

The Lectures of Rudolf Steiner

Christ and the 20th Century

GA 60

This paper includes two other lectures given in the same month, which are mentioned by name by Steiner in the content.

Christ and the 20th Century The Origin of Man (GA 61) The Origin of the Animal World (GA 61)

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It cannot be denied, even by those who have made only a slight study of spiritual life, that the subject chosen for our consideration to-day has aroused an interest in the widest circles, and we might add, that this desire for knowledge is of a scientific character. On the other hand, there seems to be an ever increasing tendency toward the formation of a world-philosophy, in which such questions as are associated with the name of Christ find no true and proper place.

A previous lecture that I gave some few weeks ago in this building under the title, '*The Origin of Man*', and a continuation of the same, upon '*The Origin of the Animal World*' (delivered in the Architektenhaus) will doubtless have made clear to you a point to which I shall now again draw your attention. In every age, including the present period, the general conceptions and sentiments concerning such fundamental questions as '*The Origin of Man*' and others of a similar nature, including those relative to that Being to Whom the name of Christ has been given, are directly rooted in, and dependent upon the accepted concepts of some prior age.

We have already seen while considering various matters connected with man's origin, that as a matter of fact, those theoretical ideas and conceptions which have sprung from the general mode of thought prevailing in our time are fundamentally at variance with the actual results of scientific research. On the other hand, it is just in this relation that we find the conclusions arrived at through the medium of Spiritual Science, which traces man's origin back to spiritual forms, and not merely to that which is external and physically perceptible, are in full harmony with the results obtained in the field of Natural Science. Perhaps nowhere do we find this want of accord so marked between that current cosmic concept, which is so general in the thoughts and hearts of the people of our day, and that which science has been constrained to adopt, as in the case of the Christ-conception. This divergence may well be due to the fact that the questions involved belong to the greatest of all those concerning the cosmos. However, since the coming of the Christ-Movement into the world's history, man's power of conception concerning the Christ-Being and the form which it has taken, has ever been such as was best adapted to a particular period, or as one might say, was best suited to that section of humanity which was occupied with such thoughts.

During the first centuries which followed the advent of Christianity into the world's history, we realize in connection with a certain trend of ideas and spiritual tendency which has been called Gnosis [a term denoting a higher spiritual wisdom claimed by the Gnostics], that grand and mighty concepts were formed with regard to that Being whom we term The Christ. We find, however that the universal acceptance of these exalted gnostical conceptions continued for only a relatively short period as compared with that idea of The Christ which was, as one might say, generally approved and

spread among the people, and later became the essence of the Church movement. It will be enlightening to consider briefly those lofty Christ-concepts which were evolved in the form of gnostical conceptions during the first centuries of the Christian era — not, be it understood, because Spiritual Science would seek to cloak those ideas which it has to put forward with regard to The Christ beneath a mantle of gnostic notions; such an assertion could only be made by those who because of the immaturity of their development in the field of Spiritual Science, are wholly incapable of truly differentiating between the nature of the various events and conditions which are met with in spiritual life.

In many ways the concepts of the Spiritual Science of to-day, which will be recapitulated in this lecture, extend far beyond the ancient gnosis of those early Christian times; but this very fact makes it the more interesting that we should at least touch upon these old spiritual conceptions. There are many different points of view in connection with this by-gone higher wisdom, and various degrees of light and shade in that olden spiritual trend of thought, and we will draw attention to one of its most important aspects and which harmonizes best with the teachings of Spiritual Science in our time. During the first few centuries of the Christian era, this ancient gnosis put forward the most profound ideas concerning the Christ-Being — momentous indeed in relation to that enlightenment which came with the dawn of Christianity. This higher spiritual wisdom maintained that the Christ-Being was eternal, and not alone associated and concerned with the evolution and development of humanity, but with the surrounding world of the cosmos taken in its entirety.

When considering the question of the Origin of Man we found that we were taken back to a form of humanity which floated or hovered, as it were, entirely in spiritual heights and which was not yet familiar with, nor embodied in, an outer material covering. We have seen that during the process of the earth's evolution, mankind, starting from a purely spiritual state, gradually changed into that of a lower and denser form which we now call man; and that owing to the materialistic outlook of the present theory of evolution, which merely follows man's earthly history backwards, his beginning has been traced to external animal forms. Spiritual Science, on the other hand, leads us directly to previous states which approach ever nearer and nearer to the immaterial soul, and finally points definitely to a spiritual origin.

The old gnosis sought the Christ-Being in that region in which mankind hovered before he had assumed his material existence, and where he felt himself surrounded alone by spiritual life and spiritual reality. If we understand this ancient gnosis rightly, then must we look upon it from the gnostic point of view, that when man had so far developed as to have reached a point when his Etheric Body should be enclosed within a material covering in order that he might take part in the general course of physical evolution, there remained behind in the purely spiritual realms what might be termed a by-gone companion of man or 'alter ego', in the form of an element of the Christ-Being, which did not descend with him into the physical world. Further, according to this conception, mankind was destined to undergo a process of continued development in the material plane, and it was his mission to show evidence of achievement and progress. Hence, according to the gnosis, this Christ-Element continues to dwell in the spiritual realms while mankind undergoes his period of material evolution, so that during the whole time of man's earthly history, the Christ-Being is not to be sought in that region to which man is related as a physical perceptual entity, but alone in the realms of pure spirit.

