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ESOTERIC STUDIES
XI.

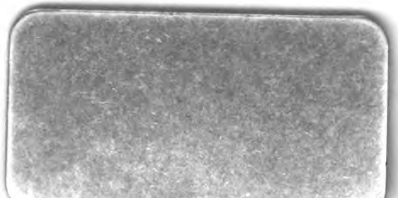
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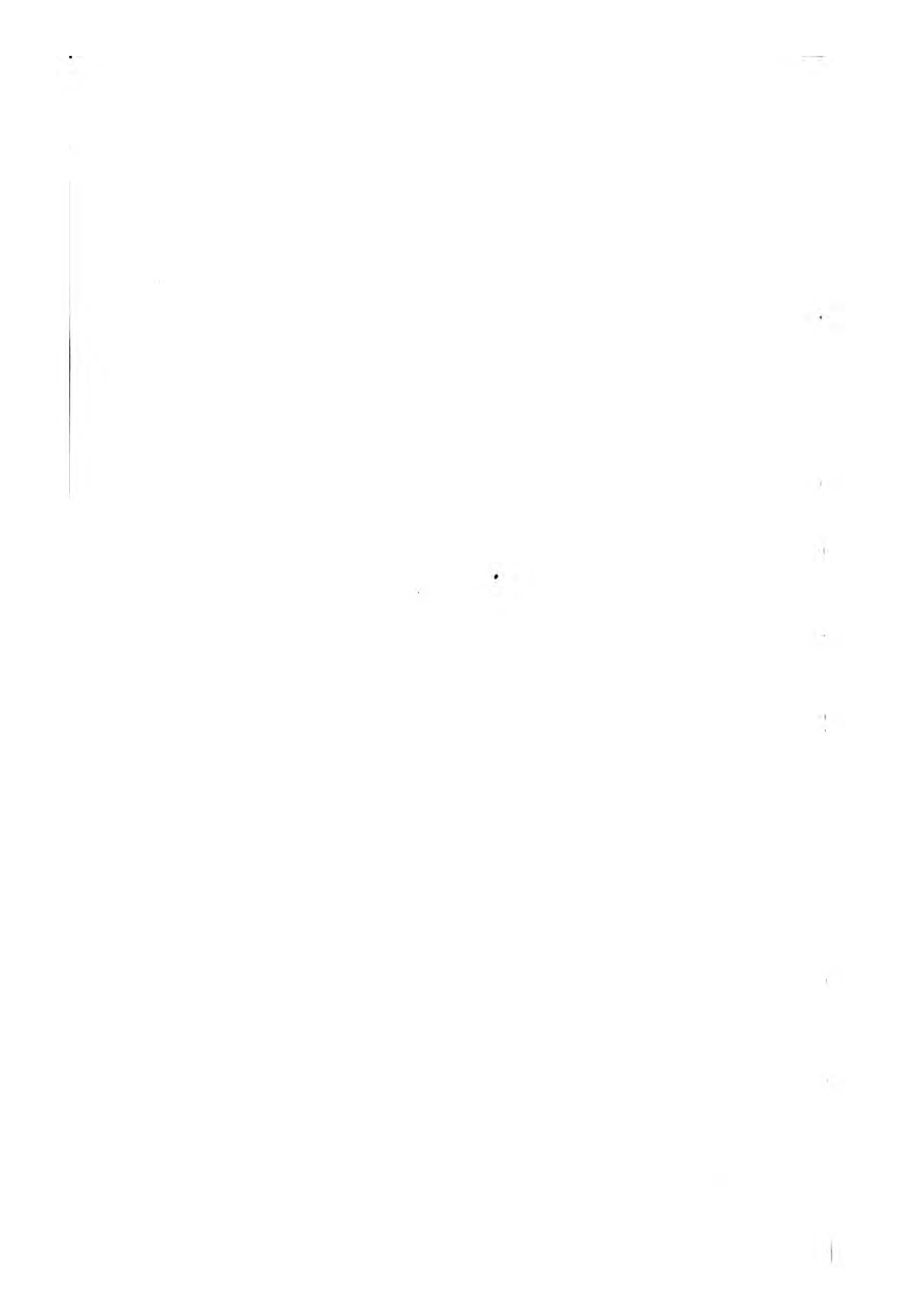
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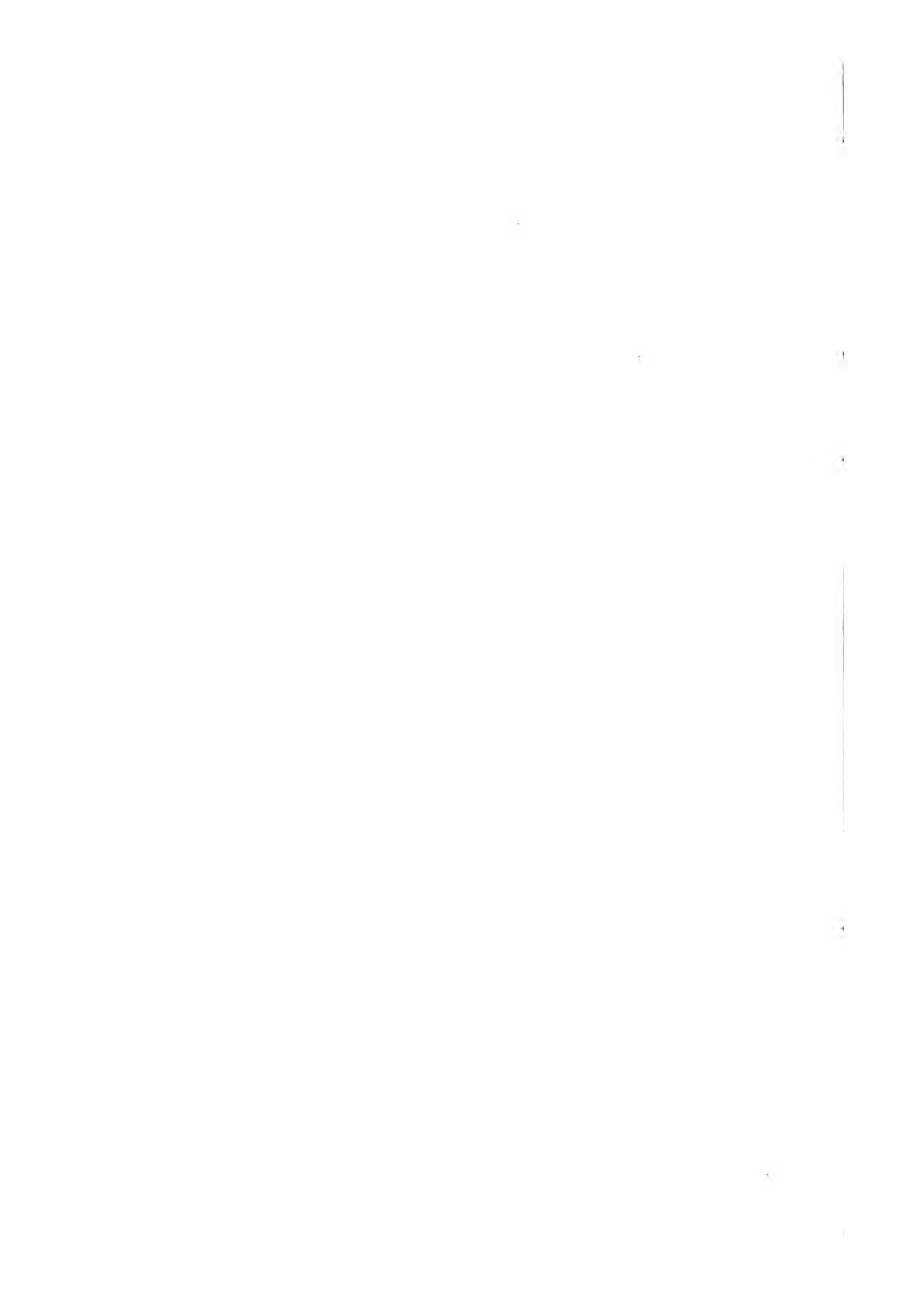
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ESOTERIC STUDIES

XI.



THE FESTIVAL OF EASTER

A PAGE FROM THE HISTORY
OF THE MYSTERIES

A Course of Four Lectures given at Dornach, from
19th to 22nd April, 1924.

BY

RUDOLF STEINER

(From a Shorthand Report unrevised by the Author)



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A Page from the History of the Mysteries.

LECTURE 1.

COUNTLESS numbers of human beings have felt the Festival of Easter to be something that is related on one side to the profoundest feelings of the human soul and on the other to very profound cosmic mysteries. Our attention is attracted to the connection of this festival with the mysteries of the universe by the fact that it is what is called a moveable feast and has to be regulated year by year according to those constellations of which we propose to speak more exactly during the next few days. When it is noted how all through the centuries religious customs and ceremonies having an intimate connection with humanity have been associated with the festival of Easter, we realise the very special value that has gradually come to be placed on it in the course of man's historical development.

From early Christian centuries—not indeed from the immediate foundation of Christianity, but from its early centuries—this has been a festival of the greatest importance, one associated with the fundamental idea and the fundamental impulse of Christianity, as revealed to Christian consciousness in the fact of the resurrection of Christ.

The Festival of Easter is the festival of resurrection, but points to times even before Christianity. It points to festivals connected with the period of the Spring equinox, which have certainly had something to do with the fixing of Easter, a festival that was associated with the re-awakening of Nature and the reviving life of the earth.

With this we have reached the point where we will at once speak of "Easter as a page from the History of the Mysteries," in so far as the subject is one that can be

dealt with in words. As a Christian festival Easter is a festival of resurrection. The corresponding heathen festival, which took place approximately at the same time, was a kind of resurrection-festival of Nature, a re-awakening of the objects of Nature, which had slumbered, if I may so express it, during the winter. Here I must explain that the Christian festival of Easter is absolutely not a festival that, according to its inner meaning and nature, is comparable with the heathen festival held at the time of the Spring equinox ; but if we think of it as a Christian festival, it coincides absolutely with very ancient heathen festivals that had their source in the Mysteries and occurred in the Autumn. The strangest thing regarding the fixing of Easter, which quite obviously, according to its whole content, is connected with certain procedures in the Mysteries, is that it directs our attention to a radical and profound misunderstanding that has come to pass in the general acceptance of one of the most important facts concerning our human evolution. This is nothing less than that the Festival of Easter has been confused, in the course of the early Christian centuries, with an entirely different festival, and has on this account been changed from an Autumn to a Spring festival. This fact indicates something prodigious in human evolution. But let us consider for a moment the content of the Easter festival. What is most essential in it? The most essential thing in it is : that the Being who stands in the centre of Christian consciousness, Christ Jesus, passed through death ; of this Good Friday reminds us. Christ Jesus then rested in the grave during the period of three days ; this represents the union of Christ with earthly existence. The time between Good Friday and Easter Sunday is held by Christians as a solemn festival of mourning. Then Easter Sunday is the day on which the central figure for all Christendom rose from the grave, the day on which this fact is held in remembrance. The essential content of the Easter festival is : the *death, burial, the repose in the tomb* (Grabes-ruhe), and *resurrection of Christ Jesus*.

Let us now consider some of the features of the corresponding ancient heathen festival. Only by doing this can we arrive at an inner comprehension of the connection between the Festival of Easter and the living content of the Mysteries (Mysterien-wesen). In many places, among many people we find ancient heathen festivals which in outward form and ceremonial resemble absolutely the main features of those of the Christian Easter. From among numerous ancient feasts let us take that of Adonis. This was met with among certain peoples, and over long periods of the past, in Asia-Minor. A statue provided its central point. This statue represented Adonis the spiritual prototype of all youthful growing forces, all the beauty of man.

It is true that ancient peoples have in many respects confused the image with what it represented. In this way these old religions have frequently acquired a fetish-like character. Many people saw in the statue the actual god of beauty—the youthful forces of man, the evolving germinal powers revealing in splendid life all that was glorious in existence, all that man possessed or could possess of inner worth and inner greatness.

