christ as the Being Who filled all spiritual spaces, Whose reflection was Jesus of Nazareth. Jesus Christ told His disciples that they must progress in ripeness for initiation so that they might become initiates for humanity. He taught them further that they could only attain individual initiation if with patience and perseverance they furthered this inner ripeness. What had to increase in strength in man's inner being, if his inner nature was to evolve ever higher clairvoyant forces? The as yet undeveloped attributes of his being had to ripen, so that he could become capable of receiving into himself the forces of spirit-self, life-spirit, and spirit-man. As to when this would happen, when the power from above which leads to initiation and makes of a man a participator in the Kingdoms of the Heavens dawns in him, depends on the degree of ripeness he has attained; it depends on the karma of the individual. Who can tell when this moment is at hand? Only the highest Initiates. It is not known to those on lower stages of initiation. The hour of man's attainment comes to those who are ripe for entry into the spiritual world. It must surely come; but it comes like a thief in the night.

How does this expansion into the spiritual world come to pass? In the ancient Mysteries, and to a

certain extent in the new, there were three stages of initiation into the macrocosm. The first stage brought knowledge of all that could be perceived through the spirit-self. The Initiate was then not only a man in the new sense, but he had attained to what, in the language of the Hierarchies, is called "Angel-nature"—the nature of the Hierarchy next above man. Thus in the Persian Mysteries a man who had advanced to this stage at which he had expanded to the Macrocosm, when the spirit-self was active in him was called either a Persian or (since he was no longer an isolated being but belonged to the Angel of the Persian nation) he was simply called an Angel, one whose nature was divine. The second stage is that in which the life-spirit had awaked in like manner; at this stage a man was called a "Sun-hero" in the old Persian Mysteries, for he had then advanced to the point where he could draw into himself the spiritual forces of the Sun, when these forces had approached the earth. Such a man might also be called "Son of the Father." And he who had won to the heights of the third stage, the stage of Atma, or spirit-man, was called in the ancient Mysteries "the Father." These were the three stages of initiation—"Angel," "Son or Sun-Hero," and "Father."

Only the highest initiates can judge when initiation is about to awaken in man. Hence Christ said: "Initiation will come when you have travelled further along the way on which I have led you; you will then ascend to the Kingdom of Heaven; but the hour of your arrival is known neither to the Angels (those initiated

with the spirit-self, nor to the Son (those initiated with life-spirit), but only to the highest Initiates, those initiated with the Father." Here once more the language of the Gospel of Matthew conforms absolutely with the tradition of the Mysteries.

And we shall see as the Gospel continues how all that Christ tells His disciples concerning the Kingdom of Heaven is merely a prediction of what they are to experience in initiation. Examining carefully the sentences dealing with this subject, it is easily seen that Christ is referring to a certain teaching common at that time—concerning the way in which the Kingdom of Heaven was to be attained. People had accepted this attainment of the Kingdom of Heaven in a material sense, believing it applied to the whole earth, whereas they ought to have known that this was only possible to certain individuals, those who had passed through initiation. Some people really expected that the earth would be transformed into Heaven in a material way. Christ refers directly to this when He says that certain people who will appear and announce this teaching are lying prophets and false Messiahs. It is amazing to find expounders of the Gospels who even to-day spread this false doctrine of the material heavenly kingdom, and declare it to be the teaching of Christ Himself. Anyone who really knows how to read the Gospel of Matthew knows that Christ refers to a spiritual event, towards which those seeking initiation strive. In the course of earthly evolution it will, however, be possible for all humanity—for all who follow Christ—to obtain

this, all who develop themselves spiritually by making the earth itself spiritual.

When from this side also we have looked more deeply into the whole form and content of the Gospel of Matthew, our reverence for it deepens enormously. This is more especially the case in respect of the teaching Christ gave to His disciples from the standpoint of the ego—the “I.” In none of the other Gospels is this given so clearly. We can picture the Christ, with His disciples gathered round Him, and can see how cosmic forces work through the agency of His human body; we can see the disciples learning of initiation as He leads them by the hand, and we catch a glimpse of the human conditions of His environment. All this makes the Gospel of Matthew a most human production. Through it we really learn to know the man Jesus of Nazareth, the bearer of the Christ; we recognise all that came to pass through the descent of Christ into human nature. In it heavenly events are clothed in garments that are truly human.

How this is the case in other things not only in those relating to initiation will be dealt with in the next—the last lecture.

LECTURE XII.

STUDYING THE EVOLUTION OF MANKIND in accordance with spiritual science, and watching its progress step by step, we are bound to acknowledge that the most important fact of this evolution is that man, because he incarnates again and again in different epochs, advances to ever higher degrees of perfection, and thus gradually reaches the goal where he has developed, in his inner being, certain active powers (Wirkenkräften) corresponding to the different stages of planetary development. We see, on one hand, the man who progresses upwards, who keeps his divine goal before him, but who would never be able to evolve to the heights he should attain if beings whose whole path of evolution is different did not come to his assistance. From time to time beings from other spheres enter our earthly evolution and unite with it, so as to raise men to their own exalted realms. Even as regards earlier planetary conditions we may express this in a wide sense by saying: Already during the Saturn stage of evolution, exalted beings—the Thrones—offered up their will-substance so that from it the earliest beginnings of man's physical body might be formed. This is but a general example; but beings whose evolution is far in advance of that of men, have ever bent down to them and united with their evolution, by dwell-

ing for a time within a human soul. Such beings have "assumed a human form" as is often said, or to put it more trivially, have entered a human soul as an inspiring power, so that a human being who has been ensouled in this way by a god might accomplish more in human evolution than he could otherwise have done.

Our age, permeated as it is with conception, materialistic and levelling, does not accept such facts willingly; indeed I might say that it retains only the crudest notion of accepting the descent of beings from higher regions, beings who enter into man and speak to him. Modern people regard such beliefs as the wildest superstition. Rudiments of such beliefs have, however, remained to our day, though people are for the most part unaware that they hold them; they have retained, for instance, a belief in the occasional appearance of persons of "genius." Men of genius rise high above the great mass of mankind even in the opinion of ordinary individuals, who say of such persons: Other qualities have come to fruition in their souls than are to be found in average humanity. Such "geniuses" are still looked up to as pre-eminent by the great mass of the people, but the materialistic thought of to-day discredits them, for it has no belief in facts concerning the life of the spirit. Belief in genius does, however, continue in wide circles, and if this is not to be an empty belief we must acknowledge that in a genius through whom human evolution has been advanced, a power,

other than the ordinary power of men, works through a human agency. Looking to the teaching that knows the true facts concerning men of genius, one realises that when such men appear who seem as if suddenly possessed by something extraordinarily good, or great, or powerful, that a spiritual power has descended and taken possession of the place from which this being of power must now work, namely, the inner nature of the man himself.