That particular period which we call The Birth of Christianity, the ancient gnosis considered of especial import in the evolution of mankind upon Earth. It was regarded as that glorious moment when the Christ-Being entered the physical perceptual world in order to give an impulse to spiritual activity, for man had of himself retarded the soul's development after he had descended upon the material plane. The gnosis looked upon primeval man during the very beginning of his evolution as a

spiritual being bound to a world in which The Christ was *then* active, and it considered that He *again* descended upon our earth, where already for a long space humanity had been undergoing material evolution, at that particular period from which we now reckon our time.

The question now arises — How did the ancient wisdom actually look upon this descent of a purely spiritual being into the evolution of humanity? It was regarded in the following manner: — According to the gnosis, an especially highly developed human individuality to Whom historical research has given the name of Jesus of Nazareth, had achieved such exceptional spiritual maturity that at a particular period definite soul conditions had come about, in virtue of which this singular personality had the power to absorb certain Divine qualities and wisdom from the Spirit-World, which up to then no man could acquire. From this time on, so the gnosis states, the soul of this especially selected personality felt itself sufficiently advanced to surrender to the indwelling of that Divine Being, Who up to that moment had had no part in the actual progress and development of humanity — namely, The Christ. That event which took place on the banks of the Jordan when Jesus of Nazareth was baptized by John, and which is recorded in the Bible (Mark i, 9 to 11), was regarded by this ancient gnosis as a manifestation of the entering of the Christ-Being into the course of human evolution. The gnosis further declared that some very singular spiritual condition had been engendered with regard to Jesus through this sacred baptism, which event we may consider as wholly symbolical or otherwise.

We can obtain an idea of what underlies this gnostic concept if we pursue a line of thought somewhat as follows: — We begin with a realization of the fact that if we carefully observe the lives of other people, using those methods of thought which lead us to the very depth of the soul, and not the superficial mode so general in our time, we shall often find in the experience of such persons moments fraught with epoch-making events, when they feel that they stand at a turning-point in their lives. A situation of this nature may arise through some deep-lying sorrow or other trial of earthly origin. Then indeed they may say: — 'That which has now befallen me differs from all my previous experiences, for it causes me to look upon myself as a man transformed.' Certain it is that in the case of many people there occurs at times something in the nature of a crisis, such as might be described as an awakening and renewing of special and distinctive forces of soul-life.

If we imagine an experience of the above kind as representing in very imperfect and elementary manner an inner event similar to that which the gnosis regarded as having taken place at the time of the baptism of Jesus in Jordan (St. Mark i, 9), we can then readily conceive an entirely different form of happening hitherto unknown in connection with human existence, and quite unlike any which may break in upon men's souls and is born merely of earthly trials and vicissitudes. That Divine power and supreme spiritual quality which flamed up in the soul of Jesus of Nazareth manifested in wholly new indwelling attributes, and therefrom arose a Godlike inner life shedding fresh light upon all forms of human culture quickened by its example. It was that Divine Essence which entered into the innermost being of Jesus of Nazareth — that glorious and most Holy Spirit creating in Him a new-born life, that the ancient gnosis termed THE CHRIST.

The gnosis clearly realized that through The Christ there had come to mankind something in the nature of a new impulse, an impulse differing utterly from any that had been before. For all that Godlike stimulating power which was brought forth and unfolded in Jesus during the three years subsequent to His baptism by John was such as had never up to that time found place in the evolution of humanity. The gnosis states quite definitely that we must not consider a particular man [Jesus of Nazareth] as The Christ [as is oft-times done], but that we must realize and look for The Christ in the Divine Spirit which manifested IN Jesus, through those sublime and singular qualities that were latent within his innermost being.

We have characterized this ancient spiritual wisdom concerning The Christ in the above manner, in order that it may be easy of comprehension. In the example previously cited of a special turning-point occurring in the life of a human soul, we have an instance at least in some ways analogous to the Christ-Event expressed in its most elementary form. It is especially difficult for mankind in these modern times to realize that circumstances of fundamental historic significance are directly connected with this outstanding incident, and which are of such momentous import as to form what might be termed the true centre of human evolution. When we compare this gnostical concept with various statements of Spiritual Science brought to your notice during these lectures, we find that it has in truth, no matter how we regard the facts, not only a grand and glorious conception of the Christ-Being, but it also evinces an exalted idea of *man's* being, for it regards him as involved in an impulse, coming directly from the spiritual realms, and brought to bear upon the actual course of his historic growth and development. It is therefore not to be wondered at that this ancient gnostical conception was unpopular. Anyone who has obtained even a slight insight into the circumstances connected with the progress of mankind during the early centuries of the Christian era and onwards, the existing state of the human soul and the various conditions of social life at different periods, must at once admit that such concepts imply a loftiness of sentiment that was certainly not destined to find favour among the people. In order to appreciate this point we have only to consider the spiritual life of the present day.