With mournful singing and ceremonies expressive of the profoundest human grief and woe the divine image was on this day (if the sea happened to be near) sunk beneath the waves, where it remained for three days; otherwise an artificial tank was constructed so that it could be lowered into it. During these three days profound quiet and sorrow lay upon the whole community of those who followed this religion. When the three days were over the image was raised again from the water. The earlier songs of sorrow were turned into songs of joy, into hymns about the risen god, the god who had come back to life.

This was an outward ceremony, one that deeply stirred the hearts of wide circles of people. It recalled, by means of an outward act, what happened to every one attaining to initiation in the Holy Mysteries. Every man attaining initiation in these ancient times was con-

ducted into a special chamber. The walls were black ; the whole room, in which was nothing but a coffin, was dark and gloomy. The aspirant for initiation was then laid in the coffin by those who had conducted him there with solemn dirges, and was treated as one about to die. He was made to realise that, now he was placed in the coffin, he had to pass through what a man experiences when going through the gates of death, and during the three days following. The arrangements were carried out in such a way that he who was in the act of being initiated reached full inner comprehension of what a man experiences in the first three days after death.

On the third day there rose in a particular place before the eyes of him who lay in the coffin a budding branch representing springing life. The former songs of woe turned into hymns of joy. The neophyte, who had experienced all this, now rose from the grave with a changed consciousness. A new language had been imparted to him and a new writing : the language and the writing of the spirit.

If what took place in the depths of the Mysteries to those about to experience initiation were to be compared with the religious ceremony performed outside, this would have to be done in a figurative way, though similar in form, to that which was experienced by carefully selected individuals in the Mysteries. And the ceremony—take that of the cult of Adonis, for instance—was explained to those participating in it in an appropriate way. It was a religious act that took place in the Autumn, and those who took part in it were instructed as follows : Behold it is Autumn ; the earth now loses its green plants, all its leafy covering. Everything withers. Instead of the fresh, green, sprouting life which arose to deck the earth in Spring, all is now bleak and bare, or perhaps covered with snow. Nature is dying. But when all around you dies, you must experience that which in man resembles to some degree the death you see in surrounding Nature. Man also dies, Autumn comes to him also. When life draws to an end it is well that the human heart and soul

of those who survive should be filled with deepest sorrow. And in order that the full seriousness of the passage through the gates of death should rise before your souls, that you not only experience death when it comes but that you are reminded of it again and again each year, for this reason you are shown every Autumn how that Divine Being who represents the beauty, youth, and greatness of man dies, how he goes the way of all natural things. But just at the moment when Nature is most desolate and dreary, when death is near, you have to remember something else. You have to remember that though man passes through the gates of death, though here in earthly existence he only experiences things of a nature similar to that which perishes in Autumn, that so long as he lives on earth he only experiences temporal things, when once he is withdrawn from earth his life will continue on into the wide spaces of universal ether. There he sees himself grow ever larger and larger—he becomes one with the whole world. During the three days his life expands to the confines of the universe. While here, earthly eyes are directed to the image of death, to that which is mortal and perishable; out there, after three days, the immortal soul awakens. About three days after death it rises again; it is born anew in the land of the spirit.

All this was brought about in the depths of the Mysteries through an impressive inner transformation of the body of the neophyte who had presented himself for initiation. The notable impression, the tremendous forward push that human life received in this ancient form of initiation, was the awakening of the inner soul-forces, the waking of *sight*. This brought to him the knowledge that henceforth he lives not merely in the world of the senses but in the world of the spirit.

The teaching that from this time onwards was given on suitable occasions to the pupils of the Mysteries I can describe somewhat as follows:—They were told: what takes place in the Mysteries is a picture of what takes place in the spiritual world, and what takes place in the cosmos is a model for that which takes place in the

Mysteries. What everyone who was admitted to the Mysteries had to realise was : the mysteries veil in earthly acts performed by men, what is experienced by them in other states of existence, and in the wide astro-spiritual spaces of the cosmos.

Those who in olden times were not admitted to the Mysteries, who on account of the degree of ripeness they had acquired in life were not fitted to receive direct vision of the spiritual world, had communicated to them in the ceremonies carried on in the Mysteries—that is in pictures—what was suited to them. So the purpose of the Mystery-Festival, which we have come to know as the one corresponding to the festival of Adonis, was for the purpose of arousing in the consciousness of men, or at least for placing before their eyes in pictures, the certainty that at the time of autumnal decay, when death overtakes everything in Nature, it also overwhelms Adonis, the representative of all youth and beauty, all the grandeur of the human soul. The god Adonis dies also. He passes into the water, into the earthly representative of the cosmic ether. But just as after three days he rises out of the water, or is taken from it, so the human soul is raised out of the water of the world ; or in other words, out of the cosmic ether, some three days after passing through the gates of death. The *secret of death* is what these Ancient Mysteries sought to reveal, aided by the appropriate Autumn festival. It was clearly demonstrated and made obvious through the fact that the first half—the one side of the religious ceremony—accorded with dying Nature, but the other half with its opposite, with what is most essential to man's own existence. It was intended that man should look upon dying Nature so as to realise that, though to outward seeming he dies, according to inner reality he rises again in the spiritual world. The meaning of these old heathen festivals that were associated with the Mysteries was to reveal the truth concerning death.

In the course of human evolution a most important thing now took place, which was, that what the pupil passed through on a certain plane in regard to the death

and resurrection of the soul when preparing himself for initiation into the Mysteries was consummated by Christ Jesus down to the physical body (bis zum Leibe). For how did the Mystery of Golgotha appear to one who was an adept in the Mysteries? Such an adept gazed into the ancient Mysteries. He saw how anyone preparing for initiation was led according to the state of his soul through death to resurrection, which meant to the awakening of the higher consciousness of his soul. The soul dies so that it may rise again in a higher state of consciousness. What has to be firmly maintained here is that the body does not die, but that the soul dies so that it may be awakened to a higher consciousness.

What the soul of every man experienced who passed through initiation was experienced by Christ Jesus as far as to the body; that simply means, it was experienced on a different plane, for Christ was no earthly man, but a Sun-being within the body of Jesus of Nazareth, and could experience in every part of his human nature what the ancient Initiate of the Mysteries experienced in his soul. Those who still existed as "Knowers" of the ancient Mysteries, who were conversant with the ceremony of initiation, were such men as have even to this day a deep understanding of what happened on Golgotha. What could such men say of it? They could say: Through thousands of years men have been brought to the secrets of the spiritual world through the death and resurrection of their souls. The soul was separated from the body during the ceremony of initiation. Through death it was led to everlasting life. What was experienced there by a few exceptional men has been experienced in the body by a Being who came down from the Sun at the baptism in Jordan and entered into the body of Jesus of Nazareth. That which for long thousands of years had been an ever-recurring procedure of the Mysteries had now become an historic fact. The most essential fact for men to know was this: that because the Being who entered into the body of Jesus of Nazareth was a Sun-being, that which could only take place as regards the souls, and

in the soul-experiences of those presenting themselves for initiation, could now take place as far as bodily existence. In spite of the death of the body, in spite of the dissolving of the body of Jesus of Nazareth in the mortal earth, a resurrection of Christ could take place, because the Christ rose higher than the souls of those seeking initiation. Such men could not take their bodies into the deep regions of sub-material existence (tiefe Regionen des Untersinnlichen) as Christ Jesus did ; and for this reason they could not rise so high at resurrection as the Christ did ; to make the infinite difference of this apparent, the ancient ceremony of initiation was enacted as an historic fact for all the world to see on the place of consecration—on Golgotha.

In the early Christian centuries only a few people were aware that a Sun-Being—a Cosmic Being—had lived in Jesus of Nazareth, and that the earth had thereby been fructified (befruchtet) ; that a Being had actually descended to earth from the sun—a Being such as until then it had been possible to see only in the sun from the earth, through methods employed in the centres of initiation. The most essential fact regarding Christianity as accepted by those who had a real knowledge of the ancient mysteries was expressed as follows : The Christ to whom we could rise through initiation, the Christ we could find when we rose to the Sun in the ancient Mysteries, has descended into a mortal body, the body of Jesus of Nazareth. He has come down to earth. At first it was more what might be described as a holy attitude of mind—a solemn feeling of reverence, experienced in mind and soul, that made some understanding of the Mystery of Golgotha possible at the time. What formed the living content of human consciousness at that time gradually became, through events we shall learn of later, a festival of remembrance recalling the historical event of Golgotha.

As this memory developed, people lost the consciousness, more and more, of Christ as a Sun-Being.

Adepts in the wisdom of the Mysteries could not be in any uncertainty as to the nature of Christ. They knew well that true Initiates, those who had been initiated and

had therefore become free from their physical bodies and had experienced death in their souls, rose as far as the Sun-sphere, and that there they found the Christ, that from Him, the Christ in the Sun, their souls received the impulse to resurrection ; they knew who the Christ was, because they had raised themselves up to Him. These ancient Initiates, who understood what took place during initiation, knew from what took place on Golgotha that the same Being who formerly had to be sought in the Sun had now come down to men on earth. How did they know this ? Because the proceedings in the Mysteries, undergone by the neophyte that he might rise to Christ in the sun, could no longer be carried out in the same way as before, for the simple reason that human nature had in the course of time become different. The ancient ceremony of initiation had become impossible because of the way in which the being of man had evolved. The Christ could no longer be sought in the Sun according to the methods of ancient initiation. He therefore came down to earth, there to accomplish a deed through which men might now find Him. That which is contained in this Mystery (Geheimnis) belongs to the most sacred things that can be spoken of on earth.

For how actually did the Mystery of Golgotha appear to men living in the centuries immediately following it ? In ancient places of initiation men looked up towards existence on the Sun (Sonnendasein) and became aware, through initiation, of the Christ in the Sun. They looked out into space in order to draw near to Christ.

If I represent diagrammatically how evolution progresses in the ensuing years, I must represent it in time ; that means I must represent the earth—in one year, in another, in a third year, as progressing in time. Spatially, the earth is always there, but the passage of time must be represented thus. (A diagram was shown).

The Mystery of Golgotha then took place. Let us suppose that a man who lived in the 8th century, instead of looking out from the Mysteries to the Sun in order to find Christ, looked to the turning-point of time at the

beginning of the Christian era, looked to the time after the Mystery of Golgotha, he was then able to see the Christ in an earthly happening—in the Mystery of Golgotha. What had previously been perceived *spatially* had now, because of the Mystery of Golgotha, to be seen in *time*. (Sollte nun zeitliche Anschauung werden.) This was the fact of greatest importance.

It is especially when our souls are affected by all the things which took place in the Mysteries, and which were an image of the death of man, and the resurrection that followed, and when added to these we consider the form of the religious procedure, more especially at the festival of Adonis (which was again an image of what took place in the Mysteries), that we realise how these three things, united and raised to their highest aspect, were concentrated within the historic deed on Golgotha.

There now was seen on the outward plane of history what formerly had been enacted in deep inwardness in the sacred precincts of the Mysteries ; what formerly had only been for Initiates was now there for all mankind to see. No longer was an image required that had to be sunk symbolically in the sea and raised from it again. Instead, men were to have the memory of what had actually happened on Golgotha. Instead of the outward symbol connected with an event that was experienced in space, inward, intangible, formless thoughts were to arise—thoughts that lived only in the soul, thoughts of the historical deed done on Golgotha.

In the centuries that followed we now become aware of an extraordinary development in humanity. The penetration of mankind into what was spiritual declined more and more. The spiritual content of the Mystery of Golgotha could no longer find a place in the souls of men. Evolution tended towards the training of a materialistic intelligence. Men lost the inward emotional understanding of such things as, for instance, that where the transitory quality of external Nature is revealed—at the moment when the life of Nature is seen to be most desolate and as

if dying—is exactly the moment when the vitality of the spirit becomes most apparent. Mankind also lost understanding of the external festivals of the year : understanding that the coming of Autumn, bringing as it does death to the outward things of Nature, is the time when it is most easy to realize that the death of all these things is connected with the resurrection of what is spiritual.

