



## *The Mystery of Golgotha*

DECEMBER 2, 1906, COLOGNE

The secret behind the Mystery of Golgotha is one of the deepest of world evolution. In order to understand it, we must look back into past ages of Earth's evolution and illuminate the esoteric wisdom of the millennia. One cannot object to such this deeper comprehension of the Mystery of Golgotha by saying that any simple soul should be able to understand what Jesus Christ accomplished. That is indeed true. But to understand fully this greatest appearance on the Earth, we must search the depths of Mystery wisdom.

From the depths of that wisdom, we will try to understand how something like the Mystery of Golgotha could be possible. In doing so we must bear in mind that, with the appearance of Jesus Christ on Earth, something happened that signifies a truly decisive turning point in human history. We can understand this best by asking ourselves, "Who, in fact, was Jesus Christ?" This question falls into two parts for the esotericist; we must distinguish between the person who lived at that time in Palestine until thirty years of age, and what became of him after that.

Jesus became Christ in the thirtieth year of his life. Generally, a human being has only small parts of the astral, etheric, and physical bodies transformed into *Manas* (spirit self), *Buddhi* (life spirit), and *Atman* (spirit body). Jesus of Nazareth was a *Chela* [disciple] of the third degree. Consequently, his bodies were in a state of great purity. His astral, etheric, and physical bodies were completely cleansed, purified, and sanctified. When a Chela has finished purifying the three bodies, at a certain point the ability arises to give up the I-being as a sacrifice. During his thirtieth year, the I-being of Jesus left the three bodies and entered the astral world, leaving behind the three consecrated bodies on Earth. Those three bodies were hollowed out, so to speak, so that a space was created for a higher individual. Thus, in the thirtieth year of his life, the I of Jesus of Nazareth made the

great sacrifice of offering up his purified bodies for the use of Christ. Christ filled these three bodies completely. After that event, we may speak of Jesus Christ, who walked on Earth for three years and performed great deeds in the body of Jesus.

To understand who the Christ was, we must go far back into the history of earthly human evolution. Before the Earth became Earth, it was "Old Moon"; it was not the same as the present-day Moon, which is only a piece of broken Earth. Before the Earth was Old Moon, it was "Old Sun" and before that, "Old Saturn." We must understand clearly that billions of years ago there was a body in outer space—Old Saturn. A planet also develops through various incarnations. Before our Earth became Earth, it existed as Saturn, Sun, and Moon.<sup>6</sup>

Let us now picture ourselves on the Old Sun. At that time the so-called spirits of fire had the same status as human beings on Earth today. The spirits of fire on Old Sun, however, did not look like present-day human beings. These sublime individuals went through their "human" stage in completely different circumstances than we are at today's stage of development. On Old Moon there was also a multitude of beings going through their human stage of development. They then came to Earth as exalted beings—lunar *Pitris* (or spirits of the Moon) who have now attained a stage higher than ours. In Christian esoteric terms they are called "angels." It is only on Earth that we have become "human beings." The lunar *Pitris* are the next level above us, and above them are the spirits of fire at a very elevated stage of becoming.

Next, we consider the Earth during the era of the Lemurian race, which lived on a continent between what is now Asia, Africa, and Australia. There were physical beings on Earth at that time; they were superior to today's animals, but less developed than the human being. Those physical beings created a kind of receptacle, a dwelling place. They would have had to slide into a state of degeneracy if they had not been fructified by higher beings. Not until then did souls enter the human physical body. The souls themselves then prepared the physical body that the human being would have later on. Earlier, the human soul was a part of higher spiritual beings. On the Earth

6. For a more detailed description of the planetary phases, see "Cosmic Evolution and the Human Being," Rudolf Steiner, *An Outline of Esoteric Science*.

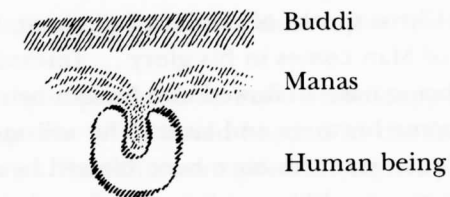
were the physical receptacles of human bodies, into which higher beings from spiritual worlds above poured soul substance. This substance of soul was still connected to the spiritual world. It was as if drops of water were poured into a series of vessels. The beings who poured out this soul substance were the same beings who had completed their human development on the Moon. They were the spirits of the Moon now standing on a higher level than human beings and able to pour part of their being into humankind so that humankind could develop further. Because of this, human beings became increasingly able to transform their own organisms. They could lift themselves from the Earth, stand upright, walk, learn to speak, and become independent.

There was a certain kind of kinship among all these souls because they originated from common spirits. All those having received a drop from a common being displayed a great similarity.



In early times, members of a tribe had similar souls. Later this was also true of the entire Egyptian people, for example, or the entire Jewish people. They had souls that had arisen from a common origin. The spirits of the Moon had given human beings the *spirit self*. Through this, the human being became self-aware, an I-being. What the spirits of the Moon were unable to give human beings could be given to them only by a single common, yet higher being, who had finished developing his humanity on the Sun, a spirit of fire. Many such fire spirits had developed themselves on Old Sun and were sublime spirits on the Earth. One such fire spirit was called on to pour the essence of his being over all of humanity. For the entire Earth there was one common spirit who could pour over all humankind and into all its members the element of the spirits of the Sun (the fire spirits), which was Buddhi, or life spirit. But during the Lemurian and Atlantean times, human beings were not yet ripe to receive anything from this spirit of the Sun.

Extremely strange things can be seen in the Akashic record of that time—that human beings consisted of physical body, etheric body, astral body, and spirit self. Spirit self, however, was present in the human being only very weakly. Buddhi (life spirit) hovered, as it were, around every individual, yet this could be seen only in the astral world.



Human beings all had such a Buddhi surrounding them in the astral world, but this Buddhi that surrounded them from the outside was not yet ripe for penetrating them. It was a part of the one great fire spirit who had poured drops of his being over humanity. But these drops simply could not yet permeate human beings. Through the deed of Christ on Earth, a predisposition was created in human beings for them to take into their Manas what we call "Buddhi."

What Christ accomplished on the Earth was prepared through other great teachers who preceded him—Buddha, the last Zoroaster, Pythagoras—all of whom lived about six hundred years before Christ. These were spirits who had already taken possession of what only hovered around everyone else. Moses also must be counted among those spirits. Other human beings, however, had not yet received these sparks in their human I. What entered into the physical, etheric, and astral bodies of Jesus of Nazareth is this entire fire spirit, the common source of the fire of the spirit in all human beings. This is the Christ—the only divine being—who is not present on Earth in this way in any other form. He entered Jesus of Nazareth so that those who felt united with Christ could receive the power to take Buddhi into themselves. The possibility of receiving Buddhi begins with the appearance of Jesus Christ on Earth. John called this the divine Word of creation. The divine Word of creation is this fire spirit, who poured his fire into human beings.

Christ could thus bring about something the spirits of the Moon could not. Through their work the Moon spirits could create common tribes among people; but Christ, as a single spirit for the whole Earth,

could unite all of the people on the whole Earth into an all-encompassing family. The differences between people on Earth came about because the various spirits of the Moon poured drops of their being on the Earth. But human unity was brought about because Christ poured forth his being. What connects people came to the Earth through Jesus Christ.

