



Pre-Christian Deeds of the Cosmic “I Am”

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The Biography of the “Great I Am”

In Egypt, at the Temple of Sais, is an inscription on a statue of Isis holding her son Horus: “I am Isis, I am the past, the present and the future. No man has lifted my veil and lived; the fruit that I bore was the sun.”

Any attempt to describe the mysterious and ubiquitous “I Am” (ego) of the human being can only fail to do what all philosophy, epistemology, religion, myth, or moral tale has tried to do before and also failed – to define the human “I.” In fact, all architecture, literature, music, art, and culture has been an attempt to define the human “I Am” and its relationship to the world and other human beings. Existentially speaking, a conscious human being can only be so because of conceptualizations that arise from perception of the world and others.

Through that interaction, humans can speculate on their own “I Am” needs and wants and those of others. This reciprocal relationship of “I and Thou” or “I and the World” creates the feedback the human “I Am” must have to objectively live and grow. This primal question about the “Great and Small I Am” was answered by the ancient Hindus in their philosophy found in the Upanishads by indicating that the world – Brahman – and the objective human “I Am” – Atman – are essentially the same in nature and being: the ultimate and the relative, the general and the specific, the I and the World. In other words, the human being’s “I Am” and the “Cosmos” are the same – they are one – they are a hologram of each other that continues to add onto cosmic creation by being individualized relative replicas of the whole. Essentially, through creation from nothingness, god made gods. The human “I Am” is a divine co-creator with the divine and thus is the “answer to the question of the universe” and is, as John Dee claimed, the ‘Hieroglyphic Monad.’

The evolving human being has taken on many forms throughout history and will take on many more in the future as we metamorphose alongside of our solar system. Therefore, the human “I Am” changes over time from a simple globe of warmth into a shining globe of warmth, light, sound, and life – just like our own Sun demonstrates for us through its

loving gifts to humanity. The human body will transform into a glowing ball of transparent luminous carbon, similar to what most cosmic bodies become over time. So the human replication of the cosmic 'nature and being' is evolving over time and in the far future humanity will become a living cosmos ('zodiac') when human development evolves into future forms that are called Angels, Archangels, and Archai. Once humans become Archai Beings – Beings of Time – they will be able to help sustain their own particular "zodiac", according to Rudolf Steiner. This Archai nature of the human "I Am" will have to ascend in evolution into higher ranks of the spiritual hierarchy to take on those duties. For humans, space and time are seemingly insurmountable forces that cannot be overcome at this stage of development with the child-like consciousness that most human beings manifest currently.

The biography of the "Cosmic I Am", the "Great I Am", is one and the same with the evolving biography of humanity. The Cosmos (universe) that humans believe they can perceive and understand, at this point in time, is directly tied to the level of consciousness of the observer. As humanity evolves, so does its understanding of everything outside of itself, including our solar system, our galaxy, the super galaxy, and the entire Cosmos. As the Hermetic *Emerald Tablet* of the Egyptians said: "That which is above is like to that which is below, and that which is below is like that which is above." The same is true for the macrocosm of our universe and the microcosm of the human constitution. Over the entire time of humanity's creation and growth, the Small "I Am" will become the 'image and likeness' of the "Great I Am."

We can understand that concept through the idea that the human being has many worlds of bacteria, enzymes, DNA, blood corpuscles, nerves, and trillions of interactions happening in the human body all at once and the human "I Am" consciousness is barely aware of these worlds that constitute part of their life and existence. The human being looks out into the cosmos and sees untold numbers of larger planets, stars, galaxies, and trillions of interactions per second, all beyond the scope of human consciousness. The human being stands in the middle between the realms below and above human consciousness. And throughout it all, the human being participates in a reciprocal symbiotic and seemingly loving relationship with that which is above and below. The human being is the universal hieroglyph, the holy grail of life in the Cosmos that is the mystery that must be solved.

Most of what we can discuss concerning the human “I Am” comes from belief, faith, religion, myth, legends, traditions, revelations, and many other sources that would not please the modern secular humanist scientist who is limited to the five senses and what can be measured, weighed, and ascribed a number. One can look inside oneself and find many answers -- like the Help page on a computer. Many would say that the human is already complete and that the only “Master” the higher human self needs is already provided through the spiritual constitution of the human being. So each human being has their “higher self”, “Higher I Am” that is a master being from the future who is ready to teach us what we can become. Or one can choose the path of faith and create the Christian cosmology that provides answers to the most important questions of life: “Who Am I, where did I come from, where am I now, and where am I going?” Notice that all of these questions are about the existential question concerning the human “I Am.” To study the “I Am, we are in fact studying the nature and being of “is”, “was”, and “will be.” These questions about the nature of being itself address the “I” and its mission. From ancient history we hear this question being answered by Isis, the Queen of the Sun and Moon. In Egypt, at the Temple of Sais is an inscription on a statue of Isis holding her son Horus: “I am Isis, I am the past, the present and the future. No man has lifted my veil and lived; the fruit that I bore was the sun.”

The inscription of Isis giving a description of her nature and being gives humanity the key to what we all will become. Isis is another name for Sophia, or Wisdom. Isis goes through an initiation to rise from the Earth to the Moon, and then to the Sun. Osiris, her husband, is killed by an evil brother and Isis cannot put Osiris back together again and must ascend and become the Queen of the Sun as Osiris descends and becomes King of the Underworld. Between the Sun and the Earth a son is born, the Hawk-headed Horus who is the “Sun” of the world. Thus, Isis gives birth to her higher self who is the Sun and also her son. The solar myth of Osiris becomes the Solar myth of Isis and Horus - Mother and Child. This is the same path each human being must take knowing that each of the three deities (Father, Mother, Son who is greater than both) is a living part of themselves. In a way, we are Isis who can birth the Sun of the higher self and take up her throne again upon the Sun to help her son rule the world. Isis is the Sun of the solar system while Horus is the Sun of the Earth.

This propensity to find the solar hero exists in almost every pre-Christian mythology, religion, tradition, and legend. There are authors like Kersey Graves, who in his book,

The World's Sixteen Crucified Saviors, tries to make the case that because there were many pre-Christian crucified gods, solar heroes, sun gods, harvest gods, and other traditions that naively believed in the "Sun saving humanity", that Jesus Christ was just another silly superstition following in the footsteps of sixteen previous solar gods. It is interesting to note that this tradition was ancient and prevalently found throughout the whole world. Graves, often citing *Anacalypsis* and other works by Godfrey Higgins (1772–1833) as his source, asserts in the book that many messiah-like "saviors" were crucified on a cross or tree before ascending into heaven. Many other forms of death also were used on a variety of cultural heroines and heroes to aid in the process of their birth, death, and rebirth. Here is the short list of Graves' examples of pre-Christian Crucified Saviors.

Thulis of Egypt (1700 BC), Krishna of India, (1200 BC), Crite of Chaldea, (1200 BC), Atys of Phrygia, (1170 BC), Tammuz of Syria (1160 BC), Hesus or Eros (834 BC), Bali of Orissa (725 BC), Indra of Tibet (725 BC), Iao of Nepal (622 BC), Mithra of Persia (600 BC), Alcestos of Euripides (600 BC), Quezalcoatl of Mexico (587 BC), Wittoba of the Bilingonese (552 BC), Prometheus (547 BC), Quirinus of Rome (506 BC)

As you can see by the list, some of these beings are well known and certainly do seem to follow an ancient tradition. But this list is much too short to demonstrate that this long-lasting tradition had many names besides just "Crucified Saviors." There are also many solar heroes and heroines who come to mind when thinking back through mythology and religion. Solar deities are often referred to as "the dying and rising deity." These beings are found in most ancient religions, myths, and beliefs. Some of them are well known to Westerners while others are more obscure. A short list of these Solar Deities who die and resurrect are:

Osiris, Tammuz, Adonis, Attis, Dionysus, Baldur, Quetzalcoatl, Izanami, Ishtar, Persephone, Psyche, Osiris, Heracles, Hermes, Aeneas, Orpheus, Alcestis, Theseus, Hippolyta, Sisyphus, Odysseus, Yama, Yima, Dumuzi, Tammuz, Innana, Baldur, Ishtar, Persephone, Psyche, and Aeneas.

HARVEST GODS AND HEROES

Below is presented a partial list of a number of other historical characters who came from heaven in the stories and took on human form, died, and then ascended into heaven following the pattern of Harvest Gods who remain alive if the harvest is good but must be sacrificed if the harvest is bad, so that they might return to heaven as an offering. They were sometimes referred to as “Wicker Kings.” In ancient Celtic culture, it was often the case that the king was king as long as the harvest was good. Otherwise, the first male child born after the Winter Solstice was chosen to be the king for year and would be burnt alive as a human sacrifice if he had not brought on a good harvest. Only if the harvest was good could the king live for another year. The Wicker King’s fate was directly tied to the gifts of the Sun and its bounty.

The Harvest King is a type of savior tied to the annual forces of nature. Often, pagan crucified saviors accomplished heroic feats to save the tribe from disaster or perhaps they simply descended into the underworld for some purpose or another and then returned to life on Earth. Either way, they faced death and returned the hero. This pattern is, of course, an animistic practice that believed the Earth dies each year and must be born anew again in the Spring. It is like the ancient who believed that the Sun god drove the chariot across the sky in the daytime and descended into the underworld at night. In those days, only an awakened hero, with mystery wisdom, would know otherwise.

Here is a list of the few heroes who die and come back to life in one manner or another:

Heracles of Greece, Salivahana of Bermuda, Osiris of Egypt, Oru of Egypt, Zoroaster of Persia, Baal of Phoenicia, Taut “the Only Begotten of God” of Phoenicia, Bali of Afghanistan, Zalmoxis of Thrace, Zoar of the Bonzes, Adad of Assyria, Deva Tat of Siam of Thailand, Sammonocadam of Siam, Alcides of Thebes, Mikado of the Sintoos, Beddru of Japan, Bremrillah of the Druids, Cadmus of Greece, Gentaut of Mexico, Fohi of China, Tien of China, and Ixion of Rome.

It has often been conjectured that the details of Jesus Christ’s birth, life, death, and resurrection are not original but are shared with multiple other gods or deities of older

religions. For example, the god Horus, an Egyptian God representing the Sun, worshiped around 3000 BC., has the following list of defining characteristics - which just happen to be similar to a list we could make of Jesus of Nazareth.

1. Born on December 25th
2. Born of a virgin
3. Birth was accompanied by a star in the east
4. After his birth was adored by three kings
5. Teacher at 12
6. Baptized/Ministry at 30
7. Had 12 disciples he traveled about with
8. Performed miracles: healing the sick, walking on water, etc.
9. Names: "Lamb of God", "The Truth", "The Light", "The Good Shepard"
10. Betrayed
11. Crucified
12. Dead for three days
13. Resurrected

Some of these attributes are also shared by other gods in different cultures over time:

- Attis (Greece, 1200 BC) - Attributes 1, 2, 11, 12, 13
- Krishna (India, 900 BC) - Attributes 2, 3, 8, 13
- Dionysos (Greece, 500 BC) - Attributes 1, 2, 8, 9, 13, plus turning water into wine (a.k.a. "God's Son", "Alpha and Omega")
- Mithras (Persia, 1200 BC) - Attributes 1, 2, 7, 8, 12, 13, 9, (a.k.a. "The Truth", "The Light")

CHRIST HAS ALWAYS BEEN PRESENT

Although Christ appeared only later, He was always present in the spiritual sphere of the earth. Already in the ancient Oracles of Atlantis, the priests of those Oracles spoke of the "Spirit of the Sun", of Christ. In the old Indian epoch of civilization, the Holy Rishis spoke of "Vishva Karman", Zarathustra in ancient Persia spoke of "Ahura Mazdao", Hermes of "Osiris", and Moses spoke of the Power which, being eternal, brings about the harmonization of the temporal and natural, the Power living in the "Ehjah asher Ehjah" ("I am the I Am") as the harbinger of Christ. All spoke of the Chris. But where was He to be found in those ancient times? He was found in the realm to which the eye of spirit

alone can penetrate, in the spiritual world. He was always to be found working in and from the spiritual world. It is He Who even before man appeared on earth, sent down the possibility of karma and mitigated humanity's karma through his Pre-Earthly Deeds. Then He came Himself to the Earth, and we know what this has meant for humanity. Rudolf Steiner has told us what was accomplished by Christ in the Earthly sphere and the significance of the Event of Golgotha and its effect also upon those who at that time were in the spiritual world, not incarnate in earthly bodies. We know that at the moment on Golgotha when the Blood flowed from the wounds, the Christ-Spirit appeared in the underworld, flooding the whole world of spirit with radiance and light; the appearance of Christ on the earth is the event of supreme importance also for the world through which man passes between death and a new birth.

The biography of the "Great I Am" is the biography of Christ, the second person in the Holy Trinity who manifested through the Seven Elohim from the realm of the Trinity. Christ's nature as either begotten (birth) or already pre-existent to creation as a co-creator with the Father God is debated by many. We do know that Christ created the human "I Am" (ego) through the Seven Elohim and poured it into the soul of each human and now, like the Hindu god Vishnu, is the sustainer and maintainer of the grand mission of the Cosmos – helping humans become angels. Christ was the group-soul of all human souls to begin with but Christ wishes for His creation, in the future, to become co-creators with the Holy Trinity and the Divine Hierarchy.

When the original Adam soul was created, an Adam Kadmon soul, a twin soul was created simultaneously that did not descend to Earth with the human being we know as Adam. This sister/brother soul remained perfect under the care of Christ in the Sun Temple of Wisdom. In fact, all human souls have a twin soul that has been kept safe in the spiritual world, in this Sun Temple. Humans on Earth only have access to their lower "I Am" or ego. This Earthly ego comes to birth through the individual interacting with the world and other beings. Once the Earthly ego develops through the soul realms of the Sentient Soul, Intellectual Soul, and Consciousness Soul the elements of eternal universal wisdom and enduring truth build the higher self in the first of three realms called the Spirit Self. Advancing further in the future humans will take on the other two realms of the spiritual world (Life Spirit, Spirit Human) where two other "higher egos" are waiting to incorporate into the spiritual constitution of the human being who will develop in those times into higher angelic hierarchies.

ADAM KADMON

Throughout creation Christ has had to battle with Lucifer and Ahriman who have attempted to destroy the plan of creation by introducing challenges to humanity that cause many souls to stumble and fall. Lucifer and Ahriman both “fell” and have tried to bring humanity down with them into the lower realms. To prevent a total subversion of human evolution by these adversarial powers, the spiritual world intervened to hold back and protect a portion of the original, androgynous Adam soul. As Lucifer’s original attack was on the human astral body, a portion of the original Adam etheric body was kept back in the spiritual world, pure and undefiled, to prevent its being infected by Lucifer.

Various spiritual traditions appear to have mythological accounts reflecting this preservation and protection of the pure Adam soul. Certainly, the *Genesis* account of the Tree of Knowledge and the Tree of Life can be seen as a vivid imagination of this event. In the *Genesis* story, Adam and Eve at the time of the temptation are given access to the Tree of Knowledge of Good and Evil, but the Tree of Life is taken from them and access to it is denied them. A portion of the life body, the etheric body, of Adam is held back in the spiritual world, protected from the adversarial onslaught and the temptations of the human being. This pure Adam soul, this etheric Adam being, however, was not inactive. In fact, from the beginning of human evolution on earth, this Adam soul was receptive to the Christ Being, the Logos. Long before the actual incarnation of the Christ, in the man Jesus, the pure Adam soul and the Christ Being together had worked to enable the human being to maintain and develop its uniquely human nature in spite of the attacks of the adversarial spirits.

These crucial deeds for the human being were performed by the Christ working with the pure Adam being. Early in the Lemurian age, Lucifer and Ahriman continued their onslaught on the human being and caused a disruption of the human senses. This attack on the senses brought the human being under the influence of Earth forces that threatened to pull the human being down and keep the human in the horizontal position of the animals. The Christ Being joining with the Adam soul, which assumed the form of an archangel, reordered the human senses, and gave the human being the capacity to lift out of the horizontal and stand upright. Only as an erect, upright being could the human receive the uniquely Human “I”, the ego, the gift of the Spirits of Form

(Exusiai/Elohim). This deed of the Christ-permeated Adam soul lives on and is recapitulated in the life of every human being, when as a young child the individual raises itself from the horizontal and learns to stand and walk.

This was not, however, the end of this primordial Luciferic and Ahrimanic onslaught, and in the middle of the Atlantean age these adversaries strove to disrupt the proper functioning of the human vital organs. Their effort was to render the human vital organs incapable of relating correctly with the outside world, to make these organs, in Steiner's vivid phrase, "selfish." The result was that, with the turning inward of the human organs, human speech was threatened with becoming purely subjective, capable of only subjective, animal-like emotional outbursts - cries of pain, joy, meaningless babbling. Again, the Christ-permeated Adamic archangelic being intervened to reorder the organs and give to human speech the possibility to express objective reality. By the end of the Atlantean age, however, Lucifer and Ahriman were continuing their attack on the human being by disrupting and disordering the basic human soul functions of thinking, feeling, and willing. This disorder was reflected again in a threat to human speech, that it would never be able to grasp and express meaning. Once again, the Christ-permeated Adamic archangel intervened to reorder human speech in order that it could be uniquely human, that is, that it would be capable of grasping and expressing meaning - meaning in the world and meaning in the human soul.

Rudolf Steiner once commented that today a child learns to speak but can do so only because of these last two Christ deeds - the one to give to human speech the capacity to be objective and the other to give the capacity to grasp and express meaning. Rudolf Steiner wrote: "We can enrich anew our inner feelings if we remember that when we see a child beginning to speak and gradually improving his power of expression, that the Christ-Impulse rules within the unconscious nature and that the Christ-Force lives in the child's power of speech, guarding and stimulating it."

A fourth deed, a deed of sacrifice, was the Incarnation of Christ and the ensuing Mystery of Golgotha, involving once more a coming together of the Christ Being, the pure Adam Soul (representing the Tree of Life), and, also, an advanced human being of great wisdom Zarathustra (representing the Tree of Knowledge) working with Buddha.

A fifth deed of Christ was to order and sustain human memory in all its forms. To these deeds we must also add the visit of the Adam Kadmon working with the Christ to speak through Arjuna's charioteer in the voice of Krishna in ancient India. These six sacrifices, or deeds, of Christ were necessary for the evolution of the Earth and humanity to continue in a healthy fashion. Just like Vishnu, Christ not only created and preserved the human "I Am" (ego) but also sacrificed himself, with the help of the brother soul of Adam (Adam Kadmon) to create the possibility of the "I Am" to grow properly by helping all humans stand upright and walk, speak, thinking, train the soul, birth the "I Am", and develop memory that can be taken from life to life. These "deeds" made it possible for the influence of Lucifer and Ahriman to be counterbalanced and redeemed. Without these deeds, the "Small I Am" would have no chance to grow into the "Great I Am."