Whenever conversation turns upon any idea similar in character to this ancient higher spiritual wisdom, the majority of people at once say: — 'That is all an abstraction, a purely visionary notion — what we want is reality, something which directly affects our actual material life.' Thus it is that even in our time mankind for the most part regards the old gnostical conception, as outlined, merely in the light of a wholly abstract impression. Humanity is still far from experiencing the feeling of greater satisfaction which comes of spiritual thought, and of realizing how much more true is the substantiality of all that underlies those spiritual concepts to which we may raise ourselves, than is that of things which most men regard as perceptual, concrete, and as having absolute reality. If it were otherwise we would not find, as is the case in the arts and professions, that man is ever urged toward what may be touched and seen, while all that is of the spirit, and calls for inner upliftment of the soul for its apprehension, is pushed aside and regarded as abstract and visionary.

It is not possible in a few words to explain just how the popular conception of the Christ-Being evolved in the minds of the people. But it may be said that an echo of the true Christ-Concept, which pictures a Divine Being incarnate and abiding in the man Jesus of Nazareth, has lived on through the centuries side by side with that simple idea of Jesus, which looks upon Him as born in marvellous manner and as ever approaching mankind with divine tenderness and love; a theme which is developed even in the story of his childhood. In this concept we find Jesus of Nazareth hailed by humanity as its loving Saviour. And it is in that holy sense and feeling evoked by the deeds of this beloved Redeemer that we find a dim echo of the ancient gnostic Christ-Concept. During the whole course of what we might call the external history of Jesus, there is found an upturned vision which realized the presence of some great secret truth, some awe-inspiring mystery, which even as Jesus walked the earth endowed His personality with superhuman attributes. And this superhuman quality has been termed The Christ. Further, we find that as time went on humanity became ever less and less capable of understanding that bold concept, The gnostic Christ, and this ever-increasing inability of comprehension has continued even up to the present day.

Already in the Middle Ages we note, that Science only dared to reason concerning that which is external and directly apparent to the senses, or about those things which it conceived as lying beyond our sense-perception in a kind of world governed by natural laws. It did not feel itself called upon to probe into those factors and influences which have entered into and played their respective parts in man's evolution, in the form of noble and uplifting spiritual impulses. Thus it was that in the

Middle Ages, questions concerning the origin and evolution of man in which the Christ-Impulse made itself felt, became solely objects of belief. This spiritual faith, however, continued on among the people from that time, side by side with all that was regarded as Science and absolute knowledge, but which took heed only of the lower order of cosmic matters and events.

At this point it is of interest to note, that from the sixteenth century onward, this twofold method of thought has ever more and more tended toward a crisis, and for the reason that mankind was always prone to direct and confine his powers of cognition to the perceptual world alone, and to assign all matters of spiritual origin and dependent upon spiritual progress and evolution to the category of mere dogma.

We cannot, however, enter upon this subject at the present time, for it is more essential that I now draw your attention to the fact that in the nineteenth century the course of development led mankind to a point where, as one might say, all true conception of The Christ was wholly lost, at least to a very large proportion of the people. But, nevertheless, we must admit that among a small section of the community the ancient gnostic concepts still lived on, and were yet further developed after a manner which we might regard as bringing about a deeper insight into the Christ-Impulse. In the case of the majority, even among the scientific theological circles, there was a general renunciation of the true Christ-Concept. An attempt was made to centre all in the personality of Jesus of Nazareth, and to look upon Him as One possessed of singular attributes, and especially chosen because of His profound and all-embracing comprehension of the laws and conditions of human evolution, and the Divine inner nature of mankind — but even so, to be considered as a *man* — although a man transcendent in all things. Thus it came about that in those days in place of the old Christology, there grew up what might be called a mere Jesus-life-research. The results of this mode of thought and study became ever more and more incredible, when considered in the light of all those Divine qualities which dwelt within the being of The Chosen One, Jesus of Nazareth. For according to these investigations Jesus was to be regarded as One specifically selected as endowed with supreme and unique spiritual attributes, but nevertheless possessed of human individuality.

The crowning point in this class of conception is reached in such works as that entitled *The Nature of Christianity*, by Adolf Harnack, and other similar attempts in the direction of what we have termed Jesus-life-research, and which have appeared in many and varied forms. For the present, however, it is only necessary to merely draw attention to the results obtained from deep and earnest study along these lines, and since this subject is the most modern of any with which we are concerned we can do so very briefly. We would say that the methods employed during the nineteenth century in order to authenticate historically those events which occurred at the beginning of the Christian era, have led to no actual positive conclusions.

It would take us much too far to enter into any kind of detail respecting this particular trend of thought; but anyone who will make a careful investigation into the results achieved in modern times in this connection, will know that an endeavour has been made to apply the ordinary methods of external research, to prove that the personality of Jesus of Nazareth actually lived at the beginning of our Christian spiritual life. Now this attempt to demonstrate the existence of Jesus by such historical means as may be applied in other cases has merely led to the following admission: — 'It is impossible to confirm the personality of Jesus of Nazareth by external material methods.' But it by no means follows that the negative assumption, which claims that Jesus never lived, is thereby proved. These material investigations have simply shown that we cannot employ the same historical means in order to verify the life of Jesus of Nazareth, as may be used to demonstrate the existence of *Aristotle*, *Socrates* or *Alexander the Great*. But that is not all, for of late this field of inquiry has led to serious difficulties being experienced in quite another direction.