When Christ speaks of the Last Judgment, he prophesies, "When the Son of Man comes in his glory ... [meaning when the drops of Christ's being have all flowed into human beings and all humankind have become brothers and sisters] he will say to those at his right hand, 'Come, you who have been blessed by my Father; inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink'" (Matt. 25:31, 34-35). Then, other than the difference between good and evil, there will be no differences between people.

And Christ says to his disciples, "What you have done to one of the least of these my brethren, you have done to me" (Matt. 25:40). Christ is pointing to a time when the drops of his being were taken up by people so that, when one person stands apart from another, that one will know that the same substance exists in both of them. The fact that Buddhi could even be awakened in human beings is a consequence of the power that arose from the life of Christ on Earth. This is how we should understand Christ as the common spirit of the Earth.

If we could look down upon the Earth throughout the long millennia, we would find a point when Christ worked on the Earth so that all of Earth's astral matter was penetrated by Christ. Christ is the spirit of the Earth, and the Earth is his body. All that lives, sprouts, and grows on the Earth, that is Christ. He is in all the seeds, all the trees, and in everything that grows and sprouts. Consequently, Christ had to hold up the bread and say, "This is my body." And concerning the juice of the grapes (fermented wine was not part of the Last Supper) he had to say, "This is my blood." Thus, humanity necessarily appeared to him as beings walking around on his body. Therefore, he also said to his disciples after the washing of the feet, "Those who eat my bread tread on me with their feet" (John 13:18).

These words may be taken literally, because the Earth is Christ's body. Precisely because he made himself the bearer of Earth evolution,

a distant spirit would be able to see how his spirit flows increasingly into human beings, how the substance of Jesus Christ enters every individual human being. At the end, such a distant spirit would see the entire Earth transformed and bearing human beings who have been *Christened*, become divine beings through Christ. Only what has not participated in this process of becoming divine will be set aside as evil. This evil must wait for a later time to be developed to the good.

All the various ethnic groups who lived before Christ appeared on Earth had Mystery religions. What would happen in the future was portrayed in the Mysteries. Students were given the capacity through extensive exercises to experience the burial in the Earth. The hierophant could then place students in a higher state of consciousness, a kind of deep sleep. In ancient times human consciousness had to be suppressed before the divine could appear in the human being. The soul was led through the regions of the spiritual world, and then the individual was reenlivened by the hierophant after three days. The person then had the experience of becoming a new human being and received a new name; such a person was called a "son of God."

In the Mystery of Golgotha this entire process took place in three days "outside," so to speak, on the physical plane of existence. Before Golgotha, pupils being initiated were enlivened by a spark from the spiritual fire of Christ, and they were told that one day someone would come who would make it possible for all human beings to be Christened. Someone would become the Word in flesh. Only students who had gone through the kingdom of heaven journey could have this three-day experience. But someone would come who always resides in the kingdom of heaven; he would bring the kingdom of heaven with him *into* the physical world.

Christ portrayed on the physical plane what initiates had experienced on the astral plane—that from the beginning there had been a divine Word who had poured out drops of his substance into humankind, and that the human I-beings could not receive him. John, the announcer of the Christened I-being, who had received Christ, tells us this. The Word of John also means this. He speaks of the Word, who was on the Earth from the beginning.

In the beginning was the Word,  
 and the Word was with God,  
 and the Word was a divine Being.  
 He was with God in the very beginning.  
 All things came into being through him,  
 and nothing of all that has come into being  
 was made except through him.  
 In him was the life,  
 and the life was the light of human beings.  
 And the light shines in the darkness,  
 but the darkness has not accepted it.  
 There was a man sent from God  
 whose name was John.  
 He came to bear witness  
 to witness to the light  
 and so awaken faith in all hearts.  
 He himself was not the light,  
 but was to be a witness to the light.  
 The true light that enlightens all human beings  
 was to come into the world.  
 It was in the world,  
 for the world came into being through it,  
 yet the world did not recognize it.  
 It came into those of individual spirit  
 [it came to the I-human beings],  
 but those very individuals [the I-human beings]  
 did not accept it.  
 But to those who did accept it,  
 it gave the free power to become the children of God.  
 They are the ones who trustingly take its power into themselves.  
 They receive their life, not out of blood,  
 nor out of the will of the flesh,  
 for they are born of God.  
 And the Word became flesh  
 and lived among us.  
 And we have beheld his revelation,  
 the revelation of the only Son of the Father,  
 full of grace and truth. (John 1:1-14)

The word *grace* in verse fourteen means for John “Buddhi”; *truth* means the same as “Manas,” or wisdom—the spirit-self.

John bears witness to him  
 and proclaims loudly:  
 This was he of whom I said,  
 “After me comes he who was before me,  
 for he is greater than I.”  
 Of his fullness have we all received grace upon grace.  
 The law was given through Moses.  
 Grace and truth have come into being through Jesus Christ.  
 No human being has ever seen  
 the divine Ground of the World with eyes.  
 The only son, who was in the bosom of the Father,  
 he has become the guide in such seeing. (John 1:15-18)

Initiation into the Mysteries of the spirit pointed to this appearance of Jesus Christ. This initiation was present in the Yogic, Orphic, and Hermetic sleep states. When those initiates awoke again in their bodies, and when they could hear again with their physical senses and speak, their words meant “My God, my God, how you have elevated me!” (Or in Hebrew, “*Eli, Eli, lama sabachthani.*”)<sup>7</sup>

That was initiation as it took place in ancient Judaism. During their three-day sojourn in higher worlds, the initiates experienced the entire future course of human evolution, which awaits them in the development of humanity. During the three-day vision, the future stages of humanity’s evolution were not usually portrayed in an abstract fashion, but rather each step was represented by an individual personality. These personalities portrayed the twelve steps of the

7. Sabachthani (Matt. 27:46; Mark 15:34), usually translated as “forsaken,” is similar in sound to shevachthani, which means “elevated,” or “glorified.” Steiner also discussed this passage in *The Gospel of St. Matthew*. Cf. Andrew Harvey, *The Return of the Mother*: “A German scholar of Aramaic told me about recent research ... that Jesus may have been punning on the cross. Let me share with you the full brilliance of the pun. Just before he dies, Jesus cries out, ‘Eli, Eli lama sabactrani,’ which is translated in the ‘authorized version’ as ‘My Lord, My Lord, why hast thou forsaken me?’ Apparently, the meaning of the Aramaic word sabactrani, ‘forsaken,’ might also be interpreted as ‘glorified’—‘My Lord, My Lord, why has thou glorified me?’” (Frog, Ltd., Berkeley, CA, 1995, p. 410).

development of the human soul. The soul forces were seen as external personalities. At a certain point in time the initiates saw a specific scene unfolding. They saw their own individualities transfigured up to the stage when all of humanity is filled with Buddhi—*when it will be Christened*. They saw God as themselves and the soul forces standing behind. Directly behind them stood John, who, as the last figure, announced his perfection. They saw themselves transfigured, in a condition they will achieve when they are perfected. They saw their soul forces personified, with the last stage of perfection in the person of John, who announces the stage of Christ. Then, in Yogic sleep, the twelve figures were together for what was called the mystical community meal. When human beings sit there, surrounded by their soul forces, they may say, “These are one with me; they have led me through Earth evolution. I have advanced with the feet of these apostles.” The meal expresses the human community with its twelve forces of the soul.