Rudolf Steiner tells us that Krishna was directly connected to Christ's deeds and that his mission was to educate humanity about the nature of the human ego before Christ's deed of birthing a conscious ego in every human being. One can only imagine that Steiner is indicating, as he did with Buddha, that Christ is the great teacher of the gods and deities also. It is possible to see the ten incarnations of Vishnu, as sustainer of humanity, as the ten months a child spends in the womb of its mother. Each incarnation of Vishnu has been compared to a monthly stage of human development in utero. Is it possible that Vishnu is another name for the workings of the Cosmic Christ who obviously tends the human child carefully from birth to age 21 when the ego development begins properly? Christ is the sustainer and the creator of the ego, therefore: the work of sustaining the developing embryo is also the work of Christ.

Thus, associating Christ with Krishna/Vishnu makes sense in the overall development of the "I Am" (ego). It makes perfectly good sense that Christ is also the mid-wife of the physical body just as He and the Adam Kadmon are the mid-wives of standing, speaking, thinking, and memory.

These Pre-Earthly Deeds of Christ are exclusively elaborated upon by Rudolf Steiner and stand as one of the most incredible insights about the nature of the Cosmic Christ that can be found in any Christian cosmology. These profound insights are only equaled by Dr. Steiner's gift of *The Fifth Gospel* which illuminates the missing years of Jesus of Nazareth and the mystery wisdom of the Cosmic Christ found in the other gospels. With

these insights of Steiner's, we can begin to fill in many of the missing pieces to the biography of the "Great I Am" and its child the "Small I Am."

CHRIST'S INFLUENCE ON HUMAN DEVELOPMENT

As the educational process of Rudolf Steiner strives to address itself to the principle of the higher nature of man, the Christ principle, upon which all of Anthroposophy is built; it has at its source the wellspring of ever inspirational material which cosmogenically and anthropogenically associate man with his hierarchical nature as a spiritual being. We can find the pure picture of this hierarchical relationship in the child's development. Christ's revelation is found in every young child. Christ's presence resurrects the etheric body of the earth, and man can demonstrate this characteristic renewal in his own selfless behavior. This can be seen clearly in the innocence and purity of a handicapped child or in the new-born babe, up to the age of three. Very young children are still embraced in the Christened etheric envelope of the earth which maintains its upbuilding forces ever anew. A child can, by its life, demonstrate this inherited source of strength. This force, the "Great I Am", which is the seed of strength and growth in individual consciousness, is the cause and reason of evolution.

In the first three years of the child, some of the greatest tasks of its life are performed with incredible powers against odds seemingly insurmountable. The strength of will, perseverance, balance, and skill are paramount in the child who learns to roll over, crawl, pull-up, stand and balance himself on his/her own two feet. It is through the process of imitation that this process of balance is observed, learned, and developed. The striving "to be" and "to imitate" is unquenchable in the waking life of a child this age. The temperamental differentiations are myriad, but the single direction and outcome can be seen. Learning to move about and develop the arms, legs, torso, and speech organs of throat, lung, and brain into complex forms of woven patterns with minute differentiations and multi-leveled meanings and ramifications is almost incomprehensible to the rational mind. But the Christened soul is beyond the rational mind, and the ego of a young child must go through tremendous challenges to become conscious. The child must establish, separate, recognize, and reflect upon the nature of his or her own individuality and its subjective relationship to the world of nature.

Observations of these events go beyond any explanations in the fields of philosophy, science, psychology, or education. These three processes of standing erect and walking, speaking, and thinking are the most mysterious, wondrous, and misunderstood processes in human development. There is much work and good effort done by psychologists in observation, examination, calculation, and experimentation; but there are no comprehensive theories that explain these mysteries. In the end, all stand in confused consternation at the abilities of the natural, healthy child growing in its environment.

Dr. Steiner has pointed the way for deeper inner work in meditation on the unfoldment of the gifts of childhood. Out of active work and communion with these forces can we come to behold and understand what is meant by the following picture given by Dr. Steiner in the lecture series entitled *The Spiritual Guidance of Man*:

“It was the deeds of the Christ which intervened and built the possibility of human ego development through three specific Pre-Earthly deeds and the culmination of creation in the fourth deed called the Mystery of Golgotha. The first deed was accomplished during the Lemurian times in what has been subsequently called ‘The Garden of Eden.’”¹

This deed of Christ accomplished the gift of man’s upright posture and subsequently the ability to walk. Secondly, in the Atlantean times there was a type of ‘Garden of Eden’; and there too, Christ’s deed accomplished the selfless ordering of humanity’s sense organs; or simply stated, the gift of speech in man. Later, in Atlantean times, the third deed selflessly ordered man’s vital organs into a cooperative thinking, feeling and willing. In the Atlantis-epoch, when the human being faced a distortion of the seven vital organs from the adversarial powers, that would have made our organs selfishly fight against each other, there was a need for the 2nd Pre-Earthly deed of Christ. Working in the realm of the Elohim with the Nathan Soul [Adam Kadmon], Christ sacrificed his etheric forces so that human language could be objective – able to channel creatively the “Word” of God in truth.

These deeds are Cosmic in origin and should be represented in Rudolf Steiner’s own words:

“It is this **upright position that the child learns to acquire before the awakening of his Ego’s consciousness**. In our present post-Atlantean life we recapitulate those things which, as man, we have acquired only in the course of the ages. This power to stand and to walk in an upright position was acquired by slow stages in the **old Lemurian epoch, and we now recapitulate it in infancy before our ego awakens to consciousness**. This pre-knowledge is crowded into a time of life when the process does not yet depend upon our consciousness but works as an unconscious-impulse towards the upright position.”

“...this came about because, during the Earth development, **the Spirits of Form poured the Ego into man out of their own substance**. And the first manifestation of this inflowing of the ‘I’ was that inner force by means of which man raised himself into an upright position.”

“...the Atlantean man was actually the first to learn to speak, and the Akashic Records show how that came about. **Learning to speak is the second capacity which a child acquires before the actual ego-consciousness awakens**, the awakening coming after he has learnt to speak. Learning to speak depends altogether on a kind of imitation; the aptitude for which, however, is deeply imbedded in human nature. Speech creates a consequence of progressive development. **The Spirits of Form poured themselves into man and created him, and thereby he became able to speak a language**, to live his earth life on the physical plane.”

“...through the fact that for the second time the Being in the etheric heights, who later became the Nathan-Jesus [Adam Kadmon] child, received into himself the Christ-Being who henceforward permeated the bodily organs of man; man became capable of uttering more than interjections. **The power of grasping the objective was brought about through the second Christ-Event.**”

“...then came the **third Christ-Event. For the third time that Being in the spiritual heights, later to be born as the Nathan-Jesus, united himself with the**

Christ-Being and again poured the forces received into the human power of

speech. In this way it was made possible for the power of speech to create, by means of words, actual signs representative of the external environment, thus enabling mankind to create language as a means of communication between the different inhabited regions.”

“...in order **that thinking too might be united with the Christ-Impulse, that thinking as such might not come into disorder in its activity on the Ego; there came the fourth Christ-Event, the Mystery of Golgotha.**” 2

These deeds of Christ are of a cosmic and historic origin. Christ is a being whose destiny is interlocked with the destiny of humankind. Before the beginning of time, Christ was, and he had planned that man would come forth out of the sacrifice of the Hierarchies. We belong as much to that world of spirit in our sleep as we do to the world around us in our waking life. Let us hear what Dr. Steiner has to say about this relationship:

“When a child enters the physical existence she only continues the experience she had in the spiritual world prior to conception. **There we live as human beings, within the beings of the higher hierarchies; we do what originates as impulses from the nature of the higher hierarchies. There we are imitators to a much higher degree because we are united with the beings we imitate.** Then we are placed into the physical world. In it we continue our habit of being one with our surroundings. This habit then extends to being one with our surroundings. This habit then extends to being one with and imitating the people around us who have to take care of a child’s education by doing, thinking, and feeling only what he may imitate. The benefit for a child is all the greater the more he is able to live not in his own soul but in those within his environment.” 3

As humanity comes forth as an infant to face the world, there is a whole evolutionary history of mankind that he must catch up to in his development. The previous development of human attainments must be met fresh by the newly developing child.

These tasks, or personal orientations to his self and others, are a matter of imitative behavior structuring or modeling. To orient, communicate, and understand others of your kind; one must merge with the mannerisms and examples of his/her caretakers. Behavior is partly the accumulated experience of all members of your species. This pool of evolutionary strivings and attainments becomes the nourishment of the newborn who drinks in his surroundings deeply.

Each new citizen of the human race recapitulates the past development of the whole species. The deeds of ancient Lemuria, Atlantis, and the Post-Atlantean epochs are lived again microcosmically in the individual. Once again the Pre-Earthly and Earthly deeds of Christ in history become evident before the watchful eye. The importance of this first period of life for a child is seen in these words by Rudolf Steiner:

“The first two-and-a-half years are the most important of all; during this time the child is learning to walk and speak and the formative forces of the head are shaping those organs which have the most intimate connection with the development and self-confidence of the individual in later life. In these years the child does really do everything of its own accord. It repels any will that seeks to impose itself from without. It works at the organization of its head with these forces which it has brought with it from a prenatal existence.”⁴

The child draws heavily upon its environment in these first years. Everything around the child including objects, feelings, sounds, thoughts, and spoken words penetrate right into the human organism and become the building material of the child. The child absorbs through imitation all that is near it. Modern science has demonstrated this and named the ability of the body to resonate or imitate any spoken word, entrainment. The child performs minute gestural body movements in repeatable patterns, even when it does not understand language yet. This is in keeping with Steiner’s statement:

“While the human being is growing into the physical, earthly world, his inner nature is developing in such a way that this development proceeds in **the first place out of gesture, out of differentiation of movement. The inner**

nature of the organism of speech develops out of movement in all its aspects, and thought develops out of speech. This deeply significant law underlies all human development. Everything which makes its appearance in sound, in speech, is the result of gesture, mediated through the inner nature of the human organs.”

“Through his physical body the child is given over to everything in the nature of gesture; he cannot do otherwise than yield himself up to it. What we do later with our soul, and still later with our spirit, in that we yield ourselves up to the divine, even to the external world, as again spiritualized, this the child does with his physical body when he brings it into movement. **He is completely immersed in religion,** both with his good and his bad qualities. What remains with us as soul and spirit in later life, this the child has also in his physical organism.”⁵

This reaction in gesture to the spoken word is a great mystery that is intimately connected with the balance of the vital organs through the planetary influences which were brought under control by the Christ in his second Pre-Earthly deed. The redemption of speech through harmonious breathing and circulation is the key to this mystery.

The first deed of Christ, which attained man’s upright position, made clear the possibility for speech to arise. If man were not upright, then speech could not occur. This orientation against gravity in alignment with the cosmos is a truly solar principle of levity that places humanity mid-way between heaven and earth. This deed of uprightness was, of course, the first Pre-Earthly deed of Christ. Its primacy was essential for the foundation of a speaking, thinking individual ego.

Christ’s third deed was the balancing of thinking, feeling, and willing which macrocosmically aligns him with the Sun, Moon, and the forces of the Earth. This balance between the three forces is the harmonizing of the three soul powers of humanity. To stand erect means that the child attains the equilibrium of its own organism within the cosmos, learns to control its movements and acquires a free orientation. Rudolf Steiner speaks of this in the following way from *Waking, Speaking, Thinking - Imitation in a Bodily Religious Way*:

“...the liberation of the hands and arms affords the possibility for the soul to find its equilibrium.”

“...the relation between physical equilibrium (action of the legs) and psychological equilibrium (action of the hands and arms) forms the foundation which enables the child to come into contact with the outer world through the medium of language.”

“...speech arises from the human being as a whole. The outer, rhythmical element arises from the movement of the legs, the inner thematic element from that of the hands and arms.”

“...the child can only learn to think through learning to talk. Thinking can only arise out of speech and not before.

“...up to age seven the child imitates all that goes on in its surroundings in a bodily-religious way.”⁶

We can see by these statements made by Rudolf Steiner that the ability to think springs from speech and speech from the erect posture and all three from the balance of the forces of levity and gravity. This is simple, yet profound. But the three Pre-Earthly deeds of Christ did not end there but reached its powerful shaping forces of form into the life of humanity again in the Post-Atlantean period. **Just when humanity's thinking had reached the lowest ebb and darkness had come upon the ancient clairvoyance so that truth was no longer self-evident, again the Christ intervened to prevent humanity from losing the moral intention of thought. The Mystery of Golgotha redeemed humanity's thoughts and instilled truth into the reality of thinking. Christ's death enlivened humanity's thoughts.** Once again, a turning point and a strong gift of sacrifice was given to humanity by Christ.

Christ's deeds are not only of the past, but they are leading to a brighter future also. Christ's mystery is still ever present and unfolding. Rudolf Steiner tells us that new mysteries are to become known in the near future:

“For in addition to walking and standing upright, as well as speaking and thinking, the Christ-Force is now entering the memory. We can understand the Christ when He speaks to us through the Gospels. But we are only now being prepared as human beings for His entrance also into the thoughts which live in us and which then as remembered thoughts and ideas, live on further in us. And a time will come for humanity which is now being prepared but which will only be fulfilled in the **Sixth Great Period of humanity** when men will look back upon that which they have lived through and experienced, upon that which lives on within them as memory. They **will be able to realize that Christ Himself is present in the power of memory.** He will be able to speak through every idea. **And if we make concepts and ideas alive within us Christ will be united with our memories,** with that which as our memory is so closely and intimately bound up with us. 7

The gift of memory shall be redeemed by Christ also **as his fifth gift to mankind. As yet, only a sampling of Christ’s true etheric form is manifesting to those who are in great need.** But mankind as a whole shall benefit in a dramatic way from the gift of the **New Lord of Karma, the Keeper of the Great Book of Life.** The past, which is so intimately connected to the gifts of Christ, shall open before us as the unveiled Akashic Records shall become the living memory of all people.

It is inspiring to examine a mantric verse which Rudolf Steiner gives to direct our attention to these powerful realities:

In the Primal Beginning was the power of Memory.
The power of Memory shall become Divine;
And a Divinity shall the power of Memory become.
All that arises within the Ego shall become
Something which has arisen out of the Christ-permeated,
God-permeated Memory.
In it shall be the Life,
In it shall be the radiant Light which,
Out of the Thinking which remembers,
Shines into the Darkness of the present time.
May that Darkness as it is today
Comprehend the Light of the Memory

Which has become Divine! 8

All of this can bring you to surmise that the duties of a teacher take on a religious, reverential, devotional character. This final injunction of Rudolf Steiner's is a powerful meditation on the nature of a teacher:

"...but whereas the child, with its physical body, develops into the religious mood of the believer, the teacher, inasmuch as he gazes at the wonders that are going on between birth and the change of teeth, develops into the religious attitude of the priest. The office of teacher becomes a priestly office, a kind of ritual performed at the altar of universal human life, not with the sacrificial offering that is to be led to death, but with the offering of human nature itself that is to be awakened to life." 10

The "I Am" and "Thou" through Education

In the oldest writings of Humanity, we find a great dilemma. The Upanishads state that there are two things for man to know; first is the Atman, or that which is in man, and the second is Brahman, or that which is outside of man. The dilemma is that the Atman and Brahman are the same Being. Rudolf Steiner refers to the same dilemma in *The Philosophy of Spiritual Activity* when he states that all religion, art, and science come from the desire of man to bridge the gap between his I, or self/ego, and the world. Even though the names are different, the principle is the same.

Clearly, the resolution of conflict between the inner person and the outer world is an old and great task; and it is this task that is the central theme of Rudolf Steiner's Waldorf education indications. In Steiner's terms, this task can be stated as the development of a pedagogical atmosphere that engenders a wholesome relationship between the I, or ego, of the child and the world.

The awakening of this I/ego in a child can be seen in an especially pronounced fashion at the ages of three, nine, and eighteen years of age. At three, we often find that children are eager to attempt deeds in which they assert their egohood. "I can do it myself," is a phrase quite common for this age child. While the three-year-old child's parent might refer to this stage of fanciful and aggressive tendencies as "the terrible threes," a Waldorf

teacher sees these inclinations as the child's eagerness to attempt deeds through which she can assert her egohood. This phase can be seen positively as the dawn of memory in the child's ether body (life body) when events begin to impress themselves upon the astral body (desire body) and is the first sign of the development of a sense of egohood.

At the age of nine years, four months; we often find that children have a powerful experience as they begin to realize that their "I" is bound and limited by their physical body. Before this revelation, the "I" finds its home more in the head, the human representation of the starry heavens. The "nine-year change," as Rudolf Steiner called it, has now been documented by recent brain theories. It seems that the corpus callosum, which connects the right and left sides of the brain, doesn't finish its development until after nine years of age. Some brains studied didn't finish development until age twelve or in rare cases even as late as age fifteen. The child is used to right-brain activity of a kinesthetic, spatial, geometric, holistic, or full-bodied experience. As the corpus callosum finishes growing, left-brain activity becomes easier and going back and forth to right-brain – left-brain activities is accompanied by developing neurological capacities.

At this nine-year change, the I/ego begins to descend from the head into the rhythmic system centered in the chest and then later even further into the metabolic processes (digestion, limb movement). It becomes more agitated as it meets the strong regular, rhythmic impulses of the heart and lung systems and subsequently the sense of oneness the child had until that time quickly disappears. The child becomes more controlled by strong, new emotions. Time and space, once integrated in the child's consciousness, become separated in a linear fashion, causing her direct experience of archetypal form to dissipate. She feels as if she is an orphan and asks tough questions about who she is and her limits. Talk of death, killing, and running away from home are common. It is at this point, when self-consciousness develops, that the child's need for music becomes paramount. Music provides harmony for these unsettled feelings. The various forms of music - singing, rhythmic movement, and poetry - are used to enhance main lesson teaching blocks in which the teacher holistically represents the world through the kingdoms of nature, beginning with animals, then plants, stones, and, finally, humanity.

At age eighteen, another ego awareness experience usually manifests itself. The child becomes aware of her I in the stream of life, and out of this sense, becomes aware of the need to direct her life's ambitions. Choosing vocations and other major decisions are a

direct result of this eighteen-year-old ego consciousness transition. What we as teachers must remember at this stage in the child's development is that she is becoming extremely critical of the authority of parents and other adults. Since we can teach little to an unwilling or rebellious child, we must always be aware that what we are, not only as teachers but also as human beings, stands clearly before the child and is part of the world from which her I develops. We ourselves must know from our own experience where the I, or ego, of humanity truly dwells - in ourselves - and be able to present this "Ego of Humanity" to the children with dignity and purpose. In this way, the teacher creates a healthy environment in which the child can awaken to the part of his I that we are teaching about in the lesson and point to in the outside world. If there is any discrepancy between what the teacher says and what he does, a child of this age will quickly discern it and refuse to accept that teacher's authority and perhaps instruction.

By the age of twenty-one, the birth of the ego usually has taken place but the young adult still must be helped and supported. "Ontogeny recapitulates phylogeny" is a phrase that speaks succinctly of the three "births" or developmental stages that an incarnating child passes through at this stage to become a young adult. The child must relive all the metamorphoses that humanity has gone through, including the birth of the physical body, the etheric body (age seven), and the astral body (age fourteen), until she receives her individually developed ego (age twenty-one).

