

From Akashic research. The fifth gospel

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Second lecture

Through an occult study, which is done in a corresponding way, it is possible in our time to experience what could be called the Fifth Gospel. If you direct your souls to some of what has been said over the years regarding the Mystery of Golgotha, you will have come across some of what has been said to explain the four Gospels as a communication about the life of Christ Jesus is not in the Gospels. From the series of facts cited in this regard, I only mention the story of the two Jesus boys. But there are also many other things that can be found today from the purely spiritual documents and what is important for our time, is so important for our time that it just seems desirable so that the souls prepared for it gradually get to know it. For the time being, however, what is told from these sources must remain within our circle. But it can nevertheless be understood as if it were something that is intended to be poured into the souls of our presence in such a way that one receives an even more vivid picture of the work of Christ Jesus than has hitherto been possible.

If you take what I put forward in the first lecture as an introduction, you will have received the impression that in our time a much more conscious grasp of the figure of Christ Jesus is necessary than was the case in earlier times. If, for example, it should be objected that it would be contrary to Christian development to propose something new about the life of Christ Jesus, then one need only be reminded of the conclusion of the Gospel of John, where it is expressly stated that in the Gospels only things are partially recorded that happened and that the world could not produce the books that would be necessary if everything that happened were to be recorded. From such things one can receive the courage and strength to, when it is necessary in an age, to bring forward new things about the life of Christ Jesus, to actually do it. And one can know from such things that it is only narrow-mindedness when something is said against such statements.

Now I would like to remind you of what I have often said here in this place: that at the beginning of our era two Jesus boys were born. We already know that, and we also know that one of the two Jesus boys was born in such a way that the I, the spiritual being of Zarathustra was embodied in him, that this Jesus boy was then roughly up to his twelfth year with this spiritual being of Zarathustra lived until that point in time, which the Gospel of Luke describes in such a way that his

parents led Jesus to Jerusalem, and then lost him, and that he was found among the scribes to whom he was in a way that they and their Parents were amazed that they interpreted the teachings that they were called to interpret. I made sure that this scene as it is described in the Gospel of Luke, in truth indicates that Zarathustra's ego, who lived in one boy Jesus for about twelve years, moved over to the other, now also twelve-year-old boy Jesus, who until then had been from a completely different boy Had been mindset; so that we now have that boy Jesus who comes from the Nathan line of the house of David and who did not have the Zarathustra ego in him up to the twelfth year, but from now on has it in him.

It is now possible, with the means that I have often spoken of, which can be described as reading the Akashic Record, to gain further insights into the life of that boy Jesus who is now equipped with the Zarathustra-I. One can distinguish three periods in the life of this Jesus. One period extends approximately from the twelfth to the eighteenth year of life, the second from the eighteenth to the twenty-fourth and the third approximately from the twenty-fourth year of life to the point in time marked by the baptism of St.

Let us take into account that the boy Jesus, who at his twelfth year had the Zarathustra-I in him, presented himself to the scribes of the Israelite people as an individual who had an elementary knowledge of what the essence of Jewish teaching was what the essence of ancient Hebrew law was and that he was able to speak about it properly. This ancient Hebrew world lived in the soul of that boy Jesus. All that lived in him that had come down in the form of news about the relationship of the Hebrew people to their God, which is usually understood as the proclamation of the God of the Hebrew people to Moses. So when we speak sketchily, we can say: A rich treasure from the sacred doctrine of what was among the Hebrew people, lived in Jesus; and with this treasure, with this knowledge, he lived, doing his father's trade, in Nazareth, surrendering to what he knew so, processing it in his soul.

