

From Akashic research. The fifth gospel

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From the communications that I was able to make from the Fifth Gospel, it can be seen again which events were necessary in the whole universe so that what we know as the Mystery of Golgotha could occur. And this mystery of Golgotha is, even for the spiritual-scientific observation, like a kind of provisional conclusion of other processes, to which it follows in the order of the world facts.

We have spoken of the fact that two Jesus boys had to prepare the Mystery of Golgotha. We have seen how one of the two Jesus boys, the so-called Solomonic Jesus, had the I of Zarathustra in him. We have seen how this I of Zarathustra, after the two Jesus boys, who were roughly the same age, had reached the twelfth year, moved over into the body of the other Jesus boy, the one from the Nathan line of the house of David. From the Fifth Gospel we were then able to discuss in more detail the fate of that Jesus of Nazareth, who wore the three body shells that were born with the Nathan boy Jesus, and who kept the self of Zarathustra into his thirtieth year wore, up to the conversation with the mother told you, where through the violence of the speech that he led at that time and into whose words he allowed his self to flow, the self of Zarathustra, as it were, left the body coverings of this Jesus of Nazareth. And we know how then, through the baptism of John in the Jordan, the Christ being entered the threefold body of Jesus of Nazareth.

If we are now in a position to grasp it in this way, we really get no less, but an enormously much greater impression of the significance of the Christ Jesus being than those who are only able to grasp it after previous ones Knowledge and the communications of the Gospels as they can be taken.

But this whole event, which we then call together with the crucifixion and resurrection the mystery of Golgotha, follows three others. In a sense, it is the last completion of the other three for the time being. One of these other events already took place in the ancient Lemurian period, one of the other two more at the beginning, the other more towards the end of the Atlantean period. Only these three first events are those that did not take place on the physical plane, but in the spiritual worlds. We have to look, so to speak, mentally at four events, the last of which - the one with which we have so far mainly occupied ourselves and which we call the Mystery of Golgotha - took place on the physical plane,

I have told you of the being whom we refer to as the Nathan Jesus, that it showed its very special nature by the fact that immediately after its birth it was able to speak a few words, words which, however, were spoken in such a strange language, that this language could not be understood at the time, and that only the mother, from her feelings, had an inkling of what these words meant. We must also be clear about this Nathan Jesus boy that he is not a human being like other human beings, that he has not - like the Solomonic boy Jesus, who had the I of Zarathustra in him, and like other people - had many earthly lives behind him, in the same way had so many earth lives behind him, but that he went through his previous existence entirely in the spiritual worlds. I have already indicated this on earlier occasions when I said: Of what has passed over as human souls into human incarnations since the Lemurian period, something has been retained in the spiritual worlds that has not been brought to human embodiment, but rather which was then only led to a human embodiment when it was just born as a Nathan Jesus boy. That which remained back then, which one cannot call a human ego in the usual sense of the word - because a human ego is that which goes from incarnation to incarnation on earth - that went through its fates in the spiritual worlds. And only those belonging to the ancient mysteries Those who were able to observe the processes in the spiritual worlds could know that this being, who would one day appear as the Nathan child Jesus, who was to be pervaded by the Christ entity, had to go through certain fates in the spiritual worlds beforehand. In order to get to know these fates, we must bear the following in mind.

Most of you will still remember those lectures that were given here a few years ago on anthroposophy and in which I first spoke of the human senses. I explicitly stated at the time that the five human senses usually enumerated are only a part of the total senses, and that in essence the human being has twelve senses. It will not be discussed in detail here. But it should be pointed out that what human senses are, that is, what is embedded as senses in our physical body, would actually have been condemned to a fate that would have become unwholesome for people had it not been for the first Christ event spiritual worlds would have taken place in the ancient Lemurian times, as it were the first forerunner of the Mystery of Golgotha. In the Lemurian era, man was embodied in such a way that he essentially had the disposition to his senses. But we also know that the influence of the Luciferic powers on human evolution took place in the Lemurian period. This influence of the Luciferic powers has extended to everything in human organization. If nothing really had taken place other than what led man to his earthly incarnation in the Lemurian time, and then the Luciferic influence, our senses would have become completely different from what they have now become. These senses would have become, one could say, over-sensitive, over-sensitive. They would have become that we do not, as it were, go through the world with our senses at a temperate level, but that, for example, a red color would have