Each "body" has its birth, and each birth has uniquely characteristic influences surrounding it. But even at age twenty-one, the human ego is still a dawning experience, and the path beyond that point is also governed by seven year cycles which do not carry such developmental or powerful influences as we find in the three births of the physical body, etheric body, and ego. However, when a teacher is knowledgeable about these stages of development, he/she is in the position to give aid, strength, and direction, which may help the young man or woman to pass gracefully into adulthood.

Another perspective from which to view the developmental path of the child between the ages of seven and fourteen and one that will give a background for the dynamic that is being addressed in the Waldorf elementary curriculum is that of reincarnation. Waldorf education has as its corner-stone a deep belief in repeated human earth lives. Without this belief in life before birth and a firm grounding in knowledge that the pre-natal world directly relates to the conceptual life of the child, then we as teachers would be blind to

the impact of that pre-natal condition; consequently, we could have no psychological understanding of the child's experience. We must also know, as a soul experience, that all deeds of a human being live on beyond death; otherwise, we can know nothing of the true nature of "deeds of will" which extend into that after-death condition.

From a contemplation of the birth/death continuum of life, we can begin to realize that the birth of the physical body must be understood in the light of reincarnation, which is a key element in the history of the spiritual evolution of humankind. We must be mindful that the child has chosen the body donated by his parents, and that with gestation and birth the child passes through the cosmic evolutionary cycle of transformation from water (amniotic fluid) to air (first breath of life). With the first breath, the child becomes a citizen of the present, but many forces are also rushing to meet her from the past. All that the child had as forces in prenatal life rush forth to create her body out of the ether body of the earth. At birth, the child is given a model (hereditary) ether body which guides, forms, regulates, and enlivens the physical substances which constitute the body. As substance is constantly taken in, transformed, and excreted; the ether body, the memory of the bodily form, is performing the vital functions of the physical body during the waking hours of day and rejuvenating it during the sleeping hours of night.

Working through the donated hereditary body of a child are hierarchical spiritual beings that rank even to the realm of Christ, who enwrap the child with love and hold the ether body together from birth until approximately age seven. Then the child's own unique ether body begins to take over these functions and the ether body becomes more a personal reflection of the soul-spirit nature of the child. The model ether body donated by hierarchical spirit beings is part of the activity in the first three years of life when the will force of the child is present to a marked degree. In these primary years, the child learns to stand erect, speak, and conceptualize (make mental pictures/think). These deeds of will are intrinsically human and are essential to ego consciousness. The Being of Christ, through the combined forces of the Spirits of Form, is in fact the spirit responsible for humanities' I/ego development and evolution. The Spirits of Form are essentially involved with the development of the ego because they have donated forces that have helped create the possibility for consciousness of the ego. The child receives these gifts as part of the spirit of childhood which leads her forward into adult life.

Through an understanding of this spiritual evolution from childhood to adulthood, teachers must be aware that all things which come into contact with the young child have powerful etheric, organ-forming influence. Food, color, light, warmth, movement, sound, music, speech, forms, gesture, and all other aspects of the environment are the resources from which the child's delicate organs are developed. Therefore, it is especially important during the first three years of life that the child has good nutrition and a healthy environment. A very important element of this healthy environment is acceptance of a child's natural development; one should not try, through clever means, to speed the processes of walking, speaking, or intellectual achievement. Parents and teachers alike, with loving acceptance and encouragement, must let the being of the child speak to them as its nature unfolds.

Natural development from infancy to adulthood can be best understood in terms of certain predictable cycles. From about two years, four months to four years, eight months; the child is in the middle part of the threefold division of the first seven-year cycle. Rhythm, repetition, and feeling are all-important during this time, as healthy feelings develop out of a regular sense of rhythm. However, whenever possible, the music should be soft and written in the pentatonic scale (a simple scale of five notes with no minors) and stories should be told from the heart (memorized).

Also important to the child's conceptual development at this time is her relationship to the rhythms of her mother's and father's speech because the forces in speech create the convolutions of the growing brain. The simple repetition of a memorized story has a profound, magical effect on the young child. A lullaby can work wonders.

All these elements are part of a healthy environment for a child and provide the necessary atmosphere that will engender a sense of awe and wonder with life. Implicit in this environmental design is the need to set about making available a model of truly good human relationships, since from birth until age seven, imitation and example serve as the overall keynotes. Whatever the child perceives during these years is taken in and imitated. If what she sees is caring and loving relationships, this will engender a sense of reverence and devotion for people everywhere and smooth the path to further growth and development.

The natural tendency of the child to imitate what she sees and hears is an especially important consideration from the late fourth year until age seven because at this stage she is developing thinking abilities. In order to give examples of healthy, living thinking instead of dry intellectualism in the form of letters and numbers, we must keep all our teaching in the realm of living images. We must paint beautiful imaginations for the child to live into with her whole being. The child can easily memorize when her own etheric forces are at work after the age of seven; until then, the child should not be made to crystallize his body with two-dimensional, abstract concepts.

The mental training of a child can be more properly started around the age of seven when the ether body of the child penetrates from the head downward. The signature of this occurrence is the eruption of the second teeth. At this time, memory comes easier to children. Even contemporary researchers know that this is a signal to begin a more formalized intellectual approach in a child's education. When thinking abilities associated with memory development start forming the brain, then will-activity should be used to balance the will/metabolic forces.

This birth of the etheric appears from inside the organism and moves towards the periphery in an expanding, uplifting motion much like the muscle activity that raises the child to the upright position. Thus, at this time, movement, especially rhythmic movement as is found in the activity of eurhythm, is needed to help the forces of memory to be properly integrated into the child's muscular system.

The next critical phase of a child's development takes place usually around age twelve to fourteen, although this can depend greatly on the geographic location due to the onset of puberty having such a wide variance in age. At this stage, the astral body, which has been hovering around the child, contracts into the body, marking the period known as adolescence or puberty. Marking this birth of the astral body and the onset of puberty are changes of voice and growth of the skeleton. As any parent or teacher who has witnessed this transformation from childhood to adulthood can attest, this period can be a chaotic one. The astral body, a vehicle used by the ego of a child, can be aggressive and animal-like; it can also be melodic, warm, and life-giving. To better ensure that the more positive aspects manifest, the child should be encouraged to play musical instruments, as again it is music that can help satisfy the more chaotic energies of adolescence.

Another calming influence at this stage in a child's development, from the birth of the ether body at age seven to the birth of the astral body at around age fourteen, is having a central class teacher who develops a personal relationship with the child and becomes akin to an etheric/astral midwife. A Waldorf teacher is aware that the human is not a finished being at birth; the physical birth is but one of the births that must be carefully and thoughtfully prepared for. The child must be nurtured and cared for throughout the birth of the etheric and astral bodies with all the loving care that the midwife gives to the birthing process of a newborn baby. Only when a teacher realizes his importance in this process of growth and development can he become the awakened artistic teacher that is needed for the foundation of a sound educational process.

Steiner elucidates this crucial role of the teacher in the first chapter of *Study of Man*: “The task of education conceived in the spiritual sense is to bring the Soul-Spirit into harmony with the Life-Body. They must come into harmony with one another. They must be attuned to one another; for when the child is born into the physical world, they do not as yet fit one another. The task of the educator, and of the teacher too, is the mutual attunement of these two members.”

In using the term Soul-Spirit, Steiner is making reference to the threefold Spirit (Spirit Self, Life Spirit, and Spirit Man) and the threefold Soul (Sentient Soul, Mind/Intellectual Soul, and Consciousness/Spiritual Soul); these two trinities work together. The correct penetration of the Soul-Spirit into the Life Body nature of man is accomplished through a proper sense of breathing, which, in turn, determines the rhythm of waking and sleeping.

The teacher must keep in mind that until the age of seven, the child is a citizen of two worlds. She is slowly penetrating the world but is not quite on the earth in her fullest capacity. From the age of seven to fourteen, however, the child becomes ready for school, begins to interact more fully with the environment, and eventually, by the end of this seven-year period, she reaches puberty. Only during this developmental stage can we begin to train the child's memory in a systematic way for concepts which she will use in the exterior world. We must remember not to push the child into accepting things she is not quite ready for. This is why the Waldorf pedagogy maps out the developmental

stages of children; these stages help us understand the child more fully and work in harmony with the child's natural developmental processes.

There are signposts along the way that enable a teacher to predict what a child is ready to accept. For example, around age seven, we may see the protrusion of the child's second teeth. Before this time, the model etheric body formed the body of the child; after seven, the individualized etheric body of the child begins to take over the functions of the body. The mobile world of archetypes which the child has been living in until now begins to fade. While this indicates that the child's memory is now able to hold the concepts used in grade school, it also marks the waning of childhood.

Two and one-third years later, at the "nine-year change", with growth and added weight, come many changes. Until now, the child has been enjoying feelings of levity and lightness and its recognition of the I consciousness has been emanating from the head region; now the home of the ego drops from the head region through the chest/rhythmic region on its way into the metabolic processes. As the child begins to feel the limits of gravity restricting her body, the I, or ego consciousness, is also being limited by these same forces as the consciousness drops further from the head into the throat, and then into the chest/rhythmic region. This change initiates a new experience of space in the child. To accommodate these changes and help the child sort out her feelings in this new realm, the teacher again can turn to the harmonizing influences of music by giving the child an instrument to play. Other useful strategies to bring space into perspective are geography lessons and Norse myths which use a hexameter meter which helps balance the breath with the heart-rhythm.

All of these methods, however, are only effective if the teacher is aware of these changes and responds to the child with warmth and guidance to help the child live in harmony with herself between the forces of gravity and levity.

The "twelve-year change" is somewhat like the "nine-year change," except now the child has become more aware of time and her place in it. History can now be taught in imaginative pictures because the child is gaining the capacity to understand the flow of time. Roman and Medieval times are taught at this stage, and the lasting cultural, legal, and architectural influences of these periods can be seen by the children.

By age fourteen, as mentioned earlier, the astral body, which has until now lived outside the body, starts to contract into the child, precipitating the onset of puberty. The voice changes, limbs elongate, and sexual glands develop and become active. The higher-level thinking skills concerning cause and effect are now taught in the science classes and can readily be comprehended by the child in this phase of development. In fact, many subjects now become possible to learn about; whereas before, the child had no inner experience to match the concepts. By this age, temporal sequencing is fully experienced and modern history lessons begin. The children have learned about all past civilizations and now they are introduced to modern history. The child has now descended from the archetypal realm into the space/time realm of earth and modern-day consciousness. This development of the individual student recapitulates the development of humanity as a species. Knowing these stages of the development of the ego in education are very helpful in understanding the overall development of the “Small I Am” in relationship to the “Great I Am” of Christ.

What is the Nature of Christ?

Further light is shed on the nature of the Cosmic Christ in a lecture by Rudolf Steiner called *Occult Science and Occult Development*.⁹ Christ, as the “Great I Am” member of the Holy Trinity has gone through the most unique challenges of any of the gods, He has descended into a human body and experienced death. This deed, plus the prior three (or four) Pre-Earthly deeds, has aligned Christ with all past, present, and future aspects of human development. When you add the fifth deed of human memory, you can understand that Christ creates the vehicle of memory which holds the continuity of consciousness of the “I Am” (ego) between human incarnations. Memory carries the ego in the reincarnating Manas/Buddhi aspects of the human higher ego. The lower Earthly ego is not eternal and acts for a while as a mirror to the three higher egos in the spiritual world – Spirit Self, Life Spirit, Spirit Human or Manas, Buddhi, and Atman. The higher ego that accumulates all of a human’s Imaginations, Inspirations, and Intuitions uses the Spirit Self and Life Spirit (Manas/Buddhi) to be the Memory imprinted in the Akashic Records from lifetime to lifetime. This continuity of memory is the basis for the immortal “I Am” to take up residence in the higher self and is another gift of Christ given since His incarnation in Palestine. If we also add the most current gift of Christ, the redemption

and resurrection of the etheric realm around the Earth and in the human etheric body, we see that another sacrifice is happening in our own times. Dr. Steiner told us that the “second coming of Christ in the etheric realm” is the second greatest event of human history. This mighty etheric crucifixion is yet another “Deed” of Christ that directly effectives the human ego’s development by giving the spiritual aspirant a chance to meet Christ in the etheric realm as an angel through the help of the Nathan Child (Adam Kadmon) who appears as an angel in the astral light at this time. Once again, the Nathan Jesus Child links with human development to help raise all spiritual boats by a new tide of etheric life provided by Christ.

As we can see, Rudolf Steiner’s Cosmology of Christ is the most comprehensive picture of the biography of the “Great I Am” found anywhere. Let’s hear how Steiner describes the unique nature of the Beings of Christ: 10

“There is no death for any of the Beings belonging to the higher Hierarchies, with the one exception of Christ. But in order that a super-sensible Being such as Christ should be able to pass through death, He must first have descended to the earth. **And the fact of immeasurable significance in the Mystery of Golgotha is that a Being who in the realm of His own will could never have experienced death, should have descended to the earth in order to undergo an experience connected inherently with man. Thereby that inner bond was created between earthly mankind and Christ, in that this Being passed through death in order to share this destiny with man.** As I have already emphasized, that death was of the greatest possible importance, above all for the present evolutionary period of the earth. A Being of unique nature who until then was only cosmic, was united with the earth’s evolution through the Mystery of Golgotha, through Christ’s death. At the time of the Mystery of Golgotha, He entered into the very process of the earth’s evolution. This had not been the case before that event, for He then belonged to the cosmos alone; but through the Mystery of Golgotha, He descended out of the cosmos and was incorporated on earth. Since then, He lives on the earth, is united with the earth in such a way that He lives within the souls’ of men and with them experiences life on the earth.

Thus, the whole period before the Mystery of Golgotha was only a time of preparation in the evolution of the earth. The Mystery of Golgotha imparted to the earth its meaning and purpose.

When the Mystery of Golgotha took place **the earthly body of Jesus of Nazareth was given over to the elements of the earth, and from that time onwards Christ has been united with the spiritual sphere of the earth and lives within it.**

For three years after the Baptism in the Jordan, Christ lived in the body of Jesus of Nazareth as a man among men of the earth. This may be called the earthly manifestation of Christ in a physical, human body.

We must naturally think of the Christ Being as a stupendously lofty Being, but although He is so sublime, He was nevertheless able, during the three years after the Baptism, to express Himself in a human body. But in what form does He reveal Himself since that time? No longer in the physical body, for that was given over to the physical earth and is now part of it. To those who through the study of occult science have developed the power to see into these things, it will be revealed that this Being can be recognized in one belonging to the Hierarchy of the Angels. Just as the Savior of the world manifested Himself during the three years after the Baptism in a human body - in spite of His sublimity - **so, since that time, He manifests Himself directly as an Angel, as a spiritual Being belonging to the hierarchical rank immediately above that of mankind. As such, He could always be found by those who were clairvoyant, as such, He has always been united with evolution.** Just as truly as Christ, when incarnated in the body of Jesus of Nazareth, was more than man, so is the Christ Being more than an Angel - that is His outer form only.

When such a Being takes on a human or an angelic form, He Himself progresses. And it is this that we have indicated in speaking of the evolution of Christ-Jehovah. Christ has reached the stage where He reveals Himself henceforth not as a human being, not through His reflection only, not through the name of Jehovah, but directly. And the great difference in all the teachings and all the wisdom that have streamed into the evolution of the earth since the Mystery of Golgotha, is that **through the coming of Michael - the Spirit Michael - to the earth, through his inspiration, man could gradually begin to understand all that the Christ Impulse**, all that the Mystery of Golgotha signifies. But in that earlier time Michael was the messenger of Jehovah, the reflection of the light of Christ; he was not yet the messenger of Christ Himself.

The 'seeds of earthly materialism' which were increasingly carried into the spiritual world by the souls who went through the portal of death since the sixteenth century, and which caused more and more darkness, built the 'black sphere of materialism.' Christ took this black sphere into being in the sense of the Manichean principle for the purpose of transforming it. For the angel being in which the Christ had manifested himself since the Mystery of Golgotha the black sphere caused a 'death by suffocation.' **This sacrifice by Christ in the nineteenth century is comparable to the sacrifice on the physical plane through the Mystery of Golgotha and can be called the second crucifixion of Christ on the etheric plane.** This spiritual death by suffocation, which brought about the extinction of the consciousness of the angelic Being is a repetition of the Mystery of Golgotha in those worlds that lie immediately behind our world. **It took place to make possible a revival of the Christ consciousness which was earlier hidden in human souls on earth. The revival becomes clairvoyant vision for humanity in the twentieth century.**

Thus the Christ-consciousness may be united with the earthly consciousness of men from our time on into the future; for the dying of the Christ-consciousness in the sphere of the Angels in the nineteenth century signifies the resurrection of the direct consciousness of Christ - that is to say, Christ's life will be felt in the souls of men more and more as a direct personal experience from the twentieth century onwards.

Twice already Christ has been crucified: once physically, in the physical world at the beginning of our era, and a second time spiritually, in the nineteenth century, in the way described above. **It could be said that mankind experienced the resurrection of His body in that former time and will experience the resurrection of His consciousness from the twentieth century onwards.**

From another lecture ¹² we hear Steiner say: "In our own fifth age which will last until the fourth millennium, souls will gradually become able, from the 20th century onwards, to **experience the Christ Being in an etheric form on the astral plane**, just as in the fourth age Christ was visible on the physical plane in a physical form. What is meant by 'an etheric form on the astral plane?' The astral body is the body of desires, wishes, passions, fantasies, originality, creativity, etc., and to the extent that the Ego and the

intellectual soul effectively work on this surging, colorful, and dynamic body so as to bring it under control, its forces are transformed into Spirit Self (Manas), which means elevated, moral thinking, pure or untainted thoughts. **This kind of thinking will enable a 'face to face' meeting with Christ and with other higher Beings,** which can mean a vision full of truth, a vision that is almost physical, but that is not physical. Elements of unmistakable life and sweetness identify the vision as originating from the etheric world, but pure thoughts (correct thinking) within the intellectual soul must facilitate this meeting so long as humanity is dependent upon the physical body and physical life. This dependency will continue for a long time into the future but must ultimately be overcome.”¹²

The Great “I Am” Throughout History

A short list of gods, heroes, myths, avatars, and saviors are enumerated below. As we can see, these deities or “divine humans” exist in almost every culture and span the scope of recorded history. It is instructive to study these “predictions” of revelations of the Deeds of Christ in pre-Christian times. Each of these natural clairvoyant perceptions of a god or deity working for the good of humans out of the realm of the Sun is just another confirmation that atavistic clairvoyants of the past were actively perceiving Christ descending from the Sun to the Earth with the mission to help all “Small I Am(s)” grow into the “Great I Am” – a perfect model of the divine provided by Christ and the perfect model of the human being through the Adam Kadmon (pure Nathan Child). Evidence of prior Solar Saviors are not a diminishing of Jesus Christ, but are in fact a confirmation that the world was waiting on this Being and could directly perceive Him in the rays of Sun and in His Pre-Earthly Deeds. The crown jewel of the human being is the “I Am” (ego) which is given to us by Christ. Many stories tell of this gift and its significance for the saviors of humanity to birth and nourish. This ‘little ego’ of humanity is a seedling in the garden of the Cosmos, but each seed has the capacity to grow into a World Tree.