Along with this, Autumn lost the possibility of being the season of resurrection ; it lost the possibility of directing the mind, by way of the fleeting things of Nature, to the everlasting quality of the spirit. Man has need of the support of substance. He needs the support of that which does not die in Nature but springs again, the germinating power of seeds which fall to the ground in Autumn but rise again. Man accepts substance as a symbol of what is spiritual, because he is no longer capable of being stirred by substance to perceive spirit in its reality. Autumn has no longer power to demonstrate the immortality of spiritual things, as compared to the mortality of natural things, through the inner force of the human soul. Man has need of the support of Nature, of external resurrection. He likes to see how plants spring from the earth, how the strength of the sun increases, and the coming of light and warmth ; he needs the resurrection of Nature in order to cultivate thoughts of resurrection.

But with this the direct connection linking it with the festival of Adonis disappears, as also that which can link it with the Mystery of Golgotha. That inner experience that comes to every one at earthly death loses power when the soul knows : man passes through earthly death, and during the three days that follow undergoes certain experiences of a very solemn nature ; but later the soul is filled with inner joy and happiness, because it knows that after these three days it rises from death to spiritual immortality.

The power contained in the festival of Adonis was lost. Humanity was so organised at one time that this power could be developed with the greatest intensity. When looking on the death of the god, men saw the death

of all that was beautiful in humanity, the death of all its splendour and youthful powers. With great sadness the god was laid beneath the waves on a day of mourning—Good Friday (Char-Freitag, Day of Mourning). People felt the deep solemnity of this, because it was intended to evoke in them realization of the frailty of all natural things. But it was intended that this feeling regarding the mortality of natural things should then be changed into a feeling concerning the supersensible resurrection of the human soul after three days. As the god, or rather the likeness of the god, was raised from the water, the well-instructed believer saw in this image the representative of the human soul a few days after death. Behold! they said to him, what happens in spirit to those who die. What happens is brought before your soul in the likeness of the risen god—the god of beauty and of youthful vigour.

This outlook, which was bound up so deeply with the destiny of humanity, was brought directly before the human spirit every Autumn. It would not have been thought possible at that time to associate this with external Nature. What could be experienced in spirit was represented symbolically in ceremonial acts. But the *image* of a former time had to be effaced, it had to emerge again as memory—as formless, inward, soul-felt memory of the Mystery of Golgotha, which represented the same thing; at first men had not the power to carry out this change, because the spirit had passed into the subconscious part of human souls (in die Untergründe der Seele des Menschenging). So things remained until our day; men had need of the support of external nature. But external nature provides no image—no complete image of the destiny of man after death. Thoughts about death persisted. Thoughts about resurrection faded more and more. Even if people spoke of resurrection as part of their belief it was not a vital fact in the lives of the men of later times. But it must become so once more; it must become so, because the Anthroposophical outlook stirs men's minds to true thoughts concerning resurrection.

If on one side it is said, at the appropriate season, thoughts on Michael are precious to the soul of the Anthroposophist as bringing thoughts of annunciation, if thoughts concerning Christmas give depth to his soul, those on Easter must be specially thoughts of joy. For Anthroposophy must add to the thought of death the thought of resurrection. She must herself become like a festival of resurrection within the souls of men, bringing an Easter spirit into their whole outlook on life. This Anthroposophy will do, when people have realised how the old thoughts of the Mysteries can live on in rightly conceived thoughts of Easter ; when they have acquired a right understanding of the body, soul, and spirit of man, and of the destiny of these in the physical, psychic, and spiritual heavenly worlds.

LECTURE 2.

ONE may say that the original idea of Festivals was to make people lift their eyes, turning them from dependence on earthly things to dependence on super-earthly ones. And it is consideration of the Easter Festival that can especially bring about such thoughts. In the course of the last four or five hundred years the civilization of the world has gone through a spiritual evolution which has inclined humanity to turn its attention more and more away from its connection with cosmic forces and cosmic powers. Human attention has been restricted increasingly to the study of those conditions prevailing between man and earthly forces and powers. It is also the case that with those means of knowledge which are considered legitimate to-day it is impossible to keep other connections in view. If anyone in pre-Christian times, or even in the first Christian centuries, who was closely associated with the Mysteries could have experienced our present-day knowledge, he would not in the least have understood—if he approached things with the thoughts and feelings of those days—how it was possible for people to live without a consciousness of their super-earthly, their cosmic connections.

I might here give an outline of many things which you find more fully described in different cycles of lectures ; but as these present lectures are intended to give a more intimate understanding of the thought of Easter, I naturally cannot bring forward every particular but can only hint at how things are.

If we were to transfer ourselves in thought into the various ancient religious systems of the past, we might choose as an example that one most familiar to modern people, the ancient Hebrew-Jewish system ; we would find, when these ancient systems are mono-theistic, the worship of the one Godhead. This is that Godhead of

whom, in accordance with Christian acceptance, we call the Father.

Now, in all those religions in which the thought of this Father-God lived, there has existed more or less, but especially among the priests of the Mysteries, a connection between this God and the cosmic moon-forces, a connection with everything streaming down to earth as force from the moon.

Of this ancient consciousness of the connection between man and the moon forces, hardly anything has remained other than the stimulus given to the poetic fancy of the soul by the moon, and the number of months in the gestation period of man, in accordance with the ten lunar months as reckoned in medicine. But in the older ideas concerning such things a clear consciousness did exist, that when man came down from the spiritual world, where in pre-earthly times he had lived as a psycho-spiritual being, into physical life, he was filled with and strengthened by impulses that streamed to him from the moon. When a man considers what it is that has formed him as living being, what lives in him as the forces of nutrition and breathing, and as forces of growth generally, he must not look to the forces of the earth but to forces outside the earth.

It is easy for him to see how, when looking to earthly forces, these are connected with him. But if our body were not held together by forces outside the earth, if it did not receive its form from forces beyond the earth, what could the mere earthly forces do towards its preservation and cohesion (*Zusammengehalt*) ?

The moment the non-earthly forces—those coming from beyond the earth—leave it, the body is exposed to the forces of the earth : it then perishes, disintegrates, and becomes a corpse. The forces of the earth can only make corpses of men, they cannot construct their human form. Those forces living in man, by which he is raised above what is earthly, so that between birth and death he can live on earth as a coherent organic form and not succumb to the forces of earth that lay hold of him at death and

destroy him, against which he wages a life-long struggle here—for they must be struggled against—these forces he owes to the influences of the moon-world.

If on the one hand we can state theoretically that the moon contains the forces by which the human body is formed, we must realize on the other hand that ancient religions revered these as the divine Father-forces which were the means of bringing man into physical existence at birth. The ancient Hebrew Initiate had a distinct consciousness of the fact that the forces leading man to earthly existence streamed to him from the moon, maintained him on earth, and were torn from him as physical man when he passed through the gates of death.

A kindly feeling of love for these Father-forces, a looking up to them in the practice of their cult by means of prayers, etc., was the content of certain ancient mono-theistic religions. These ancient mono-theistic religions were more consistent than people think. Such matters are very incorrectly represented in history, because history can only go by external documents, not by what is observed with the help of spiritual vision.

Those religions which looked up to the moon, and to that which existed in the moon as spiritual Beings, belonged to a later period. Compared with the opinions held by them concerning the moon, those held by earlier religions concerning the Sun-forces, and even the Saturn forces, of which I shall have something to say later, were very clearly defined, but they concerned themselves principally with the Sun-forces.

With these early religions we enter an historical field of study for which external documents no longer exist, lying as they do many thousands of years earlier than the foundation of Christianity. In order to provide this age with a name I have called it in my book, "*An Outline of Occult Science*, the "Old Indian," which was followed by the "Old Persian," age. In these civilizations human development was very different from what it became later, and religious beliefs depended upon this development. During the last two thousand years and more we have

developed so that we are not aware that a split has occurred in our earthly evolution. This has hardly been noticed. What takes place in the greater part of present-day humanity, inwardly, at about their thirtieth year, has also hardly been noticed. It has remained to a great extent in the subconscious; it has not entered into man's consciousness. Conditions were very different in a humanity that lived eight or nine thousand years before the foundation of Christianity. The development of individuals was then more continuous up to about the age of thirty. With the thirtieth year a great change took place. What I have now to say about this change has naturally to be spoken of somewhat crudely, but these simple descriptions are in accordance with the facts that concern us at the moment.

In those remote times the following might happen: A man might have contracted a friendship with someone (before his thirtieth year) who was considerably younger than himself—perhaps three or four years younger. This man shortly afterwards experienced the change that took place about the age of thirty. It might happen, these two men not having seen each other for a long time, that the one who had experienced the change at his thirtieth year was spoken to by the other without his knowing who he was. His memory had been so completely changed. I have had to put this in the language of to-day, hence it may strike you as being somewhat crude. In olden times the control of certain arrangements (*Einrichtungen*) stood in close connection with the Mystery schools; and by these, in the small societies then existing, a register of the lives of the young people was kept, because they themselves forgot, owing to the great alteration (*Umschwung*) that had taken place in them, and had to be taught again what they had experienced in life before their thirtieth year. These men then knew: I have become a quite different being in my thirtieth year, I must go to "the registry" (a modern expression, of course) in order to learn what I had previously experienced. This is actually what happened! Through instructions they received, at

the same time they were told : Before your thirtieth year the Moon-forces worked in you exclusively ; after attaining this age the Sun-forces entered into the development of your earthly life. The Sun-forces work on man with an entirely different purport from the Moon-forces. What does present-day humanity know of the Sun-forces ? Only the outer physical part. Man knows that they warm him, that they cause him to perspire ; he knows besides this that people practise sun-bathing, that there is something therapeutic connected with the forces of the sun, but all this he learns in a merely external way. He has no idea what the forces that are spiritually connected with the Sun do to him.

Julian the Apostate, the last of the heathen Cæsars, had experienced something of these forces in the last lingering note of the Mysteries, and just when he desired to make proof of these experiences he was murdered on his expedition into Persia ; so powerful in the early Christian centuries were the forces which desired all knowledge of such things to be lost.

It is therefore not to be wondered at that even to-day no knowledge concerning them can be acquired. While the Moon-forces are those which determine what man is, which permeate him with an inward necessity (Notwendigkeit), as to his actions, and determine his instincts, his temperament, his emotions and the nature of his physical-etheric body generally, the spiritual Sun-forces free him from this compulsion. They caused this necessity or compulsion to dissolve, as it were, and man became really a free being through the Sun-forces. In that ancient time to which I have referred, the difference between these two forces in human evolution was strictly defined. In his thirtieth year a man then became a Sun-man, a free man ; up to his thirtieth year he was a Moon-man, and was not free. To-day these two conditions slide one into the other. To-day the Sun-forces work along with the Moon-forces even in childhood, and the Moon-forces continue to work on into later years ; so that to-day these two things, compulsion or necessity and freedom,

work one into the other. This was not always the case. In the early pre-historic times of which we are speaking the action of the sun and that of the moon were absolutely distinct in the course of a man's life. This is why it was said at that time concerning the greater part of humanity : a man was born not once but twice. For it was held to be abnormal, something pathological, if a man did not experience this great change of life in his thirtieth year. It came about in the course of human evolution that the second of these births—they were spoken of as the Moon-birth and the Sun-birth—that the Sun-birth was no longer so noticeable in man, and certain ceremonies were carried out, certain exercises and actions were performed on those who desired initiation into the Mysteries. Such persons then experienced, in the Mysteries, what could be no longer experienced generally by men, and they became the "twice-born."

When this expression "twice-born" is found in Oriental literature to-day it is misleading. Any Oriental scholar, any Sanskrit expert, might be asked—I think Professor Beckh is present here and you can ask him—if it is not the case that, as a matter of fact, no Oriental science can clearly and distinctly put before you, in a few words, what the content of the expression "twice-born" really is. Formal explanations there certainly are in plenty, but what it means in substance no one knows. Only those who are aware that it reaches back to a reality know the reality I have just explained to you. In such things spiritual observation alone can speak. And when once it has spoken, I would like to ask all those who hold with what can be learned from documents, with everything external science can discover—I would like to ask, taking for granted that science has gone to work in an unprejudiced manner, if this science does not corroborate in every particular the investigations made by spiritual science? Your attention must, however, be directed to certain things which take precedence of all documentary science; for the understanding of life, of man, cannot be gained by a science of documents.