Now the Akashic Chronicle research shows us how for him what he knew became a source of all kinds of mental doubts and mental pains, as he felt in the deepest sense, more and more thoroughly and with severe inner struggles, as indeed Once, in completely different times of human evolution, a grandiose proclamation, a grandiose revelation flowed down from the spiritual worlds into the souls of those who at that time, endowed with completely different soul powers, could receive such a teaching. This occurred especially before the soul of that Jesus, that once there were people with completely different soul forces, who could look up to the spiritual powers that were revealed and understood in a completely different way what was revealed than the later generation, to which he himself now belonged, that which was derived, which had soul forces that were less directed upwards, in order to process what had once been directed

downwards. The moment often came for him when he said to himself: All this was once proclaimed, one can still know it today; but it can no longer be grasped as fully as those who received it then grasped it. - And the more of this inwardly revealed himself to him, the more of this he got into his soul, as he got it now when he stood in front of the Jewish scribes and interpreted their own law, the more he felt the inability of his souls Time to get into what ancient Hebrew revelation was. Hence the people, the souls of his time, the character peculiarities of these souls of his time as well as the descendants of people who had once received great revelations, but who could no longer reach this revelation. What was once drawn into these souls, blazing brightly and with the greatest warmth - he could often tell himself - that now faded, that in many respects seemed dreary, whereas the souls had previously felt it in the deepest sense. This is how he felt towards much that was now emerging more and more in his soul through inspiration. in many respects that seemed dreary to one, whereas the souls had previously felt it in the deepest sense. This is how he felt towards much that was now emerging more and more in his soul through inspiration. in many respects that seemed dreary to one, whereas the souls had previously felt it in the deepest sense. This is how he felt towards much that was now emerging more and more in his soul through inspiration.

That was the life of his soul from the twelfth to the eighteenth year, that it penetrated deeper and deeper into the Jewish teaching and could be less and less satisfied with it, yes, that it caused him more and more pain and suffering. It fills the soul with the deepest tragic feeling when one looks at how Jesus of Nazareth had to suffer from what had become of an ancient holy teaching in a later human race. And often he said to himself, when he sat quietly dreaming, pondering: The doctrine once flowed down, the revelation was once given to men; but now the people are no longer there who can grasp them! - That characterizes in a sketchy way the soul mood of Jesus of Nazareth. That worked in the meditation of his soul in those moments

Then, from the eighteenth to the twenty-fourth year, came the time when he wandered around in nearby and somewhat more distant regions. During this move, where he worked in various places in his trade, not only places in Palestine, but also outside of Palestine. In those years when the human soul so freshly surrendered to the environment, he got to know many people and many human attitudes, got to know how human souls lived with what remained to them as an ancient sacred teaching, that is, with what they could understand about it. And it is understandable from the start that on a mind that had been through what I just told you for six years, everything that weighed on the soul in terms of inner joys, sorrows, disappointments, had to make a completely different impression than on the minds of other people. Every soul was a riddle to him that he had to solve; but

every soul was also something that told him that it was waiting for something to come.

Among the various areas that he touched were also those that belonged to the paganism of that time. A scene that shines through from the ghost painting of his wanderings inside and outside Palestine in the period between his eighteenth and twenty-fourth years made a particularly deep impression. One sees him arriving at a pagan place of worship, at such a pagan place of worship as the pagan gods were erected under this or that name in Asia, Africa and Europe. It was one of those places of worship, as they recalled in their ceremonies the way it was practiced in the Mysteries, but there it was practiced with understanding, whereas in these pagan places of worship they had often passed into a kind of external ceremony. But it was one of those places of worship that Jesus of Nazareth came to, which had been abandoned by its priests, so where the worship was no longer performed. That was in a region where people lived in need and misery, in sickness and hardship; their place of worship was abandoned by the priests. But when Jesus of Nazareth came to this place of worship, people gathered around him, people who were plagued many times by disease, misery and need, but were especially plagued by the thought: This is the place where we meet once gathered where the priests sacrificed with us and showed us the work of the gods; now we stand in front of the abandoned place of worship. That was in a region where people lived in need and misery, in sickness and hardship; their place of worship was abandoned by the priests. But when Jesus of Nazareth came to this place of worship, people gathered around him, people who were plagued many times by disease, misery and need, but were especially plagued by the thought: This is the place where we meet once gathered where the priests sacrificed with us and showed us the work of the gods; now we stand in front of the abandoned place of worship. That was in a region where people lived in need and misery, in sickness and hardship; their place of worship was abandoned by the priests. But when Jesus of Nazareth came to this place of worship, people gathered around him, people who were plagued many times by disease, misery and need, but were especially plagued by the thought: This is the place where we meet once gathered where the priests sacrificed with us and showed us the work of the gods; now we stand in front of the abandoned place of worship. but we were especially tormented by the thought: This is the place where we once gathered, where the priests sacrificed with us and showed us the effect of the gods; now we stand in front of the abandoned place of worship. but we were especially tormented by the thought: This is the place where we once gathered, where the priests sacrificed with us and showed us the effect of the gods; now we stand in front of the abandoned place of worship.