Here is a list of beings, heroes, gods, and myths that indicate that the “I Am” and its care and sustenance is the primal concern of gods and goddesses.

Krishna of Hindustan, Bali of Afghanistan, Jao of Nepaul, Salivahana of
Bermuda, Wittoba of the Bilingo, Zulis, Osiris of Egypt, Thammuz of Syria, Odin

of the Scandinavi, Attis of Phrygia, Xamolxis of Thrace, Crite of Chaldea, Zoar of the Bonzes Zoroaster, Mithra of Persia, Adad of Assyria, Deva Tat, Sammono, Baal, Taut, Alcides of Thebes, Phenicia, Mikado of the Sintoos, Indra of Thibet, Beddru of Japan, Hesus or Eros, Brem rillah of the Druids, Thor son of Odin, Cadmus of Greece, Gentaut and Quexalcote of Mexico, Universal Monarch of the Sibyls, Ischy of the Island of Formosa, Divine Teacher of Plato, Holy One of Xaca , Fohi and Tien of China, Adonis son of Io of Greece, Ixion and Quirinus of Rome, Prometheus of Caucasus

ANCIENT INDIA

Tvashtar (Ishvara) - The Vedic Tvashtar was the great architect and artisan. Ishvara is the Supreme Self, ruler, lord, king, queen, or husband. In Hindu texts, Ishvara (Tvashtar) is God, Supreme Being, personal God, or special Self – the OM. Ishvara is often depicted as female and the mother of all other deities and is sometimes seen as Vishvakarman. Tvashtar gave being to all things and is the God, the omni-form creator, who begets and feeds humanity in various manners. Even in the womb the God Tvashtar, the Vivifier, shaping all forms, Creator, made us consorts. None violates his/her holy ordinances: that we are hers/his, the heavens and earth acknowledge.

Vishvakarman - From the Upanishads and the Vedas we know that Brahman and Atman are the same, one is the I Am of the cosmos while the other is the I Am of the human individual. There are many other names for both of these beings. Brahman is also called Ishvara. In the Puranas, Tvashtar and Vishvakarman are different just as they are in the Vedas. Sanjna, the daughter of Vishvakarman, was the wife of the Sun, and bore him three children, the Manu, Yama, and the goddess Yami. The Vedic Vishvakarman was God the Creator, the Supreme God, like Brahman, since He is the one who creates everything, a job that the Puranas give to Brahma. Vishvakarman “who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides, He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together. The Father of the eye, the Wise in spirit, created both these worlds submerged in fastness. Then, when the eastern ends were firmly fastened, the heavens and the earth were far extended.”

Krishna of India, 1200 BC - Krishna is one of the most widely revered and most popular of all Indian divinities, worshipped as the eighth incarnation (avatar) of the Hindu god Vishnu and also as a supreme god in his own right. Krishna became the focus of numerous bhakti (devotional) cults, which have over the centuries produced a wealth of religious poetry, music, and painting. The child Krishna was adored for his mischievous pranks; he also performed many miracles and slew demons. As the god sat in the forest lamenting, a huntsman, mistaking him for a deer, shot him in his one vulnerable spot, the heel, killing him. His worship preserved distinctive traits, chief among them an exploration of the analogies between divine love and human love.

Lord Surya - Indic Rigveda have solar divinities that are not distinct from Mithra and are associated with the sunrise in the *Atharvaveda*. Sun Salutation is a daily yogic activity worldwide even in current times and is preceded by chanting “OM Mitraya Namaha”, where “Mitraya” is one of the 108 Names for Lord Surya/Sun God.

Indra of Tibet, 725 BC - Plates representing this Tibetan savior as having been nailed to the cross may be found in Georgius, *Thibetinum Alphabetum*. There are five wounds, representing the nail-holes and the piercing of the side. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which, he taught, was essential to true holiness. He inculcated great tenderness towards all living beings. He could walk upon the water or upon the air; could foretell future events with great accuracy. He practiced the most devout contemplation, severe discipline of the body and mind, and acquired the most complete subjection of his passions. He was worshiped as a god who had existed as a spirit from all eternity.

ANCIENT PERSIAN

Ahura Mazda - While fetching water at dawn for a sacred ritual, he saw the shining figure of the Amesha Spenta, Vohu Manah, who led Zoroaster to the presence of Ahura Mazda, where he was taught the cardinal principles of the “Good Religion” later known

as Zoroastrianism. As a result of this vision, Zoroaster felt that he was chosen to spread and preach the religion. He stated that this source of all goodness was the Ahura worthy of the highest worship. He further stated that Ahura Mazda created spirits known as yazatas to aid him. Zoroaster proclaimed that some of the Iranian gods were devas who deserved no worship. These “bad” deities were created by Angra Mainyu, the destructive spirit. The existence of Angra Mainyu was the source of all sin and misery in the universe. Zoroaster claimed that Ahura Mazda was not an omnipotent God, but used the aid of humans in the cosmic struggle against Angra Mainyu. Nonetheless, Ahura Mazda is Angra Mainyu’s superior, not his equal. Angra Mainyu and his devas, which attempt to attract humans away from the Path of Asha, would eventually be defeated.

EGYPT/CHALDEA/SUMERIA

Isis-Osiris and Horus - The Osiris myth is the most elaborate and influential story in ancient Egyptian mythology. It concerns the murder of the god Osiris, a primeval king of Egypt, and its consequences. Osiris’s murderer, his brother Set, usurps his throne. Meanwhile, Osiris’s wife Isis restores her husband’s body, allowing him to posthumously conceive their son, Horus. The remainder of the story focuses on Horus, the product of the union of Isis and Osiris, who is at first a vulnerable child protected by his mother and then becomes Set’s rival for the throne. Their often violent conflict ends with Horus’s triumph, which restores maat (cosmic and social order) to Egypt after Set’s unrighteous reign.

Isis - Near the Temple of Isis at Sais was the “grave of Osiris,” where the Osirian Mysteries were carried out. Greek visitors to Sais such as Herodotus, Plato, and Diodorus Siculus identified this Neith-Isis with Athena, holding that Athena built the city before she founded Athens, and that when Athens and Atlantis were destroyed by the great flood, Sais survived. Thus the triple Goddess Neith-Isis-Athena was worshiped at the goddess’s shrine at Sais, a combination of very ancient feminine divinities. This ties together the universality of the divinity of Isis - consonant with her identity with Neith - the Primordial Source of all that is, with the evocative symbol of the Veil of Isis, concealing unglimped mysteries. It is that symbol, the Veil covering the Source of All from our gaze, that has inspired philosophers, mystics, and artists for two millennia.

Proclus tells us in his *Commentary on the Timaeus* that Isis has declared: “I am what is, and what will be, and what has been, no one has lifted my veil. The fruit I bore was the Sun.”

Thulis of Egypt, 1700 BC – He died the death of the cross about thirty-five hundred years ago. Ultima Thule was the island which marked the ultimate bounds of the extensive empire of this legitimate descendant of the gods. This Egyptian Savior appears also to have been known as Zulis. We are told twenty-eight lotus plants near his grave indicate the number of years he lived on the earth. After suffering a violent death, he was buried, but rose again, ascended into heaven, and there became ‘the judge of the dead.’ Thulis came down from heaven to benefit mankind, and he was said to be full of grace and truth.

Tammuz - The cult of Ishtar and Tammuz continued to thrive until the eleventh century AD and survived in parts of Mesopotamia as late as the eighteenth century. Tammuz was widely seen as a prime example of the archetypal dying-and-rising god. Tammuz or Dumuzi, is an ancient Mesopotamian god associated with shepherds, who was also the primary consort of the goddess Inanna (Ishtar). In Inanna’s Descent into the Underworld, Dumuzi fails to mourn Inanna’s death and, when she returns from the Underworld, she allows the demons to drag him down to the Underworld as her replacement. Inanna later regrets this decision and decrees that Dumuzi will spend half the year in the Underworld, but the other half of the year with her, while his sister Geshtinanna stays in the Underworld in his place, thus resulting in the cycle of the seasons.

Shamash/Utu - He was later worshipped by the East Semitic Akkadian-speaking Babylonians as Shamash. He was the ancient Mesopotamian Sun god, god of justice, morality, and truth, and the twin of the Mesopotamian goddess Inanna (Ishtar in the Assyrio-Babylonian language), the Queen of Heaven. He was believed to ride through the heavens in his sun chariot and see all things that happened in the day. He was the enforcer of divine justice and was thought to aid those in distress.

Attis of Phrygia, 1170 BC - Attis was the mythical consort of the Great Mother of the Gods Cybele. He was worshipped in Phrygia, Asia Minor, and later throughout the Roman Empire, where he was made a solar deity in the 2nd century AD. The worship of

Attis and the Great Mother included the annual celebration of mysteries on the return of the spring season. Attis was a beautiful youth who was fundamentally a vegetation god, and in his self-mutilation, death, and resurrection he represents the fruits of the earth, which die in winter only to rise again in the spring.

Crite of Chaldea, 1200 BC - The Chaldeans have noted in their sacred books the account of the crucifixion of a God with the name Crite. He was also known as “the Redeemer,” and was styled “the Ever Blessed Son of God,” “the Savior of the Race,” “the Atoning Offering for an Angry God.” And when he was offered up, both heaven and earth were shaken to their foundations.

NORSE MYTHOLOGY

Odin of the Scandinavians - Many early scholars interpreted him as a wind-god or especially as a death-god. He has also been interpreted in the light of his association with ecstatic practices, and compared to the Hindu god Rudra and the Greek Hermes. Norse mythology, the source of most surviving information about him, generally portrays Odin as king of the gods and associates him with wisdom, healing, death, royalty, the gallows, knowledge, war, battle, victory, sorcery, poetry, frenzy, and the runic alphabet, and depicts him as the husband of the goddess Frigg. Odin was crucified by himself on the world tree, Yggdrasil. Poetic Edda: “I know that I hung on a wind-rocked tree, nine whole nights, with a spear wounded, and to Odin offered, myself to myself; on that tree, of which no one knows, from what root it springs. Bread no one gave me, nor a horn of drink, downward I peered, to runes applied myself, wailing learnt them, then fell down thence.”

Baldur - He is the second son of Odin who is the best of the gods, and all praised him; he is so fair of feature, and so bright, that light shines from him. He is the wisest of the Aesir, and the fairest-spoken and most gracious. He dwells in the place called Breidablik, which is in heaven; in that place ‘may nothing unclean be.’ Baldur is known for the story of his death, which leads to the destruction of the gods at Ragnarok. Frigg made every object on earth vow never to hurt Baldur. All objects made this vow except the mistletoe. Loki made a magical arrow from this plant and hurried to the place where the gods were indulging in their new pastime of hurling objects at Baldur, which would bounce off

without harming him due to the oaths they made. Loki gave the spear to Baldur's brother, the blind god Hoder, who then inadvertently threw it at Baldur and it killed him. Upon Frigg's entreaties, Hel promised to release Baldur from the underworld if all objects alive and dead would weep for him. All did, except for Loki who was disguised as a giantess who refused to mourn the slain god. Thus, Baldur had to remain in the underworld, not to emerge until after Ragnarok when he and his brother Hoder would be reconciled and rule the new earth together with Thor's sons.

CELTIC

Hesus, 834 BC - He is the Celtic-Druid's Sun savior, closely associated to Jupiter or Zeus. He was born December 25th to a virgin mother Mayence, fathered by Gudt the Sun deity. Hesus or Esus Crios was a healing savior, also known as the deity of vegetation. He was regarded by the Romans as Mercury or Mithra. Esus was the third being in the Celtic trinity. Hesus died on the cross; a lamb on one side, which symbolized his innocence, and elephant on the side, which signified the sins of the world he came to redeem.

FINNISH KALEVALA

Vainamoinen - The 50th and final poem of the Kalevala tells the story of the maiden Marjatta, who becomes pregnant after eating a berry, giving birth to a baby boy. This child is brought to Vainamoinen, the old singer of creation, to examine and judge. His verdict is that such a strangely born infant needs to be put to death. In reply, the newborn child, mere two weeks old, chides the old sage for his sins and transgressions, such as allowing the maiden Aino, sister of Joukahainen to drown herself. Following this, the baby is baptized and named king of Kalevala. Defeated, Vainamoinen goes to the shores of the sea, where he sings for himself a boat of copper with which he sails away from the mortal realms. In his final words, he promises that there shall be a time when he shall return, when his crafts and might shall once again be needed. The 50th poem thus echoes the arrival of Christianity to Finland and the subsequent fading into history of the old pagan beliefs and the creator himself, Vainamoinen.

HEBREW

Messiah - A messiah in Abrahamic religions is a savior of the people. In Judaism and in the Hebrew *Bible* a *mashiach* is a king or High Priest anointed with holy anointing oil physically descended from the line of King David and King Solomon. The Greek translation of Messiah is *Khristos*, anglicized as Christ. Christians commonly refer to Jesus of Nazareth as either the “Christ” or the “Messiah”, believing that the messianic prophecies were fulfilled in the mission, death, and resurrection of Jesus and that he will return to fulfill the rest of messianic prophecies. Unlike the Judaic concept of the Messiah, Jesus Christ is additionally considered by Christians to be the Son of God. In Islam, Jesus is held to have been a prophet and the Messiah sent to the Israelites, who will return to Earth at the end of times along with the Mahdi, and defeat the false messiahs.

GREEK

Helios - He is the son of Hyperion and Theia. Homer in the *Odyssey* calls him Helios Hyperion (“the Sun up above”). Later poets distinguish between Helios and Hyperion as distinctly father and son. Helios is usually depicted as a handsome young man crowned with the shining aureole of the Sun who drove the chariot of the Sun across the sky each day to Earth-circling Oceanus and through the world-ocean returned to the East at night. The imagery surrounding a chariot-driving solar deity is likely Indo-European in origin and is common to both early Greek and Near Eastern religions. The earliest artistic representations of the “chariot god” come from the Parthian period (3rd century) in Persia where there is evidence of rituals being performed for the Sun god by Magi, indicating an assimilation of the worship of Helios and Mithras. Helios is seen as both a personification of the Sun and the fundamental creative power behind it and as a result is often worshiped as a god of life and creation.

Dionysus - In the Orphic tradition, Dionysus was, in part, a god associated with the underworld. As a result, the Orphics considered him the son of Persephone, and believed that he had been dismembered by the Titans and then reborn. The myth of the dismemberment of Dionysus was alluded to as early as the fourth century BC by Plato in his *Phaedo*, in which Socrates claims that the initiations of the Dionysian Mysteries are

similar to those of the philosophic path. In Olympian tradition, Zeus had intercourse with Persephone in the form of a serpent, producing Dionysus. The infant was taken to Mount Ida, where, like the infant Zeus, he was guarded by the dancing Curetes. Zeus intended Dionysus to be his successor as ruler of the cosmos, but a jealous Hera incited the Titans to kill the child. Dionysus is also said to be the son of Zeus and Demeter, the goddess of agriculture. Dionysus, god of the vine, was born from the gods of the rain and the earth. He was torn apart and boiled by the Titans symbolizing the harvesting and wine-making process. Just as the remains of the bare vines are returned to the earth to restore its fruitfulness, the remains of the young Dionysus were returned to Demeter allowing him to be born again.

Adonis - He was a great hunter and Artemis got jealous of his hunting skills and sent a wild boar which eventually killed Adonis in one of his hunting expeditions. A different version of the myth has it that the boar was sent by Ares, as he was the lover of Aphrodite. Adonis bled to death in Aphrodite's arms. Anemones sprang out of the tears of Aphrodite while she was mourning the death of her lover.

Alcestos of Euripides, 600 BC - The *English Classical Journal* (vol-xxxvii) furnishes us with the story of another crucified deity, known as Alcestos, who was a female goddess; and in this respect, somewhat of a novelty in sacred history being such an excellent example of a feminine god atoning for the sins of the world upon the cross. The doctrine of the trinity and the atoning offering for sin was inculcated as a part of her religion.

Iao of Nepaul, 622 BC - Iao was crucified on a tree in Nepaul according to *Georgius* (p. 202). The name of this incarnate God and oriental savior occurs frequently in the holy bibles and sacred books of other countries.

Aeschylus Prometheus of Caucasus, 547 BC - He was nailed to an upright beam of timber, to which were affixed extended arms of wood. This cross was placed near the Caspian Straits where Prometheus was crucified on a Scythian crag for his sin of "loving mortals." Thomas Taylor makes the statement in his *Syntagma*, that the whole story of Prometheus' crucifixion, burial, and resurrection was acted in pantomime in Athens five hundred years before Christ.

ROMAN

Mithra of Persia, 600 BC - In Zoroastrian tradition, Mithra evolved from being an all-seeing figure into a divinity co-identified with the Sun itself, effectively taking over Hvare-khshaeta's role. It is uncertain why this occurred, but it is commonly attributed to conflation with the Babylonian Sun God Shamash and/or the Greek deity Apollo, with whom Mithra shares being a judge of humanity and steward of the Sun. Royal names incorporating Mithra appear in the dynasties of Parthia, Armenia, Anatolia, Pontus, and Cappadocia. The youthful Apollonian-type Mithra is found in images from other countries also.

Wittoba of the Telingonese, 552 BC - He is represented in history with nail-holes in his hands and the soles of his feet. Nails, hammers, and pincers are constantly seen represented on his crucifixes and are objects of adoration among his followers. The worship of this crucified savior prevails chiefly in the Travancore and other southern countries in the region of Madura.

Quirinus of Rome, 506 BC - is represented as having been conceived and brought forth by a virgin; his life was sought by the reigning king; he was of royal blood; he was "put to death by wicked hands" through crucifixion; during his death the whole earth is said to have been enveloped in darkness; and he is said to have resurrected and ascended back to heaven.

AMERICAS

Quetzalcoatl of Mexico, 587 BC - Whose name may be translated as "plumed serpent" or "precious twin", was a great Mesoamerican god. He was also a culture hero, a legendary figure who represents the ideals of a cultural group. As a god, Quetzalcoatl was worshiped by early peoples of pre-Hispanic Mexico and Central America, including the Toltec and the Aztec who succeeded them in central Mexico. Quetzalcoatl was a creator god and a wind god. He also was associated with learning, with the Aztec zodiac, and with fertility, water, and vegetation. As a culture hero, Quetzalcoatl taught humankind how to make arts and crafts and measure time. One myth describes how Quetzalcoatl

and his three brothers, including Tezcatlipoca, were given the task of creating the world. At first, they cooperated, making fire, the heavens, the waters, a great fish whose flesh became Earth, and half a sun. The half-sun did not give enough light, so Tezcatlipoca decided to transform himself into a sun. A long struggle followed, with the brothers knocking each other out of the sky and placing different deities there as the sun. After causing great destruction with fire, floods, rampaging giants, and a tornado - and collapsing the heavens themselves - the brothers finally reconciled, repaired the damage, and created a new sun by sacrificing Quetzalcoatl's son.