It is only necessary to refer to such works as those by William Benjamin Smith, published by Diederich of Leipzig, to realize that the result of painstaking and exact research into Biblical and other documentary records relating to Christianity has again revealed the fact that [in many instances] these venerable documents cannot be referring to those matters to which, during the greater part of the nineteenth century, it was generally supposed they had reference. A special attempt was made to reconstruct the life of Jesus of Nazareth from the results of philological investigations into these ancient chronicles; but in the end it was found that in the very writings themselves there was evidence of an underlying significance of quite a different nature from that which appeared upon the surface. It became apparent that in spite of every effort to picture the life of Jesus by employing the most carefully chosen and exact methods, the Biblical records, those Christian documents wherein mankind feels itself upon a firm and truly Christian foundation, hardly mention Jesus of Nazareth as a human being. External science is thus driven to the following statement: — 'The ancient records scarcely ever allude to Jesus of Nazareth as a man, they refer to Him as a God'; and again to this remarkable anomalous assertion: 'It is an error to believe that any proof may be found in the original Christian documents of the existence of Jesus of Nazareth as an actual human personality. Rather do we come to the conviction that what the evangelical and other olden sacred writings state is, that in the very beginning of the Christian era was a Deity, and only when we recognize this fact, does all that is written in these aged chronicles become of true significance and import.'

Now is not this all very extraordinary? According to the investigations of our period, when we allude to Jesus of Nazareth, we must speak of a Deity; but this same period and same line of research admits of no reality in this God or purely Spiritual Being. How, then, does present-day science regard The Christ? He is looked upon as a visionary creation, a mere ideal concept which insinuated itself into the history of mankind, and was called into being by a folk fantasy born of mental impulse. According to the latest investigations in this field, The Christ is to be regarded not as a reality, but as a kind of imaginary god. To put it plainly, we would say: — Modern scientific research is brought face to face with something for which it has absolutely no use; for what can it do with a God in Whom it has no faith? External science has merely proved that the Bible records speak of a Deity, but it knows of naught else to do with this Deity, than to ascribe to Him a place in the category of visionary concepts.

We will now compare the attitude of external Science as characterized above, with what Spiritual Science has to say upon the matter. At this point I should like to mention a book entitled *Christianity as Mystical Fact*, of which I am the author. The fundamental idea underlying this work has been but little understood. I have therefore endeavoured to set forth its object more clearly in a preface to the second edition. My intention was to show that the history of mankind — World History — is not complete in that picture which we can generally obtain from external history and external documents, and for this reason: — Throughout all human evolution spiritual impulses are at work, spiritual factors are present, and these we must attribute to the agency of spiritual beings. If with this concept we compare the whole nature and method of the historic world-conception put forward by **Leopold von Ranke** and others, we can only say: — The highest point to which the Science of History has as yet reached is, that it actually speaks of *historical ideas* as if they were subject to the intrusion of abstract impressions coming, as one might say, from without during the course of human evolution and the development of Nations and of Peoples. That is the utmost extent of general belief in this direction. But 'ideas' are not what historians consider them to be, and do not develop force and exhibit power. The whole process of human evolution would be lifeless and spiritless if it proceeded merely historically, and if it were not that those ideas which enter into the souls of mankind are the expression of invisible and supersensible impulses, which rule and govern the whole field of human growth and development. Behind all that is revealed in this external progression, there still remains something which can only be unveiled by those supersensible means at the disposal of Spiritual

Science, where the methods are applicable to things which are beyond the powers of our sense-perception. Attention has already been drawn to this subject in a previous lecture, and we shall again refer to it at some future date.

I could demonstrate to you how the Christ-Impulse entered historically into the evolution of humanity in such manner that it proved itself to be an actual continuation of that self-same influence which played its part in the spiritual development of mankind in the by-gone days of the ancient mysteries; the actual nature of which is even yet but little understood. A true comprehension of all that was accomplished in pre-Christian times by the olden mysteries in connection with the laying down of spiritual foundations for the development of nations and of peoples can only come, when, through the methods of modern Spiritual Science, man has gained an understanding of that particular form of development through which the soul is transformed into an instrument capable of apprehending that Spirit-World which lies behind all things material and perceptual. In these lectures I have many times referred to transformations of this character.

We now know that mankind, who in these days is in a sense confined and only interested in the immediate experiences of his intimate soul-life, may verily raise himself above his present state and assume a more perfect form of soul-being which can live in the Spirit-World, even as the human counterpart lives in the physical world. Through the study of history in the light of Spiritual Science, we learn that the possibility of thus raising the soul-being to spiritual heights through a process of purely intimate individual soul development, has come about gradually during the evolution of mankind, and was not known in primeval times. Whereas the soul may now through its own effort and measures rise freely, and while still possessed of its individual quality acquire the power of spiritual discernment, in pre-Christian times such was not the case; for the soul was then dependent upon an impulse born of certain modes and procedures, which were a part of the rites performed in the Sanctuaries of the Mysteries.