A peculiar feature in the soul of Jesus appears to the spiritual observer. Even on other hikes one could notice that Jesus was received everywhere in a very special way. The basic mood of his soul spread something that had a mild and benevolent

effect on the people in whose circles he could stay. He traveled from place to place, worked here and there in this or that carpenter's workshop, and then sat with the people he talked to. Every word he spoke was taken in a special way, for it was spoken in a very special way; it was permeated with mildness and benevolence of heart. Not so much the what, but the how poured something like a magic breath into people's souls. Cordial relationships with the wanderer developed everywhere. He was not taken like another person; one saw something special shine in his eyes, felt something special speak from his heart.

And so it was as if in the people who stood around their altar in hardship and misery and need and saw how a stranger had come, as if the thought had lived in every soul: A priest has come to us, who now wants to make the sacrifice at the altar again! - That was the atmosphere that was around him, evoked by the impression his arrival made. It was as if he had appeared to the heathen as a priest who would again make their sacrifice.

And lo and behold, when he stood in front of the assembled, at a certain moment he felt as if he had been removed, as if he had been brought into a special state of mind - and he saw horrific things! He looked at the altar and among the crowd, which was gathering more and more around him, what can be called demons, and he realized what these demons meant. He saw how gradually the pagan sacrifices had passed into something that magically attracted such demons. And so when Jesus came to the altar, not only did the people come, but also the demons who had gathered at the altar during the earlier sacrifices. For he recognized this: that although such pagan sacrificial acts stem from what in the old pagan times and good places of worship the true gods, as far as they were recognizable for the heathen times, could be done in sacrificial acts, but that these sacrifices had gradually decayed. The secrets had degenerated, and instead of the sacrifices pouring out to the gods, these sacrifices and the thoughts that lived in the priests attracted demons, Luciferic and Ahrimanic powers, which he now saw around him again after he had become one was shifted to another state of consciousness. And when those gathered around him had seen how he was transferred into this other state of consciousness and therefore fell, they fled. But the demons stayed. and instead of the sacrifices pouring to the gods, these sacrifices and the thoughts that lived in the priests drew demons, Luciferic and ahrimanic powers, which he now saw around him again after he had been transferred into a different state of consciousness. And when those gathered around him had seen how he was transferred into this other state of consciousness and therefore fell, they fled. But the demons stayed. and instead of the sacrifices pouring to the gods, these sacrifices and the thoughts that lived in the priests drew demons, Luciferic and ahrimanic powers, which he now saw around him again after he had been transferred into a different state of consciousness. And when

those gathered around him had seen how he was transferred into this other state of consciousness and therefore fell, they fled. But the demons stayed.

