

From Akashic research. The fifth gospel

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Third lecture

The last time I spoke here, I tried to tell something from the Fifth Gospel about the life of Jesus of Nazareth from his twelfth year to the time of John's baptism in the Jordan. When I related the meaningful experience that Jesus of Nazareth had at a pagan place of worship, I showed how reading the Akashic Record today lets us see this Jesus of Nazareth at this pagan place of worship as he has the impression from demons surrounding the altar. I just want to remind you briefly of how he then falls down as if dead, how he is caught up in another world in which he can perceive what the divine-spiritual secrets of the ancient, holy mystery teaching of the Gentiles were. Because in this way he could take in a living idea of

I already mentioned that during this time - that is, in this other state of consciousness at a pagan altar, of which we spoke the last time - he heard something like the preaching of words out of the spiritual world that expressed something like it in the ancient holy teaching of the heathen peoples was expressed what is to be regarded as the secret of man's amalgamation with the material, with the sensual-physical world. So, so to speak, he heard from the spiritual worlds that voice that was accessible to the ancient pagan prophets. And what he heard there can be described as a kind of cosmic Our Father. It expresses how the fate of man's soul must be shaped by the fact that man is intertwined with earth matter from birth to death. This cosmic Our Father whose later reversal became the earthly Our Father, I was first able to hear when we laid the foundation stone in Dornach. I will read it here again, because the original teaching of pagan humanity actually lies in these words. As best as I can, I'll try to reproduce it in German:

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That was roughly what Jesus of Nazareth heard as the mystery of earthly man in the sense of the ancient holy doctrine during his wandering in pagan regions. These words really express deep secrets of human evolution. This significant hearing penetrated into Jesus' soul at the time when it was approaching his twenty-fourth year, and from then on he knew something that had once echoed from the spiritual world in ancient times of human development, which seemed so great and powerful to him that he said to himself, especially after he had the impression last described at the dilapidated old pagan place of worship: Now people are no longer there for everything on earth to understand it.

That's how he got to know paganism. We have seen how in the three consecutive epochs of his youth he got to know the deepest depths of Judaism, the deepest depths of paganism and also the deepest depths of Esseneism. We have seen how these discoveries were, bit by bit, sources of deepest suffering. Because of all three cognitions he had to say to himself: They could be there if the conditions were now present in humanity to receive them; but these conditions cannot be created just now.

That was the result of this Jesus life. Thus the Fifth Gospel shows us that Jesus could say to himself before he had absorbed the Christ: A human evolution has taken place, but in such a way that people have acquired skills that have obscured the other skills of primeval times, so that people are now no longer able to receive the announcements of the spiritual world as they had taken place for Jews and Gentiles in primeval times. - But he had to tell himself through his connection with the Essenes that just as the Essenes come to a reunion with the spiritual world, only a small group, not all of humanity, could come to such a reunion. This way, too, had seemed impossible to him. Poor, poor mankind - so it went through his soul - if you were to hear the voices of the old pagan prophets, you would no longer understand them. If you were to hear the voices of the ancient Jewish prophets, you would no longer understand them. But you cannot, as the whole of humanity, ever want to strive for what the Essenes strive for; that is only to be striven for by a small heap that seeks perfection at the expense of the rest of humanity.

What I am telling you in a few dry words was life in him, a painful spiritual reality. That was in him a feeling of infinite compassion for the whole of humanity, that compassion which he had to feel in order to become mature so that he could take in the Christ-being.