Let us turn our gaze back to a very far-off age when people spoke of the Moon-birth of man as creation through the Father. With regard to the Sun-birth, people were quite clear that in the spiritual Sunlight the power of Christ, the Son, was active, and that this was the power that freed people. Consider for a moment what this force, this Sun-force, does. It is the force that enables us as men on earth to make something out of ourselves. We would have been strictly confined within an unchangeable, natural—not fateful—necessity, if the liberating Sun-forces had not by their influence dissolved this necessity.

This fact was known to those who held the more ancient opinions concerning the world. They looked up to the sun and said : This eye of the world, from which the power of Christ streams forth, is the cause of my not having to remain always under that brazen necessity with which I was born from out of the forces of the moon, as a man whose whole life had to evolve under compulsion. It is the Christ-force looking down on me through that cosmic Sun-eye that enables me through my inner freedom to make something of myself during my life on earth, something I could not have been, through the Moon-forces which placed me here.

This consciousness that he could transform himself, could make something out of himself, is what men saw in the forces of the Sun.

I would like to add here, but only by way of parenthesis, that Saturn was also looked up to as a third source of birth. In the Saturn forces these men saw all that preserved them when they passed through the gate of death : the third earthly metamorphosis. Birth on earth, meaning birth through the Moon ; the second birth, meaning birth through the Sun ; the third birth, meaning Saturn birth or earthly death. Man was here upheld by the mighty forces of Saturn, forces then holding sway at the extreme limit of the planetary system of the earth. These forces preserved him, bore him out into the spiritual world, and provided a connecting link for his being, when

the third metamorphosis took place. This was absolutely the mental outlook of the men of those ancient times.

But human evolution goes on. A time arrived when it was no longer known in the Mysteries how the Sun-forces affected mankind. Knowledge concerning these forces was preserved longest among the medical workers in the Mysteries. For the forces which in his ordinary development give man freedom, and the possibility of making something out of himself—the Sun- or Christ-forces—live also under various conditions in certain plants and in other earthly beings and things, and reveal in these earthly things properties of healing.

Generally speaking, all sense of their connection with the sun was lost to humanity ; and while for a considerable time the consciousness still remained that man is dependent on the Moon-forces, or Father-forces, all consciousness of his dependence—or rather his liberation by means of the Sun-forces—had long been lost. What to-day we call Nature-forces, almost the only ones we do speak of when discussing our conceptions of the world, are but Moon-forces that have become entirely abstract. But the Sun-forces were still known to One, even Jesus of Nazareth, the bearer of the Christ, who lived His life in accordance with them. He knew them because he was ordained to receive these forces into his own body as they streamed to earth from the sun—forces which men had only been able to come in touch with in the Ancient Mysteries when they looked up to the sun. This I explained in the last lecture. What was of greatest importance was this, that in the thirtieth year of His life a change took place in the body of Jesus of Nazareth similar to that change which in primeval times took place in everyone, only it was but the reflection (Schein), as it were, of the Spiritual sun that shone into these men, while now the original Lord of the Sun, the Christ himself, came down into human evolution and took up His abode in the body of Jesus of Nazareth. This fact lies behind the Mystery of Golgotha as the supremest event (Urergebnis) affecting all earthly life.

You will realise the full connection of these things when we now consider how the festival of Easter, which in those days was an entirely human concern, was actually carried out in the Ancient Mysteries—the Festival of Easter was, in fact, an initiation. The ceremony progressed through three stages. The first requirement, before the neophyte could attain true knowledge, before he could be initiated, was that through all that came to him from the side of the Mysteries he should be made so humble that people to-day can hardly form an idea of this deep, inner humility. People imagine to-day that they have the appearance, as regards knowledge, of being exceedingly modest, while for those who can see into the matter they are really possessed by pride. When about to enter upon initiation a man has, in the first place, to feel convinced that he cannot consider himself to be a man at all, but says rather : *I have first to become a man !*

It cannot be said of people to-day that at any point in their lives they consider themselves not to be men. But this was the first demand made on them, that they should hold themselves not to be men and should address themselves as follows : I certainly was a man before I came down into an earthly body ; in pre-earthly existence I was a man of soul and spirit. The Soul-Spirit then entered a physical body, which it had received from its parents.

It, then, not clothed itself with the physical body—that would be to express it incorrectly—but it permeated itself with this physical body (durchdrungen mit diesem physischen Leibe). Men have really no idea of the manner and means by which the Soul-Spirit, in the course of long ages (das Geistig-Seelische durchsetzt das Physische), permeates the physical, permeates the nerves and sense-system, permeates the rhythmic-system, the digestive-system, and the limbs of man. They have no idea of this. They know very well that they are able to perceive the physical world by means of their senses. But what is a man capable of when he has reached the point where he has permeated his physical body so profoundly with his soul and spirit nature that he considers his development

to be complete, when he is a fully evolved, fully developed man. . . . What is he then capable of? At present he can certainly see external objects, he can hear external sounds, perceive through his skin things warm or cold, smooth or rough: he can perceive things outwardly; but he cannot perceive inwardly. He cannot look into himself with his eyes; he can at most remove the skin from a dead body and think that he sees into it, but he does not do so really. It is childish to think, for instance, here before me is a house, it has windows but I cannot see through them, so I will take all kinds of instruments, and, if I am strong enough, smash the house down, but then I will have only a heap of broken bricks before me, and these ruins are all I see. This is what people do to-day. They flay, they dissect people, in order to learn about them; but by such means they learn nothing. It is not the man at all they learn to know by such methods. If it is desired really to know something of man, you must be able to turn your eyes inwards and view him exactly as we view him to-day when we direct our eyes to him outwardly, and in the same way you must hear inwardly with your ears. All these activities taken together—those of the eyes, the ears, the whole skin as organ of touch, the organs of smell, etc., all these were called in the Mysteries the *door to man* (das Tor zum Menschen).

Initiation depended principally upon a person becoming aware that he knew nothing at all of human nature (vom Menschen); therefore, as he had no self-consciousness of human nature, he could not be a man. He had first to learn to *look inward* through his senses as ordinarily he looked outward. This was the first stage or degree of initiation in the ancient Mysteries. As soon as the pupil learnt to look thus inwards, in that same moment he became conscious of his pre-earthly existence. At that moment he knew: I am now "in my soul and spirit."

The ordinary man looks outwards; instead of this the pupil of the Mysteries learnt to look inwards. In this inward gazing he became aware of what had entered

into him in his pre-earthly existence, what had passed into him through his eyes, his ears, his skin, and so on. He was aware of these things, and through this was also aware of his pre-earthly existence. At this stage he was told that he would learn to know what we call natural science.

When we study natural science to-day, how do we do it? We are led to observe the things of Nature, to describe them, and so on. But this is much the same as if I were to meet a man again whom I had known long ago, and someone were to insist: You have to forget everything you did in company with this man; on seeing him again you are not to recall the intercourse you had with him. It is unbelievable that responsible people would do such a thing as this! I can indeed believe that occasionally this might be agreeable . . . but under such conditions life could not go on. But this is imposed on the man to-day simply through the laws of civilization. For he knew the kingdoms of Nature; he knew them from their spiritual side before he came down to earth. To-day he is told to forget all that he knew of the mineral, plant, and animal world before he came down to earth, whereas the ancient Initiates taught him about them in what was called the first stage of the Mysteries. The Initiate said: Look at this piece of quartz. . . . And then he did everything he could that might enable the pupil to recall what he had known about quartz before he came down to earth, what he had known, say, of the lily, the rose, etc. What was thus imparted as knowledge of Nature was a *remembrance*, a re-cognition (*wieder erkennen*). And anyone who had learnt the teaching regarding Nature as a remembrance of what he had seen before he descended into earthly life was received into the second degree.

In the second degree the pupil learnt Music, which at that time was Architecture, Geometry, Surveying, etc. For in what did this second degree of initiation consist? It comprised all that a man perceived when he not only looked inwards into himself with his eyes, or listened inwardly with his ears, but when he actually *entered into*

himself (in sich hineinsteigt). The neophyte seeking initiation then said to himself: Thou enterest now into the grotto of the human temple (Tempelgrotte). He now learnt to know this grotto of the human temple. This was that physical part of him which was permeated by the soul and spiritual forces which were man before he came down into earthly life. Into this he now entered. He was told that this hidden place had three chambers. The first was the chamber of Thought ; there he learnt all that was connected with this. . . . Verily seen from outside the head is small . . . when a man enters and sees it from within it is as vast as the whole universe. Here he learnt to know his spiritual nature. This was the first chamber. The second chamber was that in which he learnt to know Feeling. The third chamber was where he learnt to know Will.

He then learnt how a man is organised according to his instruments of thought, feeling, and will ; he learnt what was of value on earth. Knowledge of Nature was not only of value on earth ; man had already acquired knowledge of Nature before he came down to earth. But here we must remember that houses are not built above in the spiritual world as they are here with the help of earthly architecture. Over there, there is music, but it is spiritual Melos. Earthly music is something projected into earthly air ; it is a projection of heavenly music, but as experienced by men it is earthly. It is the same when we measure things here on earth. We measure earthly space ; the art of measuring, geometry, or surveying is an earthly science. It was important that those seeking initiation in the second degree should be made to realize that all talk of knowledge gained by mere earthly means, unless connected with geometry, architecture, or the art of surveying, is illusory ; that *true* natural science is a recollection of pre-earthly knowledge ; and that geometry, architecture, music, and the science of measuring are sciences that have to be learnt here on earth.

Thus in the second degree of initiation a man descended into his own self and learnt to know the men

of the three chambers in respect of the single earthly incarnation, as he would otherwise learn to know them from outside, without descending into their inner being.

In the third degree the pupil learnt to know men, not simply by sinking down into himself (wenn er nun nicht bloss in sich untertaucht), by getting to know himself as spiritual being, but when this spiritual part of him learnt further to know the body. Therefore in all the Ancient Mysteries this degree was known as the *gate of death*. Here he learnt how it is with a man when he lays aside his earthly body ; only there is a difference between actual death and that experienced during initiation. Why this must be I will explain in the next lecture ; at present I only mentioned the fact.

When man really dies he lays aside his physical body. He is no longer bound to it, nor does he follow any longer the forces of the earth, having been freed from them. But while still bound to his physical body, as was the case in olden times at initiation, he had to attain liberation from the body (which at death comes of itself), and had to maintain it for a certain time through his own inner power. The attainment of those strong powers by which a man is able to maintain his soul in freedom, apart from the body, was necessary to initiation. It is these that give him a higher knowledge concerning the things he can never perceive through his senses, never think through his understanding. They place him as man in the spiritual world as the physical body places him as man in the physical world. He had then advanced so far as to be able to realize what he was as man of soul and spirit, to know that he had been initiated while still in earthly life. From this time onwards the earth for the Initiate was as a star existing outside humanity (Von da ab war die Erde ein ausser dem Menschen befindlicher Stern für den Initiierten), and in the ancient Mysteries he had before all else to learn to live with the sun instead of with the earth. He knew what he had received from the sun, and how the Sun-forces worked in him.

This third degree that I have just described was followed by a fourth. It affected the man seeking initiation in the following way : When on earth a person eats vegetables or game, when he drinks various things, he knows that such things were outside him and that now they are within him. He breathes the air ; at first it is outside, then within him, then outside again. He is so closely bound up with the forces of the earth that he bears within him earthly substances and forces which otherwise were outside him. It was clearly explained to those seeking initiation in ancient times : Before initiation thou art a bearer of Earth, of vegetables, game, pork, etc. But when once initiated in the third degree, and when all those things have been imparted to thee that can be imparted to one who is free of the body, thou art no longer a bearer (träger) of cabbage, pork, or veal, but thou then dost become a bearer of those things which the Sun-forces give to thee.

That which the Sun-forces give spiritually was called, in all the Mysteries, Christos. Therefore, he who had surmounted the first three degrees of initiation—though on earth he might feel himself to be a bearer of cabbages—knew that he was a bearer of the Sun-forces and that he was called a Christophoros. In nearly all the Ancient Mysteries this was the name for those who had entered the fourth degree.