The decay of the pagan mysteries came before the soul of Jesus of Nazareth in a way that was even more haunting than the decay of the old Hebrew doctrine. From his twelfth to eighteenth year he had experienced in himself how that which was once given to humanity, so that it warmed and enlightened souls, could no longer work and thus led to a certain desolation of souls. Now he saw how the old beneficial effects of gods had been replaced by demonic effects of the Luciferic and Ahrimanic kind. He saw the decline of paganism in what he had spiritually perceived around him. Imagine these soul experiences, this way of experiencing what had become of the work of the old gods and the intercourse of people with the old gods; imagine the sensation

And then, after the demons had looked at him, so to speak, and then followed the fleeing people, Jesus of Nazareth had a kind of vision, a vision that we will speak of later, in which, as from the spiritual heights, the development of humanity emerged a special kind answered. He had a vision of what I will share in a future lecture, which is like some kind of macrocosmic Our Father. He felt what had once been proclaimed in the pure Word, as the pure Logos of humanity.

When Jesus of Nazareth came home from this hike, it was about the same time - this is how spiritual research tells us - that the father of Jesus of Nazareth had died. In the following years, from the twenty-fourth year to the time that is marked as the baptism of John in the Jordan, Jesus of Nazareth made the acquaintance of what can be called the Essenes doctrine and the Essenes community. The Essenes were a community that had their seat in a valley of Palestine. The central seat was lonely. But the Essenes had settlements everywhere; in Nazareth too there was something like a kind of settlement. The Essenes had set themselves the task of developing a special life, a special soul life, but that should be in harmony with outer life, through which the soul could develop up to a higher standpoint of experience, through which it could come into a kind of commonality with the spiritual world. In certain degrees one rose to what the Essene community wanted to give its members, its fellow confessors, as the highest: a kind of union with the higher world.

The Essenes had thus developed something that was supposed to bring about such care for the human soul, so to speak, which made this human soul again suitable to grasp what could no longer be grasped by the natural course of human evolution: the old connection with the divine-spiritual world. The Essenes tried to achieve this in strict rules, which also related to the external way of life. They tried to achieve it by strictly withdrawing, so to speak, from contact with everything that was the external world. Such an Essene had no personal property. The Essenes had

come together from all possible parts of the world at that time. But everyone who wanted to become an Essene had to give what he owned to the Essene community; only the Essenes had property, property. So if somehow someone owned something in a place and he wanted to become an Essene, he would hand over the house and the land that belonged to it to the Essene community. As a result, it had properties in various places. It was a peculiar principle in the Essenes community which today, according to our views, can certainly cause offense, but which was necessary for everything the Essenes wanted. They nurtured the life of the soul by devoting themselves to a pure life, a life devoted to wisdom, but also a beneficent life in love. So they were also the ones who worked wherever they went - and they wandered around the world just to do their job - doing good things. Part of their teaching was healing the sick. They had a healing effect everywhere in the manner of that time. But they also did a lot in terms of material charity. And then that principle was valid, which cannot be imitated in our present social order, nor should it be imitated: an Essene could support anyone he thought was in need, except for family members.

These Essenes considered it to be an ideal that they had the goal of perfecting the soul in order to bring it back to a connection with the spiritual world. This aim of the Essenes was designed to prevent the temptations of Ahriman and Lucifer from getting at the soul of the Essenes. We could also characterize the Essene ideal in such a way that we say: The Essene tried to keep from himself everything that can be called Luciferic and Ahrimanic temptations. He tried to live in such a way that what ahrimanic drawing down into sensuality, into the external world, into materialistic life is, could not even reach him. But he also tried to lead a life in the purity of the body so that the Luciferic temptations and temptations that rose from the soul could not attack this soul.

In the whole way in which Jesus of Nazareth had developed, he came into a relationship with the Essenes in a way that would not have been possible with any other human being, and not possible at all in the years of which I am speaking here would have become if he had not become an Essene himself. The Jesus of Nazareth was even allowed to enter the premises, the most sacred, lonely rooms at the central place of the Essenes, insofar as this was at all possible within the strict rules of the Essenes order, and was allowed to have conversations with the Essenes that they otherwise only cultivated among themselves. He was able to initiate himself into the deepest religious rules of the Essenes. In this way he got to know how the individual Essenes felt and strived and lived, and above all he learned to feel - and that is something of what matters - what existed as the utmost possibility for a soul of his time to reach through perfection again the ancient holy revelation. He got to know all of this.