But before this happened, Jesus of Nazareth had an important conversation with the personality we know as his foster mother or stepmother. We know that the mother of that Nathan Jesus, who in his twelfth year had absorbed the individuality of Zarathustra, that is, the real birth mother of this Nathan Jesus, died soon after this boy Jesus had Zarathustra in the other Boy Jesus was embodied, absorbed into himself, so that his soul was long ago in the spiritual world. We also know from previous lectures in recent years that the father of the other, the Solomonic Boy Jesus, died, and that the two families of the two Baby Jesus had become one family in Nazareth, within which Jesus was with his brothers and sisters and with the Zarathustra mother. We know that the father of Jesus of Nazareth died when he came back from a major hike in about the twenty-fourth year, and that Jesus of Nazareth now lived alone with his mother, the foster mother or stepmother. In general, it must be said that this foster mother or stepmother only slowly acquired an understanding of the soul, but gradually acquired a deep understanding of the soul for all the deep experiences which Jesus of Nazareth went through. In a sense, these souls, those of Jesus of Nazareth and those of the foster mother or stepmother, grew into one another over the years. when he came back from a major hike in about the twenty-fourth year and died, and that now Jesus of Nazareth lived alone with his mother, the foster mother or stepmother. In general, it must be said that this foster mother or stepmother only slowly acquired an understanding of the soul, but gradually acquired a deep understanding of the soul for all the deep experiences which Jesus of Nazareth went through. In a sense, these souls, those of Jesus of Nazareth and those of the foster mother or stepmother, grew into one another over the years. when he came back from a major hike in about the twenty-fourth year and died, and that now Jesus of Nazareth lived alone with his mother, the foster mother or stepmother. In general, it must be said that this foster mother or stepmother only slowly acquired an understanding of the soul, but gradually acquired a deep understanding of the soul for all the deep experiences which Jesus of Nazareth went through. In a sense, these souls, those of Jesus of Nazareth and those of the foster mother or stepmother, grew into one another over the years. but gradually acquired a deep understanding of the heart for all of the deep experiences that Jesus of Nazareth went through. In a sense, these souls, those of Jesus of Nazareth and those of the foster mother or stepmother, grew into one another over the years. but gradually acquired a deep understanding of the heart for all of the deep experiences that Jesus of Nazareth went through. In a sense,

these souls, those of Jesus of Nazareth and those of the foster mother or stepmother, grew into one another over the years.

In the first time after he was twelve he was lonely with his experiences in his parents' house. The other siblings saw in his soul, which had to come to terms with their deep, painful experiences, really only a soul which was approaching a kind of madness. The mother, on the other hand, found the opportunity to gain more and more understanding for this soul. And so it came about that Jesus of Nazareth, in his twenty-ninth or thirtieth year, was able to have an important conversation with this mother, a conversation that was indeed of profound effect, as we shall soon see.

Basically, this conversation contained in a kind of retrospective everything that Jesus of Nazareth had experienced since he was twelve years old. The Akashic Records show us how this conversation went. First of all, Jesus of Nazareth spoke of those experiences that had happened between his twelfth to sixteenth or eighteenth years, as he gradually in himself what was once the ancient Hebrew teaching, the ancient teaching of the Hebrew prophets experienced myself. He hadn't been able to experience it through anyone in his environment, just as he had not been able to experience those words through someone in his environment, which he had uttered to such a amazement of the scribes among them on the known occasion. But inspirations always arose in his soul, but of which he knew: they come from the spiritual world. The Hebrew doctrine rose in him in such a way that he knew himself to be the owner of this old Hebrew doctrine, for which, however, there were no ears in his time. He was alone with this teaching. It was his great pain that he was alone with this teaching.

His mother had a lot to say when he said: Even if the voices of the ancient Hebrew prophets were still heard today, there would still be no people to understand these voices. The mother said that, for example, *Hillel* had been there, a great teacher of the law, and Jesus of Nazareth also knew how to appreciate who Hillel was and what he meant to Judaism. I don't need to tell you the importance of this Hillel. You find it sufficiently appreciated in the Jewish literature. Hillel was a renewer of the most beautiful virtues and teachings of ancient Judaism, as well as a personality who, in her own way, brought this ancient Judaism back to a kind of renewal. But that was not because Hillel was a scholar, but rather because he expressed how real people were through his actions, but above all in his feelings, wills and desires and in his way of treating people. Wisdom of any kind in the human soul has a transforming effect. What was especially praised in Judaism but at that time no longer really understood: patience in treating other people - it was rightly ascribed to Hillel. In a strange way, too, he had obtained the opportunity to work among the Hebrews. He came from Babylon, but from a race that had been transplanted to Babylon by the Jews at the time of captivity, and which traced its

origin to the David family themselves. In this way he had united in himself what he had received from Babylonianism with the Hebrewism pulsating in his blood. And how that worked out in his soul is told in a meaningful legend. In a strange way, too, he had obtained the opportunity to work among the Hebrews. He came from Babylon, but from a race that had been transplanted to Babylon by the Jews at the time of captivity, and which traced its origin to the David family themselves. In this way he had united in himself what he had received from Babylonianism with the Hebrewism pulsating in his blood. And how that worked out in his soul is told in a meaningful legend. In a strange way, too, he had obtained the opportunity to work among the Hebrews. He came from Babylon, but from a race that had been transplanted to Babylon by the Jews at the time of captivity, and which traced its origin to the David family themselves. In this way he had united in himself what he had received from Babylonianism with the Hebrewism pulsating in his blood. And how that worked out in his soul is told in a meaningful legend. what he had been able to absorb from Babylonianism with the Hebrewism pulsating in his blood. And how that worked out in his soul is told in a meaningful legend. what he had been able to absorb from Babylonianism with the Hebrewism pulsating in his blood. And how that worked out in his soul is told in a meaningful legend.