Mani, 242 AD - Mani was born in the Babylonian district of Nahr Kutha. His father was a member of the Jewish Christian sect of the Elcesaites and Mani was raised in a heterodox environment in Babylon. At ages 12 and 24 Mani had visionary experiences of a "heavenly twin" of his (syzygos), calling him to leave his father's sect and preach the true message of Jesus in a new gospel. Mani then travelled to India and studied Hinduism and Buddhism. Returning in 242 AD, Mani presented himself to Shapur I, to whom he dedicated his only work written in Persian, known as the *Shabuhrgan*, a mixture of Christianity, Buddhism and Zoroastrianism. Shapur was not converted to Manichaeism but favored Mani's teachings which he brought into his court. Mani is said to have performed miracles, including levitation, teleporting, and healing and was also famed as a painter. Bahram I persecuted the Manichaeans. He incarcerated Mani, who died in prison within a month, in 274 AD. Mani's followers depicted Mani's death as a crucifixion in a conscious analogy to the crucifixion of Jesus.

Rudolf Steiner on the Pre-Earthly Deeds of Christ

PRE-EARTHLY DEEDS OF CHRIST, RUDOLF STEINER, PFORZHEIM, MARCH 7, 1914, GA 152

“It has been said repeatedly, and is well known to you, that in preparation for the Mystery of Golgotha two Jesus-children were born. The one was the Jesus who descended from the line of Solomon and bore the Ego of Zarathustra. The other, coming from the Nathan line of the House of David, was a very special Being. In the twelfth year of the life of the latter the Ego of Zarathustra passed over into him from the child of the line of Solomon, and from that time until his thirtieth year the Nathan child with the Ego of Zarathustra made himself ready to receive the Christ-Being. This event is indicated through the Baptism in Jordan when Jesus of Nazareth was permeated by the Christ-Being. At His death the Christ-Being poured Himself out into the spiritual Earth-sphere, so that mankind may become more and more able to participate in that which, proceeding from the Mystery of Golgotha, can pour forth spiritual forces into the souls and hearts of all men.

In a certain sense as preparation this Mystery had already been accomplished three times before for the salvation of mankind: once in the old Lemurian epoch, then in the Atlantean, and once again at the end of Atlantean times. That is, three times and then a fourth time in the post-Atlantean epoch at the beginning of our own era. That which we know as the Mystery of Golgotha, however, was the only one enacted on the physical plane. The other events, which were preparatory, took place wholly in the spiritual world; but the forces which were thus developed flowed down into the earthly souls and bodies for the salvation of mankind. In all three of these preparatory events that same Being was present who was born later as the Nathan-Jesus and who was permeated by the Christ-Being. This is the essential fact in the Mystery of Golgotha that the Jesus-Being who grew up as the Nathan boy was permeated by the Christ-Being. **He who was later the Nathan-Jesus had been present in the three earlier events, but not incarnated as physical man; he lived in the spiritual worlds as a spiritual Being of the nature of the Archangels; and in the spiritual worlds, in the preparatory stages of the Mystery of Golgotha, in the Lemurian age and twice in Atlantis, he was permeated by the Christ-Being.**

It may be said, therefore, that **there were three Archangel-lives in the spiritual world, and that the Being who lived those lives was the same as he who was later incarnated as man and is described in the Gospel of St. Luke as the Jesus-child.** Three times had this **Angelic** being, who later sacrificed himself as Man, offered himself for permeation by the Christ-Impulse. As in Christ Jesus we have a Man

permeated with the Christ-Impulse, so it may be said that three times previously we have an **Angel** permeated with that Impulse. And as that which was accomplished by the Mystery of Golgotha streamed forth into the spiritual atmosphere of the Earth, so did that which was brought about by the first three events pour into the Earth from out the Cosmos. Looking at the course of our human evolution we note that the Mystery of Golgotha stands in its very center. Everything that went before was in preparation for and pointed to this Event, which was the center-point of human development, and everything that has since happened is a gradual advance in the streaming of the forces of the Mystery into the hearts and souls of men.

Three things, which I have pointed out in former lectures, precede the awakening of the Ego in the child - three things of immense importance. **The child learns to walk; that is to say, he learns to raise himself from the position in which he was incapable of lifting his body from the earth level towards the heavenly heights of the Cosmos.** He is now in that position which, above all, distinguishes man from the animals. Having learnt by his own inner forces to assume it, he turns his gaze away from the earth at which the animal is compelled to look by reason of its nature and form.

It is this upright position that the child learns to acquire before the awakening of his Ego-consciousness. In our present post-Atlantean life we recapitulate those things which, as man, we have acquired only in the course of the ages. **This power to stand and to walk in an upright position was acquired by slow stages in the old Lemurian epoch, and we now recapitulate it in infancy before our Ego awakens to consciousness.** This pre-knowledge is crowded into a time of life when the process does not yet depend upon our consciousness but works as an unconscious impulse towards the upright position.

Man, in the early stages of his life and before his Ego-consciousness has awakened, is destined by means of the rudiments of this Ego to bring himself to a vertical position, to raise himself out of the condition he still occupied during the old Moon period when the line of direction of his spine was practically horizontal, parallel with the Moon's surface. During the old Lemurian time he learnt to alter the Moon direction to that of the Earth. This came about because, **during the Earth development, the Spirits of Form poured the Ego into man out of their own substance. And the first**

manifestation of this in-flowing of the “I” was that inner force by means of which man raised himself into an upright position. Thus, through this position, he is wrested from the Earth. The Earth contains within itself spiritual forces capable of streaming through the spine as in the case of the animal body where in its natural growth it remains horizontal. But the Earth has no forces enabling it directly to serve the human being who, through his Ego when it awakens later to consciousness, can raise himself upright. **In order that man may develop harmoniously with an upright position and vertical walk, forces had to stream into the Earth from the Cosmos, the extra-earthly.**

If, during the old Lemurian epoch, the first Christ-Event had not taken place, Lucifer and Ahriman would have been able to bring about disaster to the whole of humanity since man, through his upright position, was wrested from the spiritual forces of the Earth. **In that old Lemurian epoch, in the realm which is the nearest spiritual sphere to our Earth, the Being - at that time, however, of an angelic nature - who later on became the Nathan-Jesus, was permeated with the Christ-Being.**

This was a first stage of the Mystery of Golgotha. The consequence was that **in that old Lemurian epoch** - but in etheric spiritual heights - the being who later became **the Nathan-Jesus, and who otherwise would have had the form of an angel, took on human form (not of flesh, but a human etheric form).** **In the super-earthly region Jesus of Nazareth is to be found as an etheric angel-form. Through permeation with the Christ he then assumed etheric human form. Thereby something new entered the Cosmos and rayed down upon Earth** and made it possible for man, the physical earthly human form, into whom streamed the force of the etheric super-earthly Christ-Being, to protect himself from that destruction which must have overtaken him had not the Formative Force, which enabled him to become an upright harmonious being, permeated and lived on in him. Disorder must inevitably have entered had not this form-giving force, which was able to stream into mankind because of **the first Christ Event, poured in with the forces of the physical Sun.** This which man received into himself in the old Lemurian epoch has since lived on in the evolution of humanity. We take the right view of a growing child when we see him emerging from the crawling, wriggling, helpless state and managing for the first time to stand upright or walk, when we realize that his being able to do so has only become possible because the first Christ-Event took place in the old Lemurian time

for the help and salvation of mankind; because he who, as **the Nathan-Jesus, was permeated by Christ, took on as a spiritual etheric being the human etheric form as the result of that permeation.**

Yes, my dear friends, Spiritual Science is here that we may enrich our feelings. Such a feeling as can live in our souls when we see a little child learning to stand upright and to walk has most certainly a deep religious background. We should often call to mind why the child walks and realize how we must thank the Christ-Impulse for it. Then we have enriched our conception of the world through Spiritual Science and acquired a feeling for our environment which we could not possess otherwise. Through Spiritual Science we take note, as it were, of the protectors and guardians of a child's growth and development and see how the Christ-Force radiates around his being.

The Atlantean man was actually the first to learn to speak, and the Akashic Records show how that came about. Learning to speak is the second capacity which a child acquires before the actual Ego-consciousness awakens, the awakening coming after he has learnt to speak. Learning to speak depends altogether on a kind of imitation, the aptitude for which, however, is deeply embedded in human nature. Speech came to man as a consequence of progressive development. **The Spirits of Form poured themselves into man and permeated him, and thereby he became able to speak a language,** to live his earth life on the physical plane.

Thus, by means of two principles, viz., the upright position and speech, he wrests himself free from those spiritual forces that are active upon the Earth. Man has made himself independent of those forces which spiritually flow through the Earth, just as through acquiring the power to stand upright he made himself independent of the first stream. If he had been abandoned entirely to the Earth, if Cosmic-spiritual influences had not come down to Earth and poured into him, everything connected with his speech must have become debased through the Luciferic and Ahrimanic influences. If nothing had been brought about by Christ, man in the Atlantean epoch would so have developed his whole life-culture - all his bodily organs: larynx, tongue, throat, etc., and indeed even the organs lower down such as the heart in so far as they are connected with the former - that he would only have been capable of expressing his own selfish joy or pain, desire or bliss, in poor babbling sounds somewhat like the utterances of Sibyls or mediums. Certainly he would have been able to utter

much more artistic or intelligent sounds than an animal can produce, but these sounds would only have been expressive of that which lived within him, of the bodily processes taking place in his organism. He would have found expressive interjections for these only; his speech would have consisted entirely of interjections. Whereas we now limit our interjections to a few words, the human art of speech with all its subtleties would have developed at that time only as far as a language of such interjections. This disorder in the power of speech in so far as it would have affected man's inner being was averted; the second Christ-Event prevented it from entering human evolution. **Through the fact that for the second time the Being in the etheric heights, who later became the Nathan-Jesus child, received into himself the Christ-Being who henceforward permeated the bodily organs of man, man became capable of uttering more than interjections. The power of grasping the objective was brought about through the second Christ-Event.**

But the human capacity for expressing the working of the mind in words was again faced with danger. Through the second Christ-Event it might indeed have come to pass that man would have found not only sounds, interjections and words to express the feelings of his inner being; in a certain sense he might also have been able to give out what he had called forth as an inner speech movement. But the power of so describing outer things in words, in order that the words should rightly indicate them, was still in danger from the Luciferic and Ahrimanic influences right into the Atlantean epoch. Then came the third Christ-Event. **For the third time that Being in the spiritual heights, later to be born as the Nathan-Jesus, united himself with the Christ-Being and again poured the forces so received into the human power of speech.** The force of this Christ-Jesus Being now permeated once more the organs of the human body in so far as those organs come to expression in the power of speech. In this way it was made possible for the power of speech to create, by means of words, actual signs representative of the external environment, thus enabling mankind to create language as a means of communication between the different inhabited regions. A child learns to speak, but he could never do so if these two Christ-Events had not taken place during the Atlantean epoch. Through Spiritual Science we can enrich anew our inner feelings if we remember, when we see a child beginning to speak and gradually improving his power of expression, that the Christ-Impulses rule within the unconscious nature and that the Christ-Force lives in the child's power of speech, guarding and stimulating it.

After the occurrence of the three Christ-Events, which have again been described to-day from a certain standpoint in their influence on human evolution, came the post-Atlantean epoch. In this evolution the mission of the peoples belonging chiefly to that stage of man's development known to us as the Egyptian-Chaldean was to recapitulate what had happened for humanity in the Lemurian epoch; but at the same time to permeate it with consciousness. Quite unconsciously man learnt to stand upright in the Lemurian epoch, and to become a speaking being in the Atlantean epoch. Quite unconsciously he took in the Christ-Impulse at that time because his power of thought had not been awakened. In the post-Atlantean times he has had to be led slowly to understand what it was that he had thus taken in unconsciously in prehistoric ages. It was the Christ-Impulse which enabled him to stand upright and look up into the cosmic heights. In the Lemurian epoch man lived as he was obliged to do. Later the peoples of Egypt, who were not yet fully conscious but in a condition preparatory to the attainment of full consciousness, had to be led to revere what dwells in the human power of erectness. The Initiates, whose mission it was to influence the culture of Egypt, taught the people to revere that power by causing them to build the Pyramids which reach up from the earth towards the Cosmos. Even now we cannot but marvel at the way in which, through the working of the cosmic forces into the whole form and position of these structures, this power of the upright is brought to expression. The Obelisks were erected so that man might begin to penetrate into the power of the perpendicular. The wonderful hieroglyphics in the Pyramids and on the Obelisks, which were intended to point to the Christ, awakened to consciousness the super-earthly forces of the Lemurian epoch.

As regards the power of speech, however, the Egyptians could not even acquire that dim comprehension which they had for the power which enables man to stand upright.

Their souls had first to undergo the right schooling, so that in later times they might be able to understand the riddle - how the Christ lives in man's gift of speech. That riddle was to be received with the most sacred reverence by the maturing human soul. This was provided for in the most wonderful way by the Hierophants, the Initiates of the Egyptian civilization, when they erected the enigmatic Sphinx with its dumb, granite form which only produced sound under the influence of the Cosmos when the human beings of that day were in an exalted state of consciousness. In the contemplation of the silent Sphinx, from which sound only proceeded at sunrise under certain cosmic conditions and in certain relations, there came to man that deep reverence by which the soul was prepared to understand the

language which must be spoken when it would be brought to higher consciousness how the Christ-Impulse gradually enters into the evolution of earthly humanity. That which the Sphinxes themselves could not yet say, although they prepared the way for it, had to be said to mankind. In the forming of the word-movement lies the Christ-Impulse.

A third thing which the child has to learn before he actually awakens to the Ego-consciousness is to form ideas, to think. This power of thinking was reserved for the humanity of the post-Atlantean epoch; and, indeed, for the humanity of the fourth age in that epoch. Before that men thought in pictures. The child, too, thinks in pictures. It was only gradually given to humanity to think in thoughts, this faculty not being aroused in man until the sixth and seventh centuries before Christ. From that time onwards the thinking of thoughts has developed more and more; we now stand in the middle point. It is through the development of this power that the Ego can be grasped. **In order that thinking, too, might be united with the Christ-Impulse, that thinking as such might not come into disorder in its activity on the Ego, there came the fourth Christ-Event, the Mystery of Golgotha.**

If our thinking is gradually to be brought more and more into order, to develop on the right lines so that our thoughts shall no longer be chaotic and confused, but filled, permeated with inner feeling, if there is to be an increasing development of healthy thinking based upon truth - it will be because thinking has acquired, through the Mystery of Golgotha, the fourth Christ-Event, the impulse which it could only acquire as a result of the Christ-Impulse having poured itself out into the spiritual atmosphere of the Earth.

This outpouring occurred for the first time in the Lemurian epoch when the upright position of man was threatened by Lucifer.

It occurred for the second time in the Atlantean epoch when man's power of speech which, as an expression of his inner being, was in danger of being disordered, was saved.

Towards the end of the Atlantean epoch it occurred for the third time. When the Christ permeated the spiritual being of the later Jesus of Nazareth, the gift of speech, inasmuch as words are signs which represent things in the outer world, was delivered by Christ from danger.

The fourth danger was to man's thinking, the inner representation of his ideas. From this danger man is saved by permeation with thoughts on such forms as live within him - forms such as that which flowed out into the spiritual sphere of the Earth through the Mystery of Golgotha. This can be the case even now if man will prepare himself for it through Spiritual Science.

Later epochs are always being prepared for during those that precede them. And inasmuch as we stand within the fifth Post-Atlantean epoch, inasmuch as we foster Spiritual Science and have continuously more to contribute to the understanding of living thought, of the thinking which is becoming clairvoyant - we have at the same time the sixth Post-Atlantean epoch.

Just as the Christ-Impulse now streams into the thoughts of life, so will it stream later into something which is indeed one of the qualities of the human soul but must not be confused with mere thinking. The child develops his capacities out of the unconscious. When he attains to Ego-consciousness he enters the sphere in which he can acquire, in which he must develop, all that can come to him from outside through the Christ-Impulse. **When the child has learnt to walk, when he has learnt to speak, and when with learning to think, he has begun to work through to the Ego, we can see how the conscious Christ-Impulse, which entered through the Mystery of Golgotha, begins gradually to work upon him.** At the present time there is something else among the powers of the human soul which is not yet able to take in the Christ-Impulse. It is possible to introduce the Christ-Impulse into the power of walking upright, and into speaking and thinking, these things are possible because of that which has been done for the civilization of mankind for centuries.

We have now to prepare for the introduction of the Christ-Impulse into a fourth element, a fourth human capacity, if we truly stand on the foundation of Spiritual Science. The soul-capacity into which the Christ-Impulse cannot yet be directed, but into which we must prepare to direct it, is the human memory. **For in addition to the walking and standing upright, the speaking and thinking, the Christ-Force is now entering the memory.** We can understand the Christ when He speaks to us through the Gospels. But we are only now being prepared as human beings for His entrance also into the thoughts which live in us and which then, as remembered thoughts and ideas, live on further in us. And a time will come for humanity which is now being prepared but

which will only be fulfilled in the Sixth Great Period of humanity when men will look back upon that which they have lived through and experienced, upon that which lives on within them as memory. They will be able to realize that **Christ Himself is present in the power of Memory**. He will be able to speak through every idea. **And if we make concepts and ideas alive within us Christ will be united with our memories**, with that which as our memory is so closely and intimately bound up with us.

Man, looking back at his life, will realize that just as he can remember, just as the power of recollection lives within him, so in this recollection there also lives the Christ-Impulse which has streamed into it. The path which is shown to man is to make the words, "Not I, but Christ in me," more and more true. And the way will be made smooth through the Christ-Impulse gradually drawing into man's power of memory. **The Christ-Impulse is not yet within the memory. When it actually comes, when it lives not only in the understanding of man but is poured out over the whole length and breadth of his memories, he will not have to turn to external documents to learn history, for then his whole power of memory will be extended. Christ will live in this memory. And when Christ has entered into the power of Memory, when Christ lives in that power, man will know that until the Mystery of Golgotha Christ worked outside the Earth; that He prepared for and went through that Mystery, and that He works on further as an Impulse in history.** Man will be able to survey this in the same way as he now perceives facts which live in his ordinary life as Memory. He will not be able inwardly to survey the earthly evolution of humanity otherwise than by seeing the Christ-Impulse as the central point. The whole power of Memory will be penetrated, and at the same time strengthened, by the entrance into it of the Christ-Impulse.

We shall be able to say that Christ is in our inner soul-life. Many of us will feel it to be so if we learn to unite ourselves with the Christ-Impulse, even as the human child learns to stand upright and to speak because he has united himself with the Christ-Impulse. Looking upon our present faculty of memory as a preparatory stage, many of us also realize that it must fall into disorder in the future unless it has the will to allow itself to be permeated with the Christ-Impulse. **Should there be upon the Earth a state of materialism in which the Christ is denied, the power of Memory would fall into disorder. More and more people would appear whose memory was**

chaotic, who would become duller and duller in their dark Ego-consciousness if memory were not to shine into this darkness of the Ego.

Our power of Memory can only develop in the right way if the Christ-Impulse is perceived aright. History will then be a living memory because a true understanding of events has entered the memory; human memory will understand the central point of world-evolution. **A perceptive faculty will then arise in man and his ordinary memory, which at present is only directed to one life, will extend over former incarnations.** Memory at the present time is in a preparatory stage, but it will be endowed through the Christ. Whether we look without and see how as children we have developed as yet unconsciously, or through an intensive deepening of our soul forces look within to what remains in our memory as our inner being - everywhere we behold the living force and activity of the Christ-Impulse.