One day when he was leaving the Essenes meeting, he had a momentous experience. As he went out of the gate of the lonely home of the Essenes, he saw two figures on either side of the gate as if fleeing away, and he could feel that they were Lucifer and Ahriman. And more often this was repeated to him like a similar vision. The Essenes were a very numerous order in people. They had their offices everywhere in the way I have described. Therefore they were respected in a certain way as such, although they led their social life in a completely different way than the other people of the time. The cities they visited made special gates for them; for the Essene was not allowed - that was one of his rules - to go through any gate to which a portrait was attached. He had to, if he wanted to go into a city and came to a gate where a portrait was attached, turn back and go into the city at another place where no portrait was attached. This played a certain role in the whole system of the Essene doctrine of perfection, for it was the case that nothing of the legendary, mythical or religious could be represented in pictures. The Essene wanted to flee the Luciferic nature of the image impulses. So, on his wanderings, Jesus of Nazareth got to know the gates of the Essenes without images. And over and over again, these imageless Essenes showed him how Lucifer and Ahriman had placed themselves like invisible images where the visible images were frowned upon. These were significant experiences in the life of Jesus of Nazareth. where there was an image, turn back and go into the city in another place where no image was attached. This played a certain role in the whole system of the Essene doctrine of perfection, for it was the case that nothing of the legendary, mythical or religious could be represented in pictures. The Essene wanted to flee the Luciferic nature of the image impulses. So, on his wanderings, Jesus of Nazareth got to know the gates of the Essenes without images. And over and over again, these imageless Essenes showed him how Lucifer and Ahriman had placed themselves like invisible images where the visible images were frowned upon. These were significant experiences in the life of Jesus of Nazareth. where there was an image, turn back and go into the city in another place where no image was attached. This played a certain role in the whole system of the Essene doctrine of perfection, for it was the case that nothing of the legendary, mythical or religious could be represented in pictures. The Essene wanted to flee the Luciferic nature of the image impulses. So, on his wanderings, Jesus of Nazareth got to know the gates of the Essenes without images. And over and over again, these

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What emerged from these significant experiences in connection with the numerous conversations he could have with the Essenes who had attained a high degree of perfection? Something happened to him, which again had an extremely depressing, deep, deeply depressing effect on his soul, which caused him endless agony and pain. It happened to him that he had to say to himself: Yes, there is a strictly self-contained community; there are people who strive to get a connection in the present with the spiritual powers, with the divine-spiritual world. So there is still something among people in the present that seeks to get this connection back. But at what cost? In order that this community of Essenes lead a life which other people could not lead. For if all people had led the life of the Essenes, the life of the Essenes would not have been possible. And now a connection occurred to him that had a tremendously depressing effect on his soul: where do Lucifer and Ahriman flee to, he said to himself, when they flee from the gates of the Essenes? They flee to where the souls of other people are! Humanity, therefore, had brought about that a community must separate itself if it wants to find the connection with the divine-spiritual world. And because it separates itself,

separates itself in such a way that it can only develop in its full social cohesion by excluding other people from itself, it condemns other people to sink all the more deeply into what they, this Essenes community fled. As the community of Essenes increased, the others had to fall all the more! Because the Essenes lived a life which Lucifer and Ahriman did not allow him to come into contact with, Ahriman and Lucifer could try and tempt the other people.