The perfecting of human beings consists of this: the lower forces fall away from them, and only the higher forces remain. In the future, the human being will no longer have the lower forces, such as those connected with reproduction. In particular, John’s soul forces will have brought it about that these reproductive forces are then lifted into the loving heart, which will send out streams of spiritual love. The heart is the most powerful organ within those in whom the Christ lives. The lower soul force is then raised from the lap to the heart. Every initiate experienced this as the Mystery of the heart, expressed in the words “My God, my God, how you have elevated me!”

When Christ appeared, this whole experience, this entire Mystery, was realized on the physical level. At that time in Palestine there were brotherhoods created from the old Essene order. They held a community meal as a symbol of the mystical Lord’s supper. The phrase “enjoy the Easter lamb” is a general expression for what happened at Easter. Jesus went with his disciples to the table and began the supper by saying, “At the end of Earth’s development, all human beings will have taken up what I brought to Earth; then it will be true that ‘This is my body, this is my blood.’”

Then he said, “One of you will betray me” (John 13:21). The betrayer is egoism, the lower desires. The “disciple whom the Lord

loved” knew this, for he was lying in his lap. As long as this force is located there, it kills. Sexual reproduction and death are reciprocally determined. This power to create located in the sexual realm ascends higher into the body—into the heart. The disciple indicates this in the Gospel through his elevation to the heart. Just as it is certain that it is the lower desires that betray, so it is certain that the lower soul force is lifted higher. “There was one of the disciples who was lying in his lap.... This one laid himself on the breast of Jesus.”<sup>8</sup> John 13:25 begins, “Then he who was lying so close to the breast of Jesus ...” meaning that all the lower forces, or egoism, is transformed and lifted to the heart. Jesus then said again to his disciples, “Eli, Eli, lama sabachthani.” (Now the Son of Man is glorified, and God is glorified in him.)

What happened in the ancient Mysteries was the same as what happened on Golgotha. The disciple whom the Lord loved, the one who had lain in his lap and was raised to his breast at the Last Supper, stood under the cross on Golgotha. Also standing near the cross are the feminine figures—his mother; his mother’s sister, Mary; and Mary Magdalene. John’s Gospel does not say that Jesus’ mother was called Mary, but rather that his mother’s sister was named Mary. His mother was called *Sophia*.

John baptized Jesus in the Jordan. A dove descended from heaven, and in that moment a spiritual fertilization occurred. The mother of Jesus, who is fertilized here—who is she? The Chela, Jesus of Nazareth, takes his I-being away in this moment, and the highly developed Manas is fertilized, and Buddhi enters. The highly developed Manas that receives Buddhi is wisdom—*Sophia*—the mother fertilized by Jesus’ Father. The name *Mary*, like *Maya*, indicates in general the name of his mother. We read in the first chapter of Luke’s Gospel, “An angel came to her and spoke, Hail, O favored one.... Behold, you will conceive... and bear a son.... The Holy Spirit will come upon you and the power of the most high will overshadow you.” The Holy Spirit is the Father of Jesus; the dove that flies down fructifies *Sophia*, who is found in Jesus.

8. Steiner’s translation is from John 13:23, 25. In verse 23, the Greek word *kolpon*, meaning “lap” and usually translated as “breast,” or “bosom.” Here in verse 25 the Greek word *stethos* is correctly translated as “bosom,” or “breast.”

Therefore, the text should be read, "Standing by the cross was Sophia, the mother of Jesus." He says to this mother, "Woman, behold, that is your son." He himself passed Sophia—who had been in him—to John. He made John into the son of Sophia and said, "That is your mother," indicating, "Divine wisdom you must henceforth recognize as your mother and dedicate yourself to her alone." What John then wrote was this divine wisdom, Sophia, who is incarnated in John's Gospel itself. He himself received this wisdom from Jesus and was authorized by Christ to bring this wisdom to the Earth.

The greatest spirit of the Earth had to be incarnated in a body. This body had to die, to be killed; blood had to flow. This has special meaning. Where blood is, the self is. If all the ancient communities of self are to come to an end, then the selfhood that lives in the blood must one day be sacrificed. All egoism of the individual flows away with the blood of Christ on the cross. The blood of tribal communities becomes the common blood of humankind through the fact that the blood of Christ was sacrificed at that moment on the cross.

Something happened at that moment, which an observer would have seen in the astral atmosphere. The entire astral atmosphere of the Earth changed in the moment when Christ died, and in this way events became possible that had never before been possible. The sudden initiation of Paul, for example, would never have been possible earlier. It became possible because the flowing of Christ's blood brought all of humanity to a common self. The self flowed at that time out of the blood of Jesus' wounds. Only the three bodies (astral, etheric, physical) remained hanging on the cross and were later reenlivened by the Resurrected One. At the moment when Christ left the body, the three bodies were themselves strong enough to speak the words that were spoken by someone who had been transformed through initiation, "Eli, Eli, lama sabachthani."

These words would have shown everyone who knew anything about Mystery wisdom that the event was concerned with a Mystery in the sense of a Mystery religion. With a small change in the text the words arose, "*Eli, Eli, lama asabthani*," which means, "My God, my God, why have you left me?"<sup>9</sup>

9. Translated from "Das Mysterium von Golgatha," *Das christliche Mysterium*, Rudolf Steiner Verlag, Dornach, 1981, (GA 97).



## *The Promise of the Spirit of Truth*

MARCH 8, 1907, COLOGNE

The truths of religious scriptures have derived from the depths of wisdom. But many people come and say, "What you present to us is very complicated; we prefer that the Gospel be simple, for great truths should not be complicated." In a certain sense such people are right; but wisdom, as well as simple thinking, must also be able to find the deepest truths. The perspective from which we consider these things simply cannot be high enough. In the future, merely convenient viewpoints will have to be left behind if we are to comprehend the deepest knowledge with the appropriate seriousness.

Today we want to understand the promise of the Spirit of Truth. With these words we are dealing with a secret initiation.

"Those who have my commandments and keep them, they are the ones who love me" (John 14:21). "Love" here points to a trusting relationship between teacher and pupil, which is esoteric. The most profound secrets of the soul are transmitted person to person. The words of the Bible we wish to clarify today are:

Let your heart not become troubled. Have faith in the power that leads you to the Father and that leads you to me. In my Father's house there are many dwellings....

(John 14:1-2)

If you truly love me, you will take my aims into your will. And I will pray the Father, and he will send you another Comforter, the giver of spirit courage, who will be with you for this whole earthly eon, the Spirit of Truth. Not all people can receive him. They do not see him and do not recognize him. But you know him, for he guides you as a higher being above you, and he will enter your innermost heart.

