

OCCULT SCIENCE
AND
OCCULT DEVELOPMENT
(INITIATION).

CHRIST AT THE TIME OF THE
MYSTERY OF GOLGOTHA
AND
CHRIST IN THE 20th CENTURY



TWO LECTURES by
RUDOLF STEINER
on the occasion of his
first visit to the Anthro-
posophical Society in
London, May, 1913.



HEALTH BOOKS
SAMUEL WEISER
117 Fourth Avenue
New York 3, N. Y.

LONDON :
Anthroposophical Publishing Company,
46, Gloucester Place, W. 1.
1924.

Occult Science and Occult Development.

(INITIATION.)

By RUDOLF STEINER.

The subject on which we are to speak to-day leads us at once to a realm which belongs to all humanity, apart from all differentiations.

We have to speak, in the first place, of that realm of human aspiration which in its true form can be described in no human language, but, in its original form, only in the language of thought ; that is, the realm of occult science.

Man, through his human capacities, aspires to and may attain occult knowledge, but occult knowledge has a greater meaning for the world than it has merely within the human soul. We can distinguish in the world which surrounds us various substances and materials by means of which its various phenomena and manifestations are expressed. In that First Principle, which can scarcely be expressed in human language, are rooted all creatures and all things of

the earth, and of all worlds. But expressible in the physical world are the separate differentiations of this First Principle—in the substances of the earth, of water, air, fire, ether, and so forth.

One of the most delicate substances still accessible to human striving is called Akasha. And the manifestations of beings and of phenomena in the akashic substance are the most delicate of any that are accessible to man. That which man acquires in the way of occult knowledge not only dwells within his soul, but it is also impressed upon the above-mentioned akashic substance of the world. When we form a thought of occult science vividly in our mind, it is at once registered in the akashic substance, and it is of importance for the general evolution of the world that such impressions should be made in the akashic substance. For those impressions which can be made by mankind, and which we describe as occult science, can be inscribed in the akashic substance by no other being in the whole world than man.

It is important for us to bear in mind one characteristic of the akashic substance, namely, that man lives, between death and a new birth, in the spiritual world, in the akashic substance, just as, for example, we live here upon earth within the atmosphere.

If a seer, using the means at his disposal, should come into connection with human souls living between death and a new birth, he would be able to notice the following :—

A human being who here upon the earth in the present cycle of evolution (formerly the case was

different) is never in a position to cause thoughts and ideas from occult science to move within him—such an one cannot be observed or seen, even though present, by a human soul living between death and a new birth. When a human being living here upon earth causes a thought, an idea, from occult science to quicken within him, so that it can be registered in the akashic substance, then he becomes visible to the eyes of the other souls living between death and a new birth. A seer who has prepared himself patiently for the gift of seership may, when he enters into relation with souls who have passed through the gates of death, receive deeply-stirring impressions. I will give you a particular example of such a case.

A seer found a man who had passed through the gates of death, leaving behind him his wife whom he dearly loved, and his children who were not less dear to him. This man and his family were dear, good people, but they had no inclination to receive spiritual knowledge into their souls, and they had not outgrown the religious traditions through which certain souls still feel themselves connected with the spiritual world to-day.

And so, some little time after he had passed through the gates of death, this man said : “ I have left behind upon the earth my dear wife and children who were the sunshine of my life, but with my spiritual sight I cannot reach them. I have only the remembrance of the time which I spent together with them upon earth.”

An entirely different picture is seen if a soul still upon earth clearly forms strong spiritual thoughts and ideas. When another soul, living between death

and a new birth, looks down upon this one whom he has left behind, he can follow his soul-life at the present time, because this mental life is registering itself in the akashic substance.

Here we touch upon a point which shows us how anthroposophical teaching will do away with the gulf between the so-called living and the so-called dead ; and already at the present time we can see how human beings having an understanding of the spiritual may be of great benefit to the so-called dead, by reading to them in thought the truths of spiritual science. If we follow in thought, reading either aloud or to ourselves, the ideas and conceptions of occult science, at the same time feeling that one who has passed through death, or several such, are sitting before us while we read, then this reading (because such thoughts inscribe themselves in the akashic substance) becomes to them a very real thing. And this reading may be of the greatest service, not only to those on the other side of death who whilst upon earth approached the study of occult science, but also to those who did not wish, whilst here, to have anything to do with it.

Now it may be asked : As the dead live on in the spiritual world, do they require such reading of occult knowledge by those on the earth ? There are many who believe that one need only pass the portal of death in order to experience that which can only be attained with great trouble upon earth, by means of occult knowledge. Such people also believe that a person need only die, and after death he will be able to acquire all occult knowledge, because he will then be in the occult world. This, however, is not the case.

Just as here upon earth there live other beings besides man, who see all that man is able to perceive by means of his senses, whilst they are unable to form ideas or conceptions concerning it, as, for example, is the case with the animals, so is it with souls living in the super-sensible worlds, who, although they see the facts and beings of the higher spiritual worlds, can form no conceptions or ideas concerning them, if mankind here upon earth does not inscribe such conceptions and ideas in the Akashic Record.

The mission of human life upon earth is not without meaning, but, on the contrary, is of deep significance. If human souls had never dwelt upon the earth there would still be the spiritual worlds, but no occult knowledge regarding these spiritual worlds would exist. The earth, in the course of the evolution of the world, has reached a point at which occult knowledge can be developed by spiritual beings who are organized and constituted like the human beings upon earth. And that which by means of occult science has been inscribed in the akashic substance would never have been therein, but for the existence of occult knowledge upon the earth.

If a man tries to survey the life of his soul upon earth he will in the first place discover that he has used his capacity for acquiring knowledge during our present age for other uses than for the attainment of occult knowledge. These human powers of learning have been applied to the acquisition of knowledge which has come into existence by means of the senses, and through the intellect which is connected with the human brain. Thus we have human knowledge of two different kinds ; the one pertains only to experience

acquired by means of the senses, which requires the organ of the intellect in order to transform it into knowledge; the other kind is occult science. The knowledge which belongs only to the sense-world forms the one current; the other consists of what mankind by means of occult knowledge is inscribing in the Akashic Record. For occult science gives rise to ideas and conceptions which then are eternally inscribed in the Akashic Record.

All science, all knowledge pertaining to the experience of the senses, to technical things, to the commercial and industrial life of mankind, when it is inscribed in the akashic substance works in such a way that the akashic substance always throws off again this medley of ideas and conceptions; in other words, they are effaced. If one contemplates the facts above referred to with the eyes of a seer, one may observe a struggle taking place in the akashic substance between the impressions made therein by human occult knowledge, impressions which are eternal, and those made by thoughts based upon sense evidence, which are but transitory. This contest arises from the fact that when man first began to inhabit the earth as man (that is to say, in the ancient Lemurian epoch), he was already then destined by high-spiritual beings to acquire occult knowledge.