For people who think in accordance with Anthroposophy there are two illuminating facts that must be grasped from the beginning; the upward evolution of men to spiritual heights, and the descent from above of divine, spiritual beings into human bodies or human souls.

In one part of my "*Rosicrucian Mystery Play*" it is pointed out that whenever something important is to take place in human evolution a divine being must unite with a human soul. This is a necessity of human evolution.

To understand this in connection with our spiritual evolution on earth, we must recall how in the time of its early beginnings the Earth was united with the Sun, from which it is now separated. Anthroposophists know, of course, that this does not refer merely to a separation of the substance of the Earth from the substance of the Sun, but with the going forth of divine beings who were associated with the Sun or with the other planets. After this separation of the Sun, certain spiritual beings, it is true, remained connected with the Earth, while

others remained with the Sun, because they had evolved beyond earthly connections, and could not complete their further cosmic evolution on the Earth. Thus we have the fact that one kind of Spiritual Being remained connected with the Earth, while other Spiritual Beings sent their active forces down to Earth from the Sun. After the departure of the Sun from the Earth we have, as it were, two spheres of activity, that of the Earth with its beings and that of the Sun with its beings. The Spiritual Beings who served mankind from a higher sphere are those who chose the Sun as their dwelling-place, and from this realm come the beings who have united themselves from time to time with earthly humanity so that they might aid the further evolution—both of Earth and man.

In the myths of various peoples we constantly find reference to such "Sun-heroes" who have descended from spiritual realms to participate in human evolution; and a man who is filled by such a Sun-being is something far more, than from outward seeming, he would appear to be. The outward appearance of such a man is deceptive—it is Maya; but behind the Maya is the real being who can only be guessed at by those who can penetrate to the profound depths of such a nature. In the Mysteries people knew, and still know, of this twofold fact concerning the path of human evolution. People distinguish now, as they distinguished in the past, Divine Beings who descend to Earth from Spiritual Spheres, and men who strive upwards from the Earth towards initiation into spiritual mysteries. With what

kind of Being then are we concerned in the Christ?

In the last lecture we learnt that in the designation, "Christ, the Son of the living God," we are concerned with a descending Being. If we wish to describe Him by a word drawn from Oriental philosophy He would be called "an Avatar," a God Who had descended. But we have only to do with such a descending Being from a certain moment; and we must accept what is described by all four Evangelists, by Matthew, Mark, Luke and John, as such an appearance. At the moment of the Baptism of John, a Being descended to our Earth from the realms of Sun-existence and united with a human being. We have to realise clearly that according to the meaning of the four Evangelists this Sun-Being was greater than any other Avatar, than any other Sun-Being who up to that time had ever come to Earth. They, therefore, take trouble to explain that a specially prepared being had to advance from the side of humanity to meet this great descending Being.

All four Gospels, therefore, tell of the Sun-Being—the "Son of the living God"—who came towards men to aid their further progress; but only the Gospels of Matthew and Luke speak of the *man* who evolved towards this Sun-Being so that He might receive Him into himself. Because the Being we call the Christ is so universal, so all-comprising, it did not suffice that the bodily sheaths that were to receive Him should be prepared in any simple way. A quite specially prepared physical and etheric sheath had to evolve, meet for the

reception of this descending Being. Whence these came we have seen in the course of our study of the Gospel with which we are at present concerned. But out of this same Being Whose physical and etheric sheath had been prepared in accordance with the teaching of Matthew, out of the forty-two generations of the Hebrew people, there could not spring an astral garment or a bearer of the Ego suited to that Sun-Being. For this, special arrangements were necessary, and these were carried out by means of another human being. This Being we read of in the Gospel of Luke, where the writer of that Gospel describes the early years of the so-called Nathan Jesus. There we read of how the two became one.

This mystery occurred when the ego-entity, forsaking the body of the twelve-year-old Jesus of whom the writer of the Gospel of Matthew tells, passed into the Nathan Jesus of the Gospel of Luke. In this body he continued to dwell, carrying on in it the further development of those qualities acquired through his having assumed the physical and etheric sheaths of the Jesus of the Gospel of Matthew. In this body his higher principles ripened, until in his thirtieth year they were ready for the reception of the mighty Being who descended into them from higher worlds.

When seeking to describe the whole course of these events as related in the Gospel of Matthew we would say: The writer first directs his attention to answering the question: What kind of physical and etheric body could serve such a Being as the Christ for His life on

earth? And because of what the writer had experienced he could answer: In order that a suitable physical and etheric body could be prepared it was necessary that they should pass through forty-two generations of the Hebrew people so that the attributes laid down in Abraham might be fully developed. He then continues to answer the question further by telling us: Such a physical and etheric body could only provide a fitting instrument for the comprehension of the Christ if the greatest individuality humanity had so far produced—that is the Zarathustra individuality—made use of it up to his twelfth year, at which time he had to leave this body and enter another. This was the body of the Jesus of whom the writer of the Gospel of Luke tells. From this point, the writer of the Gospel of Matthew, turning from that to which he had given his attention at first, deals exclusively with the Jesus of whom we read in the Gospel of Luke, and continues to describe the life of Zarathustra until his thirtieth year. The moment had then come, when the astral body and ego-bearer had been so far evolved by Zarathustra that he could sacrifice them to the mighty Being—the great Sun-spirit—who descended from spiritual spheres and took possession of them at the time of the baptism by John in Jordan.

If we recall once more the time when the earth was separated from the sun, and the beings whose supreme Leader is the Christ withdrew from the earth, we must say: There were beings who let their influences spread gradually over the earth, just as the Christ, in the course

of time, has allowed His influence to be felt on earth. But we must not forget something else, which is, that the nature of ancient Saturn as regards substantiality was relatively much simpler than that of the planetary bodies that arose later. It consisted of fire and warmth, there was neither air nor water there, neither was there light-ether. This light-ether came with the Sun-evolution. Then, when later this passed over into the Moon-evolution, the watery element appeared as a further densification, on one hand, and sound or tone-ether as a further refinement on the other. Solid substance was added to these during the evolution of the Earth; this condition arose as a further densification; life-ether being added at the same time as a further refinement. We have therefore on the earth—warmth, air or gaseous substance, water or fluid substance, and solids or earthly substance. Opposed to these as finer conditions of substance we have light-ether, tone-ether, and life-ether, this last being the finest etheric condition known to us.