made the impression on the human eye that the eye would have felt a certain pain as a result of the impression of the red color. The senses would have been sorrowfully affected in a different way by other impressions. How absorbed the eye would have felt, for example, from the blue color. And so with all other senses. One should have gone through the world in such a way that the senses would have been continually affected in a painful manner, or even in excessive and therefore unwholesome pleasure. The senses would have been impressed by all external influences more strongly than it is wholesome for them. That would have come through the influence of Lucifer. Rather, a red color, for example, would have made the impression on the human eye that the eye would have felt a certain pain, as it were, through the impression of the red color. The senses would have been sorrowfully affected in a different way by other impressions. How absorbed the eye would have felt, for example, from the blue color. And so with all other senses. One should have gone through the world in such a way that the senses would have been continually affected in a painful manner, or even in excessive and therefore unwholesome pleasure. The senses would have been impressed by all external influences more strongly than it is wholesome for them. That would have come through the influence of Lucifer. Rather, a red color, for example, would have made the impression on the human eye that the eye would have felt a certain pain, as it were, through the impression of the red color. The senses would have been sorrowfully affected in a different way by other impressions. How absorbed the eye would have felt, for example, from the blue color. And so with all other senses. One should have gone through the world in such a way that the senses would have been continually affected in a painful manner, or even in excessive and therefore unwholesome pleasure. The senses would have been impressed by all external influences more strongly than it is wholesome for them. That would have come through the influence of Lucifer. that the eye would have felt, as it were, a very definite pain from the impression of the red color. The senses would have been sorrowfully affected in a different way by other impressions. How absorbed the eye would have felt, for example, from the blue color. And so with all other senses. One should have gone through the world in such a way that the senses would have been continually affected in a painful manner, or even in excessive and therefore unwholesome pleasure. The senses would have been impressed by all external influences more strongly than it is wholesome for them. That would have come through the influence of Lucifer. that the eye would have felt, as it were, a very definite pain from the impression of the red color. The senses would have been sorrowfully affected in a different way by other impressions. How absorbed the eye would have felt, for example, from the blue color. And so with all other senses. One should have gone through the world in such a way that the senses would have been continually affected in a painful manner, or even in excessive and therefore unwholesome pleasure. The senses would have been impressed by all external influences more strongly than it is wholesome for them. That would have come

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This has been averted by mankind, now not through an event that took place in the physical earth realm, but through the process which is, so to speak, the first preparatory process for the Mystery of Golgotha. In the Lemurian period, the same Christ entity, who was later united with the body of Jesus of Nazareth through the baptism of John in the Jordan, was united with a being that was then still in the spiritual worlds: with the being that was born later became as the Nathan child Jesus, who was then still in the spiritual worlds. If one can say of the Palestine event that the Christ being was embodied in Jesus of Nazareth, then one would have to say in relation to this first Christ event that it was absorbed in the spiritual world in the Lemurian time in a being, that later descended to earth as the Nathan Jesus. So then lived in the spiritual worlds a spiritual-soul entity, which through this act of connecting oneself, i.e. the Christ entity with the soul of the later Jesus of Nazareth, and through everything that followed from this act, the human senses Took disaster, thus outshining humanity from the spiritual worlds, so to speak, so that the senses would not have suffered the disaster of having to walk over the earth in such a painful or over-sensitive manner. For the salvation of the senses, the first preparatory event of the Mystery of Golgotha took place. The fact that we can go through the world with our senses in our present way is a consequence of this first Christ event. So then lived in the spiritual worlds a spiritual-soul entity, which through this act of connecting oneself, i.e. the Christ entity with the soul of the later Jesus of Nazareth, and through everything that followed from this act, the human senses Took disaster, thus outshining humanity from the spiritual worlds, so to speak, so that the senses would not have suffered the disaster of having to walk over the earth in such a painful or over-sensitive manner. For the salvation of the senses, the first preparatory event of the Mystery of Golgotha took place. The fact that we can go through the world with our senses in our present way is a consequence of this first Christ event. So then lived in the spiritual worlds a spiritual-soul entity, which through this act of connecting oneself, i.e. the Christ entity with the soul of the later Jesus of Nazareth, and through everything that followed from this act, the human senses Took disaster, thus outshining humanity from the spiritual worlds, so to speak, so that the senses would not have suffered