In the third degree certain things had to be grasped ; the Neophyte had principally to realize that, in moments of knowledge, desire according to the physical body must cease, that as regards his physical body he belonged to the earth, but that really the earth has only to do with the destruction of his physical body, not with its construction. If the man of those former ages had been addressed in the words of to-day, he would have had things explained somewhat as follows (the sense would certainly have been made clear to him, but to you I can only say these things in the language of to-day, not in that of those former times) : If you would know the teaching concerning substances, how these unite and separate, you must look up

to the spiritual forces that from out the cosmos permeate all substance. This you cannot do unless initiated. For this you must have been initiated in the fourth degree. You must be able to perceive with the forces appertaining to Sun-existence ; you can then study chemistry.

Supposing that someone to-day, wishing to take a degree in chemistry or in pharmacy, had first to submit to the necessity of feeling as a cabbage feels with regard to the forces of the sun, how absurd this would seem ! But this was a fact. It was made absolutely clear that with such forces as people have in life, and which are generally employed during life, only geometry, surveying, music, and architecture can be studied . . . not chemistry. If people speak of studying chemistry to-day, they speak in an entirely external way. All talk of chemistry has been entirely external ever since the time when the ancient initiation-wisdom was lost. This is a fact. It is enough to drive to desperation those who really wish " to know," when they have to learn modern official chemistry, for it is founded only on assertion, not on any inward understanding of the matter. If men were only unprejudiced they would acknowledge that something else is needed, that people must be able to understand or realize differently if they wish to study chemistry. It is the modern timidity regarding knowledge or realization (*erkennen*) that has been implanted in people that holds them back from such an impulse.

After this a man was ripe. When sufficiently ripe to become Astronomos, which was a still higher grade (for to learn something of the stars externally, through calculations and the like, was considered absolutely unreal), he knew that in the stars spiritual beings dwelt who can only be known when physical perception has been overcome, when geometry has also been overcome, when man actually lives in the universe (*Weltenall*) and learns the spiritual nature of the stars—he was then a "*Risen One*." He could then see how the Moon-forces and the Sun-forces actually work within earthly humanity.

I must therefore endeavour to-day to help you to understand from two sides how Easter was experienced inwardly in the ancient Mysteries—how this Festival did not take place at any fixed season of the year but when a man attained a certain degree of development. Easter was then experienced by him as a resurrection of his soul and spirit-nature out of the physical body, as a rising into the spiritual universe (Weltenall). It was thus that those who still knew something of the wisdom of the Mysteries at the time of the Mystery of Golgotha regarded this Mystery. They said: What would have happened to mankind if the Mystery of Golgotha had not taken place? In olden times it was possible for man to be initiated into the secrets of the cosmos, for in quite ancient times he experienced a second birth naturally, as one might say, when he was about thirty years old. At that time at least there were still memories of this, and there was a science of the Mysteries which preserved in its traditions what an earlier age had experienced. All this had faded and been forgotten by the time of the Mystery of Golgotha. Mankind would have become entirely decadent, if the Power to which Initiates of the Mysteries rose when they became Christophoroi had not entered into One Jesus of Nazareth—so that it has remained on the earth ever since—and men, through Jesus Christ, have been able to unite themselves with it.

Thus what rises before our eyes to-day in the Festival of Easter had already formed a part of the history of the Mysteries. Men will only know the real meaning of Easter when they revive this ancient portion of the history of the Mysteries. They will only approach an understanding of the real meaning of Easter when they endeavour in some way at least to understand what men seeking initiation experienced in olden times. Such an Initiate said to himself: Through initiation I have become aware of how sun and moon work in me in their reciprocal relations to each other; I now know that I have been formed as physical man in a certain way; that I have eyes of a certain kind, a nose, a whole bodily form con-



structed within and without as it is ; and the fact that this form is able to grow and continue to grow to-day through the nourishment it receives depends on the Moon-forces. All I require comes from them. That I am inwardly free, that I can be active as a free being within my bodily nature, that I can transform myself, take myself in hand, depends upon the Sun-forces, upon the Christ-forces. These I must stimulate, if I wish to achieve consciously by my labour what the Sun-forces accomplished in me under other conditions through a sort of natural necessity.

From this we can understand how man still looks up to Sun and Moon to-day and from their reciprocal constellations fixes the time of the Easter Festival. This method of reckoning is something that has remained from former times. People ask : When is the first Sunday following the first full moon after the Spring equinox ? And they fix the Easter Festival of the year on the first Sunday after the full moon ; indicating thereby that people see something in the structure, in the form of the Easter Festival, that comes from the cosmos and must accord with it. The thought of Easter must be grasped once more. It can only be understood when people look back to the content of the Ancient Mysteries, where man was first made aware of what took place when he looked into himself : the door of humanity ! When he entered into himself, living inwardly in himself : the three-chambered inner man ! When he made himself free : the Gate of Death ! When he moved freely in the spiritual world : when he was a Christophoros.

The Mysteries themselves went back to a time when free human development had to find a place. And the time is now come when the Mysteries have to be found once more. They must be found again. People must realize consciously that preparations have to begin now, by which they can be found again.

Out of this consciousness the " Christmas Session " (Weihnachtstagung) was held, for it is an urgent necessity that a place should exist on the earth where Mysteries can

once more be established. The Anthroposophical Society in its further development must provide the means for a renewal of the Mysteries. Your task, my dear friends, must be to co-operate towards this end, doing so *out of the right consciousness*. This demands that life be considered according to its three stages—according to the stage in which a man *looks into the nature of men*; according to the stage when he *strives towards the inner being of men*; according to the stage in which *he is in that state of consciousness* which otherwise he only experiences in the reality of external death.

As a remembrance of the lesson that has been given here to-day, let us take with us the following words, allowing them to work powerfully in our souls :—

Stand before the portals of the lives of men,
Behold on their lintels words of power.

Live in the inward souls of men,
Feel in this realm the beginning of worlds.

—otherwise world-beginning is not always perceived, but only what is in the world—

Ponder the earthly-end of man ;
Find in it the Spirit's turning-point.

In these words you have the essence of to-day's lesson—

Steh' vor des Menschen Lebenspforte ;
Schau an ihrer Stirne Weltenworte.

Leb' in des Menschen Seeleninnern ;
Fühl' in seinem Kreise Weltbeginnen.

Denk an des Menschen Erdenende ;
Find' bei ihm die Geisteswende.

LECTURE 3.

IN order to carry further the matters with which I have dealt in the last few days, I would now like to refer to the astronomical aspect of Easter. In order to do this it is necessary to allude to some of the facts connected with the so-called Moon-Mysteries.

During all those ages in which men were aware of mystery-wisdom, the Moon-Mysteries were spoken of, and these were connected with the being of man in so far as he is a part of the whole cosmos. For we must clearly realize that man with his complete being is dependent on the whole cosmos, just as he is dependent on the earth as regards his physical body.

Now the years of materialism have brought in their train a complete loss of consciousness on the part of humanity, of the spirituality existing in the wide spaces of the cosmos, as revealed in the formation of the constellations, and in the movements of the stars, when these are planets. No trace of this consciousness has remained beyond the outward observance of the stars and the calculation of the movements of the planets.

When we observe how all this is studied according to the ideas of modern astronomy, it strikes us as being exactly the same as if one were to study the human physical organism, completely unconscious of the fact that it is permeated with soul and spirit, keeping before one only the conditions of measure, and the external relationships of movement of this organism, and forgetting entirely that in the relationship of measure and of movement the soul and spirit find expression.

In man, an undivided soul- and spirit-nature comes to expression, held together by the ego. But in the organism of the whole universe, spiritual perception finds the expression not of a *single* undivided soul- and spirit-nature but of a *multiplicity*—an immeasurable, boundless multiplicity of spiritual Beings, who reveal themselves

in the grouping of the stars, in the movements of the planets, through the light streaming from the stars, and so on.

All this multiplicity of spirituality living in the stars is related inwardly to man in the same way as those things are related to him, which, from an earthly side, and throughout the whole realm of Nature, provide him with the means of sustenance. But the closest connection between man and the universe has to do with what is called the "Moon Mystery."

When the moon is observed outwardly, it is seen in its relation to the earth to be in a state of metamorphosis or change. At one time it is seen as a full luminous orb; we look again and see that only a part of it is luminous—a half, then a quarter. We also have that state of the moon in which it is entirely withdrawn from external sight, the state which we call that of new moon. Then we have again the return of full moon.

All this is explained nowadays by merely saying that in the moon we have a body moving in space which is illumined by the sun from different directions, so that to us it seems to assume different forms. But with this we have not exhausted what the moon does for the earth, and more especially what it does for man on the earth. We must clearly understand when we look at anything so apparently physical on the surface, as the full moon is, that what it here presents to us in its physical aspect is something entirely different, in that physical aspect, from what the *new* moon presents to us (which because of the relative connection of worlds it cannot do directly and physically), and we must not think when the moon does not show itself that its powers and activities are not present.

When because of the relationship of the heavenly bodies we know: now it is New Moon . . . the moon certainly is invisible, but because of this it is present in a more spiritual way than when we see its physical light at the time of Full Moon. So the moon is present at one time physically and at another time spiritually. We have therefore a constant rhythmic alteration between a

physical manifestation and a spiritual manifestation of the moon.

If we wish really to understand what is brought about through this, we must turn back to those facts already known to you through statements made in my book, *An Outline of Occult Science*. We must recall what is said there: The moon was once within the earth; it belonged to the earth-body; it left the earth and became what might be called a neighbouring planet. It has therefore split off from the earth, and now circles round it. It showed influences exercised by it on men while it was still connected with the earth.

Man was, of course, an entirely different being when he lived and evolved on an earth that still had the moon within it. Since the withdrawal of the moon the earth has been impoverished in respect of moon-qualities; from that time man has been maintained in his lower parts by other forces, by purely earth-forces, not by earth- *and* moon-forces. On the other hand, those forces which (so long as the moon was within the earth) worked on man from within have now, since its withdrawal, worked on him from the moon—that is, from outside.

We can therefore say: The forces of the moon streamed at one time through man, they encountered first his feet and legs, then streamed through him upwards from below. Since the departure of the moon from the earth these have worked in a reverse direction, from the head of man downwards. Because of this the Moon-forces have had an entirely different task for humanity than they had before.

In what way did this task show itself? It became evident through man having a clearly defined experience on descending from pre-earthly to earthly existence. When a man has passed through the period between death and rebirth, and has been acquitted of everything regarding the things affecting his soul and spirit during that period, he turns his attention to the descent to earth, to the union of himself with what in a physical, corporal way is to come to him from his father and mother. But before—with the help of his ego and astral body—he can find the means

for union with the physical body ; he must be clothed with an etheric body which he attracts to himself out of his cosmic surroundings.

This occurrence has been fundamentally changed since the time of the moon's withdrawal from the earth. Before the moon's departure, when a man, having completed his life between death and a new birth, drew near to earth again, he had need of powers by which he could organise the ether which was dispersed through all the surrounding universe, around himself, his ego, and astral body into the form of an etheric body. These powers he acquired on his approach to earthly existence from the moon, which was then one with the earth. Since the moon's departure he has acquired the powers necessary to the formation of his etheric body from outside the earth, in fact from the departed moon ; so that immediately before his entrance into earthly life man has to apply to that which is contained in the moon—to something cosmic—in order to construct his etheric body.

Now, this etheric body must be so constructed that it has, as it were, an outer and an inner side. Let us try to picture in a quite diagrammatic way how the etheric body is formed. It has an outer and an inner side, so that we realize man has to construct it both outwardly and inwardly. In forming the outer part of the etheric body he requires the forces of light, for besides other substances the etheric body is principally formed of waves of cosmic light. Sunlight is not fitted for this ; sunlight cannot supply the power which enables man to form his etheric body. For this purpose light is needed that has shone from the sun on to the moon and has been reflected back from the moon again, and through this the light has become radically changed. All the light coming from the moon, and streaming from it out into the cosmos, contains powers which enable man when coming down to earth to construct the *outer* side of his etheric body.

On the other hand, that which streams spiritually from the moon, at the time of the new moon, sends into

the cosmos the forces needed by man for the construction of the *inner* side of his etheric body.

Therefore, man's power to form the outer and inner sides of his etheric body depends on the rhythm between the periods of bright external moonshine and the dark of the moon.

What the Moon-forces are thus able to bring about in man depends also on this: that the moon is not the mere physical body that modern natural science imagines it to be, but that it is permeated through and through with spirit, that it is indeed composed of a plurality of Spiritual Beings.