Now with the departure of the Sun from the Earth, not only the material part of the Sun left but the spiritual part left also. It was only later, and by degrees, that this returned to the earth, and it did not return entirely. I spoke of this at Munich when lecturing on the *Six Days of Creation*, so I will only touch on it here.

Of the higher etheric substances man is only aware of warmth and light-ether. What he perceives as "sound" is but a reflection, a materialisation, of the real tone that is in tone-ether. When tone-ether is

spoken of we refer to the bearer of what is known as "The harmony of the Spheres," and is only to be heard clairaudiently. The Sun certainly sends its light to the earth, in so far as this is physical, but a higher condition also lives in the Sun. People who know of these things do not speak in empty phrases when with Goethe they say:—

The sun-orb sings, in emulation,
 'Mid brother-spheres, his ancient round:
 His path predestined through Creation
 He ends with step of thunder-sound.

FAUST--Prologue in Heaven.

This refers to sphere-harmony, to that which lives in the ether, and can only be heard by man when he has attained initiation, or when a Sun-being descends in order to hold intercourse with one who has been chosen to become an instrument for the further evolution of others. For such an one the Sun beings to resound, and the Sphere-harmonies to be heard.

Above the tone-ether lies the life-ether. Just as the "word" lies within mere tone, as something possessing an inward soul-like content, so associated with the meaning of the life-ether is that which in later Persian times was called "Honover." The writer of the Gospel of John calls this the "Logos," which as meaning-filled tone (sinnvollen Ton) is one with the Being of the Sun.

Among those blessed ones whose nature did not remain entirely deaf to this "resounding Sun," we have to reckon Zarathustra, who lived in the early part of our post-Atlantean civilisation. It is no myth, but a fact that can be proved documentarily, that Zara-

thustra received instruction through the "Sun-word." He had become capable of hearing this. For what was the overwhelmingly majestic teaching given by the original Zarathustra to his pupils?

We might describe it thus: Zarathustra was an instrument through which the universal "Word" Himself spoke. A Persian legend tells how the "Sun-word" spoke by the mouth of Zarathustra, how the secret or hidden word spoke through him. This legend, in referring to the astral body of the Sun, speaks of "Ahura Mazdao," but also of the "Sun-word," translated later into Greek as the "Logos."

When thinking of this ancient Zarathustra, we realise that even so exalted a person could not in those early times have been initiated so as consciously to receive what he could afterwards pass on to others, but that he must have been ensouled by a Higher Being.

Zarathustra could teach of Ahura Mazdao, because the Aura of the Sun enfolded him, because the Spiritual-Being, Ahura Mazdao, resounded in him, because the World-Light—the great Aura—spoke through him. He was, as it were, the external bodily garment of the Son of God, who thus sent His influence in advance down to man, though not as yet on earth Himself. At that time the Sun-word was more inward.

It might be said—speaking altogether in the sense of Zarathustra—that he taught his disciples: "You must understand that behind the physical sun there is a Spiritual Light, just as behind physical man there is something astral—his Aura—so behind the sun there

is the "Great Aura." You must regard the physical sun as the light-body of a Being who will one day come to earth; it is the external bodily form of something known to clairvoyant perception, and has an inner soul-nature within it. Just as the soul expresses itself in sound, so the Sun-word—the Logos—makes itself known by means of the Sun-Aura!"

Zarathustra gave to mankind the promise that one day the Light-being would come down from the spheres of the Great Aura, and that the soul of this Being would be the Sun-word. This is something we find for the first time in Zarathustra; it is the source from which his teaching springs. In it we have to see a prophetic wisdom, which tells of the coming of the Sun-aura and the Sun-word or Logos.

This teaching continued to live from epoch to epoch in the mysteries. It was the great consolation and hope of those who within human evolution longed for higher things. And the less exalted Sun-spirits, those associated with the earth, were able ever and again to give more precise teaching concerning the Spirit of the Sun-light, or Sun-aura, for they were really messengers of the Sun-word.

This was one side of the Mystery-tradition that passed down through the ages. The other side was, that men should learn to know, and by practice should be able to evolve upwards to meet, that which was to descend to earth. In pre-Christian times it was not yet possible for men to believe that without something

further a feeble individual could evolve to meet the Sun-being, the Leader of the Hosts of the Sun: the Christ. It was not possible for anyone to attain this by any form of initiation. Hence the Gospel of Matthew describes how all the life-giving forces (Säfte) of the Hebrew people were called upon to produce such a man. On the other hand the Gospel of Luke explains how through seventy-seven successive stages the best that human nature could attain to was, as one might say, filtered, in order that a fitting body might evolve to meet the greatest Being Who would ever come to earth.

In the Mysteries, as was natural, the men who had to be instructed, who had to be worked on, were ordinary feeble men, and were quite unable to grasp what it was that now faced humanity or that might be attained by single individuals. Therefore, those who were to be initiated were graded into different classes, and they approached the secrets of the Mysteries in different ways. Some, for instance, were taught more how men should live in the external world, what they ought to do there in order to fit themselves to become temples for the descending Sun-being.

There were other pupils of the Mysteries who were instructed more in what was to evolve in the stillness of their souls when they gained an understanding, a feeling for and perception of the Sun-spirit. Is it not natural that there should have been certain pupils whose task it was, so to direct their outer lives, so to be trained from childhood that their bodies became temples for the descending Spirit? This was the case in olden times;

it is also the case to a certain extent to-day, but the ordinary materialistic consciousness passes it by.

Suppose the time drew nigh when some great Being was to descend from spiritual realms to give humanity a lift forward in evolution.