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At the beginning of the Atlantean period a second event took place. It consisted again in the fact that the being who later became the Nathan Jesus was pervaded by the Christ being. This averted another calamity from human nature. For even if the senses had already become healthy through the first Christ event, then through the Luciferic and later Ahrimanic influence this human nature would have become such that the so-called seven organs of life - on the occasion of the lectures on anthroposophy I also heard of the seven organs of life spoken; They are vessel-like organs in the physical body, but what they are based on is actually an organization of the etheric body - would have become so that we again could not go through the world as human beings, as is now the case with sympathy and antipathy, but man would have felt alternately desolate greed and the most terrible disgust with regard to what he enjoys with his organs of life, what can be food for him. But he would also have felt what could approach his respiratory organs in such a way that he either wanted to grasp it with wild greed or reject it with the deepest disgust. So the seven organs of life would also have become excessively active through the influence of Lucifer and Ahriman. Then the second Christ event occurred, again an event in the supersensible worlds. Through this the life organs of the human being were brought into the possibility of being moderate, moderate in a certain sense. Just as our senses could never have looked at the world with wisdom,

But a third disaster awaited man, a disaster that related to his astral body, to the distribution of thinking, feeling and willing. Today people think, feel and want to be in a certain harmony, and if this is destroyed, then the health of the person is destroyed. If thinking, feeling and willing do not interact to the right degree, then the person either gets into excessive hypochondria or into states of madness. So people could have come to states of madness in complete disorder with regard to thinking, feeling and willing if the third Christ event had not taken place towards the end of the Atlantean period. This has caused - it is again a soaking of the Nathan Jesus, who is still in the supersensible worlds, with the Christ -

These three events, which I have just mentioned, all worked into man from the spiritual worlds; they did not take place on the physical plane. But especially from the third event, a fond memory has remained in the mythical ideas. And just as in many cases spiritual knowledge leads us to understand such signs, which have been preserved in legends and myths, in the right way, to deepen them in the right way, so to speak, so it can also be with this sign. We all know this sign, which represents a supersensible being - be it the Archangel Michael, be it Saint George - kicking to death, overcoming the dragon. This is the pictorial representation of the third Christ event: the Archangel Michael or Saint George, the later Nathan Jesus boy, imbued with the Christ being. Hence there is the archangel-like figure in the spiritual worlds. And overcoming the kite means the suppression of that in human thinking, feeling and willing - that is, in the passionate nature of human beings - who would confuse thinking, feeling and willing, disorder. One can feel it deeply, how in such mighty pictures, which are erected, so to speak, so that what cannot be grasped with the understanding, are presented to the human soul at least for the symbolic look and for the feeling, how deep, express deep connections. And overcoming the kite means the suppression of that in human thinking, feeling and willing - that is, in the passionate nature of human beings - who would confuse thinking, feeling and willing, disorder. One can feel it deeply, how in such mighty pictures, which are erected, so to speak, so that what cannot be grasped with the understanding, are presented to the human soul at least for the symbolic look and for the feeling, how deep, express deep connections. And overcoming the kite means the suppression of that in human thinking, feeling and willing - that is, in the passionate nature of human beings - who would confuse thinking, feeling and willing, disorder. One can feel it deeply, how in such mighty pictures, which are erected, so to speak, so that what cannot be grasped with the understanding, are presented to the human soul at least for the symbolic look and for the feeling, how deep, express deep connections.