(John 14:15-17)

Now we can understand that the whole world can be united through wisdom. Consequently, the substance of wisdom is a positive theosophy that must be expressed in the spiritual scientific worldview. This does not happen by telling people that we must unite! It is not enough to preach "community" to people; moralizing is useless. Just as we must fuel a stove when we want heat, so also humanity must be given wisdom that will unify it as a community. Talking to people on behalf of community is like telling the stove to give warmth. What brings us further is *really teaching*, concept for concept, picture for picture, conveying the wisdom of the world's evolution and the wisdom of the essence of the human being. Preaching compassion—even *having* compassion—means nothing without wisdom. How does it help someone who has fallen and broken a leg when fourteen people stand around overflowing with compassion and love, but not one of them can set the leg. None of them is of any use. But the one who can do this will help if that person is a spiritual being.

Ethical principles arise on their own; they do not need to be taught. But the one wisdom, about which there can be no disagreement, against which there are no differing viewpoints, the wisdom characterized in Christianity as what purifies the astral body—that is what must flow through the spiritual scientific movement into humanity. This is expressed in the mission of Christianity. People should become increasingly free of authority; they should flow more and more toward the truth that unifies all. The human community will create itself when people realize the truth of the fundamental Christian saying, the highest Christian dictum, "You shall know the truth, and the truth will make you free." There cannot be two esotericists who truly see and then have different viewpoints. Among those who have been truly initiated there are not two claims about the same question. Nor will there be two different thoughts concerning this matter when humanity has risen to the path of the unifying of humanity, to the path of community—not as word but as an inner power.<sup>16</sup>

16. Translated from "Die weltgeschichtliche Bedeutung des am Kreuze fließenden Blutes," *Ursprungsimpulse der Geisteswissenschaft: Christliche Esoterik im Lichte neuer Geist-Erkenntnis*, Rudolf Steiner Verlag, Dornach, 1989, (GA 96).



## *The Purification of the Blood from the Passion of Selfhood through the Mystery of Golgotha*

APRIL 1, 1907, BERLIN

Today we wish to speak about the Mystery of Golgotha and at the same time to consider Easter from the perspective of spiritual science. Eight days ago I was able to point out that the Mystery of Golgotha has a profound significance, not only for the historical development of humankind but also for the entire evolution of the Earth, inasmuch as we include, of course, the human being as belonging to this earthly development. I drew your attention then to how the transformations of our planet would have appeared to an observer from another planet whose eyes could have watched our planet through the millennia. Such eyes looking down from a distant planet actually could have seen how the sight of the Earth has changed through the ages before our time. And if those eyes were clairvoyant and able to observe not only what took place on the Earth physically but also the spiritual transformations, then they would have seen how the entire spiritual atmosphere of the Earth changed, became different, with the appearance of Jesus Christ on Earth.

Just as a human being has a physical body, etheric body, and astral body, so also the Earth has its physical body, etheric body, and astral body. With our physical bodies we are all enveloped not only by the air but also by the etheric and astral bodies of the Earth. An observer from a distant planet with clairvoyant vision would be able to see these etheric and astral bodies. These etheric and astral bodies of the Earth had a certain color and a certain movement until the appearance of Jesus Christ. Then the Earth changed and took on new colors and new movement. This event is so profound and far-reaching for our Earth and humanity's evolution that the entire spiritual content of our Earth was changed.

We must not think that this took place all at once with the birth, suffering, and death of Christ. It has been prepared through centuries in

the spiritual substance of our planet and is not yet even today completed. With such an eye we could still see how the Earth at that time received a new spiritual impulse, how this impulse is still “condensing” and being consolidated. It will be a long time before the Earth has gathered in all the fruits that were called forth back then by the appearance of Jesus Christ.

If we want to understand what was at stake back then, we must once again bring to mind the entire evolution of the Earth. We must go back to that age of the Earth’s development when human beings first evolved into their present form. We call it the Lemurian epoch. We arrive at this epoch if we go back through the various historical eras of our present age. We now live in the so-called fifth sub-epoch of the fifth main epoch of our Earth. If we go back to the time of the Greek and Latin peoples, that is, to the time when the wonderful art of the Greeks was developed, when the Roman legal concepts were developed, then we would be in the fourth sub-epoch of our chronology. Going further back brings us to an epoch that saw the high cultural development of the Egyptian-Babylonian-Assyrian age. Even further back we find the age when the first seeds of cultural and spiritual life germinated, when Zoroaster imparted the first culture of the spirit. That was the second sub-epoch. Even further in the past we come to the ancient Indian peoples—not the culture spoken of in the Vedas and the Bhagavad Gita, but rather the pre-Vedic peoples who were educated by the holy Rishis themselves. We come then to a wonderful, ancient culture, still transparent to a clairvoyant. This is the first epoch of development, immediately preceded by the Flood that washed away the Atlantean continent located between Europe and America.

Our ancestors lived on Atlantis. These were the people of the fourth main epoch. They did not yet live in an ordered society such as we have today. There were no commandments, no laws. Neither was there any logical thinking, counting, or computational thinking. The elements of thinking appeared only during the last ages of the Atlantean epoch. The greatest power in the soul gradually became the memory. The human being lived in a wonderful interaction with nature. Of course, we are picturing the Atlantean epoch of culture correctly only when we know that the physical conditions of the Earth back then were entirely different from what they later became.

A memory of that ancient Atlantean age is contained in *Niflheim* (“misty home”) of middle European legends. That Niflheim was really permeated entirely by heavy, dense masses of mist and fog. And because all beings present then lived in such heavy, dense masses of watery mist, soul and spiritual conditions were also entirely different.

It would lead us too far afield to describe the Atlantean era further.<sup>17</sup> I had to indicate it only to reach the point in time when human beings received their present form. We must go back not just to a flood, but to powerful changes brought about by the forces of fire. The land described as *Lemuria* in theosophical literature was destroyed in this great change by fire. It was far to the south and reached from North Africa to southern Australia. It was the region first seen by human beings in their current form.

If we were to go back to the Lemurian time, we would see people moving over the Earth with entirely different forms than those of today’s human beings. They were forms that could not be called “human,” because they did not yet have within them the kernel of the human soul. Only through such a nucleus would they have been able to ascend to a higher stage of development. We would find human forms there that had only the “sheaths” of a human soul—that is, only the physical, etheric, and astral bodies. The astral bodies had a kind of indented hollow (speaking in images) for the arrival and reception of the I-awareness. Essentially, the four members of the human sheath were present already. What we refer to when we say “I” (what lives in us as the I-consciousness today) still rested at that time in the bosom of the Godhead.

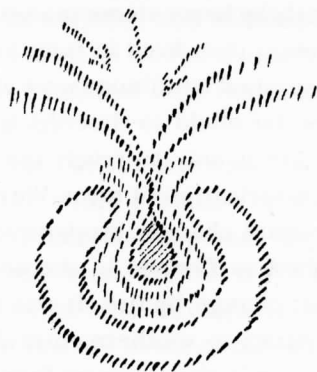
There were then shapes moving around on the Earth. If I am to describe to you the appearance of these human shapes that were ready to receive the essence, the kernel of the human being, then I have to say that they were entirely different from today’s human being. They would appear extremely grotesque, at the outer limits of ugly. These human “habitations” were enveloped on all sides by a spiritual atmosphere, where they lived and moved just as human beings today are surrounded by air.