In my book entitled *Christianity as Mystical Fact*, I have presented a somewhat detailed account of those ancient rites which were conducted by the priests in connection with the soul. These ceremonies took place in the various Temples of the Mysteries, as they were then considered to be, but which in this lecture we will regard more as Temples assigned to spiritual instruction. What actually took place in these sanctuaries may be briefly outlined as follows: — By means of certain methods and observances the soul was freed from its bodily covering, and it was made possible for it to remain for a time in a condition similar to, though in many ways differing from, the ordinary sleep-state.

When we consider the sleep-state in the light of present-day Spiritual Science, we look upon it that while the human frame remains quiescent and sleeping, the actual centre of man's Etheric Being is situated outside the recumbent figure, and that during such state the power of the true inner essence of this etheric nucleus is so low that unconsciousness supervenes, and the nucleus becomes, as it were, enveloped in darkness. The methods employed during these ancient mystic rites in order to affect the human soul were as follows: — Through the influence of certain advanced personalities, who had themselves passed through similar mystical initiation, a species of sleep-state was first induced. This was of such nature that the inner forces of the soul were thereby strengthened and intensified. When a certain stage was reached the soul left the body, which was then in a condition of deathlike sleep, and for a time entered upon a psychic existence, a kind of sleep-life, during which it could look upon the Spirit-World with full consciousness. While this sleep-life continued, the soul was able to realize its true position as an inhabitant of the spiritual realms. When, in due course, the soul was brought back once again to ordinary mundane conditions, there came to it recollections of all those things which it had observed and experienced while freed from the body. It was then that it could [while active within the human form] come before the people and stand forth as a prophet,

bringing to them proofs of the existence of a Spirit-World and of an eternal life to come. In those olden days it was in the manner above indicated that the soul was enabled to take part in the life of the spiritual realms; and in the mysteries were found the canons to which it must submit, and for a long period, in order that the supreme spiritual leaders in the ancient Mystery Sanctuaries might bring about the final consummation of the soul's desire.

We will now ask this question: — Whence came those ancient standards of human conduct which have been passed on by peoples spread throughout the world during the course of man's evolution; and those flashes of spiritual enlightenment proclaiming his Godlike origin and the eternity of the soul? The answer comes through Spiritual Science; from it we learn that this olden wisdom originated with those who had themselves undergone initiation after the manner we have outlined. There is a reflection of these primeval moral precedents, manifested in strange and curious fashion, in connection with Myths and Legends and various graphic portrayals of the past; for in these very fables we find depicted many of the same experiences which came, as if in a living dream, to the initiates in the Mystery-Sanctuaries. Indeed, we first begin to understand Mythology rightly, when we regard the forms and figures there presented, as pictorial representations of things which appeared to the spiritual vision of the Initiates during the time of their participation in the secret rites. If we would establish a relation between the mythological conceptions of olden times and the religious teachings of an earlier age, we must hark back to the ancient mysteries and ponder upon all that lay concealed therein, deep hidden from a profane external world. Mysteries revealed to those alone, who, through severe trials and unswerving observance of that secrecy and restraint imposed upon all, had truly fitted themselves to take part in the dark ceremonies of initiation. We cannot, however, at this point enter into the actual circumstances which led to the close veiling of the mystic rites performed in that now remote grey past. But when we turn our gaze backward and follow the course of spiritual development in pre-Christian times, we realize that it was ever in the dim obscurity enshrouding the inscrutable observances of that by-gone age, that man's soul unfolded and was strengthened.

The souls of men were not so fully developed in the past that they could of themselves and of their own efforts rise upward and enter the realms of the spirit, while merely dependent upon their immediate powers and unaided by the ministrations of the temple priests. In my book, *Christianity as Mystical Fact*, I have pointed out that even while external history ran its course a change was taking place; and it has there been my object to show how the whole plan and design underlying human evolution was such, that when the turning-point was reached which marked the birth of Christianity mankind was already prepared to enter upon a new era. This change had come about because of all that man had experienced and absorbed through repeated reincarnations, and through knowledge gained from initiates concerning the Spirit-World. From then on he would have the power of upliftment to spiritual heights within his own innermost soul, which could henceforth rise of its own effort, free from all external influence and unaided by those means which it was the custom to employ in the by-gone days of the mysteries.

According to the views which we now hold, the most outstanding event that came to pass in Palestine, in connection with the spiritual progress of mankind was the final perfecting of the soul, so that it should be fitted for what we might call Self-Initiation. This ultimate consummation had been approached gradually and the necessary preparation had extended over possibly hundreds of years; yet the end came just about the very time when that special turning-point was reached which marked the beginning of the Christian era. The soul was then so far perfected that it was ready for self-initiation, during which act it would be merely guided by those having knowledge of the true path and of the trials that must be endured; henceforth self-initiation might be achieved without external aid rendered by Temple priests, or by leaders having understanding of the mysteries. And further, through the founding of Christianity all those other rites and observances which were performed time

and time again in the innermost sanctuaries of the Temples, memories of which are still preserved in Legends, Myths and Mythologies connected with folklore, are found to have a place in that Grand Plan which underlies the world's history.