I have explained on many occasions how it was that the moon separated at one time from the earth. It was not only physical substance that passed out into space, but I explained how those ancient Beings who lived at one time on the earth, not in any kind of physical body but in a spiritual form, how they were the original teachers of humanity and withdrew along with the moon into cosmic space, and that there they established a kind of moon-colony. So that we must distinguish on the moon between its physical-etheric and its psychic-spiritual nature, only this latter is not a unity but a multiplicity.

The whole spiritual life of the moon is dependent on the manner in which the Beings dwelling in the moon look from their moon-standpoint out on the surrounding universe—how they regard the world around them. And were I to express myself in a pictorial way I might say: the Spiritual Beings of the moon turn their attention first to what is of the greatest importance to them—to the planets belonging to our planetary system. Everything that takes place in the moon, by which man receives in the right way the forces necessary for the forming of his etheric body, depends on the results of observations (Beobachtungsergebnissen) arrived at by those Beings living, as one might say, in the moon and observing from it the planets of our surrounding planetary system—Mercury, Sun, Moon, etc.

This was a knowledge that existed in certain of the Mysteries. An ancient knowledge preserved in certain

of the Mystery Oracles held that the constellations and the mutual movements of our planetary system were observed from the moon, and that in accordance with these movements the deeds of the Moon-beings were determined.

Stress was laid on this by those who regarded the Moon as the point from which, in a certain way, world-connections (Weltenverhältnissen) having to do with the formation of the human etheric body were determined; and these Moon-forces came to be associated in the consciousness of men with the forces of the other planets.

We see this in the names of the days of the week, how

Moon	.....	.....	.....	.....	.....	= Monday.
and how the moon in its observation has to do						
with Mars or Zeus on	.....	Zeusday				= Tuesday.
with Merkurý or Wodin on	.....	Wodensday				= Wednesday.
with Jupiter or Thor on	.....	Thorsday				= Thursday.
with Venus or Freia on	.....	Freiasday				= Friday.
with Saturn on	.....	.....	Saturnsday			= Saturday.
with the Sun itself; which						
does not work directly with						
its forces on the etheric body,						
but is reflected indirectly from						
the moon on	.....	.....	Sunday			= Sunday.

So men came to associate what was perceived from the moon with that which entered their consciousness regarding the relationship of the planets to different parts of time.

In the centres of the Ancient Mysteries something like the following was said: "Remember, O man! that before thy descent to earth thou hadst need of powers that were built up by the moon, through the fact that the Moon-beings gazed upon the other planets of the planetary system. Thou hast to thank the powers of the moon derived from Zeusday, Wodensday, Thorsday, Freiasday, etc., for the special configuration assumed by thine etheric body at its descent into thy physical body."

Thus on one side we have the rhythmic progression of the moon in periods of light and darkness round the earth ; on the other side we have the impression made on the consciousness of men by the whole sequence of the planets in their courses. The Mysteries added to that which had already been given out, this : Because certain Moon-beings could gaze on Mars, man was enabled to organize within his etheric body the *capacity for speech*. Because these Beings were able to gaze on Mercury, man acquired that which enabled him to construct within his etheric body the *aptitude for movement*.

If people desire to speak in accordance with these Moon-mysteries at the present time, it is possible to give expression to them in an entirely different form : this can be done by means of Eurythmy. Eurythmy develops out of speech. Having investigated the mysteries of language, by allowing the Moon-beings to instruct us in what they are able to observe when gazing on Mars, we make further investigations : we then notice how what we investigate changes, if after having directed our observation to Mars we direct it to Mercury. Thus when we turn from what the Moon-beings experience through Mars, to what they experience with regard to Mercury, we pass from the human aptitude for sound-production to the human aptitude for Eurythmy. This is to explain the matter in its cosmic aspect. What pours into man as the capacity for acquiring *wisdom* comes to him through experiences the Moon-beings have in respect of Jupiter.

All that permeates the souls of men, as *love* and *beauty*, they receive through the experiences that come to the Moon-beings from Venus.

The experiences that come to the Moon-being through their observation of Saturn impart to the etheric bodies of men their inner *soul-warmth* ; and that from which man must be preserved, that which must be repulsed, as it were, by him so that the construction of his etheric body is not disturbed immediately before its descent to earth, is what comes to him from the sun. Thus those things come from the sun—or rather from this contemplation of the

sun—against which man must be shielded by protecting powers so that he may become a being cut off and enclosed within his etheric body.

In this way man learns to know what takes place on the moon. In this way he also learns how the human etheric body is formed—how it is constructed when a man comes down from pre-earthly into earthly existence. The things just described are those connected with the Mysteries of the Moon (Mondengeheimnisse). It is possible to speak of such things to-day; in certain of the Ancient Mysteries they were not only described but experienced—truly experienced. They were experienced in such a way that what is written below was not only known but really inwardly felt—

Monday	.....	.....	.....	—
Tuesday	.....	.....	.....	Speech.
Wednesday	.....	.....	.....	Movement.
Thursday	.....	.....	.....	Wisdom.
Friday	.....	.....	.....	Love, Beauty.
Saturday	.....	.....	.....	Inner Soul Warmth.
Sunday	.....	.....	.....	Protective Forces.

Through initiation into the Mysteries, of which I spoke in the last lecture, people could rise above mere sight by the eyes, and hearing by the ears, as these are known in earthly conditions, they could free themselves from the body, they could withdraw (sich fernhalten) from the physical body and live only in the etheric body. But when living thus in the etheric body a man lived with all those things of which I have just been speaking. He then lived with speech, not as formed by the larynx, but with the speech that resounds in Mars as universal language (Weltensprache). He moved in accordance with the way Mercury controls movements in the cosmos; not with feet and limbs, but in the sense in which Mercury guides the movements of human beings. A man did not then

attain to wisdom with such trouble as is customary in the years of a child's education to-day, and which in this materialistic age is in fact un-wisdom, but he lived directly in the wisdom of Jupiter, because he was able to unite himself with the Moon-beings who gaze on Jupiter. When men were initiated in this way they were actually and entirely within the rays of the moon's light ; they were not beings living in flesh and blood on earth—they had left the earth and dwelt as beings in the moonlight, but in moonlight that was modified and transformed by what lived in the other planets of our planetary system. During the periods of spiritual observation a man living in such Mysteries was a Light-being of the Moon. This must not be taken in a symbolic sense, or thought of as in any way abstract ; but just as a man is aware of reality when he goes on a journey, say to Basle and back, such an one was conscious of the reality about him when through the ceremonies of initiation he had approached the Moon-beings.

Such a man knew that he had left his physical body for a time, and with his soul- and spirit-nature had entered the light-sphere of the Moon, that he had been clothed with a light-body, and, because united with the Moon-beings, he had gazed out into the wide spaces of the planetary worlds and had actually been able to perceive what it is possible to discover there. And what was it he saw ? The principal thing he saw—he saw other things too—was that the forces coming from the Sun-beings have nothing to do with the formation of the human etheric body. In observing the sun he beheld something that for the etheric body was disruptive ; and he knew that none of the forces proceeding from the etheric body could be acceptable to the sun, but that such forces must proceed from the higher members of human nature, from the ego and the astral body. Only on these could the Sun-forces work. Thus he knew that one did not look to the sun, but to the planets, for the human etheric body. One looked to the sun for the human astral body, and especially for the

ego; but that for the whole inner power of the ego one must turn to the sun. This was the second fact that came to him through initiation into the recurring mysteries of the moon: the fact that in the etheric body he belonged to the planetary system, but that for the forces strengthening and permeating the ego and the astral body he must look to the sun.

The actual result of this initiation was that a man felt himself to be one with the moonlight, but that through the moonlight-existence (*Mondenlichtdasein*) of his own being he could gaze into the sun. He now said to himself: The sun sends its light to the moon because it must not impart it directly to man. He receives the moonlight united with the forces of the planets. From these he constructs his etheric body.

These secrets were known to anyone who had been initiated in this manner. By this he knew in how far he bore the power of the spiritual sun within him. He had seen it. He had reached a consciousness of the extent to which he bore the spiritual sun within him. This marked the degree of initiation he had gained, and by which a man became a Bearer of the Christ, which means a bearer of the Sun-being; not a receiver, but a bearer of the Sun-being. In the same way as the moon when it is full is a bearer of the sunlight, so such a man was a bearer of the Christ—a Christophoros. Initiation to this degree was therefore an entirely real experience.

And now picture to yourselves that other absolutely real experience by which a man escapes from the earth and, as an initiated human being, rises to the existence of a Light-being, and think of this earlier inward human Easter experience as changed to a cosmic experience—a cosmic festival. In later times men knew nothing of this; they did not know that such a thing was possible as that a man could really pass out of earthly existence into super-earthly existence, could unite with the Moon-nature (*mit dem Mondenhaften*) and from the moon gaze on the sun. But a remembrance of this had to be

preserved ; and this remembrance is preserved in the Festival of Easter.

The way in which all this can be experienced by man does not pass over into our later super-materialised consciousness. Instead, we are left with but an abstract conception of it. A man no longer looks into his own being so that he says : I can become one with the moonlight . . . but he looks to the moon—to the full moon. In those days he looked up to the full moon and said : It is not I who evolve so as to attain that ; but the earth which strives towards it. When does she strive towards it most ? She strives towards it most in early spring, when the forces which were formerly with the seeds and the plants within the earth stream forth from the surface of the earth. On earth these forces become plants ; but they go further, they stream forth into the wide spaces of the cosmos. In the Mysteries people made use of the following image ; they said : At the time when the inner forces of the earth carry that which streams upwards through the stalks and leaves of plants out into the cosmos, man is able most easily to attain to the Sun-moon initiation and become a Christophoros ; for he then floats, as it were, towards the moon on the forces that in spring stream from the earth to the moon. But he has to do this at the time of the full moon.

All this passed into the memory of the people, but it became abstract. They felt something must come to them with the full moonlight . . . but it was an unconscious feeling, it was no longer a clear knowledge that these people experienced. Something, not the man himself, streamed up towards the full moon when this was the first full moon after the beginning of spring.

What can the full moon do now ? It gazes on the sun—that is, it gazes on it on the first day dedicated to the sun, on the first Sunday following the coming of spring. As in former times the Christophoros looked up to the Sun-being from the standpoint of the moon, so the moon now gazes on the sun—that is, on what it symbolises—on the Sunday.

Thus we have, say on the 21st of March, the beginning of spring ; the forces of the earth then begin to reach forth into space. The right moment must be awaited when the observer—the full moon—is present. Full moon falls this year on the 21st of March. What does the moon gaze on ? The sun. The following Sunday was then fixed as Easter Sunday.

It is therefore an abstract computation of time, and has endured as the relic of an entirely real event of the Mysteries which took place frequently in ancient times and happened to many people.

This is the truth concerning the Easter festival. Our present day spring festival represents a certain occurrence in the Mysteries that was celebrated everywhere in spring ; but this occurrence in the Mysteries was different from the one I described in the first lecture.

The one I then described was that which led men to an understanding of death. I then explained that the thought of resurrection, which was made comprehensible by such means as the celebration of the Adonis festival in autumn, led them in about three days, through experiencing death, to a realization of resurrection in the spirit. This process of resurrection belongs really to autumn for the reason I then stated.

The event I am describing to-day is different ; it was celebrated in other Mysteries and was carried out in connection with special initiations, those of the sun and moon. And this event was placed by man at a time before the beginning of life (*vor den Lebensanfang*). So that we must be able to look back to a time when in certain Mysteries there was knowledge concerning man's descent from pre-earthly to earthly existence, and in other Mysteries—those connected with autumn—there was knowledge concerning his ascent to that which was spiritual.

But in later ages, when there was no longer any understanding for the living connection between man and the spiritual nature of the cosmos, it happened that the

autumnal festival of the Mystery of Resurrection became simply confused with the mystery of man's descent (Niederstiegsmysterium)—that of the spring.