Once, it is said, when Hillel had just arrived in Jerusalem, the most important other Jewish scholars were gathered for all sorts of discussions, in which one could hear the pros and cons of the secrets of Jewish teaching. One had to pay a small sum to attend such discussions. Hillel had no money because he was very poor. Even though it was very cold, he tried to climb a small hill in front of the house where the discussions were taking place, in order to hear what was being said through the window. Because he couldn't pay his entrance fee. It was so cold at night that it became stiff with frost, so that later in the morning it was found stiff and had to be warmed up again so that it could thaw. But by going through this he had participated in the whole discussion in his etheric body. And while the others heard nothing but the abstract words that flew back and forth, Hillel had seen a world of wonderful visions that reshaped his soul.

There are still quite a few such events to be told. In particular, his patience was praised. This patience was said to be inexhaustible. And once, it is even said, someone made a wager to exhaust Hillel's patience to the utmost, so that Hillel would get angry. The bet had been made, and whoever wanted to make Hillel angry, that is, wanted to exhaust his patience, had the task of doing so. And he did the following. When Hillel was preparing for what he had to teach on the Sabbath and was in negligee, he knocked on the door and called: Hillel, Hillel, come out! - Hillel asked: What is it? - Oh, Hillel, come out, I have an important question for you! - Hillel put on his skirt, went out and said: My son, what do you have to ask me? - Then the person in question who had made the bet said to him: Hillel, I have an important question for you. Why do some Babylonians have such pointed

heads? - And Hillel replied: My dear son, you know, the Babylonians have such bad midwives, and they are born under such unfavorable circumstances. That's why some people there have such sharp heads. Go now, your question is answered. - And Hillel went back into the house and continued to prepare for the Sabbath. That's why some people there have such sharp heads. Go now, your question is answered. - And Hillel went back into the house and continued to prepare for the Sabbath. That's why some people there have such sharp heads. Go now, your question is answered. - And Hillel went back into the house and continued to prepare for the Sabbath.

But after a short time the same person came back and called out as before: Hillel, Hillel, come out! - Hillel replied: What is it? - Oh, Hillel, I have an important question that must be answered immediately. - And Hillel came out again and said to the questioner: What kind of question is it? - And the person in question replied: Oh, Hillel, tell me, why are there so many people in Arabia who have so tightly screwed up eyes? - Hillel replied: In Arabia the desert is so wide and one can only endure it if one's eyes are adapted to the desert. That is why many people in Arabia have so very tight eyes. Go now, my son, for your important question has been answered. - And Hillel went back into the house.

But it wasn't long before the person in question came for the third time and called out again: Hillel, Hillel, come out! - What is it then? - Hillel, come out, I have an important question that must be answered immediately! Hillel went out, and then the person in question said: Oh, Hillel, answer me the question: Why do so many people near Egypt have such flat feet? - And Hillel replied: My dear son, your feet are flat because you live in swampy areas. They need flat feet like some birds that live in swampy areas, and the feet must be adapted to the environment. That's why their feet are so flat. Go now, my son, your question is answered. - And he went back inside.

But after a few minutes the same person came back, knocked on the house again, but he had become sadder with every question, and he called, even sadder than before: Hillel, come out! - And when Hillel came he said: Oh, Hillel, I made a bet that I could make you angry. Now I've tried my questions three times. Tell me, oh Hillel, what I have to do so that I don't lose my bet! - But Hillel replied: My son, it is better that you lose your bet than that Hillel get angry. Now go and pay your bet!

This is an example which is intended to show the degree of patience to which Hillel had at that time in the eyes or in the opinion of his Jewish roommates. The effect of this man was also experienced by Jesus of Nazareth. But he not only knew what Hillel had done, but he himself had heard the great Bath-Kol in his soul, that is, the voice from heaven, where from the divine-spiritual world the secrets as they

once sounded to the prophets, had risen within his soul. And he knew that even in Hillel there was only a very faint echo of what the ancestors of the Hebrews were once ripe for. But now the descendants of the ancient Hebrews were not even ripe for the faint echo that rang in Hillel's voice, much less for the great Bath-Kol.