We have mentioned on earlier occasions how the Greek world had shadows in its world of gods and spirits, as it were the shadow images of that which, as real divine-spiritual beings, was, as it were, in the world immediately above man in the

Atlantean age. Now the Greeks had a clear consciousness of the third Christ event, of that Christ event that is otherwise only represented figuratively for the human soul by Saint George or the Archangel Michael overcoming the dragon. The Greeks represented the Christ, pervading the later Nathan boy Jesus, as their Apollo. And in a deeply significant way, one might say, Saint George with the dragon in Greece is placed in the cosmos itself. The Greeks had that Castalian spring on Parnassus, at which a gorge opened out of the earth, from which vapors rose. These vapors surrounded the mountain in a snake-like manner, so that in these snake-like vapors surrounding the mountain one had a picture of the wildly storming human passions that disorder thinking, feeling and wanting. Above the gullet, at the place where these snake-like vapors came out, in which the python lived, the oracle site which was dedicated to the pythia was built. The Pythia sat on her tripod over this gullet and was brought into a visionary state by the rising vapors, and what she said in this state was taken to be the saying of Apollo himself. And those who wanted advice

The Greeks were therefore based on the view that Apollo leads back to a real being. Now we know this entity. It is the later Nathan Jesus child, who was later called Apollo by the Greeks, who was pervaded by Christ. It takes away that which rises from the earth in the soul of Pythia, its Luciferic-Ahrimanic effect. And because the sacrifice of Apollo rises in the vapors, they are no longer confusing, but wise ordering thought, feeling and willing for the Greeks. So we see how in the Apollo idea of the Greeks it lives that the God who we later call Christ, the God who at that time sacrificed himself in the soul, is drawn into the thinking, feeling and willing of people of the later Nathan Jesus boy has moved in and has poured harmony into

So we have three Christ events in the supersensible worlds, which actually prepare the event of Golgotha. If we now ask about the significance of the event at Golgotha itself: What was actually brought about by this event, what would have got into disorder if the event at Golgotha had not occurred? - then we know that in the fourth post-Atlantean cultural epoch, the Greco-Latin period, humanity was ripe to develop the ego. First of all, that particular corner of the West was ripe for developing the ego that was spreading in West Asia, South and Central Europe. In particular, the ego was to be developed through the clash between the Romanic peoples and the Germanic peoples in central and southern Europe. The ego was supposed to be developed in the fourth post-Atlantean period. But it would have been developed in a disorderly manner. For just as the senses would have been developed in a disorderly manner in Lemurian times if the first Christ event had not occurred, just as the seven organs of life would have developed in an incorrect way, had it not been for the second Christ event at the beginning of the Atlantean time had happened just as the three soul activities of man - thinking, feeling and willing - would have developed in a disorderly way, if the third Christ event had not

occurred towards the end of the Atlantean time, the ego would have developed disorderly, if not the fourth Christ event in Greco-Latin times, precisely the Mystery of Golgotha, would have occurred. Because - we have already emphasized this several times - to the self,

For those people who should not have come, a different kind of revelation was first given. Because that is the characteristic difference between the Buddha-revelation and the Christ-revelation, that the Buddha-revelation was given to people who should not actually come to the consciousness of their ego going through the incarnations. He does not understand Buddhism who does not understand precisely this in the right way. I have often referred to a parable used in later Buddhism in which it is said that the real Buddhist looks at what passes from one incarnation to another by comparing it with the mango fruit, which when it enters the Earth is laid, produces a new tree on which a new fruit grows. Name and form are only what the new mango fruit has in common with the old one. This is the characteristic of Buddhism that there was no talk of a real I running through the incarnations. It was not mentioned for the reason that the peoples of the East did not fully realize a real self. One can still see today that if people who are based on the teachings of the East want to understand Western world views, they cannot get to the point where the ego begins.