In the confusion which thus arose we see how materialism gradually entered into human evolution, and how this not only gave rise to false views but actually produced absolute confusion in men's minds regarding things in which at one time a holy order reigned. For there was a holy order in the fact that, as autumn approached, a cosmic festival drew near which again called attention to an occurrence in the Mysteries. On these occasions it was said : Nature now becomes barren, withers and dies ; this resembles the death of the physical side of man. But while man, when looking at Nature, sees only that which works destructively, something lives in him that is eternal, something that, disregarding what takes place in Nature, can be seen in spirit, something that rises after death to life in the spiritual world. In the mystery of the spring season it was made clear to men that Nature is conquered by the spirit ; that spirit works down again out of the cosmos ; that physical life will sprout and spring again from the earth because the spirit compels it to do so.

At this festival men were not to think of how they passed through death to a spiritual life but of how they had *come down* from what was spiritual. Therefore, when Nature first began to stir in spring, man had to think of his descent into physical life ; and when Nature was in decline, then he had to think of rising to what was spiritual—to think of his resurrection. The life of the soul can be intensified in an extraordinary way when anyone thus experiences his connection with the cosmos. The carrying out of these mysteries varied in different regions. In ancient times there were some races that were really more Autumn-people and some who were more Spring-people. The people of the Adonis-mystery were among the Autumn-people ; the Spring-people were connected with other Mysteries, more with those I have been describing to-day.

And only those people who, seeking wisdom, journeyed like Pythagoras from Mystery to Mystery have passed through the totality of human experiences. From one Mystery "station" where the secrets concerning autumn—the true Sun-mysteries—were seen, they passed on to another where the secrets of the Spring—the Moon-mysteries—could be perceived. This is why we are always told concerning the ancient fully qualified Initiates that they travelled from one station of the Mysteries to another. It could be said of them that in a certain way these Initiates experienced the year inwardly through its festivals. An Initiate of olden times might have said: When I arrive at a place where the Festival of Adonis is celebrated, I behold within me the autumn of the universe and the rays of the spiritual sun when the night of winter begins. If he came to another place where the Spring-mysteries were celebrated he said: Here I behold the secret of the Moon-mysteries. Thus he learnt to know inwardly that which was connected with the real meaning of the whole year.

You can gather that our Easter Festival is really burdened with something that it should not be burdened with. Our Easter should really be a Festival of Burial, and this burial-festival had also to occur in spring, as was really the case in respect of the Festival of Human Spirituality; it was a festival for the purpose of stimulating men to work, and was necessary for primitive humanity as summer approached. Thus the Easter Festival was a Festival of Exhortation to work during summer. And the Autumn Festival, the Festival of Resurrection, was an exhortation to strive towards the spiritual world, and was celebrated at the time when work ceased in the outer world. But when man ceased from work it was intended that he should experience in his inner being that which was of greatest importance to his soul and spirit: consciousness of the eternal part of him, by looking to his resurrection in the spiritual world three days after death.

When we pass in this way from earthly mysteries (Geheimnissen) to cosmic knowledge we are able to recognise the inner structure of the order of the year in its festivals. But much of what was veiled in the festivals, much of what they really contained, has disappeared.

In the next lecture I shall endeavour as far as possible, and in close connection with certain Mystery-stations, to enter more deeply into the subject which to-day I desired to place before you more in accordance with the connections of the heavenly bodies themselves.

LECTURE 4.

WE have seen how out of the Mysteries has grown that which has bound the consciousness of man so closely to the universe that this bond found expression in the annual round of festivals, and we have seen especially how the Festival of Easter has evolved out of the principle of Initiation. From all that has been said, you must have been struck by the great importance of the part played by the Mysteries in the development of mankind.

Everything spiritual that passed through the world in ancient times, by which men were able to develop, did in fact have its rise out of the whole life and content of the Mysteries (Mysterienwesen). Making use of a modern expression, one might say: the Mysteries had a great deal of power in respect of the guidance of all spiritual life.

Now humanity was ordained from the beginning to develop freedom. That this might develop, it was necessary that the life of the Mysteries should decline, so for a long time men were not so closely associated with the powerful guidance coming from the Mysteries and were left more to themselves.

It is very certain we cannot yet say that the time has come when men have attained true inner freedom, that they are now sufficiently ripe to pass on to the next age following the one in which freedom has been gained. Truly we are unable to say this. All the same, there are a sufficient number who have gone through incarnations in which the power of the Mysteries was less apparent than formerly; and if to-day the seed of their passage through these incarnations has not yet germinated, still it is there—it is implanted in the souls of men. And as an age is now approaching which will be again an age of greater spirituality, men must begin to develop what in their present state of dullness they have not yet developed. Without appreciation, without

reverence and true knowledge, a spiritual life is really not possible. We make a right use of these festival seasons when we employ them to develop, and to some small extent to implant in our souls, this feeling of appreciation and reverence for what is spiritual that has evolved in the course of human history ; when we endeavour to learn as intimately as possible how and why external historical events point to spiritual facts, and carry over what is spiritual from one age into another. This is mainly possible because men come again and again into earthly existence in recurring earthly lives, and therefore carry with them into later epochs what they had experienced in earlier ones. Men are the most important factors in the further development of human history. In every age they live in a definite surrounding or atmosphere (Umgebung), and one of the most important of these was that of the Mysteries. Thus one of the most important agents in human progress is the power to carry over what was experienced in the Mysteries and to live this again, whether it be in the Mysteries themselves, where it works into humanity at large, or simply as cognition or *knowledge*. To-day this must be in some form of conscious knowledge (Erkennen), for the true life of the Mysteries (Mysterienwesen) has withdrawn more or less from the external life of to-day and must come forth into it again.

We are here constrained to say : It is indeed the case that if that impulse which went forth from the Christmas session here at the Goetheanum really enters into the life of the Anthroposophical Society, this society, by pressing onwards to ever greater depths of knowledge, can provide the foundation of a further "living content of the Mysteries" (Mysterienwesen). This must be nurtured consciously within the Anthroposophical Society. For this society has experienced an event that can be utilized in evolution in the same way as a similar event was once utilized : the burning of the temple at Ephesus. Both there and here a great wrong lies at the root of what was done. Things present, however, different aspects on

different levels, and what at one level is a dreadful wrong, may be used in accordance with human freedom in such a way that real human progress can be achieved through it.

If we are to enter into such matters with understanding we must grasp them, as I have already said, in as intimate a way as possible. We must study the special way in which the spiritual things of the world were cultivated in the Mysteries. I indicated in the last lecture how out of the spiritual observation of the constellations of the sun and moon, as practised in the Mysteries, the fixing of the annual festival of Easter was determined ; further, that the other planets were regarded from the point of view of the moon. I said that according to what was experienced in the observation of the other planets a man was guided at his descent from pre-earthly to earthly existence, that his luminous etheric body was constructed in accordance with what was then seen.

Now if anyone desires to gain some comprehension of how through the forces of the moon—or rather through the spiritual observations by the moon—these etheric forces are transmitted to man, this can be done, as we have tried to do, from observation of the cosmos itself, where it is inscribed, where it exists as fact.

But it is most important that the human interest, which throughout the ages has been felt in these truths, should be permitted to influence the soul. Never did the souls and minds of men take so much interest in the descent of the soul from pre-earthly existence, never was so intimate an interest felt in the last stage of this descent, in man's clothing of himself with the etheric body, as in the Mysteries of Ephesus.

In the Mysteries of Ephesus the whole ritual practised by the goddess of Ephesus, who is named esoterically Artemis, was really directed towards participating in the spiritual blending and interweaving of life in the ether of the universe—in the cosmic ether.

We can venture to say that, when those taking part in the Mystery of Ephesus approached the image of the goddess, an enhancement of perception occurred which

amounted to hearing, and what was heard might be given in the words of the goddess somewhat as follows : " I rejoice in all that is fruitful within the wide-spreading universal ether." This expression of inward joy on the part of the goddess exercised a very profound influence on all growing, blossoming life in the universal ether. And feelings inwardly connected with this springing life breathed like a magic sigh through the spiritual atmosphere of the sacred precincts of the temple of Ephesus.

All the arrangements at this centre of the Mysteries were so directed as to enable people to say : Nowhere but at Ephesus is there so close a union with the growth of living plants, with this sprouting and springing of the being of plants from the earth. This led to the fact that within those Mysteries especially clear instructions were given concerning those secrets of the moon of which I spoke in the last lecture, and which were for the special purpose of bringing an understanding of such things to the souls of those who were adherents of the Ephesian Mysteries.

To feel himself as a light-form was an individual experience to each of these Ephesian pupils and initiates, for it was a real and living fact to them that their light-forms came to them through the moon. The instruction they received was somewhat as follows :

Those able to let the instructions they received in the places of consecration work on them were entirely taken up with this self-construction out of Sunlight that came to them, though changed, by way of the moon. They then heard as if coming to them from the sun the tones : J O A.

They knew that these tones, J O A, stimulated their ego and their astral body. J O equalled the I (ego) and astral body, and they perceived the approach of the Etheric-Light-Body in the A, forming together J O A. When these tones vibrated within the pupil for initiation he was conscious of his ego, of his astral body and etheric body.

Then it was as if there rang forth from the earth (for the man was now entered into cosmic conditions) something which enforced the J O A, making of it eh v, $J_{eh} O_v A$.

It was the forces of the earth that revealed themselves in the eh v.

The pupil now felt his whole human being in the $J_{eh} O_v A$. He felt a premonition of the physical body as it was first on earth in the consonants which accompanied the vocalization, which in the J O A indicated the ego, the astral body, and the etheric body. It was the experiencing of himself in the $J_{eh} O_v A$ that enabled the pupil of the Ephesian Mysteries to experience the final steps in his descent from the spiritual world. At the same time the consciousness of the J O A was such that he felt himself to be in the light, that he was this tone, J O A. He was then a Man: a resounding (Klingendes) ego, a resounding astral body, within the luminous, shining etheric body. Man was then tone in light. This is the cosmic man.

Thus man is capable of accepting (aufzunehmen) that which he sees out in the cosmos, in the same way as here on earth he accepts the things he sees with his eyes when he looks out to his physical surroundings on the earth. The pupil of the Ephesian Mysteries really felt when he bore the J O A within him as if transported to the Moon-sphere. He shared in what was observed from the point of view of the moon. At that time the human being was still a universal being (Mensch im allgemeinen). It first became man and woman at its descent to earth. But man then felt he was transported to the realms of pre-earthly existence, though aware of the approach of what was earthly. This transporting of themselves into the Moon-sphere was, to the Ephesian pupils, an act of the greatest possible intimacy. They then bore within their hearts and within their souls all the things they had experienced and which sounded in their ears somewhat as follows:

Thou Being, offspring of worlds, who in thy Light-form
art strengthened by the Sun under the Moon's control,
Thou art endowed by Mars with his creative resonance,
with Mercury's swinging movement of thy limbs ;

Enlightened by the rays of Jupiter's wisdom,
And by the love-bearing beauty of Venus,
And Saturn's age-old spiritual inwardness consecrates
thee to life in space, to growth in time !

Consciousness of this filled each pupil of Ephesus. He realised that this consciousness which pulsed through him was of the greatest consequence to his humanity.

One can say : this was something which enabled a pupil belonging to the Ephesian Mysteries to feel himself most truly man. To put it trivially—when these words sounded in his ears he felt a consciousness dawn in him that connected him, through the powers of his etheric body, with the whole planetary system :

Weltentsprossenes Wesen, du in Lichtgestalt,
Von der Sonne erkraftet in der Mondgewalt,
Dich beschenkt des Mars erschaffendes Klingen
Und Merkurs gliedbewegendes Schwingen,
Dich erleuchtet Jupiters erstrahlende Weisheit
Und der Venus liebtragende Schönheit,
Dass Saturns weltenalte Geist-Innigkeit
Dich dem Raumessein und Zeitenwerden weihe !

This is expressed most pregnantly in the following words spoken to the etheric body by the universe :

“ Weltentsprossenes Wesen, du in Lichtgestalt,
Von der Sonne erkraftet in der Mondgewalt.”

The man now consciously felt himself within the power of the moonlight.

“ Dich beschenkt des Mars erschaffendes Klingen
Und Merkurs gliedbewegendes Schwingen.”