The Christ-Event which is now approaching us - not in the physical but in the etheric, and connected with the first kindling of the power of Memory, with the first kindling of the Christ-permeated Memory - **will be such that Christ will approach man as an Angel-like Being. For this event we must prepare ourselves.**”

CHRIST AND THE SPIRITUAL WORLD: THE SEARCH FOR THE HOLY GRAIL,
RUDOLF STEINER, LECTURE III, DECEMBER 30, 1913, GA 149

“Let us recall what is described in Occult Science — how from the Lemurian Age onwards souls gradually came down from the other planets (with the exception of one principal human pair who had stayed on earth) and were incarnated in human bodies throughout Atlantean times. We must accordingly think of Earth-evolution as being such that the souls withdrew from the Earth’s cosmic surroundings and at various points of time took up again their evolution on Earth. We know that before the Lemurian Age they had gone away to other planets. But we know also that the evolution of the Earth had been exposed to the attacks of Lucifer, and later to those of Ahriman. Thus the souls of men had to enter into bodies wherein they were exposed in the course of human evolution to the attacks of both these spiritual Beings. If nothing further had come about - if, that is, the human souls had come down from planetary existence into evolution on Earth, there to

encounter the Luciferic and Ahrimanic influences - then something else would have happened to them as they went through subsequent incarnations.

First of all, when the human beings came down from the planets into physical bodies, the development of their senses would have been exposed to a certain danger. We must not think it was a quite simple matter for these human souls to come down from their planetary abodes and assume bodies on Earth, and that after that everything went on normally. Because the Luciferic and Ahrimanic principles held sway in these bodies, they were not so organized as to enable human beings to pursue the course of evolution which in fact they did pursue. If these souls had simply gone on using the forces which governed the sense-organs of these bodies, they would have had to use their senses in a peculiar way - a way not really human.

And so, because of the Luciferic and Ahrimanic influences, the souls descending from the planets would have found no bodies equipped with senses of the right kind. They would have been tormented by sympathy and antipathy; on seeing one color or another they would have been seized with bliss or repulsed with acute pain, all through their lives. That was how evolution was going; cosmic forces, especially those from the Sun, would have worked on the Earth in such a way as to give the senses this character. Any contemplation of the world, in a spirit of quiet wisdom, would have been ruled out. So a change had to be brought about in the forces which flowed from the cosmic environment into the Earth and had built up the senses of man. In the spiritual world something had to happen so that these forces would not turn the senses into mere organs of sympathy and antipathy, for they would then have been under the sway of Lucifer and Ahriman. Hence the following took place.

The Being of whom we have said that he had not chosen the path down from the planets to the Earth, but had remained behind, the Being who later appeared as the Nathan Jesus-child and who had dwelt from primal ages in the spiritual worlds - this Being resolved while still in the world of the higher Hierarchies to go through a development which would enable him to be permeated for a time by the Christ Being. Thus we have to do not with a man but with a superhuman Being who lived in the spiritual world and as it were heard the distress of the human sense system crying out to the spiritual world for help, and in response to this cry made himself fitted to be permeated by the Christ.

So it was that in the spiritual worlds the Being who later became **the Nathan Jesus-child was permeated by the Christ Being, and then brought about a change in the cosmic forces which were streaming in to build up the human senses.** These senses were changed in such a way that instead of being mere organs of sympathy and antipathy, they became organs that human beings could use, and so could look with wisdom at all the nuances of sense-perception. Very differently would the cosmic forces have flowed into mankind if this event, far back in the Lemurian Age, had not taken place in the spiritual worlds. This Being who appeared as the Nathan Jesus-child was then still living in the Sun-sphere, and because he listened to the human cry of distress, he experienced something which made it possible **for him to be permeated by the very Spirit of the Sun, so that the activity of the Sun was modified in such a way that the human sense organs, which derive essentially from solar activity, did not become organs of mere sympathy and antipathy.**

Here we touch upon a significant cosmic secret, and one which will enable us to understand much that happened later on. A certain order and harmony, imbued with wisdom, could now flow into the realm of the human senses, and evolution could go on normally for a while. The worst activity of Lucifer and Ahriman had been turned away from the human senses by a deed in the higher worlds.

Later on came a time, in the Atlantean Age, when it once more became apparent that the human bodily constitution could not be a suitable instrument for the further course of evolution. **The human vital organs, and their underlying forces in the etheric body,** which for a time had developed in a suitably useful way, **had fallen into disorder.** For the cosmic forces which had worked on them from the surroundings of the Earth, and whose task it was to bring order into these organs - **the organs of breathing, blood circulation and so on** - these forces would have developed under the influence of Lucifer and Ahriman in such a way that the vital organs would have ceased to be usable by human beings on Earth. They would have acquired a quite peculiar character. The forces which provide for these vital organs do not flow in directly from the Sun, but from the **seven planets,** as they used to be called. The planetary forces worked from the cosmos into man. And it was necessary that these forces, also, should be modified. If they had remained under the sway of Lucifer and Ahriman, the vital organs would have become merely organs of greed or organs of loathing.

So again something had to happen in the spiritual worlds in order that this destructive activity should not enter into human life. And this same Being, who later appeared as the **Nathan Jesus-child** and who dwelt in earlier times on the Sun and was there permeated by the Christ Being, the sublime Sun-Spirit - this Being **went from planet to planet**, touched in his innermost nature by the fact that human evolution could go no further, as things were. And this experience affected him so strongly, while he was assuming a form of body on the different planets, **that at a certain time during the Atlantean evolution the Spirit of Christ permeated him again. And through what was now brought about by the permeation of this Being by the Christ Spirit, it became possible for moderation to be implanted in the vital organs of man. In the same way that wisdom had been given to the sense-organs, so moderation was now bestowed on the vital organs.** Thus it came about that when a man breathed in a particular place, he was not impelled to suck in the air greedily, or to recoil with loathing from the air in another place. That was the deed accomplished in the spiritual worlds through a further permeation of the Nathan Jesus-child by the Christ Being, the high Sun-Spirit.

Then in the further course of human evolution a third thing happened. A third confusion would have arisen if the souls had been obliged to continue using the bodies then available for them on Earth. We can put it in the following way.

At this time the physical nature of man was in order. **Through the two Christ deeds in the super-sensible world, the human sense organs were in a condition serviceable for man on Earth, and so were the vital organs.** But it was not so with the soul-organs, thinking, feeling and willing. If nothing further had happened, these soul-organs would have become disordered. I mean that willing would have been continually disturbed by thinking, feeling would have interfered with willing, and so on. Men would have been condemned as it were to a perpetually chaotic use of these soul-organs. This was the third great danger to which humanity was exposed on Earth.

Now these three soul-powers, thinking, feeling and willing, are coordinated from the surroundings of the Earth, for the Earth itself is essentially the scene of action for the Ego. The working together of **thinking, feeling and willing has to be kept in order**; not, however, from all the planets, but only **from Sun, Moon and Earth**, so

that through the inter-working of Sun, Moon and Earth, if this is harmonious, man is made fit for the harmonious cooperation of his three soul-powers.

Help for these soul-forces had to be provided from the spiritual world. And now the soul of that Being who later became the **Nathan Jesus-child assumed a cosmic form such that his life was in a sense neither on the Moon nor on the Sun, but as though it encircled the Earth and felt a dependence on the influences of Sun, Moon and Earth at the same time.** The Earth influences came to him from below, the Sun and Moon influences from above. Clairvoyant observation really sees this Being, in the spring-time of his evolution - if I may use that phrase - in the same sphere as that in which the Moon goes round the Earth. Hence I cannot say exactly that the Moon influence came to him from above, but rather that it came to him from **the place where he was, this pre-earthly Jesus-Being.** Again there rose to him a cry of distress, a cry that told of what human thinking, feeling and willing were on the way to becoming; and he sought to experience completely in his own inner being this tragedy of human evolution. Thereby he called to himself the high Sun-spirit, who now for the third time descended upon him, permeating him. **So in the cosmic height, beyond the Earth, there was a third permeation of this Nathan Jesus-child by the high Sun Spirit whom we call the Christ.**

Now I would wish to depict for you this third ensouling rather differently from the way in which I described the other two. For it had effects which worked on into later times; the Sun's activity continued to be influenced by the fact that in ancient Lemurian times the Being who afterwards became the Nathan Jesus-child had been permeated by the Christ Being. And the essential thing about the initiation of Zarathustra was that he perceived the activity of the Sun impregnated with this influence. In this way his teaching arose; his initiation had revealed to him - had projected into his soul - what had happened in primeval times.

The third post-Atlantean epoch, which we call the Egyptian-Chaldean epoch, came about partly through the reflection in human souls, as a continuing human experience, of the activities that **had originated from the permeation by the Sun-Spirit of the Nathan Jesus-Being while that Being was journeying round the planets.** From this arose that science of planetary activities which comes before us in Chaldean astrology; people today have a very meagre conception of what it really was. Among the

Egyptian-Chaldean peoples of the epoch there developed also that star worship which is indeed known exoterically; it arose because the moderating of planetary influence was still making itself felt at that later time.

Later still, in the fourth post-Atlantean epoch, we can see in Hellenism a reflection of planetary spirits who had as it were come into existence because the Being who had been permeated by the Christ journeyed from planet to planet and on each planet became one or other of these spirits. **On Jupiter he became the one whom the Greeks later called Zeus; on Mars, the one later called Ares; on Mercury, the one later called Hermes. In the Greek planetary gods there was this later reflection of what Christ Jesus in the super-sensible worlds had made of the planetary beings who were imbued with the Luciferic and Ahrimanic principles. When a Greek looked up to his heaven of the gods, he came into touch with the adumbrations, the reflections, of the activity of Christ Jesus on the individual planets,** together with much else that I have described.

To this was added as a third event the reflection or adumbration of that which the Jesus-Being, in the later post-Atlantean times, had experienced as a celestial Being in relation to Sun, Moon and Earth. If we are to characterize this we can say: The Christ “ensouled” himself in an angelic Being. We say of Christ that he embodied himself in Jesus of Nazareth, but we are speaking now of an event that took place in spiritual worlds: **the Christ “ensouled” himself in an angelic Being.** And the effect was that human thinking, feeling and willing took an orderly course. This was an important event, coming early in the evolution of humanity: the development of the human soul-powers was brought into good order. **The two earlier Christ events had brought order rather into the bodily constitution of man on Earth: what then had had to happen in the celestial worlds for this third event to come about?**

It will be easier to recognize this third event if we look for the reflection of it in Greek mythology. For just as the planetary spirits projected themselves into the figures of Zeus, Ares, Hermes, Venus or Aphrodite, Kronos and so on, so was this third cosmic event reflected not only in Greek mythology but in the mythologies of the most diverse peoples. We can understand how it was reflected if we allow ourselves to compare the reflected images with their sources; if, that is, we compare what happened in Greece with what first happened in the Cosmos.

What was it that happened up there in the Cosmos? The need was to drive out something which would have raged chaotically in human souls; this had to be overcome. The angelic Being who was permeated with the Christ had to accomplish the deed of vanquishing and driving out from the human soul that which had to be driven out if thinking, feeling and willing were to be harmonized. And so there arises the picture - let us bring it vividly before our souls - of **an angelic Being, dwelling still in the spiritual worlds, who later became the Nathan Jesus-child: he appears to us ensouled by the Christ and thereby rendered capable of special deeds - able to drive out from thinking, feeling and willing the element which would have raged within them as a dragon and brought them into chaos.**

A reminiscence of this is preserved in all the pictures of St. George vanquishing the Dragon which are found in the records of human culture. St. George and the Dragon reflect that celestial event when the Christ ensouled the Jesus-Being and enabled him to drive the Dragon out of the soul-nature of man. This was a significant deed, made possible only with the help of Christ in the Being of Jesus, at that time an angelic Being. For this angelic Being had actually to connect himself with the Dragon-nature; to take on as it were the form of the Dragon in order to hold off the Dragon from the soul of man. He had to work from within the Dragon, so that the Dragon was ennobled and brought out of chaos into a kind of harmony. The training, the taming of the Dragon - that is the further task of this Being. And so it came about that the Dragon indeed remained active, but because there was poured into him the influence and power of the Being I have described, he became the bearer of many revelations which proved their worth to human civilizations throughout the course of post-Atlantean evolution. **Instead of the chaos of the Dragon manifesting in maddened or bewildered men, the primal wisdom of the post-Atlantean time came forth. Christ Jesus used the Dragon's blood, as it were, so that with His help it could transfuse human blood and thereby make human beings the vehicles of divine wisdom.**

It is remarkable how for the Greek mind one particular divine figure emerged from the others. The Greeks, we know, revered a variety of gods. These gods were the reflections or projections of the Beings who originated from the journey round the planets of the Being, permeated by the Christ, who later became the Nathan Jesus-child. The Greeks saw them in such a way that when they looked out into cosmic spaces, when

they looked up through the light-aether, they rightly ascribed to the planet Jupiter - in an inward spiritual, not an external, sense - the origin of the Being they spoke of as Zeus. So they spoke of Pallas Athene, of Artemis, of the various planetary gods who were the reflections of what we have spoken about. But from these pictures of the various figures of the gods there emerged one figure - the figure of Apollo.

Because through the power of song and string-music he brings thinking, feeling and willing into harmony. We have only to keep firmly in mind that in Apollo there was a projection of what had happened at the end of the Atlantean time. Something had then worked from spiritual heights into the human soul, and a weak echo of it could be heard in the musical art cultivated by the Greeks under the protection of Apollo. They knew it as an earthly reflection of the ancient art which the Angel-Being, permeated by the Christ, had cultivated in the heavenly heights in order to bring thinking, feeling and willing into harmony.

A celestial Being who from the higher worlds poured out healing forces for the soul, paralyzing the Luciferic and Ahrimanic powers. These forces brought about in the human body a harmonious co-operation of brain, breath and lungs with the larynx and the heart, and it was this that came to expression in song. For the right co-operation of brain and breathing with the speech organ and the heart is the bodily expression of harmony in thinking, feeling and willing. The Healer, the celestial Healer, is Apollo. We have seen this Being pass through three stages of evolution, and then the Healer, whom Apollo reflected, was born on Earth and men called him Jesus, which in our language means "He who heals through God". He is the Nathan Jesus-child, the one who heals through God, Jehoschua-Jesus.

Now, at this fourth stage, this Being made himself ripe to be infilled with the Christ Being, with the 'I'. This came to pass through the Mystery of Golgotha. For if this Mystery had not been enacted - if the Being whom we have followed through cosmic ages had not given embodiment to the Christ - then in the course of later time human souls would not have found bodies in which the Ego-force could come to necessary expression on Earth. The Ego had been brought to its highest stage in Zarathustra. The souls who had taken part in the evolution of the Ego would never have found earthly bodies suitable for its further development if the Mystery of Golgotha had not come to pass.

We have now seen the four stages of harmonization: the harmonizing of sense perception, of the life-organs, of thinking, feeling and willing, and the harmonization in the Ego, this last through the Mystery of Golgotha. You have the connections between the Being who was born as the Nathan Jesus-child and the Christ Being, and the way in which this was prepared.”

THE FOUR SACRIFICES OF CHRIST, RUDOLF STEINER, BASEL, JUNE 1, 1914, GA 152

“In our present civilization we need, above all, a new knowledge of Christ. In His three preparatory steps, taken before the actual Mystery of Golgotha, Christ provided for the complete evolution of humanity. The Being whom we acknowledge as the Christ clothed Himself once in a human body, in the body of Jesus of Nazareth. But this act was preceded by three preparatory steps. Three times earlier something of a similar nature occurred, not as yet on earth but in the spiritual world, and we have in a sense, three Mysteries of Golgotha that had not yet been fulfilled upon the physical plane. Only the fourth took place in the physical realm, as related in the Gospels and in the Pauline Epistles. This greatest of earthly events was prepared for by three supramundane acts, one taking place in the old Lemurian period and two in the Atlantean.

While the earth was working through the Lemurian age, a Being living in spiritual heights became manifest - one might say, as a sort of prophecy of John’s baptism - **in an archangel** who offered up his soul powers, and was thus permeated by the Christ. Through this means a force was released that acted within human evolution upon earth. **Its effect was a quieting and harmonizing of our senses so that today we can use them and find them selfless.** If we, understanding this, have become grateful to the world order, we shall say, looking back to these ancient times, **that what makes it possible for us as sensory beings to enjoy without pain all the splendor of surrounding nature is Christ’s first sacrifice.** By ensouling Himself in an archangel **He brought forth the power to avert the danger of the selfish senses in man.** That was the first step leading to the Mystery of Golgotha.

In the first period of the Atlantean evolution selfishness tried - this time through Lucifer and Ahriman - to take possession of another part of the human organism; that is, the vital organs.

Had it depended upon Lucifer and Ahriman, quite a different state would have existed as early as the Atlantean period. Every single human organ would have been self-seeking, and the results most extraordinary. If we had become what Lucifer and Ahriman intended and had been thrown upon our own resources, we should have been chased about the world by animal desires for what satisfied one organ or another, or by terrible disgust for all that was injurious.

That this did not happen, that our vital organs were subdued and harmonized resulted from the great event in the first Atlantean epoch when, in supramundane spheres, the second step was taken toward the Mystery of Golgotha. **The Christ Being ensouled Himself again in an archangel**, and what was accomplished by this deed shone down into the earth's atmosphere. Then that harmonizing and balancing of the vital organs took place that rendered them selfless.

In our connection with the outer world, we should be continuously exposed to severe illnesses and we could not be at all healthy but for this second Christ event.

In the last part of the Atlantean period humanity faced a third danger. Thinking, feeling, and willing were threatened with disorder through the entrance of selfishness. It was necessary for human evolution that thinking, feeling and willing should become unselfish members of the united soul. Under the influence of Lucifer and Ahriman they could not have done this. Thought, feeling and will, becoming independently self-seeking, would have rent asunder the harmonious working of the Christ. In consequence, **toward the end of the Atlantean evolution, the third Christ event occurred.** Once more the Christ Being ensouled Himself in an archangel, and the power thus generated in the spiritual world made possible **the harmonization of thinking, feeling and willing.** Truly, as the rays of the physical sun must act upon earth to prevent the withering of plant life, so must the Sun Spirit be reflected upon earth from supramundane spheres as I have just explained.

What would have become of the human being without this third Christ event? As if by furies, he would have been seized by his unruly desires, by the activity of his will. He might have gone mad even though his self-seeking reason might have thought with scornful mockery about all that the raging will brought forth. **This was averted by the third Christ event when Christ took for the third time the soul of an archangel as an outer vehicle.**

St. George who conquers the dragon, or Michael who conquers the dragon, are symbols of the third Christ event, when Christ ensouled Himself in an archangel. It is the dragon, trodden under foot, that has brought thinking, feeling, and willing into disorder. So the Sun Spirit became the guardian of the wild, stormy passions when they, as it sometimes happened, gushed forth in the fumes that rise from within the earth and break through its surface. **For the Greeks, Apollo, the Sun Spirit, represented the Christ at the stage of His third sacrifice. In this connection Apollo was to the Greeks what is expressed in the victory of Michael or St. George over the dragon.**

Then came the fourth, the earthly mystery, that of Golgotha. **The same Christ Being Who had ensouled Himself three times in archangelic form incarnated** through what we call the Baptism by John in the Jordan in the body of Jesus of Nazareth.