The I was to be born from the peoples of the fourth post-Atlantean civilization. But it would have been born out of order. That it was born out of order is shown by a phenomenon which occurs very significantly in the fourth post-Atlantean period. The element of Greek philosophy stands there like a significant expression for the birth of the ego. But on the other hand, like an accompanying phenomenon of Greek philosophy, there is sibylism, that sibylism, of which we have to say: Sibyls are all those female beings who, like Pythia, were not harmonized in their soul life by Apollo, but whose revelations were disordered in thought, Let feeling and want work. Through these Sibylline revelations, century BC and extended into the Middle Ages, something of the highest truths often streamed, but disordered, interspersed with all sorts of strange stuff. Sibylle shows in particular how the birth of the ego-consciousness would have to have been confusing at first, how the ego would have emerged from the Luciferic and Ahrimanic influences just as disordered as the twelve senses in the Lemurian period, like the seven organs of life in the early Atlantean period and how the three soul organs in later Atlantean times would have had to come out disordered without the first three Christ events. Thus, in the post-Atlantean age, the ego would have had to emerge in a disorderly manner had the Mystery of Golgotha not occurred. but disordered, interspersed with all kinds of strange stuff. Sibylle shows in particular how the birth of the ego-consciousness would have to have been confusing at first, how the ego would have emerged from the Luciferic and Ahrimanic influences just as disordered as the twelve senses in the Lemurian

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So we see how this mystery of Golgotha descends gradually from a spiritual height, where it takes place as the first Christ event in the Lemurian period, until it comes to the physical plane, precisely in our earthly mystery of Golgotha. That in turn can point out to us the whole meaning of this unique event for the earth development, can point out to us how this unique event was well prepared out of the spiritual worlds. The connection with the high sun being, which we have often emphasized in relation to the Christ being, is also shown in the Greek Apollo idea, since Apollo is the sun god.

I have only sketched out what could have been brought about to fully explain the meaning of the Mystery of Golgotha. All of these things could be done in great detail and would then reveal the whole immense cosmic grandeur of this Mystery of Golgotha. So one can approach this mystery of Golgotha by considering the cosmos. But you can also approach it from another side. This can be done in one of the following ways.

Let us assume that a person goes into the spiritual world, through the gate of death or through initiation. And if we now stick to the fact that he comes through

the gate of death into the spiritual world, then the first thing is that the human being sheds his physical body, as it were, as the outermost covering. This physical body is given over to the earth elements. Let us assume for a moment that man would look back from the spiritual world in which he is after he has passed through the gate of death at the fate of his physical body, as he, decayed or burned, is handed over to the physical elements of the earth . What a person sees in these processes when he looks back from the spiritual world to the fate of the physical body, that could be called a natural event like another natural event, an event, in which one uses moral concepts as little as one uses moral concepts when the clouds form and the lightning goes from one cloud to the other and the like. Just as one looks at these natural phenomena, one has to look first at what dissolves as a physical body. But we also know that the human being then remains connected to his etheric body for a few days and that the etheric body is detached from the astral body and from the ego as a kind of second detachment.

When the human being then looks back at the detached etheric body, this already looks different in its processes than the detached physical body. Above all, after death we cannot look at the etheric body from the spiritual world in such a way that we can see what the etheric body is and what becomes of it as a natural event. That is not the case at all, but this etheric body shows us in its peculiarity, as if woven into it, what we carried in us as the sentiments of our soul until our death. If we have had good attitudes, this can be seen in the etheric body; if we had malicious, bad attitudes, you can see that in him too. Yes, you can see and feel it, you might say, the whole scale of good and bad feelings and feelings. All of this is expressed in him. We put our inner soul constitution as it is into the etheric body. One sees that in it, and that dissolves in a complicated way in the etheric world, is absorbed by it. Therefore, when we look back on the fate of our etheric body, we are actually looking back on an image of what we ourselves were in earth life.