That was Jesus of Nazareth's experience with an esoteric order. What was to be experienced in his time with Jewish law studies, he had already experienced in his soul in earlier years. What the pagan cults had come for in his time, he had also experienced in his soul in earlier years, when the world of demons had come before his soul at significant moments. Now he had learned at what cost mankind had to seek its approach to the divine-spiritual secrets of the world. So we live in a time - it came bitterly to his soul - in which those who seek the connection with the divine-spiritual have to do this in close community and at the expense of other people. So we live in a time in which there is the cry of longing for such a connection with the divine-spiritual world that can become for all people. It was pressing on his soul.

And as it settled on his soul, he once had a spiritual conversation with the soul of the Buddha within the Essenes community. The whole manner of the Essene community bore a lot in common with what the Buddha had brought into the world. And Jesus saw himself standing opposite the Buddha and heard what Buddha said to himself: On the path that I have given to humanity, the connection with the divine-spiritual world cannot reach all human beings; for I have founded a doctrine which, if it is to be understood and experienced in its higher members, necessitates such a separation as is contained in this doctrine. - With all sharpness, with all force it stood before the soul of Jesus of Nazareth how the Buddha founded a teaching, which presupposes that besides those who profess the most intimate of this teaching, there must be other people who cannot profess this most intimate. For how could Buddha and his disciples have gone there with the offering bowl in hand and collecting alms, if there had not been such people who could have given them alms? He now heard from the Buddha that his teaching was not one that every person could develop in any situation in life. who could have given them alms? He now heard from the Buddha that his teaching was not one that every person could develop in any situation in life. who could have given them alms? He now heard from the Buddha that his teaching was not one that every person could develop in any situation in life.

What development opportunities existed in his time, Jesus of Nazareth had experienced in the three periods of his life before the baptism of John in the Jordan; he had not experienced it in the way of learning, but in the way of experiencing something when one was in direct contact very next contact with

these things comes. He had come into very close contact with ancient Jewish law, as it had shone in him in an inspirational way, and he had been able to experience something like an echo of the revelations that had come to Moses and the prophets. But he had also been able to experience how it was no longer possible for a soul of his time with the body organization of that time to fully grasp these things. Other times had come than those in which the old Jewish legal science could be fully incorporated. And how the decay of the pagan mysteries had brought about the world of demons, he had also learned through the very closest touch, through an experience in the supersensible world, in which he had not only called up those people who had been put in need and misery by the ruined place of worship but also the demons who, instead of the good old pagan forces, had gathered around the sacrificial site. And how it was impossible for people, despite the demands of the time to come, to learn anything of the deepest secret knowledge of the Essenes, that he had experienced during the six years before John's baptism. He had also experienced this through the very next contact, through an experience in the supersensible world, in which he had not only summoned the people who had been put in need and misery by the dilapidated cult site, but also the demons who replaced the good old pagan ones Forces had gathered around the sacrificial site. And how it was impossible for people, despite the demands of the time to come, to learn anything of the deepest secret knowledge of the Essenes, that he had experienced during the six years before John's baptism. He had also experienced this through the very next contact, through an experience in the supersensible world, in which he had not only summoned the people who had been put in need and misery by the dilapidated cult site, but also the demons who replaced the good old pagan ones Forces had gathered around the sacrificial site. And how it was impossible for people, despite the demands of the time to come, to learn anything of the deepest secret knowledge of the Essenes, that he had experienced during the six years before John's baptism. who had gathered around the sacrificial site instead of the good old pagan forces. And how it was impossible for people, despite the demands of the time to come, to learn anything of the deepest secret knowledge of the Essenes, that he had experienced during the six years before John's baptism. who had gathered around the sacrificial site instead of the good old pagan forces. And how it was impossible for people, despite the demands of the time to come, to learn anything of the deepest secret knowledge of the Essenes, that he had experienced during the six years before John's baptism.