But through what we call the Luciferian influence, through the encroachment of Luciferian beings, man diverted his power of thought and other soul-powers, which he would otherwise have used for the acquisition of occult ideas and conceptions only, to the study of those things that belong to the physical world.

There are many now who say that whilst ordinary

science is accessible to all, spiritual or occult science can be demonstrated only to those who are able to see into the spiritual worlds.

Therein lies a fundamental error, for within the depths of his own soul every man possesses the possibility and power, even before he becomes a seer, of recognizing the truths of occult science. Occult truths can, it is true, be discovered only by the seer, but when they have been discovered, and expressed in the ordinary normal language of human reason, they can then be understood by every human soul who will remove the obstacles to such understanding from within himself.

As a result of the Luciferian impulses, it became possible later in the evolution of the earth for another being, whom we call Ahriman, to acquire influence over the souls of men. And only when the possibility of understanding occult knowledge is held back by Ahrimanic influence in the soul, does that understanding remain beyond one's grasp. If the being whom we call Ahriman did not work in every human soul, if our souls were without his influence, then an idea or thought from the occult wisdom would need only to be spoken, and a human soul, through his subconscious relationship to this truth, would feel in his inmost being: This idea, this statement of occult science is true. In every human soul there is a life which the every-day consciousness understands and can account for, and a subconscious soul-life which lies buried as if in the depths of the ocean, and which only from time to time is brought to light. To the depths of the soul belongs, for instance, that fear which is to be found in every human being—the fear

of the purely spiritual. This fear is the result of Ahriman's influence, and would not exist if Ahriman had not gained power over the souls of humanity. The reason why man is usually unconscious of such fear is that it works in the deepest foundations of his soul, and plays no part in that which he can account for with his every-day consciousness.

Sometimes this fear strikes at the door of a man's ordinary consciousness without his knowing what is disquieting him from the depths of his soul ; and then he seeks something that will act as an opiate, that will deaden this feeling of fear, of which he does not wish to become aware. This opiate he finds in materialistic thoughts, theories and ideas. Materialistic theories are not devised for logical reasons, although it may perhaps be believed that this is the case, but they are thought out from a dread of the spiritual, which is the result of Ahriman's influence upon the soul. Therefore the preliminary condition for the direct understanding of spiritual truths is much less a knowledge of physical science than an education of one's soul in the virtue of moral courage, of inward spiritual courage. And therefore we may say that occult knowledge must be *discovered* by the seer, but it may be *understood* by every human soul, if this soul will only liberate within itself all the moral courage it possesses, so that it may set aside the obstacles which are due to Ahriman.

Should anyone wish to understand occult truths through the original moral forces of his soul, he may make the following experiment : He may allow occult knowledge to act upon his mind without first saying to himself, " I agree with this or I do not agree with

that," he may take up the occult ideas and conceptions given out by the seer and allow them to act upon his mind ; and, if he has absorbed the occult knowledge with inward enthusiasm and not from mere curiosity, he will experience something which may be compared to a physical soaring with no ground beneath his feet, a feeling as of floating in the air.

This experiment will produce a completely different result according as to whether it is tried by a person with religious, reverential inclinations towards spiritual life, or by one accustomed to thinking materialistically. One who does not possess occult knowledge, but whose inclinations and feelings with regard to the spiritual world are of a religious kind, may feel himself somewhat insecure as the result of his experiment, but very much less so than will a materialist who has no feeling of attraction towards the spiritual world. The latter will experience a strong feeling of fear, of insecure floating. The materialist may convince himself, through this experience, that occult ideas and conceptions affect him in such a way that they produce dread and terror. And through such an experience the materialist may realize how full of fear he still is, and may say to himself: "This proves to me, not only that I am full of fear with respect to this realm, but that one of my fundamental tendencies is to fear."

If, for example, Ernst Haeckel or Herbert Spencer had tried this experiment, they would have convinced themselves not merely that occult knowledge is not contradictory and impossible of belief, but that, in the inmost depths of their souls, they were full of fear ; and, to a certain extent, they would soon have

forgotten all doubts and disbelief in what they considered "phantasies of spiritual teachings," and would have admitted to themselves that it was very important to overcome this fear. And, having made this confession, they would soon have given up their opposition to the "phantasies of spiritual teachings." They would have said to themselves, "I must try to strengthen moral courage within me." And then perhaps they would have taken this self-training in hand, and if they had succeeded in overcoming this fear would have said, "Now that we have become stronger souls, we no longer have any doubts as to the truth of spiritual knowledge." This experience, through the strengthening of moral courage within the soul, is a victory over Ahriman, whose influence can be perceived in the science of Ernst Haeckel and the philosophy of Herbert Spencer. Ahriman is the one who has inspired souls to take a materialistic direction. If but a small portion of mankind, as a result of their true anthroposophical knowledge, will work in the way above indicated to strengthen their inner moral courage, all these materialistic theories will gradually disappear from the world.

Occult knowledge is, as we have seen, necessary for the whole process of evolution, because it must be inscribed in the Akashic substance. Of what importance this may be to us may be shown by a brief sketch of the evolution of mankind upon earth.

The evolution of man upon earth advances in stages from one age of civilization to another; the human souls dwell as individuals during these successive ages, in bodies which belong to these successive civilizations of the earth. All the souls assembled here together

this evening have been incarnated in bodies belonging to earlier civilizations. Each separate soul advances in accordance with the karma which it has built up for itself.

Besides this evolution of individual souls which depends upon their karma, we must recognize the evolution of mankind as a whole, which goes on from epoch to epoch in human bodies. A Grecian body, an Egyptian, Chaldean, ancient-Persian, or ancient-Indian body was, in the finer parts of its structure, quite different from a human body of the present age.

We must distinguish between the inward progress of the "I" and the astral body from incarnation to incarnation, and the outward progress and alteration in the physical and etheric bodies from one race to another, from one nation to another, from one age to another.

This progress of the external bodies, the physical and the etheric, from one age to another, would not be perceptible to the students of anatomy and physiology, but it exists, nevertheless, and can be recognized by means of occult science. And so the human physical body will again be quite different in the course of the normal evolution of mankind, when, after our present life, our souls will again appear upon the earth in a future incarnation.

In the present age of humanity a delicate organ is being prepared which is not demonstrable to external anatomists and physiologists, and yet it exists anatomically ; this organ lies in the human brain close to the organ of speech.

The development of this organ in the convolutions

of the brain is not the result of the karma of individual souls, but is a result of human evolution as a whole upon earth ; and in the future all men will possess it, no matter what the development of the souls incarnating in those bodies may be, and regardless of the karma attached to those bodies.

This organ will be possessed in a future incarnation by people who at the present time may perhaps be opposed to Anthroposophy, as well as by those who are now in sympathy with it. This organ will in the future be the physical means, the physical instrument, for certain powers of the soul ; just as, for example, Broca's organ in the third convolution of the brain is the organ of the human power of speech.