We can say something very special about what we are looking at. We can say to ourselves: If you have had this or that good sensation, this or that devotion to the spiritual worlds, then you have given something to the general etheric cosmos that continues to work there as good. If you have had bad sensations, bad feelings and do not want to deal with the descriptions from the spiritual worlds, you have given something to the etheric cosmos that causes damage and devastation in the etheric world.

It belongs to the fate of our soul, i.e. our astral body and our ego, what they are in the spiritual world, to look at what one has done oneself in the fate of his etheric body, which can no longer be changed when it is removed from the physical body is detached. In fact, it is the chief sight one has after death. Just as before in the world of the senses one had the sight of clouds, mountains and so on, so now one

has after death, like a background, the sight of that which one has put into his etheric body through his soul constitution and his convictions. This becomes bigger and bigger, the further the etheric body dissolves, and actually becomes like the firmament on which everything else appears. It is therefore part of the fate of man after death

In addition, something else can be seen: that this etheric body, which is dissolved there, actually, one could say, has two different properties. One quality is related to something that basically always makes a depressing, saddening impression after death. What this property is related to will best become clear to us by pointing a little bit to the fate of the physical earth.

This fate of the physical earth is already recognized by physicists today. It is recognized by physicists as correct that the earth as a physical being will one day succumb to so-called heat death. The relation of heat *to* the other physical forces of the earth is such that one day in a certain future the point in time will come - this is already a physical result today - when everything will have passed into a certain uniform warmth. Then there will be nothing left that could happen in terms of events and functions on earth in its physical area. The whole earth will have died of heat.

Those who are materialists must of course take for granted - because otherwise they are not consistent - that with this heat death everything, including what they call human culture, human thinking, senses and aspirations, must cease, that all human life in the uniform earth warmth must disappear. Whoever sees through the conditions, as they can be given by the spiritual science teaching, knows how this heat death means that the physical earth will fall away like a corpse from its spiritual, which belongs to it, as the human physical corpse falls away from that which belongs to it. People walk through the gate of death. And how the human corpse remains behind with death from the spirit and soul of the human being, which passes through an intermediate state between death and new birth, and just as man goes from one state to another, so the spiritual of the earth, when its earthly existence ends with the heat death, will pass over to the Jupiter existence. This Jupiter existence will be another embodiment of everything that is spiritually connected with the earth.

If we can look back on the etheric body in this way after death, then through a certain sensation which is there towards this etheric body it is really noticeable that a part of the properties of the etheric body is related to everything that within the earth region undergoes heat death, that dissolves. Such forces are in our etheric body, which are the active forces to lead the earth into heat death. But other forces are still there.

A second kind of forces can be noticed in this etheric body, and these are related to everything earthly as if one were to look at the plant germ and see how the plant germ is surrounded by such a plant substance from which the next plant arises. In a similar way one sees in the etheric body: there are forces which only have to be active for the earth as long as the earth exists until the earth dies of heat. But then there are young forces in it, which are related to what the earth contains like germinable things in the cosmos, in order to be carried over to the next incarnation of the earth. But this part of the etheric body, as it were, can only be seen - and with this we touch again a very important secret of spiritual science - when one has gained a certain relationship with the Christ-being, with the Christ-impulse. Because this part is permeated by the Christ forces, which poured themselves into the spiritual earthly sphere through the Mystery of Golgotha. There they are in this part. Because these Christ-forces represent that which also transmits what is capable of germination from humans to Jupiter. This enables us to see our connection with the Christ-Impulse, the germ-capable, the future-capable in our etheric body.