Those who serve the Mysteries have to await such a moment; their duty is to watch men carefully, to see in quiet and retirement, and without making any disturbance, they awaited the moment when God is to come down to Earth to give an upward impulse to humanity. It was their duty also to watch men carefully, to see if among them there were any who could be trained and guided to fit them to receive such a Being into themselves. When the descending Being is of exceptional greatness these men have to be trained and prepared from earliest childhood that they may be temples fit to receive Him. This also happens, and is also unnoticed. If the life of these men is described, it is found that they follow certain fundamental rules; even in outer concerns there is a certain resemblance in their lives. When we glance back over the course of human evolution we have to allow that here and there we find individuals whose lives take a similar course—even as regards external biographical facts. This cannot be denied, and has even been remarked on by those carrying out more recent research. Excellent but not very profound works have been produced lately showing similarities in the lives of such persons. In the writings of Prof. Jensen (Marburg) you find, for instance, comparisons between the lives of the ancient Babylonian

Gilgamesch, Moses, Jesus, and Paul. The tables are beautifully drawn up; he takes certain incidents from the lives of these individuals and compares them, with the result that quite wonderful resemblances are revealed, puzzling to the materialistic mind. The conclusions drawn are natural; it is stated that in these biographies a myth is described, that the writers of the Life of Jesus wrote at the same time the biography of Gilgamesch, that the story of the life of Moses is but an old Epos, served up in a new form, and the final conclusion arrived at is: That as persons, neither Moses, nor the others ever existed. People have no idea how far these so-called "researches" lead them in respect of materialistic suggestions.

Similarity of this kind in the biographies of great individuals rests on nothing more than the fact that in childhood they were already trained to become the bearers of a Divine Being; this causes no astonishment when we understand the deeper lying paths of human and universal evolution. Not only comparisons with Mythology, but all those searchings after similarities in regard to mythical sources is, in fact, fantasy. It leads nowhere. What does it benefit us to prove resemblances in the life of Siegfried to some Greek hero. They do certainly contain similarities. But the appearance of a house is not what matters, but who lives in it! It matters not that such and such things occurred in the life of Siegfried, but *who* the individuality was that dwelt in him.

Such things can, however, only be established with

the help of Spiritual Science. What we have to bear in mind is that the lives of men who were to become fitting temples for higher Beings coming to the aid of humanity were guided in a special way, and that their lives followed therefore a similar course as regards certain fundamental features.

In the temples of the Mysteries there have always been records of such men from earliest times. Similar records were preserved by the association of the Essenes concerning Jesus Christ; telling what the nature of those human beings had to be who as the Solomon and the Nathan Jesus evolved upwards towards the great Sun-being, the Christ.

But those seeking initiation were not initiated into everything. There were different classes and degrees of initiates. Thus to some it was shown with special clearness what a man had to undergo who was evolving towards Divinity, so that he might be worthy to receive a God into himself. To others it was given to know how a God acted when He revealed Himself in a man; or to put it trivially, when he revealed Himself as a "genius." It is not generally remarked to-day that genius is apt to reveal itself in similar ways when appearing in different people. Nowadays people do not write biographies from out the spirit. If the genius of Goethe were to be described from the side of the Spirit, a wonderful similarity would be found for instance between his genius and that of Dante, Homer, and Æschylus. People do not now write biographies but stick placards and tickets on a person and repeat all kinds

of trivialities concerning the person's external life, which interests most people much more. So we are presented with a vast accumulation of ticketed rubbish concerning the life of Goethe, but not a real account of what Goethe actually was. Such people declare themselves to be in some respects, and actually with pride, incapable of describing the evolution of genius in a human personality. There is a desire to-day to bring to light the earliest efforts of our great poets, stressing the fact that in the freshness and originality of their early works something elemental lived which is lost to the man in later life. But the real fact underlying this is that in their pride men only wish to understand the young poet, and not to take part in all he goes through in later life. Men pride themselves on the fact that they understand "youth," they trouble little about the "old," and have no idea that it is not the old who have become "old," but that they themselves have remained mere children.

This evil is widely spread. Seeing it is so deeply rooted, we need not wonder at the little understanding there is of the fact that a Divine Being can enter into and dwell in different human personalities, and at different times, and that the life-course (*das Sichausleben*) of such divine Beings in any person and in any age must be fundamentally the same.

As there was necessarily much to be learnt as regards these profound relationships this domain of knowledge was divided into classes as I have said. In one, teaching was given concerning the preparation of a man so that he might rise towards a Divine Being, in

the other, teaching concerning the descent of the Aura of the great Sun-being. In Christ we see this gradual descent in its most complex form. We need not wonder that only four men were found capable of understanding these mighty facts.

There were four, however, who concerned themselves with them. Two of these, the writers of the Gospels of Matthew and of Luke, undertook to tell who the person was towards whom the descending Sun-being grew (entgegenwuchs)—Matthew telling of this in respect of the physical and etheric bodies, Luke in respect of the astral-body and the bearer of the ego.

Mark does not concern himself with that towards which the Sun-being advanced; but tells us of the Sun-Aura, the great body of light, the Spiritual Light whose power and activity streamed through space and was active within the form of Christ-Jesus. He therefore begins his Gospel with the Baptism of John, when the *Light of the World* came down to earth. In the Gospel of John we are told of the soul of this Sun-spirit—of the Logos or *Sun-word*—its most inward essence. This is why the Gospel of John is the most inward of all the Gospels. The facts are shared, and the complicated nature of Christ Jesus described from four different sides. All the four Evangelists tell of the Christ in Jesus of Nazareth, but each of them feels constrained to keep to the point from which he makes his start, the point concerning which he first attained clairvoyance so that he might be able to describe this very complicated Being.

It is well that we should keep this clearly before us. Matthew's attention is directed to the birth of the Jesus of the Solomon line; he describes the development of the forces of His physical and etheric bodies, and tells how these sheaths were later discarded by Zarathustra, and how He passed on to the Jesus of the Nathan line all He had acquired while in the physical and etheric body of the Solomon Jesus. Matthew has then to trace further what he does not describe at the beginning, the fate of all that which as qualities and consequences had passed over from the Solomon Jesus to the Nathan Jesus. His attention is not so much directed to what was elemental in the nature of the astral body and ego-bearer of the Nathan Jesus, but to that which had been passed on by Him to His own, the Solomon Jesus. And as he describes the Sun-being Who came from above, he is mainly concerned with telling of the qualities that could only be possessed by Jesus because He had an etheric and astral body that had been built up by the Solomon Jesus. These qualities could naturally be remarked in the Christ, for they were there, but that part of Christ Jesus which had attracted his attention from the first, he continues to describe most exactly, for this was for him the most important.