If we would indeed understand the Gospels, we should ask ourselves the following question: — 'What experiences were essential to a candidate for initiation in the days of the ancient Persians or Egyptians, who desired so to uplift his soul that it might gaze directly upon the Spirit-World?' Injunctions concerning such matters were clearly set forth and formed the basis of what we might term a Ritual of Initiation. These commands and instructions covered a time extending from a certain event designated by some as The Baptism, and by others as The Temptation, up to that moment when the soul was led forth and blessed with a true discernment of the spiritual realms. When we compare such Initiation Rituals with the most important statements contained in the Gospels, then (as I have shown in the book to which I have just referred) we find that in the Gospels there appear once again detailed narratives concerning ancient initiation ceremonies, but here the descriptions have reference to that great outstanding historical character, Jesus of Nazareth. It further becomes clear that whereas in previous times an Initiation Candidate was raised to spiritual heights in the seclusion of the Temples of the Mysteries, Jesus of Nazareth, because of the course which history had taken, was already so far advanced that He not only remembered His experiences in the Spirit-World and thus brought enlightenment to humanity, but He became unified in spirit with One, to Whom no earthly being had as yet become united, namely, The Christ-Being. Thus we find a great similarity between the narrative of the spiritual development of Jesus of Nazareth up to that moment when The Christ entered into His soul and during the following three years when He drew inspiration and wisdom from this Divine source, and the descriptions of the wonted course of the ancient forms of initiation.

In the accounts which tell us of all the trials and experiences which Jesus of Nazareth underwent in those olden days, we find the events connected with His initiation clearly marked by the magnitude and Godlike nature of the spiritual facts which underlie the historical descriptions. This is especially noticeable in the Gospel of St. John. While in previous times countless aspirants had taken part in the sacred rites, they had only advanced to that point when they could testify as follows: — 'The spiritual world is a reality, and to such a world does the human soul belong.' But when it came to pass that Jesus was Himself initiated, He became actually unified and at one with the most significant and outstanding of all spiritual beings ever remembered by former initiates; and it was toward this supreme initiation that the ordered plan underlying all ancient forms and ceremonies had its trend.

Thus do we behold The Mystery of Golgotha emerging from those secrets which were hidden in the dark mysteries of the past, to take its place in that grand design so fundamental to the world's history. As long as man refuses to believe that in a certain locality and at a definite time Jesus of Nazareth was blessed with Divine initiation, and imbued with the spirit of The Christ in such manner that this Almighty influence could stream forth and act as an impulse upon all future generations — just so long will he remain unable to realize the true import and meaning of the Christ-Impulse in its relation to the evolution of mankind. When through the study of the basic principles of Spiritual Science the reality of great spiritual events such as we have portrayed is admitted, then will first dawn a true comprehension of all that has come to human evolution through the advent of the Christ-Impulse; and we shall no longer degrade the Gospels by discovering in them four separate rituals of initiation in which matters and circumstances concerning Jesus of Nazareth are hidden away and mysteriously concealed. When we come to understand these things rightly we shall realize that everything which followed as a result of the event in Palestine, held a deep significance for all later periods in human evolution.

Now, although what we may term man's deepest life-centre has always been, so to speak, near at hand, nevertheless this very life-centre was something the awareness of which had not up to the time of that great happening really penetrated into the consciousness of mankind. It was ordained that through The Mystery of Golgotha men's eyes should be opened and a new era entered upon, in which it would be realized that in the life-centre, the Ego, there manifests an element which is common to both individual man and the entire cosmos.

If we would know in what manner that great and vital change which was wrought in the world's history by the coming of the Christ-Impulse, is regarded when viewed in the light of Spiritual Science, then we must first realize that: — Man, in respect of his being, consists of a Physical Body, an Etheric or Life Body, an Astral Body, and deep within and underlying all is the veritable Ego^[1] — that true I, which continues on from incarnation to incarnation. Now, an awareness of the presence of this ultimate centre of life broke in upon man's consciousness last of all. So that in pre-Christian times he had no thought of its existence. Even as the Physical Body is directly united and in contact with the Physical World, and the Astral Body with the Astral World, so is man's deepest life-centre, the Ego, born of that Spirit-World which passeth man's uttermost understanding. Hence, that great message which Christianity and the Christ-Impulse brought to mankind may be thus expressed: — Seek not the Deity and the Godlike primordial principle in the Astral Body, but in man's innermost being, for there abideth the true Ego.

Previous to the advent of Christianity man would exclaim: — 'My soul is indeed rooted in the Divine. It is the Divine quality alone which can extend the vision and bring unto me true enlightenment [through the powers of those who have a deeper knowledge of spiritual matters].' But now he is learning to say: — 'If thou would'st truly know where thou canst unveil the profoundest depths of all that is Divine and active throughout the world; then look of thyself within thine Ego, for therein lieth the channel through which cometh unto thee the Word of God. His voice will break in upon thy conscious state if thou but rightly understandest that because of the Mystery of Golgotha, the powers which are of God have entered into mankind; and if thou wilt but realize that then indeed was a glorious initiation truly consummated — to stand forth as a grand historical event. But especially does God speak unto thee, if thou but exaltest thyself and makest thy soul to be as an instrument, able and fitted, to apprehend that which is of the spiritual realms.'