This organ, when it is developed, may either be rightly used by mankind or it may not. Those people will be able to use it rightly who are now preparing the possibility of truly remembering this incarnation when they shall be in their next. For this physical organ will be the physical means for the recollection of a former incarnation, which can now be arrived at only through higher spiritual development.

At present, for by far the greater number of people, it is only possible to obtain this remembrance of earlier incarnations by means of higher spiritual development, by means of initiation. But that which at an earlier time is only possible through initiation becomes, later on, to a certain extent, the common property of man. Our present-day knowledge was formerly the special knowledge of the Atlantean Initiates only ; now everyone may possess it. In the same way the remembrance of former earth-lives is

at present possible only to Initiates, but in the future it will be the possession of every human soul.

The Initiate has the power to obtain certain knowledge without the use of a physical organ, but this knowledge can only become the common property of mankind when humanity as a whole, in the course of evolution, develops an external physical organ through which to obtain it. The reincarnated souls must, however, be able to use this organ in the right way—this organ, by means of which one will later on be able to remember one's former incarnations. Only those who in this present incarnation have clearly inscribed in the akashic substance occult thoughts and ideas will be able to use this organ in the right way.

One often hears it said, "What is the use of believing in former lives, when mankind in general can remember nothing about them?" One should rather consider how much more surprising it would be, from what one knows of life, if mankind in general were able already really to remember their former lives. If we were to ask ourselves what is necessary to enable us to remember anything, we should reply: We can only remember that about which we have previously thought.

Every-day life is able to teach us this. Let us imagine that someone, on getting up in the morning, is unable to find his cuff-links. He looks for them everywhere, but cannot find them. Why can he not find them? Because while he was putting them away, he was not thinking of what he was doing. Let him make the opposite experiment; let him try every evening, while putting his links away, to think clearly to himself: "I am putting my cuff-links away in this

place." Then he will never go wrong, but will go straight to the place where he has put them ; the thought brings it back to his memory.

When we are living in a future incarnation, we shall only be able to remember those that are past if we can remember the true nature of the soul, which continues from one incarnation to another. He who does not study occult science in this life can acquire no knowledge of the nature and being of the soul, and if he has not this knowledge, how should he, when he is again incarnated, remember that to which, in this incarnation, he never gave a thought ?

Through the study of Anthroposophy, which includes among other things, the study of the nature of the soul, we prepare within ourselves that which will enable us, when in a future incarnation, to remember what occurred in the present one. There are, however, many people at the present time who will not as yet take up the study of anthroposophical knowledge. These will be reborn, perhaps in their next incarnation, with the above-mentioned organ for the remembrance of former lives *physically* developed ; but they have not prepared themselves so as to be able to remember the past.

What, then, is the significance of Anthroposophy in the life of the present day, in addition to all that has been said ? Through Anthroposophy we gain the possibility of being able to use in the right way the organ that will be developed in the human beings of the future, viz., for the remembrance of former earth-lives. We must in our present incarnation inscribe the knowledge of our souls in the akashic substance, in order that we may be able to use in our next incarnation the

organ for remembrance of the past, which is developing in man whether he wishes it or not. Thus there will be men in the future who are able to use the above-mentioned organ for the remembrance of former earth-lives, and others who are not able to use it. Certain diseases will manifest themselves in these latter, because they will have in their physical body an organ which they are unable to use. To possess an organ and to be unable to use it produces nervous illness of a very definite kind, and those nervous complaints which will arise in consequence of possessing this particular organ and being unable to use it will be far worse than any known as yet to mankind.

My dear friends, when one considers the connection of facts in this manner, one begins to obtain an idea of the mission of Anthroposophy, and of the real importance of understanding life and mankind through the study of this anthroposophical knowledge. But lest the impression made upon you by the above consideration should lead to misunderstanding, I will mention yet another fact which may soften what is painful in that impression. Although the true occultist can see that Anthroposophy must enter into the spiritual life of our present time in order that the man of the future may be able to use the organ of remembrance, and may be physically in good health ; yet, at the same time, it cannot absolutely be said that a man who in the present day is not yet prepared to take up Anthroposophy will be lost for his following incarnations, in the manner described above. It will still be possible for a long time in the future for a person, even if he has neglected to acquire the use of the organ of remembrance in this life, to retrieve this in the next,

for there will be several more opportunities for him to regain health and acquire anthroposophical truths ; but the time will come when this possibility will cease.

If we have not quite reached the precise moment, we are yet living in that epoch of humanity in which Anthroposophy must be grafted into the spiritual life of mankind for the above reason ; so that Anthroposophy is a necessary development in the general progress of mankind, and does not proceed from the private opinions of one or the other individual.

And so there will be given, especially in our own time, the possibility for the subjective development of the human soul, which will lead it to a personal insight into the spiritual worlds, will lead it to occult development.

And we may say that every individual who will freely use the original forces within his soul, undisturbed by Ahrimanic influences, is able to understand all that is revealed from the spiritual worlds ; and thus it is, in a certain sense, possible to every human being to raise himself into the spiritual worlds, by going through occult development. In particular, three forces in our soul may be developed well at the present time, so that occult connection with the supersensible worlds may take place.

The first power that can be well developed in the human soul is the power of thought. We live in relation with the world around us by forming thoughts about our surroundings. In ordinary every-day life a man thinks thoughts which are caused by impressions of the senses, or by the intellect which is connected with the brain. In my books, " The Way of Initiation " and " Initiation and its Results," you will find how a

person, through meditation, concentration, and contemplation, through the strengthening of his mental life, may make this power of thought independent of the outer life. I want you just to notice here how one may make that which within our souls is the power of thought, and which otherwise is only developed through thinking about the external world, essentially free and independent of all that belongs to the body. That is to say, by means of such development, the soul acquires the possibility of thinking, of forming thoughts within itself, without making use of the body, without using the brain as an instrument. We can well understand this if we consider what is the chief characteristic of ordinary every-day thinking which depends upon the impressions conveyed by the senses.

The chief characteristic of ordinary thought is that each separate act of thinking affects the nervous system, above all, the brain ; it destroys something in the brain. Each everyday thought means a miniature process of destruction in the cells of the brain. For this reason sleep is necessary to us, so that this process of destruction may be made good ; during sleep we replace that which was destroyed in our nervous system during the day by thought.

That which we perceive consciously in an ordinary thought is really the process of destruction that is going on in our nervous system.

We now endeavour to develop meditation and concentration by devoting ourselves, for instance, to a consideration of the following : " Wisdom lives in Light." This idea can come from no sense-impressions, because it is not the case according to the external senses that wisdom lives in light.