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17. See Rudolf Steiner, “Atlantis” and “The End of Atlantis,” *An Outline of Esoteric Science*, pp. 239–252.



A diagram of the human beings of that time would look like this:



They appeared as vessels, ready to receive the higher content of the soul. The inner space signifies a hollowing out of the astral body prepared to take into itself a higher content of soul. This higher substance was present in the surrounding atmosphere, in the spiritual air. What is present today within all of you as individuals was not yet within human beings at that time but only surrounded them. Of course, we must realize that spirit can assume a variety of forms. Your spirit, as it was then, did not need a physical body. This is exactly the nature of its further development—that it entered the physical body to develop itself as soul. What lives within you today lived outside at that time, within the atmosphere of spirit that surrounded you. But the individual souls alive today in separate bodies did not live as separate beings then.

Imagine this glass filled with thousands of drops of water, all united. Similarly, all the souls that were later distributed among human beings were dissolved in this spiritual atmosphere like drops of soul in a uniformly flowing element. Imagine also that, if I took a thousand little sponges and absorbed a thousand drops, those thousand drops would be distributed among the thousand little sponges. This is how you should picture the distribution of the spirit in the Lemurian epoch. What was formerly present at the periphery sank down into the bodies. Special beings came into existence. Just as a thousand drops of water were individualized in a thousand little sponges, so, too, the collective spiritual substance was individualized into individual sheaths in the Lemurian age. Every such human sheath did not immediately take up a soul during the early part of the

Lemurian age. But I must also suggest that much remained surrounding the body, so that the body was surrounded at the same time by a spiritual substance that had essentially the same nature as that within the sheath.

Development through the Lemurian and Atlantean epochs until our time consisted in this: what existed outside the human body was gradually drawn into the human body, throughout the Lemurian and Atlantean epochs. You must picture the human being as always half asleep and half awake. This state, of course, was related to a kind of clairvoyance. If someone with an opened spiritual eye were to look at Atlantean human beings, each would appear to be asleep. When human beings are asleep, the physical and etheric bodies lie in bed, and their higher spiritual substance spreads around them. It is because that substance is outside that it evokes the sleep state. You would see an Atlantean human being in exactly such a continuous state of sleep, though filled with living dreams.

When human beings approached others at that time, they would not see them as we see others today—with definite boundaries, or limits; instead, certain colors appeared to arise in their souls. And when they approached others, a certain cast of colors indicated sympathy; another nuance of colors might have meant antipathy. At that time human beings perceived their surroundings more clairvoyantly. As spiritual substance sank into them, their consciousness began to resemble what we recognize today as midday consciousness. What I have described as the descent of the soul into the physical body also has an aspect indicated in the Old Testament: "Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living being" (Genesis 2:7).

Indeed, in addition to the stream of air breathed into the human being was the human spirit. You must be clear that what lives around us as matter is in no way *merely* matter. When you feel air, you must understand that this is also a spiritual substance surrounding the physical body. With every breath you breathe in spirit and physical air. It is entirely true that, at that time, breathing physical air (as modern human beings breathe, which is what the Old Testament is showing) meant that everything I have spoken of was sinking into the physical sheaths. You may ask, "At that time, what was the human

body when the soul was descending into it from the bosom of the Godhead?" The body was *air*; and today you still breathe what sank into the human body back then. What we call "spirit" is in the air. Air is only the body, the material aspect, of spirit.

You should also understand how (with this kind of breathing and this descent of spirit into the human sheaths) there is something else related to this. What we call "warmth"—the fact that human blood is warmer than the surroundings—is connected intimately with this. Before this moment in Earth's evolution, there were no warm-blooded animals; they arrived only later. Warm-bloodedness was a consequence of this breathing; thus something else happened. Into every such human sheath a certain amount of warmth entered the blood within you, a warmth greater than your surroundings. Before this evolution into a human state, there was something in the surroundings of the physical human predecessors on Earth, something that was essentially different from the spirit incarnated in the air.

You can get an idea of what then still existed in the atmosphere of the Earth if you consider this (it is an imprecise picture but authentic, nevertheless): think of all the warmth within the various people who have lived on Earth. Consider the warmth that lived in their blood and then of the warmth that has streamed into your surroundings. Imagine all this warmth enveloping the Earth—all the warmth coming from the blood flowing within us. All this warmth was what surrounded us in an earlier time. The warmth that had surrounded you has been taken up within you. It is equally true that the warmth once outside is now within you, and that the spirit at one time outside is now within you.

Then came a time when the entire Earth was enveloped by an atmosphere of warmth. A new spirituality was incarnated in this warmth atmosphere. It was a spirituality like those spirits who were present on the Sun (one of the three planets that preceded the Earth) and who achieved their perfection when the Sun was a planet.<sup>18</sup> The spirituality incarnated in this warmth was highly perfected, as are only the spirits who have attained the goal of their development during Old Sun and live today on the Sun. In fact, at that time, when this warmth spirituality enveloped the Earth, it was

18. See *An Outline of Esoteric Science*, pp. 153–165.

the vehicle for a single spirituality common to all humanity. What surrounds the Earth as warmth was, for a long, long time and for all human beings, the vehicle for a single spirituality, that spirituality that was none other than the spirit of the Earth itself.

Just as every human being has spirit and is permeated by it, so, too, to those who can see these things, every planet and every material being are each also the expression of a spiritual being. In this way our Earth is the body, or the spiritual expression, of a spiritual being. Thus, the spirit of the Earth can penetrate into the human being in the warmth of the blood. We have in the warmth of the blood, which lived outside the human being during pre-Lemurian times, the means through which the spirit of the Earth penetrates the human being.

You have to imagine that, as the beings on the Earth began to become human during the Lemurian age, the spirit that belongs to the air descended; conversely, the higher spirit also began to descend—the spirit contained in the warmth of the blood, or the real spirit of the Earth. These two spirits are related in such a way that one could say the spirit whose body is in the air is the same one who makes it possible for the human being to have language; for the parts of the human organism that now make breathing possible also make speech possible. Speech was developed during the Atlantean epoch, and the highest expression of language was that human beings had come to say "I" by the end of the Atlantean age.

This is a process that began during the Lemurian age and gradually achieved its perfection toward the end of the Atlantean age. In the Bible we read, "The Lord God... breathed into his nostrils the breath of life, and the man became a living being" (Genesis 2:7). This was increasingly perfected until it came to the word *I*, until the spirit began to speak from within human beings themselves and began to call out of the inmost essence of the human being, *J-A-H-V-E-H*. This is also the essence and eternal core of every individual human being, "I am who I am, who was, and who will be." "I am" is the deepest, inner, essential core of the human being; it descended at that time and will remain as individuality through all eternity.

This was the first outpouring of the godhead. It is called the outpouring of the spirit, the outpouring of Jahweh. This outpouring of the spirit, or Jahweh, was always portrayed in the myths (which are still

more clever than the scholarly writings about them) of religious nations in such a way that this God lived in the blowing wind, in what whispered in the wind, in what moved over the Earth in the wind. We can see from the Germanic legends and also from Jewish and Hebrew legends that portray Jahweh as a divinity of storm and wind that we are dealing with a divinity who has his external body in the flowing of the air and who then poured himself into human beings.