Before that supreme act came to pass at Golgotha, the way of those who would enter upon the life of the spirit, lay through the deep mysteries of the Temple Sanctuaries. The actual awakening of the Divine consciousness which speaks through the Ego is the very essence of the Christ-Impulse; and the growth and development of the ancient Initiation-Principle paved the way and made it possible that this great impulse should come to humanity. During the whole future course of evolution, because of the Mystery of Golgotha, there will enter into men's souls an ever-increasing clarity of understanding and discernment of the Divine Spirit to which man is so truly united. That same Holy Spirit which even now speaks through the Ego, when man has indeed freed himself from all earthly conditions and circumstances.

He who can understand the Gospels from this point of view will realize the wonderful evidence of racial development and preparation for those coming events which were brought about in the past by the powers of the Spirit-World. It will be apparent that throughout the ancient Hebrew evolution, mankind was ever being made ready to hear the voice which would later speak through the deep centre of man's being, the Ego-centre; even as the spirit of the old Hebrew race spoke to Judaism. But the people of other nations had heard no such voice, for they were only conscious of the Divine Spirit as it held converse with the soul in the case of those who were truly initiated.

It had become clear to Judaism that the evolution of mankind is a continuous process of development and progress, and that deep within man's Ego there dwell those mystic forces which appertain to his innermost being. Hence the Jew became conscious of this thought: — 'When as an isolated personality, a part of the ancient Hebrew race, I look back upon the course of man's evolution from the time of Abraham, and realize that Supreme Deity who has ruled over all things from generation to generation, there comes over me a vague undefinable feeling that everything which is Divine and of that Holy spiritual power which has fashioned the individual qualities of mankind, lives in me.' It was in this way that the separate members of the old Hebrew race felt that they were united and at one with Abraham — their father. But Christianity definitely states that all such thoughts and conceptions concerning the Godlike qualities in man are lacking in completeness and fail to picture him in his most perfect form; even though he believe within himself that — 'I AM THAT AM'. A true realization of those Divine attributes and forces which are active deep within mankind can only come when there is a clear apprehension of those things which are of the spirit and lie beyond all human generations.

Therefore if we would give the above words their fuller and truer meaning we should say: — Before Abraham, was the I AM. This implies that man's Ego is eternal; and that in the beginning was the same Godlike element which has continued on throughout all generations and will be for evermore. To this the Hebrew would add: — 'Look not upon that which fadeth away and is of man's material being, but regard only the Divine Essence which has lived and flowed in the blood of all descendants of Abraham, who was indeed our father. See to it that ye shall know and discern this Holy Spirit in each one of God's children. But seek it not in the bond which uniteth brother and sister, but in that which abideth in each one of you and cometh to the light when man, in very solitude, shall know himself in his innermost soul, and cry out, I AM.'

Christ Jesus uttered words of similar intent and which we must interpret in like manner; with one modification they are as follows: — 'If any man come to me, and forsaketh ['Hate', see Luke xiv, 26] not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'^[2] We must not regard the significance of the above passage as in any way conflicting with the just claims of relationship and child love, but rather as indicating that The Christ had brought into the world that Principle of Divine Spirit which each individual man, *because he is man*, may find if he but seek steadfastly in the very centre of his being. It was because of this transcendent deed that, henceforth, mankind would enter into ever closer contact with the very heart of Christianity. Then would this most sacred principle rise up supreme, and while overcoming all diversity and error, bring about the realization of that universal quality which all may discern who but look deep within.

The Gods of old were national gods — gods of the peoples — and had relation to certain racial peculiarities. We still find something of this nature in the East among the Buddhists. But the God who stands revealed through Christianity is One who will raise mankind above all human discord and divergence, and lead him on to that which he truly is, because he is indeed MAN. He who would gain knowledge of the fundamental character of the Christian Doctrine must necessarily regard those spiritual powers and impulses which have guided supreme events in world history as *realities* [he cannot aver that all was begotten of mere chance actions and purely human mental activity]. He must break away from previous concepts of what is basic and of primary historic import; for happenings which have long been so regarded are in reality but upon the surface of the world's actual growth. Underlying and controlling all human progress and development are beings far above man's normal powers of sense-perception who are just as real as is the animal and the man in our material world. Supreme and preeminent among those spirit mentors who govern and direct the growth and development of mankind is THE CHRIST — that Christ, who, according to the ancient gnosis, was active in the body of Jesus of Nazareth during a period of three years.