In such a case, by means of meditation, we hold the thought back so far that it does not connect itself with the brain. If in this way we develop an inner activity of thought that is not connected with the brain, we shall then, through the results of such meditation upon our soul, feel that we are upon the right path. As in meditative thinking we do not set up any process of destruction in our nervous system, such meditative thinking never makes us sleepy, however long it may be continued, which our ordinary thinking may easily do.

It is true that often the opposite occurs when meditating, for people often complain that when they devote themselves to meditation they fall asleep at once. But that is because the meditation is not yet perfect. It is quite natural that at first we should, while meditating, use the kind of thought which we have always been accustomed to, only gradually do we accustom ourselves to leave off the external thinking. When we have reached this point, then meditative thinking will no longer make us sleepy, and thus we shall know that we are on the right path.

When the inward power of thinking can thus be cultivated without making use of the thinking-power of the external body, then only shall we have knowledge of the inner life, learn to recognize our real self, know our higher "I."

The path to true knowledge of the human self is to be found in the kind of meditation described above, which leads to the liberation of the inner thought-power. Only by such knowledge does one come to see that this human self is not bound within the limits of the physical body ; one learns to recognize that, on

the contrary, this self is connected with the phenomena of the world around us. Whilst we see in ordinary life the sun there, and there the moon, there the mountains, hills, plants, and animals, we now feel ourselves united with all that we see or hear ; we are a part of it, and for us there is then only one external world, and that is our own body. Whilst in ordinary life we are here and the external world is around us, after the development of the independent thought-power we are outside our body, one with that which we otherwise see ; and our body, which we are otherwise within, is outside ourselves ; we look back upon it, it has now become the only world upon which we can gaze.

In this way, by the liberation of the power of thought, one may actually come forth from one's physical body and contemplate this physical body as external to oneself. One may do even more ; one may answer, for instance, in a positive way, the question : Why do we wake up every morning ? During sleep our physical body lies in bed, and we are really outside it, just as is the case during meditative thought. Upon awakening we return to our physical body because we are drawn back to it by hundreds and thousands of forces, as it were by a magnet. Of this a person usually knows nothing. But if through meditation he has made himself independent, then he is *consciously* drawn back by the same force which, in the former case, draws his soul back unconsciously into his physical body upon awaking.

We learn also, through such meditation, how the human being descends from the higher worlds in which he lived between death and a new birth, and

how he unites himself with the forces and substances that are given by parents, grand-parents, etc. We learn, in short, to know the forces that draw human beings back between death and a new birth, to a fresh incarnation.

As a result of such meditation, one may even look back over a great part of the life which was spent before birth, before conception, in the spiritual world, between death and a new birth.

But through the meditation which has been described, one can, as a rule, look back only to a certain point that lies before the last incarnation ; one could not, by means of this meditation, look further back, into former incarnations.

In order to look back upon our former incarnations at the present day, the above-mentioned organ being still unformed in the human brain, another sort of meditation is necessary than the meditation in thought which we have just described. This other meditation can only be effected if one brings *feeling* into the subject for meditation. All that has just been described as meditation may also be permeated with feeling by the one who is meditating.

We will now consider this subject-matter of meditation which, in the meditation itself, must be permeated by feeling and sensation. If, for instance, we take the subject : " Wisdom radiates in the Light," and we feel ourselves inspired by the radiation of Wisdom, if we feel ourselves uplifted, if we inwardly glow over this subject, and can live in and meditate upon it with enthusiastic feelings, then we have before our souls something more than meditation in thought. The power which we then use in the soul as the power

of feeling is that which we otherwise use in speech. Speech comes into being when we thoroughly permeate our thoughts with inner feeling, inner sensation. This is the origin of speech, and Broca's organ in the brain also comes into being in this way : the thoughts of the inner life that are permeated with inner feeling become active in the brain, and thus form the organ which is the physical instrument of speech.

When we meditate thus, when our meditation is really permeated with such feeling, we withhold in our souls that force which in everyday life we employ in speaking. We may say that speech is the embodiment of the inner soul-force which expresses these thoughts permeated by feeling. If now, instead of allowing the soul-force to come forth in speech, we develop meditation from these thoughts thus permeated by feeling, if we continue this meditation further and further, then we gradually gain the power—even now, without the physical organ, but through initiation—to look back into earlier earth-lives, and also of investigating the time between the earth-lives, the time which always lies between death and a new birth.

Through such cultivation of the withholding of speech within the soul, or, as the occultist says, withholding the " word " within the soul, we may look back to the primeval origin of our earth, right back to that which the Bible calls the creative act of the Elohim. We may look back to the time when for mankind the recurring earth-lives began. For the occult evolution which we attain through the withholding of the word, or the withholding of speech, enables us to look into the successive periods of time,

in so far as these are connected with our earth, with the spiritual life of our earth-planet. We become able to see the beings of the higher Hierarchies, in so far as they are connected with the spiritual life of the earth.

But these two powers of clairvoyance which are developed in meditation through thought and through thought permeated with feeling, cannot lead us to experiences that lie before the time of the present earth, experiences connected with former planetary incarnations of our earth. For this, is necessary the third meditative force, of which we will now speak briefly.

We can further permeate the subject of our meditation with impulses of *will* in such a way that if we meditate, for instance, upon "The Wisdom of the world radiates in the Light," we may now really feel (without externally willing it) the impulse of our will united with the act; we may feel our own being united with this radiating force of light, and allow this light to shine and to vibrate through the world. We wish to feel the impulse of our will united with this meditation.

When we meditate in such a way that our meditation is filled with impulses of the will we are then holding back a force which otherwise would go into the pulsation of the blood. You may readily observe that our inner "I"-life can pass over into the pulsation of the blood if you remember that we grow pale when we are afraid, and that we blush when we are ashamed; that is the passing-over of the soul-force into the pulsation of the blood. If this same force which influences the blood is so expressed that it does

not descend into the physical, but remains in the soul only, then begins this third meditation which we can influence by means of will-impulses alone.

He who goes through these three forms of occult development feels, when he liberates the power of thought only, as though he had an organ at the root of the nose (these organs are described as lotus-flowers) by means of which he can perceive his "I" or Ego which is widely extended into space.

He who by meditation has cultivated thought permeated with feeling becomes conscious, little by little, through this developed force which would otherwise have become speech, of the so-called sixteen-petalled lotus-flower in the region of the larynx. By means of this so-called lotus-flower he can comprehend that which is connected with temporal things, from the beginning of the earth to the end of it. By means of this organ one also learns to recognize in reality the occult significance of the Mystery of Golgotha, of which we shall speak in our next lecture.

Through the soul-force that is held back, which in normal every-day life would extend to the blood and its pulsations, an organ develops in the region of the heart which is described in my book "Geheimwissenschaft" ("An outline of Occult Science"), and by means of which may be understood the evolutions which are occultly called Saturn, Sun, and Moon, the previous incarnations of our earth.

You see, my dear friends, that occult development is not obtained from an impossibility, or from what is non-existent, but from that which really exists within the human soul.