Here the resonance, which has something creative in it, comes to him from Mars. And that which imparts power to his limbs, that enables him to become a being of movement, comes from Mercury :

“ Und Merkurs gliedbewegendes Schwingen.”

From Jupiter illumination comes to him :

“ Dich erleuchtet Jupiters erstrahlende Weisheit.”

And from Venus there comes :

“ Und der Venus liebetragende Schönheit.”

In order that Saturn can gather together all that completes man inwardly and outwardly, preparing him for his descent to earth, clothing him with his physical body and enabling this physically clothed being, who bears God within him, to carry on his life on earth :

Dass Saturns weltenalte Geist-Innigkeit

Dich dem Raumessein und Zeitenwerden weihe !

From all I have described you can gather that the spiritual life at Ephesus was inwardly bright and full of colour. And this inwardly bright and colourful life contained precisely all that is summed up in the thoughts of Easter, all that the consciousness of man was able to grasp as his own intrinsic worth in the whole cosmos, the whole universe.

Many of those wanderers to whom I alluded in the last lecture, who passed from Mystery to Mystery in order that they might gather the full sum of those influences that came from the Mysteries—many of these wanderers have given us the assurance : that nowhere had the Sphere-harmonies resounded so clearly, so inwardly, as they sounded at Ephesus, because of the perception they had of things as seen from the aspect of the moon. In no other place had the astral light of the world appeared so luminous as when perceived in the light of the sun flooded by the softly glimmering light of the moon—and spiritualized by this astral light as man is ensouled by it—in no other place had they been able to perceive this, or at least not with the same joyousness and inward artistic acceptance.

All this was associated with the temple which later went up in flames through criminal or crazy folly. Initiates of these Ephesian Mysteries were incarnated, as I informed you at the Christmas meeting, in Aristotle and Alexander the Great. These individuals came in touch at that time

with what could still be traced of the Mysteries of Samothrace.

Now an external, apparently chance event is sometimes of great importance in the evolution of the world. Some considerable time ago I informed you that the time of the burning of the temple at Ephesus coincided with the birth of Alexander the Great. But other things also took place through this burning of the temple. Oh, how manifold and tremendous are the things that have happened in the course of centuries to those who belonged to this Temple! How much of spiritual light and wisdom has passed through these Temple Halls! And all that passed within these halls was recorded in the world-ether while the flames burst forth from out the Temple. So that one can say: the continuous Easter festival at Ephesus, enclosed as it was within the Temple Halls, has been inscribed ever since on the vast dome of the universe in respect of this dome's ether-nature, though perhaps in letters that are not perceptible to all.

And so has it been with many things. Much of the wisdom of humanity was in ancient times enclosed within Temple walls. It has escaped from these walls, has been inscribed on the universal ether, and henceforth is immediately visible there to those who have risen to real imaginative knowledge.

This imaginative knowledge is to a certain extent the interpretation of the secrets of the stars. What once was Temple-wisdom has been inscribed on the universal ether, and can thence be read by those possessing Imagination.

This can be put in a different way; yet it is the same in whatever way it is put. One can say: I go forth into the night, and gaze on the starry heavens, allowing the impression they make to sink into me. And if the necessary faculties have been acquired, that which is contained in the grouping of the constellations, in the movements of the planets, is transformed into a mighty script. And when this cosmic script is read, something emerges from it of a similar kind to what I described in the last lecture concerning the Secrets of the Moon. These things

can absolutely be read in the script of the firmament by those to whom the stars are not merely objects for mathematical calculations but when they are letters in a cosmic script. Something further might here be added for the elucidation of this matter.

At the very time the Mysteries of the Kabiri arose in Samothrace, and the older Mysteries were declining, something emerged through the influence of these Kabiri Mysteries which for Alexander and Aristotle were like a remembrance of the earlier times they had passed through together in a certain century at Ephesus. (Samothrace was not a Mystery-establishment of remembrance, nor was it a place for work where development was practised ; as a matter of fact the life of the Mysteries was in general decline at the time of Alexander.) In this remembrance they heard again the sound of the word J O A. Once more there sounded within them :

Weltentsprossenes Wesen, du in Lichtgestalt,
Von der Sonne erkraftet in der Mondgewalt,
Dich beschenkt des Mars erschaffendes Klingen
Und Merkurs gliedbewegendes Schwingen,
Dich erleuchtet Jupiters erstrahlende Weisheit
Und der Venus liebetragende Schönheit,
Dass Saturns weltenalte Geist-Innigkeit
Dich dem Raumessein und Zeitenwerden weihe.

In this remembrance—in this historical remembrance of things long past—there lay a certain power for the creation of something new. From that moment a power went forth for the creation of something new—a very remarkable new thing which has attracted very little attention from mankind. You must try to understand how this new creation which proceeded from Alexander and Aristotle was really brought about.

Take some well-known poetic work, or any other work—the most beautiful you can find—take for instance a German translation of the “Bhagavad Gita,” Goethe’s “Faust,” or the “Iphigeneia,” anything on which you set a

high value, and think of its rich and mighty content, that of Goethe's "Faust," for example. By what means is this rich content communicated to you, my dear friends? Let us take it that it is communicated to you as is done in the case of the majority of men: that at some time of your life you read Goethe's "Faust." What came to you on this occasion on the physical plane? What was on the paper? Nothing was on the paper but certain combinations of a b c d e f, etc. These combinations were the only means by which the mighty content of "Faust" was passed on to you. When you know the Alphabet there is nothing on the printed page that is not comprised in its 26 letters. But the rich content of the "Faust" is conjured from the paper in a magic way by means of these letters. It is clear to the eye that the repetition of a b c is wearisome; it is the most abstract thing imaginable. Yet this abstract thing, rightly combined, gives you the complete "Faust"!

And now, when that cosmic world-tone of the moon was heard again—the tone in which Aristotle or Alexander were versed—the meaning of the fire of Ephesus became clear, they knew how this fire had borne out into the far spaces of the world-ether the secret of Ephesus—and there now arose in Aristotle the inspiration to establish (zu begründen) the Cosmic-script. Only this world-script could not be built on the foundation of a b c d e f; but just as ordinary script was founded on letters, the world-script was founded on thoughts. In this way letters of the world-script came into being.

When I write down the following list, the words are just as abstract as a b c d e:

Being.	Time.
Quantity, that is Number.	Place.
Quality, Attributes.	To have (or having).
Relation.	To do (or doing).
Space.	To suffer (or suffering).

You have here a few ideas. Learn to accomplish with these ideas which were first propounded to Alexander

by Aristotle—learn to do with these ideas what you have learnt to do with a b c d ; you then learn how from Being, Quantity, Quality, Relation, Space, Time, Place, Having, Doing, Suffering, to read the Cosmos.

In the age of abstraction something extraordinary occurred in the schools of logic. Only suppose, if in certain schools concern was not with teaching people to read, but with compiling books in which every possible combinations of a b c d had to be learnt—a c, a b, b e, and so on—but not so as to learn by this to make use of the letter in a way that could bring any rich content to their souls, this would be to do exactly the same as the world has done to the logic of Aristotle. In his logic what were called categories were put forward ; they were learnt by heart, but people did not know how to make use of them. This is similar to learning the a b c by heart without knowing how to use it.

Reading in the script of the universe can be traced back to something as simple as the learning of a b c is to the content of "Faust."

In fact, what has been put forward by Anthroposophy, and can continue to be put forward, is arrived at from these ideas in the same way as the reading of "Faust" is arrived at by means of letters. For all the secrets of the physical and the spiritual world are contained, as a world-alphabet, within these simple concepts.

You have to realize that in the course of the world's development it happened, that as opposed to the earlier direct perception of which the events at Ephesus were still the most characteristic example, something arose which had its beginning at the time of Alexander, and continued to evolve more especially during the Middle Ages, something most profoundly hidden and esoteric.

Most profoundly esoteric is the thought living in these ten simple conceptions. We must learn really to live more and more in them ; we must strive to experience them in our souls, when these have a richly organized spirit-filled content, as vividly as we experience the a b c.

Thus we see, how in these ten concepts whose inner illumination and source of power has once more to be discovered, was comprised something which like a mighty instinctive revelation of wisdom endured through thousands of years. And it will one day come to pass that what seems actually to have been laid within a grave—that is, the Wisdom of the world—will once more emerge and find the Light of the world, men will learn to read in the cosmos once more, and the resurrection of that which has been kept in concealment during the interval of human evolution between the two spiritual epochs, will again be experienced.

Our purpose, my dear friends, is to reveal to mankind that which has been hidden. I can therefore say, as on other occasions: Anthroposophy is a Christmas event, and in all its acts it is also an Easter event, a resurrection experience that is connected with a burial. And it is important that we should feel, especially at this Easter Assembly, the solemn sanctity—if I may so express it—of our Anthroposophical aspirations, in that we have some perception of being able to go to-day to a Spiritual Being who stands near us, perhaps immediately beyond the threshold, and to Whom we can say: Ah! at that time humanity was blessed by a divine spiritual revelation, which shone with exceptional clarity at Ephesus, but now all that lies buried. How can I again bring forth what thus lies buried! Yet we *can* believe that what once has been can somewhere be found again—can be found in the grave where it was hidden.

Then a Being will answer us, as on a similar occasion this same Being answered once before: “That which ye seek is no longer here, it is in your hearts, if only ye will open them to receive it in the right way.”

Anthroposophy already dwells in the hearts of men. These men have only to open their hearts to it in the right way. Then we shall experience in full sunlight, not in the old-time instinctive way, our return to that Wisdom which lived in, and illumined the Mysteries.

These are the things, my dear friends, which I desired to bring before you at this Easter season. For to fill

ourselves with that which like a sacred breath can inflame the heart of everyone who holds to Anthroposophy, and can bear us with it into the spiritual world, is an impulse which is closely associated with the Christmas Impulse given at Dornach. This impulse must not remain something that can be thought out ; it cannot stop at intellectuality ; it must be an impulse coming from the heart, not dry or insipid—not sentimental, but in accordance with its whole nature it must be a very solemn one.

In the same way as the flames at Ephesus were used by Aristotle to fire his heart anew, and after they had streamed up into the outer ether they had brought to him again the secrets which he was then able to grasp in their primal significance as the fire at Ephesus could be used in this way, it is laid upon us, and we shall soon be able to carry out the demand (I say this in all humility), it is laid upon us to use that which as the aim and purpose of Anthroposophy was carried up into the ether along with the flames of the Goetheanum for the further carrying out of this purpose.

What is to be the outcome of this, my dear friends ? The outcome is to be that we receive a new impulse from the Goetheanum. At the annual commemoration of the sad event which falls at Christmas time, the time in which this misfortune overtook us, we must receive a fresh impulse from the Goetheanum. And why ? Because we should feel what formerly was more or less an earthly concern, founded and constructed as a thing of earth, has been borne up by the flames into the wide spaces of the cosmos. Because this misfortune has come upon us we ought to be able to say in recognizing the results of this misfortune : We now realize that we should not have carried this out as a merely earthly concern (Erdensache) but as one appertaining to the whole far-reaching etheric world in which the Spirit dwells : then what happened to the Goetheanum becomes something that concerns the wide ether in which dwells the spirit-filled wisdom of the universe. It has been carried out far into the beyond,

and we must fill ourselves with the impulses of the Goetheanum that comes to us from out the cosmos.

Let us take this as we will, let us take it as an image. But the image contains a profound truth. And this profound truth can be expressed in simple words when we say : The activities (Wirken) of Anthroposophy have been permeated with an esoteric tendency since the time of the Christmas impulse, 1923. This esoteric impulse or tendency exists, for though the earthly part through the co-operation of physical fire streamed out into space as astral light . . . this impulse works back again into the Anthroposophical movement if only we are in a position to receive it.

When we *are* able to do this we are aware of a most important factor in all that lives in Anthroposophy. This important factor or part (Glied) is the Easter-feeling (Osterstimmung), that Anthroposophical feeling that can never be persuaded that the spirit can possibly die, but that, when owing to the world it has to die, it rises eternally anew. Anthroposophy must hold to the spirit that from eternal foundations ever rises again.

Let us take this to our hearts as an Easter thought, an Easter feeling. We will then take with us from this place of meeting, when we take our way into other walks of life, something which will give us courage and power to carry on our work.