This divinity worked to individualize human beings when he descended into them, so that the uniform flowing element, which surrounded the human being in such a majestic form in the time before the Flood, was distributed to individual human beings like water that has been absorbed into individual sponges. But this process was not able to fully individualize people. Human beings had first to find the transition to complete individualization. The human being was not called upon to become a complete individual all at once. At first groups were built. This, too, has already been mentioned; human beings formed small tribes, clans, and groups. Human beings at that time did not yet experience themselves as separate from one another. Human individuals felt that they belonged to a certain tribe or race as a hand belongs to the body. The modern human being, equipped with an entirely different kind of consciousness, can no longer accurately imagine what it feels like to belong to a tribe, to be within the body of an entire tribe. And the more the small tribes expanded, the more the family became a tribe, the more individualized the human being became.

What we find here as a process of individualization you must think of as connected with human blood ties. You will understand this connection with the blood when I tell you that the spirit's outpouring during the Lemurian age was not homogeneous. You would have seen many spirits descending to Earth from the spiritual atmosphere. Many individuals were contained there. When we speak of Jahweh, we are speaking of many folk divinities rather than a single divinity. The Jews realized that it was one among several, among many divinities. The people were divided into tribes, because many such folk souls descended (and I ask you to accept them as realities).

As the development advanced, more families were appended to tribes, which were then united with other tribes to make larger ethnic groups. But, in this way, it was still impossible to consolidate into a

great unified community. Such consolidation and integration of all earthly humanity (which will be realized gradually) became possible only because something else also flowed (in addition to the spirit's descent and the ensouling of the human being with this spirit flowing into many folk souls), something that lived in the warmth of the Earth, not in the air; and this more universal element also flowed into human beings.

What initially flowed into human beings is also called the "Holy Spirit" in Christian esotericism. In fact, we should speak of *many* holy spirits, or "Jahwehs," when we speak of the ancient spirits that streamed into human beings. But when we speak of the spirit who has all of the warmth within himself, we can speak of only a single being. In Christian esotericism he is referred to by the name *Logos*, Christ himself, the unifying spirit of the human race on Earth.

You will understand this contrast by thinking of all that lives in the spirit self (what we characterize as *Manas*) descending as a multiplicity, and all that is characterized as *Buddhi* being poured over humanity as a spiritual unity. And you will understand that humanity had first to be prepared for the outpouring of Christ, or *Buddhi* (life spirit), through the outpouring of the Holy Spirit. Until Jesus Christ appeared on the Earth, all of Christ's spiritual presence was a unity. It was a uniform sheath that surrounded the entire Earth, with its "skeleton" in the Earth. If you take the solid Earth and all that is within it and add the warmth around the Earth, you have more or less what is called the body of the Christ spirit. Hence, the beautiful words in John's Gospel where Jesus Christ calls himself the spirit of the Earth: "Those who eat my bread tread on me with their feet" (John 13:18). Don't human beings eat bread? The bread they eat is the body of Christ. When they walk on the Earth, they step on him with their feet. This should be taken literally.

The spirit of Jahweh, the element of the spirit, was gradually poured into individual human beings in the Lemurian age; similarly, the Christ spirit, whose body is in the warmth of the blood, poured himself slowly into human beings during the ages preceding and following Jesus Christ. When the entire spirit of Christ has been poured into human individualities, then Christianity (that is, the great community of humanity) will have conquered the Earth. There will no longer be any consciousness of clans and relations whatsoever, but

only an awareness of humanity as a community. Despite the greatest individualization, every individual will be attracted to every other. The small tribal and ethnic communities will have given way to the community of life spirit, Buddhi, the community of Christ.

A clairvoyant eye of the soul that could look down at our planet would have been able to see how the Christ spirit was fully contained in what surrounds the Earth, and how he poured himself into human individuals. Other colors and moods would appear. What surrounded the Earth would have to be sought for within individual human beings. This is the significance of the appearance of Jesus Christ, and it is a cosmic significance.

Everything else found in the spiritual development of our Earth is preparation. Christ's appearance on Earth was prepared for centuries. This significant event was prepared for the entire cosmic evolution of the Earth through his showing how the narrow boundaries of tribal consciousness are to be overcome. You know Mercury, Hermes Trismegistus, the Persian Zoroaster, the Indian Krishna, Buddha, the Greek Pythagoras. The Christ spirit, who was in the Earth's surroundings, was beginning to enter human beings. Then came the time of those who established religions, which foster the process of transformation and give us an understanding of the spirit of Christianity.

What could the outpouring of the spirit bring about? It caused love to be bound to the blood. The people of ancient times who lived in small tribal communities did not love one another any less than people do today. Indeed, they loved one another more, but their love was more like that of a mother for her child. It was conditioned more by nature. Blood itself was attracted to blood, and the human feeling of belonging together was expressed in that blood attraction. Their progress, however, meant that they began to feel sympathy for one another as individuals. In this way, smaller groups, families, and communities developed, which in turn were brought together into larger communities. As individuals, however, human beings became increasingly egoistic and self-seeking. We have then, on the one hand, humankind becoming increasingly self-seeking and, on the other hand, the arrival of the unifying influence of Christ; we have increasing individuation and independence along with the unifying spirit of Christianity. Only when these two streams have fulfilled themselves will it be possible to manifest a condition

on the Earth in which everyone is independent and, at the same time, connected with one another by being permeated with what is termed the Christ spirit.

We must realize that all of this is connected with the blood, that originally something was expressed in the blood that was revealed in human feelings and worked within blood relationships to bring about love of family. Then human feelings became increasingly egoistic. Self-seeking entered more and more into the blood. This is the secret of human evolution, that the blood more and more assumed the character of self-seeking. This blood grown egoistic had to be overcome. The excess egoism in human blood was sacrificed, actually flowed in a mystical yet real way from the wounds of Jesus Christ on the cross. Had this blood not flowed, the self-seeking element of human blood would have become greater and greater in the course of evolution. The Mystery of Golgotha purified the blood of self-seeking. Through this deep love, human blood was saved from its self-seeking.

The cosmic significance of what happened on Golgotha cannot be understood by someone who sees only that a human being hung on a cross and bled because he was pierced by a spear. The deep mystical significance of this process lies in the fact that his blood represented the blood that humankind had to lose for its salvation. No one can ever understand Christianity who interprets these things materialistically, who knows only the physical, material events and not also the spiritual background. This spiritual background is the regenerating effect of the blood of the Savior that flowed on the cross. We can understand the further evolution of humanity only if we grasp just how decisive this fact is, only if we can comprehend that the mightiest revolution in the spiritual evolution of humanity on Earth is connected with this fact.

If we follow human development on Earth, we find that in ancient times, before the Christ principle entered the human soul, the centers with the most profound teachings and cultic practices were dedicated to the Mysteries of the Spirit. As Christ came into the world, the Mysteries of the Son have developed more and more. In the future we will cultivate the Mysteries of the Father, which have already been announced to us in the Apocalypse.