The first occult power which has been mentioned here

originates through a higher development of the power of thought, that power which is otherwise used only for thoughts connected with the external world.

The second power which has been spoken of is only a higher development of that which in every-day life is employed by every human being externally, through the body, in speech, in the development of the organ of the word.

The third power is a higher cultivation of that which otherwise exists in the human soul to cause the blood to pulsate faster or slower, to direct a greater or smaller amount of blood to one or another organ of the body ; to direct it more to the centre when we grow pale, more to the surface when we blush, to conduct it more or less to the brain, and so on.

When a man cultivates these forces that exist within him, but which in ordinary life are only used for his external bodily existence, then occult development begins. And that which can be recognized by means of occult development may be understood, may be grasped to-day by every human being who will only clear the obstacles to comprehension out of his way. That which may be learnt by means of occult development is occult science, and in our present cycle of humanity occult science must flow into the human soul in order that this human soul may learn to know its own being, which is independent of the body. The forms of all the substances that are in the external world, such as earth, water, air, etc., pass away ; the forms of the akashic substance endure. Our soul must, through its inner life, feel itself connected with the akashic substance, and in future times it will wish to remember that which it is experiencing

in the present. The possibility of acquiring ideas and conceptions that can lead to such remembrances proceeds from the study of occult science, which is only possible when the knowledge gained by occult development is spread abroad and accepted.

Therefore, my dear friends, I have tried, in this my first lecture, to explain to you how absolutely necessary at the present time, in addition to the impulses at the foundation of the development of humanity, is the spreading of anthroposophical occult knowledge, and the pointing out of the way to occult development. Not by means of words based upon ordinary human considerations have I endeavoured to describe the mission of Anthroposophy, but through the consideration of *facts* which are themselves the result of occult research. Whoever will allow these facts to work upon his soul will realize that for him who understands the full importance of these facts it is impossible to deny the necessity for spreading the knowledge of Anthroposophy at the present time. One really need not become in any way fanatical in order to recognize the necessity of anthroposophical culture, one need only understand the facts that lie at the foundation of the occult life of man.

And we may say that in reality it can only be ignorance of these facts which still keeps mankind far away from anthroposophical life.

Thus, of the spiritual movements of our time, Anthroposophy—as it is here understood—will be the least fanatical, and the one which proceeds most from objective considerations. It is especially necessary repeatedly to mention within anthroposophical circles that all anthroposophical theories, all anthroposophical

teachings, must finally unite together in one fundamental, living *feeling*.

There is an objective spiritual life, the reflection of which in the world of Maya or illusion is the life by which we are surrounded. *Occult development is the coming forth from this world of Maya, and the entering, with the best powers of our Ego, into the world of spiritual reality.* Every step we take in occult knowledge and occult development is a step from semblance towards reality. And because a true understanding of these facts can lead to nothing else than the impulse to actually take these steps the future destiny of Anthroposophy will be secure, because more and more souls will desire to recognize objectively the truth regarding the Spirit of the World.

The anthroposophical fire that may be enkindled within us is only a result of the universal Cosmic Fire which spiritually goes forth from the beginning unto the end.

It is this that I wished to have the pleasure of saying to you in this first lecture concerning the mission of the anthroposophical movement in the spiritual life of the present day.

Christ at the time of the Mystery of Golgotha and Christ in the 20th Century.

Of all the mysteries, that of Golgotha is the most difficult to understand, even to those who are advanced in occult knowledge. And of all the truths that human beings can come in contact with, it is the most easily misunderstood. This is due to the fact that the mystery of Golgotha was a unique event in the whole evolution of the earth, that in the evolution of mankind upon the earth it was a powerful impulse which had never occurred in the same way before, and which will never be repeated in a similar manner.

Human understanding, however, always seeks for a measure, a standard of comparison, by means of which things can be understood ; but that which is incomparable cannot be measured, and because it is unique, therefore it is with difficulty understood.

Now we have endeavoured within the anthroposophical movement in which we work to characterize

this mystery of Golgotha from many different points of view. But fresh aspects may be continually chosen, new characteristics continually brought forward, to describe this mighty occurrence in the evolution of mankind upon earth.

One such point of view, one such aspect, shall be given here to-day, and, in particular, attention shall be given to that which may in a certain sense be called the revival of the mystery of Golgotha in our own time, in our present cycle of humanity.

If one wishes to understand thoroughly the mystery of Golgotha, one should not regard it as something quite apart from the whole of man's evolution, as only to be considered during its duration of three or thirty-three years ; but one should observe how it occurred in the fourth Post-Atlantean age, in the so-called Græco-Latin age of civilization, and one should also take into consideration the fact that this mystery of Golgotha was prepared for throughout the development of the ancient Hebrew people. Not only is that of great importance to the mystery of Golgotha which happened to humanity upon the earth during the fourth Post-Atlantean age, but that also is of remarkable importance which was prepared throughout the ancient Hebrew civilization, namely, the worship of Jehovah. First it is necessary to understand who was the Being who revealed himself in the old Hebrew times under the name of Jahveh or Jehovah.

Now, my dear friends, the man of the present day is, above all, with regard to his reason and powers of understanding, a being who is developing his intellect, who likes to comprehend things from the intellectual point of view.

The moment, however, that one crosses the threshold that leads from the sense-world into the super-sensible worlds, at that moment the possibility ceases of comprehending reality by means of the intellect only. The human intellect can render good service upon earth, but the moment one enters the super-physical worlds, though it can still be recognized as a useful instrument, it is no longer sufficient as a means of acquiring knowledge.

This intellect, above all, likes to make distinctions, and in order to understand a thing it requires a definition. Those who have often followed my lectures will have noticed the absence of almost all definitions. One cannot grasp the things of Reality by means of definitions. There are certainly good and bad definitions, definitions which are inclusive and others less satisfactory. In order to understand the things of earth, definitions are necessary ; but when one wishes to understand things that belong to Reality, above all, things that belong to super-sensible Reality, then one cannot define, one must give characteristics ; for then it is necessary to observe the facts and the beings from all points of view.

Definitions are always one-sided and remind him who has studied logic, of the old Greek school of philosophy in which they once sought to define what a man is. In order, therefore, to give an idea of man, the following definition was given : " A man is a two-legged being without feathers." The following day someone brought in a plucked fowl, saying, " This is a two-legged creature and has no feathers, therefore it is a man." One may often be reminded of this, when definitions are required and are insufficient for

what is so many-sided and philosophical, one can only give characteristics. But, above all, in order to be able to distinguish between the different beings in the super-physical worlds, people would like to have a definition. They ask, "What exactly is such a being?" Now the farther one penetrates into the super-physical worlds, the more the beings there merge into one another; they are no longer bounded by limits, so that it is difficult to distinguish between them.