All this weighed on his soul, and he informed his mother about it. He shared with her what he had suffered, how he realized more and more from week to week what the ancient sacred teachings of ancient Judaism were, and how the descendants of the ancient Hebrews no longer had ears to hear what the words once were of the great prophets. And now the mother understood him, so that a deep understanding of feelings and emotions suited his words.

And then he told of the event he went through after he had completed his eighteenth year and went out to Jewish and pagan areas. Only now did he tell his mother how he had come to a pagan place of worship on his hike, but how the priests had fled there. Because a vicious disease had broken out among the population that could infect anyone. And when he got there he was seen, and it spread like wildfire that a very special person was coming. Because it was peculiar to him that he made a special impression everywhere he went, just by his external appearance, as Jesus of Nazareth. This is how the people of the region believed, whose greatest sorrow was that the pagan priests had abandoned them and their altar was no longer served, they believed that a sacrificial priest would come in Jesus of Nazareth who would again perform their sacrifices. They gathered in great numbers around the ruined altar. Jesus of Nazareth did not have the will to perform their sacrificial cult. But he saw the deeper reasons why those people suffered. He saw what could be expressed as follows:

Lawful sacrifices were once made at such sacrificial altars, which were the external cult expression for the ancient revelations of the mysteries of those pagan regions. The revelations of the Mysteries were expressed in the acts of worship. And when such cult acts in ancient holy times - he now knew this through direct observation - were performed, were performed with the correct disposition of the priests, then the divine-spiritual beings with whom the pagan people were connected took part. But gradually these acts of sacrifice had come into decadence, had come down, corrupted. The priests were no longer endowed with the rightful attitudes, and so it was that demons reigned instead of the good old gods in such a place of worship. And in these demons lies the reason why the population had to suffer. Jesus of Nazareth now saw these demons gathered together. They challenged his clairvoyant gaze, as it were, and he fell down, as if dead. And when he fell, the people realized that he had not come again to sacrifice at their altar. They took flight, and at that moment he saw the whole transition from the ancient pagan world of gods into the world of demons and realized that these were the reasons for the sufferings of this people.

But he was now also caught up in those pagan times when the real revelations of the ancient holy teachings came down to men. On this occasion he heard what I read out as the cosmic Our Father. Now he knew how far the present, also his present humanity, in paganism as in Judaism, was from the ancient teachings and revelations. Except that what he had to learn about Judaism had come from the voice of the great Bath-Kol. Paganism, on the other hand, had dawned on him in a terrible vision. It looked quite different from an abstract message; she transformed his soul. So he knew that now there were no more ears to understand what once rang out in the voices of the prophets for Judaism, but also for the other,

He now told his mother all this in moving words. Then he also related his fellowship with the Essenes, especially what would have been difficult to understand if his mother had not already shown him such an understanding of the soul: that when he was going out from an Essenes meeting, he was talking about the gates of Lucifer and Ahriman saw fleeing. He knew that the Essenes' methods were impossible for the great number of people. It is true that one could have a union with the divine-spiritual world through these methods, but only by rejecting Lucifer and Ahriman. But by doing this, Lucifer and Ahriman had the more opportunity to flee to other people and to push them further into the entanglements of earthly existence, so that they could not participate in union with the spiritual world. Through this experience, Jesus of Nazareth knew: Even the Essaeian way cannot become more generally human, because it is only possible for a small group of people. - That was a third painful realization about the other two.

There was a peculiar way he told it. For not only did his words go over to the mother, but the words flow over to the mother's heart like living beings. The mother felt when the deep meaning of these words - the meaning saturated with suffering, but also with the deepest human love - flowed over into her soul, as if her soul was strengthened inwardly, was enlivened by a force coming from him and was undergoing an inner change. That's how the mother felt. It really is as if everything that lived in the soul of Jesus of Nazareth had passed into the soul of the mother during this conversation. And it was like that for him too. Because a look at the Akasha Chronicle reveals strange things to us in a mysterious way.