The writer of the Gospel of *Mark* tells from the first of the great descending Sun-spirit; he describes no earthly Being; that which walked the earth in human form provided for him only the means by which the nature of the Spirit that worked within it might be revealed. He draws our attention to the facts that appeal

most to him, namely, the way in which the forces of the Sun-spirit worked. Hence many of the things related in the Gospels of Matthew and of Mark are the same, but they are told from different points of view. The first describes more the character of the sheaths, showing especially how qualities which were apparent in later years had already been present in early youth, and describing these so that we see how they worked. The writer of the Gospel of Mark, on the other hand, only makes use of the physical Jesus in order to reveal to us the earthly activities of the Sun-spirit. This he does to the smallest detail. If we wish really to understand the Gospels in these details we must bear in mind that the Evangelists fixed their attention on that which had attracted them at the beginning.

Hence the writer of the Gospel of *Luke* keeps his eyes fixed on what is important to him, namely, the astral body and the bearer of the ego. What Christ Jesus experienced as a physical person does not interest him so much, but rather the feelings and perceptions of the astral body and the ego-bearer. All tenderness and compassion come from the astral body, and Christ Jesus could only be the Being of compassion He was, because He possessed the astral body of the Nathan Jesus. So this writer draws attention from the first to the compassion of Christ Jesus, and all the things He could accomplish, because He bore within Him this special astral body.

The writer of the Gospel of *John* turns his attention to the most exalted Power working on earth—the inner

force of the Sun-Spirit, brought down through the instrumentality of Jesus. Neither does the physical life interest him particularly, but he looks to the Highest, to the pure Sun-Logos; the physical Jesus is for him only the means by which he can trace the relationship of the Sun-Logos to man. That which attracts his attention in the beginning, holds it to the end.

When we look on sleeping humanity we see our external sheaths, our physical and etheric bodies. In these two members live all the forces that have come to us from Divine Beings who, through millions and millions of years have worked at erecting this temple of the physical body. In this temple we have lived since Lemurian times, and have defiled it ever more and more. It was constructed for us originally during the Saturn, Sun, and Moon ages of evolution. In it Divine Beings have lived and worked constructively. Looking at our physical body we can say: This is a temple provided for us by the gods; gods who have constructed this temple for us out of solid substance. And in the ether body we have that which contains the finer substances of our being; we are only unable to see these because through the influences of Lucifer and Ahriman we have become incapable of doing so. In this ether body lives that which appertains to the Sun; in it resound the actively formative Sphere-harmonies which the gods perceived behind all purely physical nature. So of the ether body we can say: Exalted Beings live in it, Gods that are closely related to the Sun-Spirits.

In this way we must regard our physical and etheric

bodies; they are the most perfect members of our being. When we have forsaken them in sleep, when they slip from us, they are at once filled with the life and activity of Divine Beings.

The writer of the Gospel of *Matthew* holds the physical body of Christ Jesus before him as his main object through all the Gospel, as it was his main object from the first. The materially physical body, however, no longer existed, this had been given up in its twelfth year; but the divine part—its forces—passed over into the other physical body, that of the Nathan Jesus. The reason why the physical body of Jesus of Nazareth was so perfect was that He had filled it with the forces He derived from the body of the Solomon Jesus.

Let us now try to picture in what way the writer of this Gospel regarded the Jesus dying on the cross. He had always kept his attention fixed on that which it was his special mission to describe, that of which he tells in the beginning; but now the spiritual part forsakes the physical body, and what is godlike departs with it. So the attention of the writer of the Gospel is directed to the separation of the inner Being of Christ Jesus from this Divinity in His physical nature. And the ancient cry always heard in the Mysteries when the spiritual nature of a man forsook his physical body to gaze into spiritual worlds, rings forth: "My God, my God, how hast thou glorified me!" This Matthew changes; so that with his attention fixed on the physical body he says: "My God, my God, why hast thou forsaken me!" Thou hast gone from me! This

is what he exclaims. It is on this "forsaking" that the writer of the Gospel of Matthew mainly fixes his attention at this moment.

The author of the Gospel of *Mark*, on the other hand, describes the approach of the external forces of the Sun-Aura, and tells how the Sun-Aura, the body of the Sun-Being unites with the etheric body. This etheric body is in the same situation as ours when we sleep. As our external powers go forth from us when we sleep so they went forth from Jesus at His physical death. Hence we find the same cry in the Gospel of Mark.

The writer of the Gospel of *Luke* also directs his attention at the death of Jesus Christ to that which claimed it in the beginning: to the astral body and ego-bearer. Therefore he does not make use of the same words. His attention is directed mainly to other facts, to facts connected with the astral body, which at this moment attained its climax of compassion and love. Hence he renders the cry as "Father, forgive them, for they know not what they do!"

This is an expression of tenderness that could only come from such an astral body as the writer of the Gospel of Luke directs our attention to from the first; and the highest development (*Hauptaugenmerk*) of humility and devotion resulting from this is what claims his attention at the last. Therefore he gives the last words of Christ Jesus as "Father, into Thy hands I commend My Spirit!"

John tells us of what, though certainly derived from

the earth, was to be realised by man in the ordering of the earth (Erdenordnung), the meaning of earthly organisation as it is contained in the Sun-Word. His attention is, therefore, directed mainly to what, as organisation, was carried out from the Cross on Golgotha. He describes to us how at this moment the Christ establishes a higher Brotherhood than that of blood-relationship. The former brotherhood arose through the blood. Mary was the mother of the child according to the blood. But that which was to unite soul with soul in love was inaugurated by Christ Jesus. He gave to the disciple whom He loved not his mother according to the blood, but He gave to him his true mother in Spirit. Thus, renewing old bonds which had been lost to humanity, the words heard from the Cross come down to us in a new sense: "Behold thy Son:" and "Behold thy Mother!"

That which as organising sense (ordnender Sinn) lay here at the foundation of a new kind of fellowship is the sense (Sinn) of the *Life-ether*, which *organises* life, and which streamed down to earth in the Deed of Christ. Thus, behind all that the Evangelists tell us, we have a single act—the Deed of Christ; but each tells of it from the point of view which he took up from the beginning. The reason being that each of the Evangelists was absorbed in what his clairvoyant vision revealed to him and which he was fitted to receive; the rest passed him by. We now realise that this all-comprehensive event, which is described to us from *four sides*, is not full of contradictions. Once we are able to gather these

different points of view into one we learn to understand it just because it is so described. It then also seems quite natural that the confession of Peter (Bekenntniswort), with which we dealt with in the last lecture, is only found in the Gospel of Matthew, and not in the others.