Above all, one must not omit evolution from one's reckoning when one considers the name of Jahveh or Jehovah, especially when one brings it into connection with the name of Christ. Even in the New Testament you will find—and in my books I have often referred to it—that in Jehovah, Christ revealed Himself, as far as He could do so before the mystery of Golgotha.

If one wishes to make a comparison between Jehovah and Christ, it is well to take sunlight and moonlight as an illustration. What is sunlight, what is moonlight? They are one and the same, and yet widely different. Sunlight streams out from the sun, but in moonlight the sunlight is reflected back by the moon. In the same way are Christ and Jehovah one and the same. Christ is like the sunlight, Jehovah is as the reflected Christ-light, in so far as it could reveal itself to the earth under the name of Jehovah, before the mystery of Golgotha occurred. And, again, when such a sublime being as Jehovah-Christ is in question, we must seek in the sublime heights of the super-sensible world for His real significance. In reality it is an act of presumption to endeavour to approach

such a being as Jehovah-Christ with ordinary conceptions.

Now the ancient Hebrews endeavoured to find a way out of this difficulty.

The human power of thinking is weak, but it endeavours to form an idea of this sublime Being. The attention was not turned directly to Jehovah (a name that in itself was considered inexpressible), but to the being who is described in our Western literature as Michael. Of course a great deal of misunderstanding may arise from this statement, but that cannot be helped. One person may say, "This will revive the prejudices of Christians"; another will have nothing to do with such subjects, but the being whom we may name Michael, and who belongs to the Hierarchy of the Archangels—whatever we may call him—this being does exist. And there are many such beings who belong to the same grade, but this particular being, who is esoterically known by the name of Michael, is as superior to his companions as the sun is to the planets, Venus, Mercury, Jupiter, Saturn and so on.

He—Michael—is the most prominent, the most significant being in the Hierarchy of the Archangels. The ancients called Michael the Countenance of God. As a man reveals himself by his gestures, and the expression of his countenance, so in the mythology of the ancients was Jehovah understood through Michael.

Jehovah made himself known to the Initiate in such a way that the Initiate realized something he had never, with all his comprehension, been able to grasp before—that Michael was the countenance of Jehovah. Thus the ancient Hebrews spoke of

Jehovah-Michael ; Jehovah the unapproachable, to whom one could not attain, as one cannot attain to a man's thoughts, sorrow and suffering, behind his outward expression. Michael is the outer manifestation of Jahveh or Jehovah, as one recognizes the manifestation of the ego in man in his forehead and countenance.

And so we can say that through Michael, one of the Archangels, did Jehovah reveal himself. The knowledge of him whom we have above described as Jahveh was not confined to the ancient Hebrews, it was much more widely known. And if one investigates into the last five hundred years before the Christian era, one finds that throughout them there was a revelation through Michael.

We can discover this revelation in another form in Plato, Socrates, Aristotle, in the Greek philosophy, even in the ancient Greek tragedies, during the five hundred years before the occurrence of the mystery of Golgotha.

When by the help of occult knowledge we endeavour to search into what actually took place then, we can say that Christ-Jehovah is the Being that accompanies mankind throughout his whole evolution. But during the epochs that follow one another Christ-Jehovah ever reveals Himself through different beings of the same order as Michael. He chooses a different countenance, as it were, to turn towards mankind. And according as one or the other from the Hierarchy of the Archangels is chosen to be the medium between Christ-Jehovah and mankind, so are revealed to man widely different ideas and conceptions, impulses of feeling, impulses of will, and so forth. We may

describe the whole of the time which, so to speak, surrounds the mystery of Golgotha, as the time of Michael, and we may look upon Michael as the messenger of Jehovah.

In that time, which preceded the mystery of Golgotha by almost five hundred years, and continued for several decades after it, the leading civilization of mankind bore, as it were, the stamp of Michael. Through his powers, his strength, he poured into mankind that which was to be given then, at that period. And then came other spirits who equally from the spiritual worlds were the inspirers of mankind—other spirits of the rank of the Archangels.

As has already been mentioned, Michael was the greatest, the most powerful, the most important, so that such an epoch as that of Michael is always the most significant, or one of the most significant, that can occur in the evolution of mankind. For the epochs of the different Archangels repeat themselves ; and this fact is of the greatest importance, namely, that every such being of the Hierarchy of the Archangels gives the fundamental character to the age. They are especially the leaders of different nations, but because they become leaders of distinct epochs, and because they were leaders of bygone ages, they have in a certain sense become also the leaders of the whole of mankind.

As regards Michael, up to our present cycle of evolution a difference has taken place ; for Michael himself has gone through an evolution, and that is of great importance ; for, according to occult knowledge, we have again, within the last few decades, entered an epoch inspired by the same being who inspired that

age in which the mystery of Golgotha took place. We may, since the end of the nineteenth century, again regard Michael as leader.

If we wish to understand this, we must consider the mystery of Golgotha from another point of view, and we must ask ourselves, "What in this mystery is of chief importance?" That the Being who is distinguished by the Name of Christ went at that time through the mystery of Golgotha, and passed through the door of death—that is of the greatest importance. Never, in the whole evolution of the earth, could one speak of the mystery of Golgotha without considering the fact of Christ having passed through death as the essential part of that mystery.

Consider the laws of nature. Much can be understood through the study of them, and in the future evolution of the earth much more will be learnt by studying them—but we must be mere visionaries if we do not recognize that the understanding of *life* as such is an ideal only attainable by *development*, and never through studying the laws of nature. Certainly, there are visionaries in our own day who believe that through knowledge of science true understanding of the principle of life will eventually be arrived at—but this will never be the case. During the evolution of the earth, many more laws will be discovered by means of the senses, but the principle of life itself can never thus be disclosed in this world, this can be done only by means of occult knowledge.

Thus *life* appears to us as something which here upon earth is inaccessible to knowledge, and just as life is inaccessible to human knowledge, so is death to that real knowledge which is attained in the super-

sensible worlds. In the whole province of the super-physical worlds there is no death—one can only die, my dear friends, upon the earth, in the physical world or in the worlds which are equivalent in development to our earth--and all those beings who are hierarchically higher than man have no knowledge of death, they only know various states of consciousness.

Their consciousness can be for a time so diminished that it resembles our earthly condition of sleep, but it can wake again out of this sleep. There is no death in the spiritual world, there is only change of consciousness ; and the strongest fear that possesses man, the fear of death, cannot be felt by one who has risen to the super-physical worlds after death. The moment he passes through the gates of death, his condition is one of acute sensibility, but he can only exist in either a clear or a darkened state of consciousness ; and it would be most curious if one were to imagine that a human being in the super-sensible world could be dead.