Jesus of Nazareth narrated in such a way that his words, as they wrested themselves from him and as they passed over into the heart and soul of the mother, always took over a piece of his own self. One could say: on the wings of his words his own ego passed over to his mother, but without it as such passing over into his mother, who only felt animated through these words. Because the remarkable thing happened now that through the effect of this conversation the soul of that mother, who was the birth mother of the Nathan Jesus, came down from the spiritual world and connected with the soul of the stepmother or foster mother, so

that from that conversation on in the soul of the stepmother or foster mother lived at the same time the soul of the real mother of the Nathan Jesus. The soul of the stepmother or foster mother had received the soul of that other mother. It was like a kind of rebirth to virginity that happened here. This change, this assertion of the mother's soul with another soul from the spiritual worlds, makes a deep, deeply moving impression on observation when one sees how the stepmother or foster mother actually continues to walk around as a shell of that mother which the time from Jesus' twelfth to thirtieth year passed in the spiritual world.

In Jesus himself there was now something as if he had given his ego to his mother, as if only the physical body, the etheric body and the astral body lived in him, as if ruled by cosmic laws. And an inner urge arose in this threefold corporeality of Jesus of Nazareth to go to the one he had got to know in the Essene community, who was just as little a real Essene as he was, but was accepted into the Essene community, to go to John the Baptist. And then, with what is known from the four other Gospels, with baptism, the Christ-being sunk into the corporeality of Jesus of Nazareth, which brought her self connected with her sufferings and with her whole being into the conversation that had passed into the soul of the mother.

And now this Fifth Gospel, which can be obtained from the Akashic Record, speaks to us of the temptation that follows the conception of the Christ Being. Only by looking at the Akashic Records the temptation arises in a somewhat different spirit, and I will try again, as best I can, to tell what happened there, how the temptation scene took place.

It stood, so now we can say the Christ Jesus, facing Lucifer first. And Lucifer actually poses the question through that process that the spiritual researcher can understand, and also in that form that the spiritual researcher can understand, which one naturally has to translate into external words, if one wants to tell them, the question that in communicated to the other Gospels is the question that is a tempting question, which should speak especially to the arrogance: All realms that you see around you - and Lucifer meant the realms of the astral world in its widths - should be yours, if you acknowledge me as your Lord!

At the right moment, at least when asked about a human being, this question expresses the deepest impulse of temptation, because all forces and instincts of pride and self-overestimation are triggered in the soul. Of course one cannot get a good idea of it if one thinks of the astral world only with abstractions. But if one stands in it, then the effectiveness of the forces of this astral world, in which Lucifer then speaks, is so effective on the whole constitution of man that all demons of pride are released in him with the same necessity as one becomes hungry. if you haven't eaten for four to five days. One cannot speak in the harmless

manner of the physical plane: one should not be blinded by arrogance. - That is well and good for the physical plane, but it is no longer of the same value when the whole astral world storms on the constitution of man. But the Christ Jesus resisted the temptation of Lucifer. This entity could not succumb to pride. He rejected Lucifer.

I would like to make an entry here. In general, it is easy to mix up the order of reading the Akashic Records. I believe the order of so-called temptation is what I think is right. But it could be the other way around. I don't think so, but I couldn't say that a later verification might not result in the reverse order. Therefore I would like to draw your attention to the fact that I am telling you nothing else in these communications from the Akashic records than what really emerges. Therefore, at the points where there is uncertainty, I draw your attention to the fact that a correction might be possible later.

So after the first Luciferian attack was repulsed, Lucifer and Ahriman now appeared united. Together they asked Christ Jesus the question of falling deep into the abyss. That was a question that was put to pride. In a special detour, this question should be asked about pride, to feel above all fear. The Christ Jesus rejected the question. It was not to be tempted by approaching one's pride, which in this case meant the feeling of being above fear. Lucifer now had to give way, let go of him.

Ahriman stayed behind and asked the third question, which in the Fifth Gospel also coincides with the question in the other Gospels, the question relating to the fact that the stones should become bread. If Christ really has the power, he should turn the stones into bread. And lo and behold: there was an unanswered remainder of this question. Christ Jesus was not quite able to answer this question to Ahriman, and Ahriman did not leave completely defeated. However, this shows us the Akashic record-like consideration of this matter. And Christ Jesus knew: with regard to Ahrimans there remains a residue that cannot be overcome by such an inner spiritual process, but for which other things are still necessary.