Mark describes the Christ as the Sun-Force, as a universal cosmic force at work in the world, which is now to work in a new way. It is the majestic power of the Sun-Aura in its elemental activity of which he tells. *Luke*, in speaking of the inner nature of Christ Jesus, describes preferably the astral body, the single human individual, man as he lives *in himself*; for it is in the astral-body that man lives in himself, here in his deepest individuality, here he develops within his inner self. Man does not form fellowships primarily by means of his astral body; the community-building capacity by which he enters into relationship with other men appears in the etheric body. Luke has, therefore, no inclination to tell us of the founding of any fellowship. Neither has the writer of the Gospel of John, who first describes to us the true ego-being. But Matthew, who describes Christ Jesus as man, has special inducement to speak of those human relationships established by the God Who once and only once dwelt within a human form. *He* is constrained to lay special stress on the relationships, the fellowships that God, as man, was able to establish among men, a relationship which could be regarded as a "Gemeinde," as an association in which many dwell together. The *human* aspect of Christ Jesus is what he describes, because this was the aspect

to which he turned his attention in the beginning, and he shows how Christ worked as man through the physical and etheric body he had assumed.

When we have gained an inner understanding of this, we find it natural that the expression which has stirred up so much controversy: "Thou art Peter, on this rock will I establish my community (Gemeinde)" could only be found in the Gospel of Matthew. When we think of all the discussions of modern theologians concerning these words, all the meanings ascribed to them, what strikes us as really important is not the finding of reasons for the acceptance, or rejection, of these words from one side or another, but that we should learn to understand their deeper meaning. Those who reject them do so because the external community of the Catholic Church upholds them; for the external organisation of this church is founded on them. That they are misused in this sense is no proof that they were originally introduced to support the Catholic Church. Those who reject them do not really know what to bring forward against them, for they do not notice the misinterpretations (Verdrehungen). These gentlemen are in a strange position. Some state that the Gospel of Mark is the original Gospel, that to it was then added those of Matthew and Luke, which, they say, are to some extent copied and enlarged from it, and that it had occurred to the writers of the Gospel of Matthew, and of Luke, to insert these words. They specially state this with regard to the Gospel of Matthew, because they say he wished to support the idea of the community by

inserting the words: "Thou art Peter, on this rock I will found my community."

In any case parts of the text are of little help in the rendering of certain passages, because it is impossible to say regarding some ancient texts that this or that is the word actually used; but as regards these words in the Gospel of Matthew it is a fact that they belong to what is most certain in it, for here we have no possible philological reason for doubt. Many sayings may be open to doubt in such complicated communications, but from the standpoint of philology no objections can be brought against these two statements: "Thou art the Christ, the Son of the living God," and the other: "Thou art Peter, on this rock will I build my community, and the gates of hell shall not prevail against it." No text exists to which objections can be made in respect of these sayings. Perhaps it was hoped that from texts more recently discovered some contradiction of these words might be found, but the passages to which I refer are not found in these texts, portions of which are very much perished.

This at least is the outcome of philological research. Naturally you must rely on what is reported by those who have seen these documents. Of this passage we can state that no other rendering of it is possible, and from the whole nature of the Gospel of Matthew we can well see that this must be so. Christ Jesus is here described as a man. Once we have this key we can understand the Gospel of Matthew, and we can also understand the parables told by Jesus Christ to His

disciples and to those who were outside his immediate circle.

In the last lecture we showed how man evolves upwards from below until he unfolds the spirit-soul (Bewusstseinsseele) like a blossom, until he has developed so far that the Christ-Impulse comes to meet him.

The five principles of human nature which developed in man during the five epochs of civilisation—the ether body, astral body, sentient-soul, rational soul, and spirit-soul evolve upwards from below. These can be so used, trained, and developed that they acquire what makes it possible for them—when the time is ripe—to be permeated by the Christ. In future ages all humanity will be able to develop so that they can participate in the Christ, but they must first develop fittingly these five principles of their being from below. If this is not done, if through succeeding incarnations they do not concern themselves with the development of these principles, the Christ cannot come to them; they cannot unite themselves with Him. They have no oil in their lamps! These five principles may be left without oil. Those who have poured no oil into their lamps are represented very beautifully in the parable of “the five foolish Virgins.” Those who had not attended to their lamps in time could not unite themselves with Christ; but the other five who in the right hour had put oil in their lamps could do so.

All the parables founded on numbers are profoundly

illuminating as regards the impulse brought by Christ to men.

Further, He makes it clear to those who regard His teaching outwardly, that many external things must not be considered merely in a material sense, or in the most obvious way, but rather as symbols for something else. He wishes to teach them in accordance with their own kind of thoughts. He asks for a coin, and showing them the likeness of Cæsar imprinted on it, points out that something more is expressed by the coin than is merely contained in the metal, namely, its connection with a certain ruler, with a certain Empire. "What in this belongs to Cæsar, render to him; it is his, and is contained in his likeness on the coin, not in the metal itself." "But learn," He also wished to teach them, "to regard men, and what is in them, in a like manner, for they are the temples of the living God. Look on men as you would look on a coin, learn, that in them you see the image of God; you will then know that they belong to God."

All the parables have a much deeper meaning than the trivial one generally accepted. We learn this when we know that Christ did not make use of parables as is customary in the literature of the day. In making use of them He directs them to the whole nature of man, forcing people when they think them out to apply them to their whole nature, not to its separate parts. In this way He shows how, if something super-sensible is to be revealed to them, they must learn to pass with their thoughts from one realm to another.

For example, people have had their thoughts directed to all kinds of Sun-myths; they have had to think these out in connection with Buddha, Christ, and others. This seems beautiful to them. Such people say: In the life of Christ we have a Sun-myth; they apply mythical images, signs of the stars and the like in an external way, and hint from these that Christ Jesus never lived. By such methods one can just as well say that Napoleon never lived, and can easily prove it. We might say: In the name of Napoleon we have a rendering of "Apollo," the initial "N" does not represent a negative in Greek but an intensification; hence Napoleon is N'Apollo—a kind of "Super-Apollo." The resemblance can be carried still further by the individual who sets out to prove the non-existence of Jesus. A resemblance is found by the German Prof. Drews between the names Jesus, Joses, Jason, etc., etc.