What one gains from the consideration of the Akashic Chronicle in this area is the knowledge that something has been suffered here through inner spiritual experience which no other soul on earth has ever been able to suffer. It is precisely for this word that I have just spoken that we may not fully understand in our time. So I want to turn something on here. In the further course of the

communications from the Fifth Gospel I will have to explain how these sufferings increased enormously in the time between the baptism of John in the Jordan and the Mystery of Golgotha. Our time could easily object: But why should such a high soul suffer at all? Because our time has strange ideas about these things.

I have already mentioned several times, also here, that of *Maurice Maeterlinck* recently a book has appeared, *Vom Tode*, which should be read with the reason that one can see how absurd can be written by such a person who has otherwise also written good things in the field of spiritual life. Among many absurdities in Maeterlinck's book there is also the assertion that a spirit that has no body cannot suffer because only a physical body can suffer. From this Maeterlinck then draws the conclusion that a person who has left his body cannot suffer in the spiritual world. Anyone who thinks in this way could easily come to the conclusion that the Christ entity, after having drawn into the body of Jesus of Nazareth, could not suffer. Nevertheless, the next time I will have to describe the deepest suffering of Christ in the body of Jesus of Nazareth.

It is strange, however, how a person of common sense can believe that a physical body can suffer. After all, only the soul in the physical body can suffer, because the physical body cannot have any pain or suffering. What is pain and suffering resides in the soul and spirit part of a body, and the physical pain is precisely such that is caused by irregularities in the physical organism. In so far as the physical organism is an organism, there are irregularities. You can have a muscle strain in him and so on; but the physical body, the physical organization, does not suffer even if matter is dragged from one place to another. Just as little as a sack of straw can suffer when the straw is thrown around, just as little can a physical body suffer. But because there is a spirit and soul being in the body, the spirit and soul suffers from the fact that something is not as it has to be. So what suffers is spirit and soul; and it is always the spirit and soul. And the higher the spiritual and soul is, the more it can suffer, and the higher it is, the more it can suffer from spiritual and emotional impressions.

I say this so that you can try to form a feeling, how the Zarathustra being suffered in these years from experiencing that the old revelations have become impossible for what the human soul needs in modern times. First of all, that was the infinite suffering, which cannot be compared with any suffering on earth, which we encounter when we look at the part of the life of Jesus of Nazareth that is under consideration today in the Akasha Chronicle.

At the end of the period that I last characterized, Jesus of Nazareth had a conversation with his mother. This conversation with his mother was decisive for what he now undertook: the path to the person with whom he had already entered into a kind of relationship through his relationship with the Essenes, what he

undertook as the walk to John the Baptist. I will speak about this conversation with my mother, which will then be decisive for what follows in the life of Jesus of Nazareth, next time.

Consider - I would like to conclude today - the communications about this Fifth Gospel as something that is given, as best it can be given, because the spiritual forces of our time require that a number of souls from now on from these Know things. But also look at what is given with a certain piety. Because I have already mentioned here how wild the external intellectual life of Germany, even among the more honest thinkers, became at the moment when a publication was first made only about the two Jesus boys. Such things which are taken out of the spiritual world, which stem directly from spiritual research, the public outside our movement cannot at all tolerate, cannot tolerate them. And then in the most varied of ways things come up against one that can be heard like a wild passion and that want to ward off something that comes out of the spiritual world like a new proclamation. It is not necessary that these things should be disparaged and made ridiculous by careless chatter, as happened with the story of the two Jesus boys, for these things should be sacred to us.

It is actually by no means easy to talk about these things in the present, precisely in view of the fact that the resistance to these things is greatest. And basically it is what I have often already characterized: the infinite comfort of human souls in our time, which does not want to go into details of spiritual research and therefore does not want to gain insight into the possibility of doing such things come. It is already so in the present that on the one hand the panting call for revelations of the spiritual world sits in the hidden depths of the human soul, and that on the other hand the conscious part of the human soul in our time becomes most passionately negative,

Consider the words I said to close today's meditation and use them as guidelines for how the things we talk about the Fifth Gospel are to be taken away from us.