I would like to try to explain this in a perhaps trivial way. However, it will make it easier for us to agree on what it is about. Ahriman is actually the master of the world of material laws. When the Munich lectures from this year are printed, one will see through the whole world of Ahriman even more clearly. Ahriman is the lord of the material laws, those laws which can actually only be spiritualized after the entire earth development has come to an end, those laws that remain active, that remain effective. Ahriman is the rightful lord of material laws. If he did not abuse this rule, if he did not extend it to something else, he would be the only necessary entity of his kind within the evolution of the earth. But that is true of what is written in the cosmic Our Father: "The guilt of self-indulgence owed by

others, experienced in the daily bread in which heaven does not rule." It is true that man is bound to the material laws in his earthly life, and that he cannot achieve the immediate spiritualization of what comes from the material laws through a merely inner, spiritual process, but that for this an external process is necessary. Everything related to rich and poor is related to this question. Everything that weaves us into a social order so that we are under the yoke of laws that we can only spiritualize in the overall course of the earth's evolution belongs there. And that is related - as I said, I have to say something trivial, but the trivial is not meant in that way - that the rule of everything that can be called money gradually moves into the social order, the rule of money, which makes it impossible to live directly in laws imbued with the spirit. Everyone understands what is meant by something like that. But because there is the impossibility of turning "stones into bread", the impossibility of having the spiritual in matter directly, independently of the material, because this impossibility is there and its reflection, the rule of money, is there. thereby Ahriman has dominion. Because Ahriman also lives socially in money. Ahriman has the impossibility of turning "stones into bread", the impossibility of having the spiritual in matter directly, independently of the material, because this impossibility is there, and its reflection, the rule of money, is there the rule. Because Ahriman also lives socially in money. Ahriman has the impossibility of turning "stones into bread", the impossibility of having the spiritual in matter directly, independently of the material, because this impossibility is there, and its reflection, the rule of money, is there the rule. Because Ahriman also lives socially in money.

Out of the unanswered question about Ahriman about Christ Jesus, the ideal had to arise to pour himself into the earth evolution and gradually work slowly in the whole further earth evolution. That couldn't just be dealt with mentally. The entire earth evolution that followed had to be Christed through! Christ had to pass over into earth evolution. Ahriman had the power to impose on Christ the need to truly connect with the earth. Therefore he later enforced Judas, and through Judas he had the medium to actually lead the Christ to death. And through death the Christ-being passed over into the earth-being. What Judas did was Ahriman's question not fully answered. The temptation to Lucifer could be resolved inwardly, spiritually. The temptation of Lucifer must put an end to every soul in itself. Ahriman's way is such that he is overcome in the whole of the subsequent historical development of mankind, in that people increasingly penetrate and identify with the Christ-being.

Indeed, one looks at a deep mystery of the historical development after the Mystery of Golgotha when one looks at this third question, which Ahriman did not fully answer, in terms of the Akashic Chronicle. Everything is in that. And Christ

now knew that he had to unite himself completely with the earthly body, that he really had to become completely human.

This becoming human was now the source of further three years of suffering. Because not immediately - so the observation of the Fifth Gospel in the Akasha Chronicle tells us - not immediately did the Christ entity become completely one with the three bodies of Jesus of Nazareth. At first, when we see Christ Jesus walking on earth, we can see how the three bodies are permeated by the Christ-being, but that this Christ-being is not completely inside, like another I is inside a person, but it has only touched these three bodies weakly like a mighty aura. Because it is possible and has taken place countless times that the body of this Christ Jesus was somewhere, stayed somewhere in solitude or with other people, but the Christ was far away, went around the country as a spiritual being. Not always when the Christ appeared here or there, appeared to one or the other apostle, not always this spirit being was then present in the physical body of Christ Jesus. Even then he appeared in a spirit body that was so strong that he was always felt as a physical presence. According to the Fifth Gospel, what is talked about the meeting of the disciples with Christ is not always a meeting in the physical body, but often only the visionary kind of being together that ascends to the physical present. who was so strong that he was always felt as a physical presence. According to the Fifth Gospel, what is talked about the meeting of the disciples with Christ is not always a meeting in the physical body, but often only the visionary kind of being together that ascends to the physical present. who was so strong that he was always felt as a physical presence. According to the Fifth Gospel, what is talked about the meeting of the disciples with Christ is not always a meeting in the physical body, but often only the visionary kind of being together that ascends to the physical present.