Then came **the fourth step in the Mystery of Golgotha**, and this averted another danger, that of the Luciferic and Ahrimanic influences upon the human ego or I. In the Lemurian age the sense organs would have become disordered through Lucifer; in the first Atlantean period the vital organs were threatened with disorder and disharmony, and in the late Atlantean era the soul organs, the organs that underlie thinking, feeling and willing. **In the post-Atlantean period the human ego itself was endangered.**

Standing in this space, is the Christ, incarnate in a human body, **Who had to bring into order and harmony the ego that was to come into the world.**

Yes, the science of the spirit will impress upon us ever more deeply that this human ego, through the fourth Christ event, the Mystery of Golgotha, can come to true unselfishness. The senses have said, "Not I, but Christ in us." The vital organs have said, "Not I, but

Christ in us.” In his moral and intellectual life man must learn to say, “Not I, but Christ in me.” Every step into the spiritual world shows us this.

The Christ impulse will become for us the living bridge between earthly life and life in superphysical worlds. From the spiritual world Christ three times conditioned for the human being the spiritual constitution that he needed in order to live rightly. Christ intervened three times, making the human senses, life, and psychic organs unselfish. It is now man’s task to learn unselfishness in his moral and intellectual life through his understanding of the saying, “Not I, but Christ in me.”

The world will recognize that the message of the science of the spirit is the Word of Christ. We can work up gradually to such a deep understanding of the Mystery of Golgotha as this by completely imbuing ourselves with spiritual science. If we thus consider this and, in addition, think of it as a school of unselfishness for the intellectual and moral life of future humanity, we shall realize the necessity of the spiritually scientific proclamation of the Mystery of Golgotha!

Krishna – Christ’s Pre-Earthly Deed in India

THE PRINCIPLE OF SPIRITUAL ECONOMY, THE MACROCOSMIC AND THE MICROCOSMIC FIRE, RUDOLF STEINER, LECTURE VII, COLOGNE, APRIL 10, 1909, GA 109

“The religions could not teach what one might call the self-induced salvation of the human ego as long as the ego, whose physical expression is in the blood, was not touched by an impulse now present on earth. And thus we are told how the great spiritual beings - the great avatars - descend and incarnate themselves from time to time in human bodies, especially when humanity needs help. These are beings who do not need to descend into a human body to enhance their own development because they have completed their own human development in an earlier cycle of the world. They descend for the sole purpose of helping human beings. For example, **when mankind is in need of help, the great god Vishnu descends from time to time into an earthly**

existence. Krishna, one of the incarnations of Vishnu, speaks of himself and explains clearly what the essence of an avatar is. In the divine poem, the *Bhagavad Gita*, he himself explains what he is. Here we have the wonderful words that Krishna, in whom Vishnu lives as an avatar, says about himself: *“I am the spirit of creation, its beginning, its middle, its end; I am the Sun among the stars, fire among the elements, the great ocean among the waters, the eternal snake among all snakes. I am the basis of everything.”*

The Krishna-Being indwells in any human as the great ideal to which the human core strives to develop itself from within. And if, as the wisdom of antiquity endeavored to do, the human breath can be spiritualized through the impulse that we absorb through the Mystery of Golgotha, then we have realized the principle of salvation through that which itself lives within us. All avatars saved mankind through the forces they caused to radiate from spiritual heights down onto earth. The avatar Christ, however, saved mankind by means of what He Himself extracted from the strength of mankind, and He showed us how the strength to be saved and to conquer matter through spirit can be found within ourselves.”

THE OCCULT SIGNIFICANCE OF THE BHAGAVAD GITS, NINE LECTURES,
RUDOLF STEINER, HELSINGFORS, MAY 28 - JUNE 5, 1913, GA 146

“When Arjuna stood on the battle-field with the Kurus and Pandus arrayed against each other, when he felt all that was going on around him and deeply realized the unique situation in which he was placed, it came about that this soul we have mentioned spoke to him **through the soul of his charioteer. The manifestation of this special soul, speaking through a human soul, is none other than Krishna.** For what soul was it that could instill into man the impulse to consciousness of self? **It was the soul that had remained behind in the old Lemurian age** when men entered his actual earthly evolution.

This soul had often been visible in manifestations before, but in a far more spiritual form. At the moment, however, of which the Bhagavad Gita tells us, we have to imagine a kind of **embodiment**, though much concealed in Maya **of this soul of Krishna.** **Later on in history a definite incarnation takes place. This soul actually**

incarnated in the body of a child. Those of our friends to whom I have spoken of this before now that at the time when Christianity was founded two children were born in different families, both from the house of David. The one child is mentioned in St. Matthew's Gospel, the other in St. Luke's. This is the true reason for the external discrepancies between the two Gospels. **Now this very Jesus Child of St. Luke's Gospel is an incarnation of that same soul that had never before lived in a human body but is nevertheless a human soul, having been one in the ancient Lemurian age.** This is the same that revealed itself as Krishna. **Thus we have all that the Krishna impulse signifies incarnated in the body of the Luke Jesus child.**

We are told how, in the midst of the battle, **Krishna appears and unveils before Arjuna cosmic secrets, great immense teachings.** Then Krishna appears to him a form that embraces all things, a great, sublime, glorious beauty, a nobility that reveals cosmic mysteries.

Krishna then is that being who has worked through centuries and centuries on the human organism, to make man capable - from the seventh and eighth centuries B.C. onward - of entering gradually the epoch of self-consciousness. What kind of impression does he make, this **master-builder of the human ego-nature?** He has to speak to Arjuna **in words saturated through and through with self-consciousness.**

Thus from another side we understand Krishna as the divine architect of what prepared and brought about self-consciousness in man. The Bhagavad Gita tells us how under special circumstances a man could come into the presence of this divine builder of his nature. There we have one aspect of Krishna's nature. I Krishna spoke to Arjuna and poured into Arjuna's ears the most powerful, incisive, burning words **to quicken the consciousness of self in man.** In the whole range of the world's life there **is nothing to be found that kindled the self of man more mightily than the living force of Krishna's words to Arjuna.** The highest impulse that can speak to the individual man speaks through Krishna to Arjuna. The highest to which the individual man can lift himself by raising to their full pitch all the powers that reside within his being - that is Krishna. The highest to which he can soar by training himself and working on himself with wisdom - that is Krishna.

The Krishna Impulse comes into man's soul when from the depths of his own inner being he works, creates, and draws forth his powers more and more until he may rise into those realms where he may reach Krishna. But something came toward humanity from outside, which men could never have reached through the forces that lived within themselves; something bending down to each individual one - the Christ.

If we look back to all that happened between the tenth century before Christ and the tenth century afterward, we may say that into the universe the Krishna Impulse flowed for every individual human soul, and into the earth the Christ Impulse came for all mankind.

We touch here upon a wonderful mystery. We see how into the body of the Luke Jesus child there enters the soul of man as he was before he descended into the course of earthly incarnations. We understand that this soul could hold sway in the human body only until the twelfth year of its life. After that another soul must take possession, the Zarathustra soul that had gone through all the transformations of mankind. This wonderful mystery is enacted that the **innermost essence and self of man, which we have seen hailed as Krishna**, permeates the Jesus child of the Luke Gospel. **In this child are the innermost forces of humanity, the Krishna forces, for indeed we know their origin. This Krishna root** takes us back into the Lemurian time, the very primeval age of man. At that time it **was one with humanity, before ever the physical evolution of mankind began.** In later time this root, these Krishna forces, flowing together and uniting in the unknown and unseen, **worked to bring about the unfolding of man's inner being from within.** Concretely embodied, this root is present within a single being, the Luke Jesus child, and as the child grows up it remains active beneath the surface of life in this special body after the Zarathustra soul has entered it. In the thirtieth year, in the moment the Bible describes as the Baptism in Jordan, there comes toward this special human body what now belongs to all mankind. Christ now comes toward the physical body from the other side.

In all that **Krishna** puts before Arjuna, when he **presents himself as the founder of the age of self-consciousness**, he has to speak in words altogether permeated by those shades of feeling derived from the concepts sattwa, rajas, and tamas. **Thus is Krishna the great educator of the human ego.** He shows its separation from its

environment. He explains soul activities according to how they partake of sattwa, rajas or tamas. Krishna, then, indicates to Arjuna how the different religious beliefs may be classified, and he also speaks to him of the different ways men may approach the Gods in actual prayer. In all cases the temper of man's soul can be described in terms of these three conditions.

The backbone of Krishna's teaching is how it directs man to put aside all externals, to become free from the life that takes its course in continually changing conditions of every kind; to comprehend oneself in the self alone, that it may be borne ever onward to higher perfection – asking how he shall perfect himself.

Krishna - that is, **the spirit who worked through Krishna - appeared again in the Jesus child** of the Nathan line of the House of David, described in St. Luke's Gospel. Thus, fundamentally, this child embodied the impulse, all the forces that tend to make man independent and loosen him from external reality.

In the personality of the St. Luke Jesus child Himself the Christ Impulse lived for three years; the Christ who came to mankind to bring together these two extremes. Through each of them mankind would have fallen into weakness and sin. **Through Lucifer humanity would have been condemned to live one-sidedly in the external conditions of sattwa, rajas and tamas. Through Krishna they were to be educated for the other extreme, to close their eyes and seek only their own perfection. Christ took the sin upon Himself.** He gave to men what reconciles the two one-sided tendencies. He took upon Himself the sin of self-consciousness that would close its eyes to the world outside. He took upon Himself the sin of Krishna, and of all who would commit his sin, and He took upon Himself the sin of Lucifer and of all who would commit the sin of fixing their attention on externalities. By taking both extremes upon Himself he makes it possible for humanity by degrees to find a harmony between the inner and the outer world because in that harmony alone man's salvation is to be found.

An evolution that has once begun, however, cannot end suddenly. The urge to self-consciousness that began with Krishna went on and on, increasing and intensifying self-consciousness more and more, bringing about estrangement from the outer world. In

our time too this course is tending to continue. **At the time when the Krishna impulse was received by the Luke Jesus child mankind was in the midst of this development, this increase of self-consciousness and estrangement from the outer world.**

The Christ-path must be added to the Jesus-path. To understand the Christ means not merely to strive toward perfection, but to receive in oneself something expressed by St. Paul, "Not I, but Christ in me." "I" is the Krishna word. "Not I, but Christ in me," is the Christian word. The two extremes - the Luciferic and the Krishna impulses - had to find their higher unity in the mission of the Christ."

THE BHAGAVAD GITA AND THE EPISTLES OF ST. PAUL, THE UNIFORM PLAN OF WORLD HISTORY, RUDOLF STEINER, LECTURE I, DECEMBER 28, 1912, GA 142

"Just as Krishna made clear to his pupil that **behind all existence is the creative cosmic Word**, so also he made clear to him that human knowledge can recognize the separate forms, and therefore can grasp the cosmic laws. The cosmic Word, the cosmic laws as echoed in the Vedas, and in Sankhya, were revealed by Krishna to his pupil. And he also spoke to him about the path that leads the individual pupil to the heights where he can once again share in the knowledge of the cosmic Word. Thus Krishna also spoke of Yoga. **Threefold is the teaching of Krishna: it teaches of the Word, of the Law, and of reverent devotion to the Spirit.**

Krishna teaches the highest human wisdom, the highest humanity, and he teaches it as being his own nature, and also in such a way that it is related to every human being, for **all that is contained in the words of Krishna is to be found in germ in every human soul.** Thus when a man looks up to Krishna he is both looking up to his own highest self and also at another: who can appear before him as another man in whom he honors that which he himself has the predisposition to become, yet who is a separate being from himself and bears the same relationship to him as a God does to man. Everything in the Gita refers to the great truths as to liberating oneself from works to the freeing of oneself from the immediate life of action, in order to devote oneself to contemplation, to the meditation of the soul, to the upward penetration of the soul into

spiritual heights, to the purification of the soul; in short, according to the meaning of the *Gita*, to the union with Krishna.

The Krishna-revelation is directed to one individual, but in reality applies to everyone if he is ripe to tread the upward path prescribed to him by the Lord of Yoga.

The Christ-Impulse, again, is something like a new group-soul of humanity, but one that must be consciously sought for by men. The object of human evolution, however, is that souls should become more and more differentiated.

The spiritual path to Krishna can only be trodden by one who receives instructions from Krishna; the spiritual path to Christ can be trodden by anyone, for Christ brought the mystery for all men who feel drawn towards it.

I have told you that there was, as it were, **a sister-soul to the Adam-soul**, to that soul which entered into the sequence of human generations. This sister-soul remained in the soul world. It was this sister-soul that was incarnated in the Luke-Jesus. But it was not then incarnated for the first time in a human body in the strictest sense of the words, it had already been once incarnated prophetically. This soul had already been made use of formerly as a messenger of the holy mysteries; it was, so to say, cherished and cultivated in the mysteries, and **was sent whenever anything especially important to man was taking place**; but it could only **appear as a vision in the etheric body**, and could only be perceived, strictly speaking, as long as the old clairvoyance remained. In earlier ages that still existed. Therefore this old sister-soul of Adam had no need at that time to descend as far as the physical body in order to be seen. **So it actually appeared on earth repeatedly in human evolution: sent forth by the impulses of the mysteries, at all times when important things were to take place in the evolution of the earth; but it did not require to incarnate, in ancient times, because clairvoyance was there.** The first time it needed to incarnate was when the old clairvoyance was to be overcome through the transition of human evolution from the third to the fourth Post-Atlantean age, of which we spoke yesterday. Then, by way of compensation, it took on an incarnation, in order to be able to express itself at the time when clairvoyance no longer existed. **The only time this sister-soul of Adam was compelled to appear and to become physically**

visible, it was incorporated, so to speak, in Krishna; and then it was incorporated again in the Luke-Jesus.

So now we can understand how it was that **Krishna** spoke in such a superhuman manner, why **he is the best teacher for the human ego, why he represents, so to speak, a victory over the ego, why he appears so psychically sublime.** It is because he appears as human being at that sublime moment which we brought before our souls in the lecture before last, as Man not yet descended into human incarnations. He then appears again to be embodied in the Luke-Jesus. **Hence that perfection that came about when the most significant world-conceptions of Asia, the ego of Zarathustra and the spirit of Krishna, were united in the twelve-year-old Jesus described by St. Luke. He who spoke to the learned men in the Temple was therefore not only Zarathustra speaking as an ego, but one who spoke from those sources from which Krishna at one time drew Yoga; he spoke of Yoga raised a stage higher; he united himself with the Krishna force, with Krishna himself, in order to continue to grow until his thirtieth year. Then only have we that complete, perfected body which could be taken possession of by the Christ.**

Thus do the spiritual currents of humanity flow together. So that in what happened at the Mystery of Golgotha, we really have a co-operation of the most important leaders of mankind, a synthesis of spirit-life. When St. Paul had his vision before Damascus, He Who appeared to him then was the Christ. **The halo of light in which Christ was enveloped was Krishna.** And because **Christ has taken Krishna for His own soul-covering through which He then works on further, therefore in the light which shone there, in Christ Himself, there is all that was once upon a time contained in the sublime *Gita*.** We find much of that old Krishna-teaching, although scattered about, in the *New Testament* revelations. This old Krishna-teaching has on that account become a personal matter to the whole of mankind, because Christ is not as such a human ego belonging to mankind, but to the Higher Hierarchies.

What one connects with Krishna can be compared with what, in more recent times, came to us in another philosophical form in the names of **Fichte, Schelling and Hegel as the most mature thinkers of Christianity.**”

Incarnations of Lord Vishnu (Krishna) the Sustainer

The Ten Incarnations or Avatars of Lord Vishnu:

- 1) Matsya - a huge fish saved the life of Manu at the beginning of Satya Yuga.
- 2) Kurma - a giant tortoise carried the huge mountain Mandrachala used to churn the ocean.
- 3) Varaha - a wild boar who took the earth back to its original place.
- 4) Narasimha – a half lion and half human who killed the demon at dusk, with his nails, on the threshold of his house, keeping the demon on his thighs.
- 5) Vamana - incarnated as a Brahmin to end the rule of the demon-king, Bali.
- 6) Parashurama – incarnated as a Brahmin to end the tyrannical rule of unrighteous kings and unchaste women.
- 7) Lord Rama - appearing as King Rama, he defeated demon-king Ravana after a fierce battle.
- 8) Lord Balarama - incarnated himself as Balarama, elder brother of Lord Krishna.
- 9) Lord Krishna – incarnated himself for two significant events - defeating his evil maternal uncle, and was the mentor of the Pandavas during the battle of Kurukshetra.
- 10) Kalki – will appear on a white horse with a mighty sword in our present age to destroy the evil existing in humanity.

THE APPEARANCE OF CHRIST IN THE ETHERIC, SPIRITUAL SCIENTIFIC ASPECTS OF THE SECOND COMING, BY SERGEI O. PROKOFIEFF

“For when a person turns consciously today to the spiritual world and forms a relationship to it in the pure mood of wonder and reverence, he will be helping the entelechy of Krishna-Jesus to enable the astral light-aura around the Christ to become ever stronger and more radiant. And if human beings offer up their selfless love to the spirit whom through spiritual science they have recognized in all the beings and other entities around them, they can strengthen the etheric sheath that Vidar fashions today for the Christ. Moreover, through all deeds that they carry out today from their forces of conscience, which in the years to come will increasingly be transformed into the capacity

to behold karma or destiny, people will be collaborating in the forming of the spiritual sphere around the etheric Christ, which is the aim of Michael's activity today in the world bordering upon the Earth. Thus one can see that, as people of our time, we lend strength to Christ's appearance in the etheric when, by developing within ourselves the three moral qualities that have been mentioned, we help the sister soul of Adam, Vidar and Michael to form and strengthen the sheaths for the etheric Christ. In this way, through our help and service we become the conscious collaborators of these spiritual beings in the etheric Second Coming, the most important supersensible event of our time.”

Perfected Copies of Christ's Bodies

THE PRINCIPLE OF SPIRITUAL ECONOMY, FROM BUDDHA TO CHRIST,
RUDOLF STEINER, LECTURE XI, BUDAPEST, MAY 31, 1909, GA 109

“We have already named three of the Masters: Zarathas, Skythianos, and Boddha or Buddha, and we can see how the lives of these leading personalities extend into our present time. An occultist can test these findings. In the realm of spiritual economy we not only find what these exalted men left behind; everything else that is of value to humanity is preserved. **In the Rosicrucian mysteries, too, we encounter the individuality who lived in the body of Buddha on the physical plane. During the Atlantean age, he had lived only as a bodhisattva, but later on he descended into the physical body of Buddha.**

The Christ was working in Buddha as a bodhisattva, and it was He who was now the planetary spirit of the earth since the event of Golgotha and who could since be found in the physical aura of the earth. Through the Christ-Principle a new light has been kindled in this world and beyond. **The body of Jesus of Nazareth - the etheric and astral bodies and the ego of Jesus of Nazareth - exist in many copies in the spiritual world. Many copies of the etheric and astral bodies and of the ego of Jesus of Nazareth exist in order to be incorporated in the preliminary bearers of the Christ-Principle.** Everything connected with the Christ-Principle is so momentous that humanity can grasp it only little by little.