Let us return now to the Mysteries of the Holy Spirit. They were first established at a place between Europe and America that disappeared

long ago. The first schools of the great adepts were established there, and the Mysteries of the Holy Spirit were inaugurated, Mysteries that have been propagated into our time. Those who passed the tests that showed their readiness and maturity were able to be initiated into the Mysteries of the Holy Spirit. Those who were sufficiently instructed and purified were admitted. They had absorbed the teachings that form the foundations of all religions as Theosophy, which today we take up with spiritual science. They had purified their desires, had acquired an organized mind, and had grown accustomed not just to loving within the boundaries of their blood but rather to embrace all humanity in love. They had become what is called a "homeless human being." What happens in the present in the highest developmental stages of humanity is an indication of the future.

The ancient initiations continued until the last centuries before Christ, and indeed they are shown to us when we investigate the Egyptian pyramids. In those initiations in ancient Mystery temples, the pupils who had advanced to the degree that they could love all humanity were placed into a three-day sleep. Their physical bodies became death-like and completely lethargic. The initiator was then able to lift their spirit out of them, just as the spirit is lifted out of the human body every night in sleep. The spirit is just as unconscious in ordinary sleep as it was conscious in those students who were sufficiently prepared. Only the disturbing characteristics of the physical body were no longer present. But during this three-day sleep, pupils could remember precisely what had been learned earlier; they could then bring this back into their bodies.

Since the pupils who were to be initiated had learned and taken up the appropriate concepts and feelings, the initiator could then lead them to experience as spiritual reality what they had earlier studied and felt. While the soul was out of the body during the three days, it traveled through the astral and devachanic worlds. What it had learned earlier it could experience as reality, and in this way the human being became one who knows. Spiritual scientific teachings were no longer merely teachings; they had become the very life in which the soul maintains itself.

When the pupils then awoke and looked at their physical surroundings, a sound came to their lips that broke free from the soul itself, that must break free when the soul sees itself placed back in the

physical world after three and a half days in the spiritual world. The soul felt that its I had become a citizen of higher worlds, that its I had dwelt in higher worlds and could step up to speak before other human beings concerning its experiences. When human beings speak of the spiritual world in this way, they have become proclaimers of the spirit in the physical world, missionaries of the spirit. This is expressed in the words "*Eli, Eli, lama sabachthani,*" which means, "My God, my God, how you have glorified me!" That is what could be heard from everyone initiated in this way.

If such people had been examined in their deepest souls, you would have discovered that these initiates from the Mysteries of the Holy Spirit were speaking prophetically what was later to be present in Jesus Christ for all humankind. Of course, in such initiates Buddhi was awakened only inwardly, indeed, in the so-called etheric body. We see then that throughout antiquity there were initiates of the Holy Spirit in whom the Son, the Christ, was inwardly awake. This Christ principle was not awakened all the way into the physical body, but it was present within the etheric body. These initiates had become immortal in the etheric as etheric human beings.

What was true for the great initiates was also true of Jesus Christ's appearance on the Earth, and this constituted a great advance for humankind. But it was true all the way into the physical body for the one who died on the cross. All that could be experienced through the ancient Mysteries outside the body could be seen on the physical plane in the event of Golgotha. It was visible even for those endowed only with physical eyes. The initiates of ancient times could see it if they had comprehended deeply enough. They were blessed because, as the chosen, they had experienced that life must conquer death. This was no longer necessary. Through the event of Golgotha, this had taken place in front of physical human eyes. Life had overcome death before them. Through a relationship to this single event, through a family-like bond that connects each individual to this event, a substitute was created for what had previously been experienced in the Mysteries of the Holy Spirit.

To help you understand the Mysteries of the Son, I must describe one of the great, significant pictures in the Mysteries of the Holy Spirit. I must describe how the one who lay asleep for three and a half days was surrounded by twelve human forms; he sat with them

around a large table. How did these twelve necessarily appear to every individual who, as an initiate, experienced the spiritual world? Twelve of his incarnations had to appear before him, twelve of the various bodies through which he himself had passed. These twelve bodies were only what he carried in himself as the members of his body. In esoteric terminology, the human body is divided into twelve parts, understood as no more than a reproduction of twelve incarnations, through which the human being is gradually purified and lifted to a higher stage of perfection. These initiates sensed that they were surrounded by their own previous forms, and they could say, "The form I had earlier still lives within me, in a part of me, and in another part lives another previous form, and so on. So they surround me as would guests surround the host at a meal."

That was a picture that could be seen before every soul in the Mysteries of the Holy Spirit. The one who concluded was the "Son of Man," who was no longer the son of a family, a tribe, or an ethnic group, but rather the son of all humanity. The thirteenth actually had the highest degree of perfection among the twelve. And because he was outside his earthly self, he saw himself as the thirteenth.

Now we want to follow what every initiate experienced in the higher world as it was repeated in Jesus Christ. It is veiled, just as everything exoteric is wrapped in a veil. The Last Supper celebrated by Christ with the twelve disciples was not intended as an ordinary meal. It is intended to be something else—a reproduction on the physical plane of what the initiates of the Holy Spirit experienced on a higher plane.

In Luke's Gospel we read:

Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." They said to him, "Where will you have us prepare it?" He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house that he enters and tell the householder, 'The Teacher says to you, Where is the guest room where I am to eat the Passover with my disciples?' And he will show you a large upper room furnished; there make ready." (22:7-12)

During the Last Supper he explained again that the bread is his body and that the blood flowing in his body is like the juice in the body of the plant. He is permitted to say in relation to the juice of the plant, in relation to the wine, "This is my blood." He is permitted to say this because he is the spirit of the Earth. He is permitted to say concerning all substances, "This is my body," and concerning all juices, "This is my blood."

The scene then follows where Jesus Christ further develops the Mysteries of the Holy Spirit to the Mysteries of the Son in order to then lead them into the Mysteries of the Father. Again we must imagine the twelve apostles sitting around him as the incarnation of his own twelve bodily members. If, in placing this picture before your souls, you attempt with a delicate, inner tactfulness to comprehend this scene that reveals (really, it conceals) the deepest contents of Christianity, then you will be able to understand spiritually the transition from the Mysteries of the Holy Spirit to the Mysteries of the Son.

Think again of what had to happen as the Mysteries of the Son approached: It had to become obvious that the blood must lose its power to bind people to blood ties, that blood ties would someday mean less than egoism. When Jesus Christ looked at the future mission of Christianity, he felt that it could be achieved only through his sacrifice. It had to be that way because times were to come when human beings would become more and more egoistic in order to arrive at freedom. For this reason the excess egoistic blood had to be sacrificed through a cosmic act, so that, despite their independence, human beings could one day be united in a great community. The egoistic element that exists because of humanity, and that should be spiritualized and ennobled through Christianity, had grown greater and greater. In this way human beings are becoming increasingly independent.

Just look at what has been spun around the globe; look at the external modes of transportation. What are they but means to satisfy egoism? Everything devised by reason and intellect has been invented to satisfy egoism, even if indirectly. Humanity was less egoistic when grain was ground with two stones. But because humanity had to become independent, it had to go through egoism; our entire materialistic culture is the foundation for this development.