This is the peculiar thing about the fact that in the first time there was really only something like a casual togetherness between Christ and the physicality of Jesus of Nazareth. But that got denser and denser. The Christ entity had to sink more and more into it and connect with the bodies of Jesus of Nazareth. But only towards the end of the three years did the Christ being and the bodies of Jesus of Nazareth become, so to speak, a unity, completely only at the death on the cross, immediately before the death on the cross. But this union with the human body was successive, ever increasing suffering. The comprehensive, universal spiritual being of Christ could only unite with the body of Jesus of Nazareth through unspeakable sufferings. These ailments lasted three years.

When you see it, you really do not become sentimental, because the impression you perceive from the spiritual world has nothing of sentimentality. There is hardly an impression that can be compared in suffering with the unification of the Christ entity with the corporeality of Jesus of Nazareth. And one learns to recognize what

a god had to suffer so that humanity that had grown old could experience a new rejuvenation, so that human beings could become able to take full possession of their ego.

This development was such that when individual disciples had already gathered around Christ Jesus, Christ Jesus was sometimes united in the physical body with the disciples, but as a spiritual being naturally invisible to all who can only see with physical eyes, so that only the disciples through the way in which he had connected them with himself, knew of him, knew him of himself.

But the Akashic research of the Fifth Gospel now shows something very peculiar. Especially during the first three years, Christ Jesus spoke very little. He worked. And he worked by his very presence. I will come to that later. Due to the special way in which the Christ essence was connected with the corporeality of Jesus of Nazareth, he had effects on other people who otherwise were not there in the evolution of the earth, and whose reflection one is with a completely unsuitable or bad today understood words "miracles". Such effects proceeded from him through the composition of the being. About that next time. But what I want to say now is something very peculiar.

You see the crowd of disciples walking around, and with some impressions you have a very clear consciousness: Now the physical body of Jesus of Nazareth is also among the disciples. - This is especially the case when Christ Jesus walks around in solitude with his disciples. But one often also has the impression: The bodily personality of Jesus of Nazareth is far away, but the disciples are aware that they are walking around, and among them is the Christ being. But she can - and this is the strange thing - speak through each of the disciples, alternately through one or the other. And while one or the other is speaking, the whole physiognomy of the speaker is changed, as if sanctified, for the audience of the people, everything is different. How transfigured is always one of them and against the last times always someone else. The consciousness had spread through the most varied of circumstances: there is someone who arouses the people, who spreads something that the leading Jews of the time did not want. But you didn't know who it was. It spoke once from this, once from that. Hence, the Akashic records tell us, Judas' betrayal was necessary.

I myself must confess: the question of why Judas' betrayal was necessary, why it is seriously necessary that someone from among the disciples who could know it, indicated it by kissing Judas with his fingers: "This is it ! », That actually always seemed strange to me, until I knew that you really couldn't know which of them it was because he could talk through anyone; so that, even if he was among them in the body, one could not recognize it in the body. Because everyone could be taken for him, depending on whether he was speaking through one or the other. And

everyone spoke! Only when someone who knew when Christ Jesus was really in the body among them said to the Jews: This is it! - only then could it be grasped.

It was really a very special kind of phenomenon that took place in the center of gravity, in the center of the earth's evolution. On various occasions I have spoken more theoretically about how mankind experiences a descent and an ascent, how this Christ impulse once took hold within mankind and at its center of gravity. Here we get the impression, as it were, of the essential importance of the Christ impulse for the evolution of the earth. We get the impression that we characterize the matter in such a way that in the whole of the earth's evolution this impulse is. I do not think that if we now show, bit by bit, purely narrative, how things are presented to the perception, that the events that are presented purely narrative on our minds, would make a lesser impression. I do not believe that any of the statements that have been made about the decisive significance of the Christ impulse will be downgraded when we see what Jesus of Nazareth experienced when Zarathustra was in his womb, growing up with his suffering and all the benevolence that flowed out of this suffering, so that the Zarathustra-ego was bound to the words which she spoke to the mother and in these words left herself.

When we then experience how the Christ being sank into this Jesus being, which was so free of itself through the conversation with the mother, how this Christ being wrestled with Ahriman and Lucifer, and how himself from these sufferings everything that follows is developed. If we put these details down, I believe they are, in the fullest sense, a confirmation of what results in broad lines from spiritual research. And as difficult as it is to speak unreservedly about these things in the present, it must be viewed as a real obligation to give individual souls whatever will be more and more necessary for the development of souls towards the future. Therefore I ask you once again to accept these things with piety and to preserve them.