Marvellous connections can also be discovered between the name of Napoleon's mother, Letitia, and Leto, the mother of Apollo; further, that Apollo—the Sun—had twelve constellations around him; Napoleon had twelve Marshals, who are nothing more than symbolic expressions for the Zodiacal signs surrounding the sun. It is not unimportant that Napoleon had six brothers and sisters, he making the seventh, just as the planets are seven in number. Behold, therefore, Napoleon did not live! This is a lively satire on the symbolic explanations so frequently employed. Men never really learn, otherwise they would have known that according to these methods—which they also

employ to-day—it would have been proved long since that Napoleon, for example, never lived, and that by similar methods it can also be proved that Jesus never lived.

Such things show how necessary it is that we should not approach what the Gospels have to tell concerning the greatest Event in all the world, without preparation. We must realise also that it is exactly here that Anthroposophy may so easily go wrong. For our movement is by no means free from playing with all kinds of Symbolism drawn from the world of the stars.

I wish, therefore, especially in this cycle of lectures, where I have spoken of the greatest Event in human evolution as having been revealed in the language of the stars, to point out the true way in which this language is employed when what is referred to is really understood.

With this preparation, let us approach the scene in which the Gospels culminate. I have already referred to the baptism and the history of the life and death of Christ Jesus as two stages of initiation. To this I have only to add that after He had led His disciples to the point where they could perceive the going forth of the innermost being of a man into the Macrocosm, where they could see beyond death, He carried out (*vorführt*) a resurrection before them, but not in the trivial sense in which it is often understood. This took place absolutely as told in the Gospel of Matthew. Let us take the words just as they stand—and as clearly stated also in the Gospel of John—and understand that what

Paul says is true when he tells us : *Through what he had experienced on the way to Damascus*, he had seen the Christ, as the Risen One !

Paul lays special stress on the fact that what was revealed to him was the same as was revealed to the other brethren, to the twelve, and to the five hundred also, at one time. The Christ was seen by him, as others saw him *after the resurrection*. This is amply indicated in the Gospels, where we read that Mary of Magdala, who had seen the Christ a few days before, seeing Him after the resurrection takes Him to be the gardener, for she finds no resemblance to Him she had known before. If He had really looked as He had a few days before, these words would have been omitted; for in this case it would have been an abnormal fact.

No one would believe you if you said that you could not recognise someone you had seen a few days before, if he reappeared in the same form a few days later. We have, therefore, to realise clearly that a change had in fact taken place. Reading the Gospels closely we arrive at the necessary conclusion, that through all that had taken place in Palestine, through the Mystery of Golgotha, the eyes of the disciples had been opened, and that they were able to recognise the Christ as He was, as the Spirit penetrating, and working, through the whole world. They recognised Him for what He was, after He had given over His physical body to the earth, and saw that He remained just as powerfully active for the earth as He had been before.

All this is made amply clear to us in the Gospel of

Matthew, in words perhaps the most remarkable to be found in any document. We are clearly shown that the writer of this Gospel desires to inform us: Christ appeared once upon a time in a human physical body, but this event is not merely an event, it is an *Impulse*—an *Original Cause*. It has *results*, it has an *effect*.

The *Sun-Word* or Sun-aura, of which Zarathustra once spoke as being outside the earth, has through the life of Christ Jesus become united with the earth, and has remained so. Before this, what was later united with the earth was not so united with it.

It is fitting that we Anthroposophists should understand this fact. We will then also understand that it was the risen Christ Who revealed Himself to the eyes of the disciples, now become clairvoyant, and showed them how as Spirit He was now interwoven with the earth and could say to them: “Go forth and make disciples of all the nations, baptising them in the name of the Father, the Son, and the Holy Spirit, and teaching them to observe all things whichsoever I commanded you! and lo! I am with ye always even unto the end of the Earth-age!”

It is the mission of Spiritual Science to help us to understand what was then beginning; that the Aura of the earth has been united with the Sun-Aura, and that it can be seen by those whose spiritual eyes are opened, that this Sun-Aura, in the Earth-Aura, which was visible to Paul, can also be heard when our inward ears are opened to hear the Sun-word as it was heard by

Lazarus, he who had been initiated by Christ Jesus Himself.

The purpose of Spiritual Science is to interpret these facts to us. It has also to interpret for us what has taken place with regard to the spiritual evolution of the world. In doing this Spiritual Science actually establishes that which Christ Jesus desired to establish, and does so in the sense of the Gospel of Matthew.

There is one very beautiful saying in the Gospel of Matthew that is generally wrongly translated. The saying: "I am not come down to remove peace from earth, but to remove the sword." This most beautiful message of peace has unfortunately in the course of time been changed into its very opposite. In order gradually to deliver the earth from that which brings strife and disharmony among men, the Christ-Being had impressed Himself—His own nature—on the spiritual life of the Earth. Spiritual Science will establish peace when, in this sense, she has become so truly Christ-like that she unites all religions. She will then unite not only what is in our immediate neighbourhood, but when the act of the greatest of all Peacemakers is understood, she will establish peace over the whole earth.

It is certainly not in accordance with the greatest Peace-maker that fanatical people should go from one part of the earth to another and impose a narrow Christian teaching on a people whose requirements make such a teaching unsuitable.

A great mistake was made when teaching concern-

ing Christ was carried over to the East in our time, and imposed on people here and there.

It has often been pointed out to you as Anthroposophists that the Christ does not belong only to Christians; that in reality the same being was referred to by Zarathustra when he spoke of Ahura Mazdao, and by the seven Indian Rishis when they spoke of Vicva Karman. We live in the West, and we know how Christ is spoken of here, while in the East other words are used. We strive to understand the Christ so that this understanding is in accordance with human evolution—with the further progress of humanity. And we clearly realise that neither discernment nor revelation can give us information concerning Christ which turns men from Him, that only those things vouchsafe information to us concerning Him, which consciously bear within them the living content of Christ Himself. And we know when we speak in the right way of Vicva Karman and Ahura Mazdao to those who deny Christ in our Christian sense—when we do not force names on them—that they can attain of themselves to an understanding of the Christ. We do not wish to force the Christ on them in name, we realise clearly when we are not only Anthroposophists but Occultists that names mean little, that it is the Being that matters. Were we convinced but for a moment that we could express the being who is in the Christ by any other name we would do so. What we are concerned with is the truth, not with our prejudices because of living in one corner of the earth and belonging to one people. It must not be said