If this is then looked at in this way, then one has the certainty that what has often been cited has really flowed out of the mystery of Golgotha into the earth sphere, and that it has something to do with the revival of the whole spiritual on earth, in that we ourselves are embedded as humans. And one of the experiences that a human being must have, who has a correct consciousness of the ego, as modern man in the West has, belongs to these experiences, after death, when looking at his etheric body, this etheric body not without the penetration with the Christ impulse to see. Because it is an unhappy life after death when one has to do without the impregnation of the etheric body with the Christ-impulse in the sight of one's etheric body. That's why I've always pointed out

It is what constitutes human bliss after death to have the security of the Christ impulse in the sight of his etheric body. It constitutes man's unhappiness after death to only notice in the etheric body that which, as it were, must fall prey to earthly death. For those people who have a clear I-consciousness due to their western culture - the Eastern people have not yet clearly seen this I-consciousness - for those who have already been born with the clear I-consciousness, as with the western peoples it means something absolutely unhappy to look at one's etheric body and to see only the forces destroying the earth's evolution there, but not to be able to see that the Christ impulse is there as a substance. It's like this

These young germinal forces of the Christ impulse, what are they actually? Well, I have mentioned the one thing that goes with it on various occasions for years. We have talked about the role that blood plays in the physical body of Christ Jesus. The blood belongs to the physical substances of the body, and

for the ordinary human body it belongs to that which physically dissolves into the elements with death. That was not the case, at least not with the part of the blood of Christ Jesus that flowed out of the wounds to earth on Golgotha. This part of the blood became etheric, was really absorbed by the etheric forces of the earth, so that the blood that flowed out of the wounds at that time became an etheric substance. And this ethereal substance shines, illuminates,

The ingredients come into the etheric body from another side, which can show us how fresh, vigorous life is inside. Precisely the reflection from the Fifth Gospel *shows* on - it is one of the great impressions when one pursues what can be given in the Fifth Gospel - that after the body of Christ Jesus has been placed in the tomb, something really happened that finally made things there could be, as the Gospel of John describes so wonderfully exactly: how the tomb is empty and how the cloths were around. It was like that. This is what the Fifth Gospel shows us. It was because there was a wave-like earthquake that split the earth. The body of Christ Jesus fell into this gap. This gap then closed again. And through the wave-like movement and storming, the shrouds were actually thrown around as they are then described in their positions in the Gospel of John when describing the empty tomb.

Something else has moved into the etheric body: what has been absorbed by the crevice penetrated what we have called the blood that shimmered and glittered in the etheric substance, and through this the shimmering and glittering blood in the etheric body becomes visible; so that one has the sensation - I said earlier: the etheric body expands after death and one sees it like a kind of firmament, from which everything else stands out; in this expanding etheric body it expands like a basic substance the body, the blood-emptied body of Christ Jesus, who has been absorbed by the crevice and has thus passed into the earth and appears invigorating in the stretched tableau of the etheric body like this.

And this sight gives the certainty: Humanity does not perish, but lives on as the spiritual content of the earth when the physical of the earth falls away, as the individual human corpse falls away from the spiritual of man. The ego and the astral body are certainly such that they guarantee man freedom and immortality. But man would live on by himself alone. It would arrive on Jupiter and not fit into Jupiter's life if what was achieved on earth were not carried over to Jupiter: if what was brought into the earth's sphere through the Christ impulse was not carried over.

One can say that individual people would hardly survive any more enriched than they were in the Lemurian times, and that they would survive poorly in Jupiter if they were not embedded in an earthly sphere that is Christian. And this poverty, which would give the impression: Earth life is actually lost - it would stand

before man as something unhappy in life between death and a new birth, during what the Christ impulse has made of the spiritual part of the earth , gives the soul bliss in life between death and new birth: Yes, everything that the soul can experience according to the Mystery of Golgotha comes through what flowed out through the Christ impulse into the spiritual earth atmosphere!