St. Augustine, for example, bore within him a copy of the etheric body of Jesus of Nazareth. His ego and his astral body were left to their own resources, and only in his etheric body did his great mystical gift come to life. **St. Francis of Assisi and Thomas Aquinas had copies of the astral body of Jesus of Nazareth woven into their souls**, and it is this fact that allowed them to be such dynamic teachers. **Elisabeth of Thüringen also had an imprint of the astral body of Jesus of Nazareth in her soul.**

Zarathustra, or Jesus of Nazareth, is one of the three Masters of the Rosicrucians. Many copies of his ego, that is of the ego in which the Christ Spirit Himself had dwelled, can be found in the spiritual world. The copies of the ego of Jesus of Nazareth are waiting for us in the spiritual world to be utilized for the future evolution of humankind. People who endeavor to strive upward to the heights of spiritual wisdom and love are candidates for these copies of the ego of Jesus of Nazareth. They become bearers of Christ. On this earth they shall be heralds of His Second Coming.”

THE PRINCIPLE OF SPIRITUAL ECONOMY, CHRISTIANITY IN HUMAN EVOLUTION, RUDOLF STEINER, LECTURE II, BERLIN, FEBRUARY 15, 1909, GA 109

“We have seen not only that the egos are capable of reincarnation, but that the lower members of the human constitution in a certain sense undergo a similar process. The result of this is that the whole configuration of the process of reincarnation is much more complicated than is usually supposed. And thus we see that **the ego of Zarathustra was reincarnated as Zarathas - Nazarathos, who in turn became the teacher of Pythagoras. On the other hand, Zarathustra's astral body reappeared in Hermes and his etheric body in Moses.** Therefore, nothing is lost in the world; everything is preserved and transmitted to posterity, provided it is valuable enough.

The etheric and astral bodies of Jesus of Nazareth were multiplied and the copies preserved until they could be used in the course of human evolution. However, they were not bound up with this or that nationality or tribe. But when in the course of time a human being appeared who, irrespective of nationality, was mature and suitable enough to have his own etheric or astral body interwoven with a copy of the

etheric or astral body of Jesus of Nazareth, then those bodies could be woven into that particular person's being. **Thus we see how it became possible in the course of time for all kinds of people to have copies of the astral or etheric body of Jesus of Nazareth woven into their souls.**

What made it possible for a number of people in those centuries to be able to receive revelations about the events in Palestine that were in a sense clairvoyant? It was possible because the multiplied copies of the etheric body of Jesus of Nazareth had been preserved and were in these centuries woven into the etheric bodies of a large number of people who wore these multiplied copies as one would wear a garment. **Their etheric body did not consist entirely of the copy of Jesus' etheric body, but it had had woven into it a copy of the original.** There were indeed human beings in those centuries who were able to have such an etheric body and who could thereby have an immediate knowledge of Jesus of Nazareth and the Christ.

The highest degree of such disassociation is evident in that wonderful literary work of the ninth century, the Heliand. This poem was written down by a seemingly simple Saxon in the time of Louis the Pious, who reigned from 814-840. The Saxon's astral body and ego could not match what was in his etheric body because the latter had had woven into it a copy of the etheric body of Jesus of Nazareth. **This simple Saxon priest, the author of the poem, was certain from immediate clairvoyant vision that the Christ existed on the astral plane and that He was the same Christ who had been crucified at Golgotha! And because this was a direct certainty for him, he no longer needed to resort to historical documents or to physical mediation in order to know that the Christ does exist.**

If we continue to trace Christian development, we come to the period from about the eleventh or twelfth up to the fifteenth century, and it is here that we discover an entirely different mystery that now carried evolution forward. If you remember, first it was the memory of what had taken place on the physical plane, followed by the etheric element being woven into the etheric bodies of the pillars of Christianity in Central Europe. But later, **from the twelfth to the fifteenth century, it was numerous copies of the astral body of Jesus of Nazareth that became interwoven with the astral bodies of the most important pillars of Christianity.** In those days the human beings had egos capable of forming extremely false ideas about all sorts of things, yet in

their astral bodies a direct force of strength, of devotion, and of the immediate certainty of holy truths was alive. Such people possessed deep fervor, an absolutely direct conviction, and also in some circumstances the ability to prove this conviction. **What sometimes must strike us as being so strange especially in these personalities is that their ego development was not at all equal to that of their astral bodies because the latter had copies of the astral body of Jesus Christ woven into them. Their ego behavior often seemed grotesque, but the world of their sentiments, feelings, and fervor was magnificent and exalted.**

Francis of Assisi, for example, was such a personality. We study his life and cannot, as modern people, understand what his conscious ego was; yet we cannot help having the most profound reverence for the richness and range of his feelings and for all that he did. This is no longer a problem once we adopt the perspective mentioned above. He was one of those who **had a copy of the astral body of Jesus of Nazareth woven into their own astral bodies**, and this enabled him to accomplish what he did. **Many of his followers in the Order of the Franciscans, with its servants and minorities, had such copies interwoven with their astral bodies in a similar fashion.**

What was woven into Francis of Assisi was, as it were, the sentient soul of Jesus of Nazareth, and the same is true in the case of that remarkable personality Elisabeth of Thüringen, who was born in 1207. Knowing this secret of her life will enable you to follow the course of her life with your whole soul. **She, too, was a personality who had a copy of the astral body of Jesus of Nazareth woven into her sentient soul.** The riddle of the human being is solved for us by means of just such knowledge.

One may think of the content of scholasticism as one wishes, but for several centuries this school of thought developed the capacity of human reflection and thus put its imprint on the culture of the time. Scholasticism accomplished this by an extremely subtle discernment between and outlining of various concepts. As a result, **between the thirteenth and fifteenth centuries the school implanted into humanity the capacity to think with acute and penetrating logic.**

The special conviction that Christ can be found in the human ego arose among those who were imbued more strongly with the copy of the consciousness soul of Jesus of Nazareth, because **the ego functions in the consciousness soul. Because these individuals had within them the element of consciousness soul from the astral body of Jesus of Nazareth, the inner Christ rose resplendent within their souls, and through this astral body they came to know that the Christ within them was the Christ Himself. These were the individuals whom you know as Meister Eckhart, Johannes Tauler, and all other pillars of medieval mysticism.**

The mysteries of the Sun Oracle itself could not be directly revealed in **ancient India**, and that is why the seven **Rishis spoke of a Being beyond their cognitive reach.** They spoke of a Being who is the Leader of the Sun and directs its forces to the earth; they spoke of **Vishva-Karman as a Being beyond the range of their knowledge. Vishva-Karman is none other than the Christ who was to appear later and who's coming had already been proclaimed in the ancient Indian culture.**

In these early centuries, not all the inspired individuals destined to propagate the idea of Christianity were, of course, artists. Take, for example, **John Scotus Erigena**, the scholastic philosopher, who in the days of Charles the Bald wrote the famous *De Divisione Naturae*. He, too, **had a copy of the etheric body of Jesus woven into his own etheric body.**

If human beings were born during the period from the **fifth to the tenth centuries who had a copy of the etheric body of Jesus of Nazareth woven into their own etheric bodies, human beings living in the period from the eleventh to the fifteenth centuries received copies of the astral body of Jesus of Nazareth** rather than copies of His etheric body. Only by considering this fact do we fully understand some of the important personalities of that time. How will a personality whose own astral body is interwoven with a copy of the astral body of Jesus appear to the outside world? After all, the ego of Jesus is not incarnated in such an individual; each personality retains his or her own ego. Ego judgment can cause many an error to creep into the life of such an individual; but because **the copy of the great prototype has been woven into his or her astral body, devotion, all the feelings, everything in short that permeates and weaves through this astral body will come to the**

fore as the intrinsic essence of the astral body, even though it may perhaps be at variance with the ego itself. Think of Francis of Assisi. There you have a personality into whose astral body a copy of the astral body of Jesus of Nazareth was woven. You may have found many extremes in the biography of Francis of Assisi, and if you did, you should consider that they were caused by his ego, which was not on the same level with his astral body. But the moment you study his soul under the assumption that his ego was not always capable of making the right judgments about the wonderful feelings and the humility contained in the astral body, then you will understand him. **A copy of the astral body of Jesus of Nazareth was reincarnated in Francis of Assisi, and this was the case with many individuals of that time — Franciscans, Dominicans, and all other personalities of that time who will be intelligible only when studied in the light of this knowledge.** For example, one of those personalities was the renowned **St. Elisabeth of Thüringen.**

When Christ incarnated in Jesus of Nazareth, something like an imprint of the ego was made in the astral body of Jesus of Nazareth. When the Christ-Being entered the astral body, we can easily conceive that something like a replica of the ego could be produced in the surrounding parts of the astral body. This copy of the ego of Christ Jesus produced many duplicates that were preserved, so to speak, in the spiritual world. In the case of a few individuals who were to be prophets for their own age, something was woven into their ego. Among them were the German mystics who proclaimed the inner Christ with such fervor because something like a copy of the ego of Christ was incarnated in them - only a copy or image of Christ's ego, of course. Only human beings who prepare themselves gradually for a full understanding of the Christ and who understand through their knowledge of the spiritual worlds what the Christ really is, as **He surfaces time and again in ever changing forms during the course of human evolution - only those human beings will also gradually gain the maturity necessary to experience Christ in themselves. They will be ready to absorb, so to speak, the waiting replicas of the Christ-Ego, ready to absorb the ego that the Christ imprinted in the body of Jesus.**

Part of the inner mission of the universal stream of spirituality is to prepare human beings to become so mature in soul that an ever-increasing number of them will be able to absorb a copy of the Ego-Being of Christ Jesus. For this

is the course of Christian evolution: first, propagation on the physical plane, then through etheric bodies, and then through astral bodies that, by and large, were reincarnated astral bodies of Jesus. Now the time is at hand when the ego-nature of Christ Jesus will increasingly light up in human beings as the innermost essence of their souls. Yes, these imprinted copies of the Christ Jesus individuality are waiting to be taken in by human souls - they are waiting!

Immediately after the mystery of Golgotha when Christ's blood ran from five wounds and His spirit permeated the lowest realms, the incarnation of Christ brought about a remarkable change in the physical, etheric, and astral bodies of humanity. Christ's etheric and astral bodies multiplied like a grain of seed, and the spiritual world was filled with these copies. For example, **human beings living in the period from the fifth or sixth through the tenth centuries who had developed sufficiently received at their birth such an imprint of the Christ-Incarnation of Jesus of Nazareth.** St. Augustine is the individual in whom such partaking in the etheric body of Christ is most clearly evident, and the great significance of his life must be attributed to this fact. On the other hand, **Christ's astral body was incorporated into human beings from about the tenth to the sixteenth centuries,** and this explains the appearance of human beings who were endowed with extraordinary humility and virtue, such as **St. Francis of Assisi and the great Dominicans who reflected the wonderful astral qualities of Christ.** These individuals were imbued with such a clear image of the great truths they practiced throughout their lives. By contrast, St. Augustine was never free of doubt and always experienced the conflict between theory and practice. Of the great Dominicans, **St. Thomas Aquinas is especially noteworthy because in him the influence of the astral body of Christ was manifest to a high degree,** as we shall see later. **Beginning with the sixteenth century, copies of the Christ-Ego begin to weave themselves into the egos of a few individualities, one of them being Christian Rosenkreutz,** the first Rosicrucian. This phenomenon led to the feasibility of a more intimate relationship with Christ, as is revealed by esoteric teaching.

The power of Christ will make human beings more perfect, spiritualize them, and lead them back into the spiritual world. Mankind developed its reason at the expense of clairvoyance; the power of Christ will enable human beings to learn on this earth and to ascend again with what they will

have acquired on earth. Human beings descended from the Father, and the power of Christ will lead them back to the Father.

When Christ descended to the earth, He enveloped Himself with the threefold physical, etheric, and astral bodies of Jesus of Nazareth and lived three years in this sheath as **Christ, the Sun-Spirit**. With the event of the Mystery of Golgotha, Christ descended to the earth; but aside from what is known to all of you, something else special happened by virtue of the fact that **Christ indwelled the three bodies of Jesus of Nazareth, particularly the astral and etheric bodies. After Christ cast off the bodies of Jesus of Nazareth, they were still present as spiritual substance in the spiritual world, but multiplied in a great many copies. They did not perish in the world ether or in the astral world, but continued to live as identical images.** Just as the seed of a plant, once buried in the ground, reappears in many copies according to the mystery of number, so the copies of Jesus of Nazareth's etheric and astral bodies were present in the spiritual world. And for what purpose were they present, considering the large framework of spiritual economy? They were there to be preserved and to serve the overall progress of the human race.

One of the first individuals to benefit from the blessed fact of these countless copies of Jesus's etheric body being present in the spiritual world was St. Augustine. When he again descended to earth after an earlier incarnation, not just any etheric body was woven into his own, but rather the copy of the etheric body of Jesus of Nazareth. Augustine had his own astral body and ego, but his etheric body was interwoven with the image of the etheric body of Jesus. He had to work through the culture of his ego and astral body, but when he had made his way to the etheric body, he realized the great truths that we find in his mystical writings.

Many other human beings **from the sixth to the ninth centuries had a copy of the etheric body of Jesus woven into their own etheric bodies.** Many of these individuals conceived the Christian images that later were to be glorified in the arts in the form of the Madonna or the Christ on the cross. **They were the creators of religious images who experienced in themselves what the people living at the time of the Mystery of Golgotha had experienced.**

In the period spanning the **eleventh through the fifteenth centuries the time had come when a copy of the astral body of Jesus of Nazareth was woven into the astral bodies of certain reincarnated souls.** From the eleventh to the fourteenth centuries many human beings, for example **Francis of Assisi and Elisabeth of Thüringen, had the imprint of the astral body of Jesus of Nazareth woven into them while their own astral bodies - the source of their knowledge - were formed during reincarnation.** This enabled these individuals to proclaim the great truths of Christianity in the form of judgments, logical constructs, and scientific wisdom. But, in addition, they were also able to experience the feeling of carrying the astral body of Jesus of Nazareth within themselves.

Your eyes will be opened if you allow yourselves to experience vicariously all the humility, the devotion, and the Christian love that was part of Francis of Assisi. You will then know how to look at him as a person prone to make mistakes - because he possessed his own ego - and as a great individual because he carried a copy of the astral body of Jesus of Nazareth within his own astral body. **All the humble feelings, the profound mysticism, and the spiritual soul life of Francis of Assisi become comprehensible if we know this one secret of his life.**

Many other personalities in the world, such as **Columban, Gallus, and Patrick, carried within themselves such a copy of Jesus's etheric body** and were therefore in a position to spread Christianity and built a bridge from the Christ-Event to the succeeding times.

In the time from about the eleventh through the thirteenth centuries such human beings became the heralds of Christianity by the very fact that the astral body of Jesus was woven into their own astral body. Hence, they received Christianity by virtue of Grace.

Although the ego of Jesus of Nazareth left its three sheaths at the baptism of John, a copy of this ego remained in each of them similar to the imprint a seal leaves behind. The Christ-Being took possession of these three bodies and of that which remained as the imprint of the Jesus-Ego. Beginning with the twelfth, thirteenth, and fourteenth centuries, something like an ego copy of Jesus was woven into human beings who began to speak of an "inner

Christ.” Meister Eckhart and Tauler were individuals who spoke from their own experience like an ego copy of Jesus of Nazareth.

There are still many people present who carry within themselves something like the various bodies of Jesus of Nazareth, but these are now no longer the leading personalities. Increasingly we can see how there are human beings in the fifth epoch who must rely on themselves and on their own ego and how such inspired people have become a rarity. It was therefore necessary that a spiritual tendency develop in our fifth epoch to ensure that humanity would continue to be imbued with spiritual knowledge. **Those individualities who were capable of looking into the future had to take care that human beings in the times to come would not be left simply to rely on their human ego only.** The legend of the Holy Grail relates that the chalice from which the Christ Jesus took the Last Supper with his disciples was kept in a certain place. We see in the story of Parsifal the course of a young person’s education typical for our fifth post-Atlantean epoch. Parsifal had been instructed not to ask too many questions, and his dilemma arose from his following those instructions.

That is the important transition from the traditional to more modern times: in ancient India and later with **Augustine and Francis of Assisi** the student had to live in a state of the highest degree of **passive devotion**. All these humble people allowed themselves to be inspired by what was already alive in them and by what had been woven into them. But now things changed in that the ego became a questioning ego. Today, any soul that accepts passively what is given to it cannot transcend itself because it merely observes the happenings in the physical world around it. **In our times the soul has to ask questions; it has to rise above itself; it has to grow beyond its given form. It must raise questions, just as Parsifal ultimately learned to inquire after the mysteries of the Grail’s Castle.**

Through this theosophical-Rosicrucian orientation of the spirit, we again bring close to ourselves what is still present in the copies of Jesus of Nazareth’s ego. **Those who prepare themselves in this manner will pull into their souls the copy of the ego of Jesus of Nazareth so that they become like imprints of a seal, and it is in this way that the Christ- Principle finds its way into the human soul.** Rosicrucianism prepared something positive, and since anthroposophy is meant to become life, the souls that absorb and truly accept it will gradually undergo a

metamorphosis. To accept anthroposophy within yourself means to change the soul in such a way that it is able to come to a true understanding of the Christ.”

Foot Notes

1. Rudolf Steiner, *The Spiritual Guidance of Man*, The Anthroposophic Press, Spring Valley, N.Y., 1950 (p.17-18).
2. Rudolf Steiner, *The Pre-Earthly Deeds of Christ*, Lecture from March 7, 1914 (London 1947).
3. Rudolf Steiner, *Education as a Social Problem*, Lectures from August 9th to the 17, 1919, Dornach (New York 1964).
4. Rudolf Steiner, *The Child Before the Seventh Year*, Lectures on December 23 and January 7, 1922 (p. 41).
5. Rudolf Steiner, *Human Values in Education*, Lectures from July 17 the 24, Arnheim (London, 1971).
6. Rudolf Steiner, *Walking, Speaking, Thinking -Imitation in a Bodily Religious Way*, Lecture from April 15 to 22, 1923.
7. Rudolf Steiner, *Pre-Earthly Deeds of Christ*, Pforzheim, Lecture, March 7, 1914 (London, 1947).
8. Ibid.
9. Rudolf Steiner, *The Study of Man*, Lectures from August 21 to September 5, 1919, Stuttgart (London 1947).
10. Rudolf Steiner, *Occult Science and Occult Development, Christ at the Time of the Mystery of Golgotha and Christ in the Twentieth Century*, Lecture II, May 1, 1913, GA 152.
11. Rudolf Steiner, *Occult Science and Occult Development: Lecture entitled, Buddha and Christ, The Sphere of the Bodhisattva.:*