of us that we understand the Christ through means not fitted to an understanding of Him, because outside His influence, this would be impossible for anyone. Christ can be found also by other nations, but He must be sought by means derived from Himself. People should not reproach Anthroposophists for wishing to study Christianity in forms not derived from Christianity itself. Christ can not be comprehended by Oriental names. He is not understood through them at all; such people look close past Him, thinking perhaps that they have seen Him. What does it mean when people put forward the objection that we view Christ from a theosophical or oriental standpoint? Have we to deny that the Christ came to us from the East? We have no such wish, but people seek in this way to force us to take the West to the East, and to form a conception of Christ in accordance with the East. This must not and cannot be, not from any aversion, but because Eastern ideas, which have a very ancient origin, cannot reach out to grasp the idea of Christ, and because the Christ can only be absolutely and entirely understood through that line of evolution into which first Abraham and then Moses entered. But all the wisdom of Zarathustra passed on into Moses, and we have to seek Him there, to where His influence has extended.

Further, we must not seek Zarathustra in the ancient Zarathustran literature, but where he re-incorporated in Jesus of Nazareth! We must consider *evolution!*

In the same way we must not look for the Buddha

as he was six hundred years before our era, but where the writer of the Gospel of Luke tells us He is to be found, where His Light streamed from on high, after he had evolved from Bodhisattva to Buddha, and shone down into the astral body of the Jesus of the Gospel of Luke. Here the Buddha is to be found, and here we learn to know him in his further progress.

It can be seen from this how religions absolutely agree, and work together to bring about the advance of humanity. It does not matter in the least whether we preach the tenets of Anthroposophy or not, but that we place it in a setting of living feeling—that we do not merely talk of tolerance and intolerance, while all the time remaining prejudiced in favour of one religious system or another.

It is certainly not our fault nor the fault of our special prejudices that many religious systems have apparently co-operated to bring Christianity about. In spiritual realms, where the great spiritual Hierarchies work, things have progressed in a different way from on Earth, where those who confess these various religions are active. Some of these earthly confessors for example, summoned a conference in Tibet to establish an orthodox teaching in the name of Buddha at the very time when the actual Buddha had come down to inspire the astral body of the Jesus spoken of in the Gospel of Luke. So it always is. The Confessors of a faith hold fast to that which has continued working on earth; meanwhile Divine Beings have carried the work on further. Humanity makes most progress when men

try to understand their Gods, when they try to advance with them. Such a thought ought to give us a living feeling, a living understanding, of what we glimpse in the different Gospels.

You have seen that in studying the three Gospels so far dealt with we have to recognise something different in each of them. When to these we shall have added the study of the Gospel of Mark we will find that it reveals a very intimate knowledge of Cosmology. Ahura Mazdao, who is active in all space, is described correctly in this Gospel, just as the secret concerning the blood, concerning the connection of the individual with the race from which he has sprung is described in the Gospel of Matthew.

Accept what I have ventured to describe in these lectures as *one* side of the Great Christ Event, and realise that far from everything has been said concerning it. The time is perhaps not yet come when all that might be said concerning this Great Mystery can be said, even in small circles such as ours. The best result that can come from the presentations of these facts is that we accept them not only with our understanding and intellect, but that we associate them with the innermost phases of our Soul life—with the deepest feelings of our hearts—and there let them dwell.

The words of the Gospels are words that, when we receive them into our hearts and really understand them, become powers; powers that fill us and develop a marvellous life-force within us. To-day, when I have to say the final words in connection with this course of

lectures on the Gospel of Matthew, I would like to say something I have frequently said before, and which I would like especially to associate with this most beautiful document of our Christian records—the Gospel of Matthew.

What strikes us most when reading the Gospel of Matthew which from the very first brings before us the manhood of Christ Jesus?

Though recognising the great difference between the Christ and any earthly man, yet in all humility we would say that what strikes us most forcibly is the *value of man* (was ein Mensch wert ist), what he is worthy of. Then, although our nature is far removed from that of the nature of Jesus of Nazareth, we may yet venture to say :—We bear our human nature within us, and this human nature shows itself to be such that it can receive into it the *Son of God*, the Son of the living God; so that from this acceptance the promise can spring that the Son of God will from this time forward remain connected with the earth, and that when the earth will have reached its goal *all men will be permeated with the substance and nature of Christ, in so far as they have desired to receive this into themselves.* We have need of humility if we are to cherish such an ideal. If not so cherished it develops pride and conceit in us; we then think only of what we may become as men, and do not sufficiently keep in mind how little we have so far to show. This ideal must be experienced with humility. When understood in this way it rises before us with such majesty and power, and

is so overwhelming in its splendour that we are forced to be humble. Our humility need not overwhelm us, however, for we have the Reality of this ideal before us, and when we understand the Reality, however small our power may be, yet it will bear us ever higher and higher *towards our Divine Goal*.

The "*Rosicrucian Mystery Play*" strikes the entire scale in tones as we need them in ascending progress—firstly in the second scene where Johannes Thomasius stands shattered under the overwhelming impression from the words, "O man, know thou thyself;—O Mensch erkenne dich"; secondly, where in the ninth scene, under the impression of the words, "O man, feel and experience thou thyself;—O Mensch, erlebe dich," he feels exultingly raised to the wide spaces of Heaven. Keeping this before us, and with help from it, we can understand the majesty and grandeur of the Gospel of Matthew, revealing as it does our own littleness and demanding our humility, but at the same time pointing out the inner truth and inner reality which lift us out of all that seems like an abyss of our own littleness, compared with what we *should be* and *can become*. (*Was wir sein sollen, was wir werden können*).

If frequently we are conscious of feeling crushed when comparing what we are with the divinely human greatness that might be ours, yet if we have but the goodwill we can experience something of the divine Impulse coming from the "Son of the living God," we can call to mind Christ Jesus, who Himself exhorts us,

here where as men we experience the ego of which He is the most exalted Representative, crying to us in clear-cut tones for all the ages to come, "O man, experience thyself, O Mensch, erlebe dich."

When we understand the *humanity* of the Gospel of Matthew in this way—and this is indeed what lies so near to us in it—there streams to us from this Gospel courage to live, power and hope to stand fast, whatever our life-work may be. If we do so, we will have understood in the best sense what it was intended that these words should convey to us.