Therefore there is no death for any of the beings belonging to the higher Hierarchies, with one solitary exception, that of Christ. But in order that a super-physical being, such as Christ, should be able to pass through death, He must first descend to the earth. And it is this which is of such immeasurable importance in the mystery of Golgotha—that a being who in His own realms, in the sphere of His will, could never have experienced death, should have descended to the earth in order to go through an experience common to man, to experience death. Through this was that inner bond, that profound inner bond, between mankind upon the earth and Christ linked up, in that this Being passed through death in order to experience that.

destiny in common with man. This death, as I have already pointed out, is of the utmost importance, especially for our present Earth evolution. That which then actually happened for the evolution of the earth has often been spoken of. Above all, a most unique Being who until then was only cosmic, was, through the mystery of Golgotha, through the death of Christ, united with the evolution of the earth. He entered into the evolution of the earth at the time of the mystery of Golgotha. He was not there before, He belonged only to the cosmos ; but with the mystery of Golgotha He descended out of the cosmos and incarnated on the earth. Since then He lives in such a way upon earth, is so bound to the earth, that He lives within the souls of humanity upon the earth, and with them experiences the life on the earth.

• Thus the whole of the time before the mystery of Golgotha was only a time of preparation in the evolution of the earth. The mystery of Golgotha gave meaning to the earth.

When the mystery of Golgotha took place, the earthly body of Jesus of Nazareth was (as we know from the various accounts that we possess) given over to the elements of the earth, and from that time onwards Christ was united with the spiritual sphere of the earth and lives within it.

It is, as we have said, exceptionally difficult to describe the mystery of Golgotha, because we have no standard with which we can compare it, but we will nevertheless endeavour to approach it from yet another point of view.

Christ dwelt, as we know, for three years after the baptism in Jordan, in the body of Jesus of Nazareth,

as a human being among the men of the earth. We may call this the earthly manifestation of Christ in a physical human body. How, then, does Christ reveal Himself since that time when, in the mystery of Golgotha, He laid aside the physical body?

We must naturally think of the Christ-Being as a stupendously high Being, but although He is so very great, He was nevertheless able, during the three years after the baptism by John in the Jordan, to express Himself by means of a human body. But since that time, how does He express Himself? No longer in the physical human body, for that was given up to the physical earth and now forms part of it. Now to those who through the study of occult science have developed within themselves the power to look into these circumstances it will be revealed that this Being is to be recognized in one belonging to the Hierarchy of Angels. Just as the Saviour of the World revealed Himself during the three years after the Baptism of Jordan in a human body (although this Christ-Being was of such exceeding greatness), so does He reveal Himself since that time in a direct way, as an angelic being, a spiritual being, standing one stage above human beings. As such He could always be found by those who were clairvoyant, as such He was always united with evolution. Just as truly as Christ when incarnated in the body of Jesus of Nazareth was more than man, so was the Christ Being more than angel, or is more than angel; that is but His outer shape.

But in the fact that, as we have described, a mighty, sublime Being descended from the spiritual worlds and dwelt for three years in a human body is also expressed

the fact that this Being Himself progressed a stage further in His evolution during that time.

When such a Being performs such an act, when He takes on a human or an angelic form, He Himself progresses further. And it is this which we have indicated in the evolution of Christ-Jehovah, that Christ has attained to the condition in which He henceforth reveals Himself, not as a human being, not only through His reflection, through his reflected light, not only through the name of Jehovah, but *directly*. And this is the great difference in all the teachings and all the wisdom which has come into the evolution of the earth since the mystery of Golgotha—that through the coming of the spirit of Michael to the earth, through his inspiration, man could begin gradually to understand all that the Christ-Impulse, all that the mystery of Golgotha signifies. But at that time Michael was primarily the messenger of Jehovah, the reflection of the splendour of Christ ; he was not yet the messenger of Christ Himself.

Michael inspired mankind for several centuries, for almost five hundred years before the mystery of Golgotha, as was indicated in the old mysteries of Plato, etc. Soon, however, after the mystery of Golgotha had taken place and Christ had united Himself with the evolution of the earth, the direct impulse from Michael ceased. At the time when those old documents which we have in the form of the Gospel were written—as is described in my book “Das Christentum als mystische Tatsache”—Michael himself could then no longer inspire mankind ; but by one of his fellow-Archangels it was so inspired that

much soul-force was unconsciously received through inspiration.

The writers themselves had no distinct occult knowledge, for the inspiration of Michael came to an end shortly after the occurrence of the mystery of Golgotha. The other Archangels, the companions of Michael, could not inspire mankind in such a way as to make the mystery of Golgotha comprehensible. This accounts for the different inspirations of the various Christian teachings. In these teachings, much was inspired by the companions of Michael; these teachings were not inspired by Michael himself, but bear the same relationship to his inspirations as do the planets to the powerful sun.

Only now in our own time is there again such an influence, a direct inspiration from Michael. This direct inspiration from Michael has been prepared for since the sixteenth century. At that time it was the Archangel who was near to Michael who gave mankind the inspiration which has led to the perfection of natural science in our modern times. This natural science of the present day does not come from the inspiration of Michael, but from that of one of his companions, Gabriel. This scientific inspiration has the tendency to create a science, to create a view, that gives an understanding of the material world only, and that is attached to the physical brain.

Within the last few decades, Michael has again taken the place of this Inspirer of science, and in the next few centuries, Michael will give something to the world which in a spiritual sense will be equally important—indeed, more important, because more spiritual—immeasurably more important than the

physical science which has progressed from stage to stage since the sixteenth century. Just as his archangel companion formerly gave science to the world, so will Michael in the future give us spiritual knowledge, of which we are now only at the very beginning. Just as Michael was sent as the messenger of Jehovah, the reflection of Christ, five hundred years before the mystery of Golgotha, in order to give that era its key-note, just as he then was still the messenger of Jehovah, so now for our own times Michael has become the messenger of Christ Himself. Just as in the old Hebrew times, which were a direct preparation for the mystery of Golgotha, the old Hebrew Initiates could turn to Michael as the outer revelation of Jahveh or Jehovah, so are we now in a position to turn to Michael—who from being the messenger of Jehovah has now become the messenger of Christ—in order to receive from Him during the next few centuries increasing spiritual revelation that will ever more and more unveil to us the mystery of Golgotha. That which happened two thousand years ago, but which could only be made known to the world through the various Christian denominations, and the depths of which can only be unveiled in the twentieth century, when, instead of science, spiritual knowledge (our gift from Michael) will come into play—that it is which should fill our hearts with unfathomably deep feelings concerning the spiritual in our present time. We shall be able to realize that within the last few decades a door has opened through which understanding can come to us.

Michael can give us new spiritual light which we may look upon as a transformation of that light that

was given through him at the time of the mystery of Golgotha ; and human beings of our own time may place themselves in that light. If we can perceive this, we can perceive the whole significance of the new age that is just issuing forth from our own, we can perceive the dawn of a spiritual revelation that is to come within the next few centuries of the life of humanity upon earth ; indeed, because humanity has become freer than it was in former times, we shall be able through our own wills to progress so as to receive this revelation.