Just as those who were initiated into the Mysteries of the Holy Spirit saw their own incarnations and, at the head of the group, themselves

as the most perfected, just as the Son of Man saw the circle of his disciples as the expression of himself, so does anyone looking into the future see the forms that humanity must yet pass through. Those who experience the Mysteries of the Son see into the future up to the end of Earth evolution, when the Earth will enter a new star state. Consequently, Jesus Christ could say of the first condition: You who are sitting around me represent various degrees of perfection, and when I look into the future I see you, as you sit here now, as the twelve stations. But they must be overcome. I must lead them through me to the Father. I must lead you through myself, so to speak, to the Father so that the Earth can ascend to a higher degree of perfection.

Every kind of sensuality that presently exists, everything tied to human instincts, passions, and unbridled emotions, must be overcome. This is shown symbolically through what happens to the twelve.

The next age is represented by Judas Iscariot. The representative of base sensuality is related to the representative of the noblest morality. Judas Iscariot is the one who betrays Christianity immediately afterward. Yes, a time will come when it will appear that everything that happened on Golgotha is also happening all over the Earth! It will appear as though egoism is bringing death to Christ, Buddhi. This will be the time of the Antichrist. This is the law that everything that took place around the cross will also have to happen on the physical plane. What happened on Golgotha also has a deep symbolic significance. Judas's betrayal signifies the baser instincts gaining the upper hand. All that is connected with the senses must be spiritualized.

This points to the future of human evolution on Earth. I have spoken of it often. All that is base and inferior in the human being will fall away. What the human being will later become is already being prepared within the human being. Human beings will not be creative in the same way as today. They will not create out of their lower passions. In the way that we produce the Word today, the Word that can incarnate the highest, in this way we will become increasingly creative. Just as the human being has become more egoistic through sexuality, so through the falling away of sexuality, the human being will become selfless again. The Word, which we bring forth today through a stream of air from the larynx, will in the future become creative of human-kind. The voice changes at puberty. The voice will become what brings

forth. At the same time, this Word (because the entire relationship will be reversed in the future) will be the expression of human mastery of the air. Therefore, what originally blew through the human being like the wind will work to transform something connected with the human being at an even deeper level. The Word will become creative enough to purify and clean the blood. Even the blood of human beings will be transformed. It will be capable of invoking only pure, selfless feelings. There will be only one human race that will be creative through the Word. Selflessness will become a characteristic of the blood, and the organ for thinking will be transferred into the heart. Here we have one of the two evolutions that follow Christianity. The age ruled by egoism is represented by Judas Iscariot. Anyone who observes world events with an unprejudiced eye can see how sexuality in human beings is in a position to betray them as spirits and to kill them. Nevertheless, human beings will one day create through the Word, just as they produce something higher than themselves today—the Word—when the heart is their organ for perceiving the spirit.

I ask you now to apply this to the Gospel and to consider a scene where this is expressed with majestic symbolism in a wonderful way. Look at what will follow when Christianity becomes selfless and brotherly; consider how what makes the human being egoistic is incarnated in Judas Iscariot, and look at what human beings are developing toward through twelve stages—the form that Jesus Christ himself assumed. Everything rises to the heart.

The transformation takes place in such a way that the creative power rises up from the lap to the heart. This must be expressed in the one who represents the noblest figure and who is closest to Jesus. We read, "One of his disciples, whom Jesus loved, was reclining in the lap (*kolpos*) of Jesus. So Peter beckoned to him that he might inquire who it might be. So, lying close to the breast of Jesus, he said to him, "Lord who is it?" (John 13:23). This scene shows how the lowest forces of human creation are lifted into the breast, portrayed by the most intimate of Jesus Christ's disciples. The Mystery of the Son, the Mystery of Jesus, is indicated here with a great delicacy. You can read the words of the disciple who was himself initiated in order to see that this is a Mystery. At the end of this scene, after he had experienced his transformation and knew how he would come from the Son to the Father, what can he say? At a higher level, he himself can

say what the initiate said, "*Eli, Eli, lama sabachthani!*" That is what he says. You can read what John says yourself: "Then Jesus said, 'Now is the Son of Man glorified, and in him God is glorified.'"

The Last Supper was a preparation for what then took place on the physical plane. For this reason we can learn from Christ's death the overcoming of death on the physical plane, the overcoming of egoistic blood by the flow of blood from the wounds. We also come to know the majestic perspective revealed when these words sound forth from the cross, out of a consciousness of the future: The Earth has reached the goal of total community, the spiritualization, the overcoming of everything that can pull down the spirit of humankind.

Those who have gone through this at the side of Christ will be able to gather around him when they depart earthly evolution and rise to a higher evolution. Jesus Christ will be able to call out once again, in view of the end of Earth's perfecting, the words he called out from the cross, "*Eli, Eli, lama sabachthani!*" "My God, my God, how you have glorified, spiritualized the 'I' within humanity!" That is what these words mean. There is also a later, false translation, that claims to be derived from the words of the Psalms, but the true translation of the words are the words that express the Mystery of Golgotha: "My God, my God, how powerfully, how much, you have glorified and spiritualized me!"

These words reveal to us the spirit's struggle to free itself from the body. The Mystery of the Son reveals that the world Savior's inner, clairvoyant vision saw to the end of Earth's perfecting. He then expressed the great goal of humanity in these words concerning the overcoming of all differences and the establishment of the greatest love of humankind. This goal can be achieved only when all human beings learn to enter the spiritual world. For the unification of humankind lies in the spirit. Human beings were once one when they emerged from the spirit, from the all-flowing godhead. They were then individualized through their descent into individual human bodies, much the way water is individualized when absorbed by tiny sponges. In the future these individualized human beings will again be unified when, while maintaining their unique individuality, they enter the great community and thereby prepare themselves to be divine creators, just as they were gods, creators, before they walked on the Earth as human beings.

The human evolution began with a divine being, and it will return to a divine being. The various human I-beings will be individual, but at the same time they will be united in a community, in a unity that will give birth to a new star, the star that is called the "New Jerusalem" in the Apocalypse. The human self is born into I-being, and then the harmony of the spheres will echo the words of the Mystery of Golgotha, "My God, my God, how you have glorified me!"

These words were spoken at that time, and they will be repeated when human beings at the highest stages ascend to ever loftier heights, when they will have advanced through the Son to the Father. The Son leads human beings to the end of earthly development, when they are again taken up into the cosmos with the I they have received. Then the Earth will return to the Father. "No one comes to the Father except through me."

Our vision extends far, very far when we attempt to comprehend these deep Mysteries of Golgotha. The great festivals of the year are like milestones calling us to pause in our everyday activities and to consider the great events of human evolution, not just over hundreds of years but thousands. We should go through our human condition with fully conscious vision. If we allow this great future goal to work on our souls as taught by the great leaders of humanity, if we open to this goal that is so far away yet can be so close, if it becomes a force in our heart, only then can we attain it. May we never allow such festivals to pass by us without inscribing into our souls such majestic future perspectives of humanity! When the festival bells peal, may we remember that we are not merely children of time, but as spirits, we are also children of eternity.<sup>19</sup>

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19. Translated from "Die Reinigung des Blutes von der Ich-Sucht durch das Mysterium von Golgotha," *Ursprungsimpulse der Geisteswissenschaft: Christliche Esoterik im Lichte neuer Geist-Erkenntnis*, Rudolf Steiner Verlag, Dornach, 1989, (GA 96).