We may now refer to the event in the higher worlds which has led to this altered state of affairs, to this time of the renewal of the mystery of Golgotha. When we look back to that time, we remind ourselves of that which may often have streamed into our souls through what occurred then at the baptism by John in Jordan, when Christ revealed Himself in a human form, visible upon earth among mankind. Further, let us fill our souls with the thought of how Christ then, as regards His outward form, joined the Hierarchy of the Angels, and has since that time lived invisibly in the earth.

Let us remember what has been said—that in the invisible worlds there is no death. Christ Himself, because He descended into our world, went through a death similar to that of human beings. When He once more became a spiritual being He still retained the remembrance of His death ; but as a being of the rank of the Angels, in which He further manifests Himself outwardly, He could only experience a diminution of consciousness.

Through that which since the sixteenth century had become necessary for the evolution of the earth, *i.e.*,

the triumph of science which is rising higher and higher, something entered into the whole evolution of mankind which has significance also for the invisible worlds. With the triumph of science, materialistic and agnostic sentiments of greater intensity came into mankind than had hitherto been the case. Formerly there were also materialistic tendencies, but there was not that intensity of materialism which has prevailed since the sixteenth century. Ever more and more, as men passed up to the spiritual worlds through the gates of death they took with them the results of their materialistic ideas upon the earth, so that after the sixteenth century more and more seeds of earthly materialism were carried over. These seeds developed in a special way.

Notwithstanding that Christ came into the old Hebrew race and was led to His death within it, nevertheless, the angelic Being which was the outer form of Christ since that time, in the course of these nineteen centuries suffered an extinction of consciousness as the result of the opposing materialistic forces that had come up to the spiritual worlds, as the result of the materialistic human souls passing through the gates of death. And the entry of unconsciousness into the spiritual worlds in the manner described above will become the resurrection of the consciousness of Christ within the souls of mankind upon earth, between their birth and death, in the twentieth century. Hence one may foretell, in a certain sense, that, from the twentieth century onwards, what has been lost by mankind as a matter of consciousness will certainly again arise for the clairvoyant vision ; at first a few, and then an ever-increasing number of beings in this

twentieth century will be able to perceive the vision of the etheric Christ, that is to say, Christ in the form of an Angel. For the sake of humanity, that happened which one may call a destruction of consciousness in the worlds which lie immediately above our human world, and in which Christ has been visible in the time between the mystery of Golgotha and the present day.

One may say that at the time of the mystery of Golgotha something took place in a little-known corner of Palestine which indeed was the greatest event that ever happened to the whole of humanity, but of which little notice was taken by the people of that day. If such a thing as that could happen, need we be astonished when we hear what happened during the nineteenth century, when Christ was opposed by those who since the sixteenth century have passed through the gates of death.

Thus the Christ consciousness may be united with the earthly consciousness of mankind from the twentieth century onwards; for the dying of the Christ consciousness in the angelic sphere in the nineteenth century is the resurrection of the *direct* Christ-consciousness—that is to say, the life of Christ will be felt more and more in the souls of men as a direct personal experience from the twentieth century onwards.

Just as the few who in those days could read the signs of the times were able so to look upon the mystery of Golgotha as to realize that this great, mighty Being descended from the spiritual worlds to live upon the earth and to go through death, in order that by means of death the substances of His Being

might be embodied in the earth, so are *we* able to perceive that in certain worlds lying immediately behind our own, a sort of spiritual death, a suspension of consciousness, took place—and with that a renewal of the mystery of Golgotha—in order that a revival of the formerly concealed consciousness of Christ within the souls of men on the earth might take place.

Since the time of the mystery of Golgotha many human beings have been able to proclaim the Name of Christ, and from this twentieth century there will be an ever-increasing number of those able to make known the knowledge of the Christ-Being which is being given in Anthroposophy. They will be able to preach Him and proclaim Him out of their own experience.

Twice already has Christ been crucified; once physically in the physical world at the beginning of our era, and a second time in the nineteenth century, spiritually, in the manner described above. One might say, mankind experienced the resurrection of His *body* in that former time; it will experience the resurrection of His *consciousness* from the twentieth century onward.

That which I have only been able to indicate in a few words, my dear friends, will gradually enter men's souls, and the mediator, the messenger, will be Michael, who is now the ambassador of Christ. Just as he formerly prepared men's souls that they might understand the directing of His life from heaven to the earth, so is he now preparing mankind that it may be able to experience the directing of the Christ-consciousness from out the unknown into the known. And just as at the time of the earth-life of

Christ the greater number of His contemporaries were unable to believe what a mighty thing had happened in the evolution of the earth, so, in our own day, those in the outer world are striving more and more to increase the power of materialism, and will continue for a long time to consider what has been spoken of to-day as phantasy, dreaming, perhaps even folly. And thus, too, will they consider this truth concerning Michael, who at the present time is beginning to reveal Christ anew. Nevertheless, many people will recognize that which is now commencing like a new dawn, and which during the coming centuries will pour itself into human souls like a sun—for Michael may always be likened to a sun. And even if many people fail to recognize this new Michael-revelation, nevertheless, it will certainly spread over humanity.

That is what may be said to-day concerning the relationship between the mystery of Golgotha which took place at the beginning of our era and the mystery of Golgotha as it can be understood to-day. Let us make these feelings our own, realizing that only so can we become real Anthroposophists. From time to time other revelations will come for which we must keep our minds open. Should we not feel that it would be peculiarly selfish to keep these feelings for our own enjoyment only? Let us rather feel that it is our solemn duty, made known to us through Anthroposophy, to make ourselves into willing instruments of such revelations ; and even though we are but a small company out of all mankind who are endeavouring to comprehend this new truth about the mystery of Golgotha, to grasp this new revelation of Michael, we are, nevertheless, building up a new force that does

not depend in the least upon our faith in this revelation, but it depends solely upon that revelation, upon the truth itself.

Then we shall quite quietly realize that there are only a few of us prepared to declare the following to the world, in so far as it will listen :—

From now on, there is a new revelation of Christ ; we will be ready to acknowledge it ; we will belong to that small company that will assist it to become greater, to become lasting ; we will build upon the inner strength of such a revelation, so that it may spread among the rest of mankind, for this knowledge will by and bye come to all.

This it is that we call Wisdom, which perhaps some may call folly. In order to stand firm, we need only to remind ourselves to-day that this is the time of the second Michael-revelation, and to remember what was said by one of the early Initiates at the time of the first Michael-revelation :—“ What is often folly to man, to God is Wisdom.”

Let us endeavour to-day to draw force for ourselves out of such feelings, such spiritual knowledge, which must in many respects appear folly to the world at large. Let us have the courage to realize that what to those who depend upon the senses for knowledge appears to be folly, to us may be Wisdom and Light, and clearer understanding of the super-sensible, spiritual world towards which we will strive with all the strength of our souls, and of our anthroposophical convictions.