Once again do we realize that Spiritual Science has attained to a concept and an understanding that enables it to throw light upon matters which have already claimed the attention of external science. The latter has been forced to admit that [in respect of The Christ] we are not merely concerned with a man, but with a Divine Being who, while He ruled and gave guidance must, nevertheless, in a certain sense, be considered as active within the man, Jesus. Here, however, we come upon a situation with which external science is unable to cope. Spiritual Science, on the other hand, leads us to the direct contemplation of beings thus acted upon and made subservient to divine spiritual powers, in the manner indicated, and regards such states as of actual occurrence; hence it can approach this sphere of modern investigation in a proper and logical manner. An amazing feature of twentieth-century spiritual development will be that external science will recognize and acknowledge that the concepts of the nineteenth century were in error, in so far as an attempt was then made to reduce the life of *Christ* Jesus to a life of Jesus of Nazareth only. Further it will be found that the final result of all research in this field will prove that in *Christ* Jesus we are concerned with a God; and when any science proclaims this truth it is a sign that it has begun to follow the true path. Spiritual Science would merely add that if mankind once admits the verity of the above statement, it may go forward ever assured that it is upon a certain and absolute foundation. The concept expressed in the above assertion is certainly in direct opposition to that material monistic cosmic conception, which has been formed in modern times.

In two of my previous lectures to which I have already referred, namely, '*The Origin of Man*', and '*The Origin of the Animal Kingdom*', we have seen that Spiritual Science was in complete accord with the actual facts brought to light by external Science. We would here say that in the matter we are now considering, Spiritual Science is again disposed to associate itself with the results of conscientious scientific research; but where there is doubt and divergence, it will be found that external Science will fall short of that goal which may be reached through the methods of Spiritual Science. In these days man regards human life and human understanding, as they appear to him in the physical world, as if they were irreconcilable with a closely associated and actual outer spiritual realm. He further believes that at the uttermost, man's greatest fault can only lie in forming wrong conceptions of the material world, or in doing something which is looked upon as detrimental or malicious, and which does not conform with outer and apparent progress.

It is the custom at the present time in connection with the existing cosmic concept, to seek the origin of phenomena only in that which is close at hand; and it has become more and more clear the further man penetrates into spiritual life, that a point has now been reached with regard to this method where a complete change in ideas has become necessary. Both natural science and history have come to a stage where there is a definite scepticism concerning all spiritual matters, and these external sciences are now merely employed in collecting and associating outer perceptual facts, wholly regardless of that underlying spiritual reality which may be apprehended in all phenomena capable of sense-perception. One might almost say, that our present period has reached a point where scientific thought must be reversed, and assume a directly opposite attitude. The soul, through its constant inner striving, will in the end lead ultra materialism and ultra materialistic monism to adopt a concept, which as yet has played but a small part in man's ideas concerning the cosmos. But in future investigations into the origin of things there will enter thoughts and ideas, so far, not generally accepted.

In my two works, *Philosophy of Spiritual Activity* and *Truth and Science*, I have explained that man has been compelled to assume that the position in which he finds himself relatively to the world, is not his true position; and that he must first undergo a development of inner-life so that he may recognize reality in natural phenomena, in order to be able to place himself in just and ethical relation to such phenomena. Further, in the mind of man there must dawn a clear understanding of the fundamental idea in redemption in addition to mere apprehension of causative factors in life. It will

be a task of the twentieth century to gain general acceptance of the concepts pertaining to Redemption, Deliverance and Reincarnation, among the external sciences. The position which man has himself assumed as expert and judge of the world does not represent reality; for he can only arrive at true concepts after he has freed himself from his present false ideas, risen to a higher standard of thought, and overcome those barriers which cause him to view all things in distorted and unreal form — such a consummation would be Perceptive-Redemption.

Moral-Redemption comes about when man feels that the position which he occupies in his relation to the world is not his veritable standing, and when he realizes that he must seek a path leading over those obstacles which tower above him, blocking the way to all things appertaining to his true place in life. Concepts of the soul's rebirth upon a higher plane, will yet be evolved from the wonders which come to light through the investigations of natural science, and the results of historical research. Man will then know, if he pictures the world as in a photographic image and conjures forth a vision of the scientific and historic progress of mankind, that this vision does not represent the material world alone, for underlying all human advancement there is clear evidence of a mighty spiritual plan of earnest training and development. He will no longer believe that the world as depicted by science is a mere physical creation, for he will realize that God's laws are ever operative in such manner as to bring about his gradual unfoldment. If only natural science would extend its sphere of action beyond a mere portrayal of the perceptual world and rightly educate mankind, so that the human soul might break away from a position which is untenable, and rise to a state which would permit of its rebirth into a more exalted life — and if man could but know how glorious would then be the freedom from that restraint which ever hinders his upward progress, he would indeed have developed within himself those things fundamental to a true world concept of the Christ-Impulse. He would realize that he has power to look back into the grey mists of the past, to a period to which we have often referred, when his true being dwelt in a purely spiritual realm, later to descend into the material world that he might there of his own effort further his growth and advancement. Then would mankind understand the reason why it became imperative, that at a certain definite period in earthly progress a complete change of thought, a reversal of ideas, be brought about; he would know that it was in order that all might be empowered to tear themselves away from those false deceptive material concepts, which have entered so deeply into man's consciousness. It is the Christ-Impulse which has checked man's fall, and has saved humanity from being utterly immersed in those things which are but of the material world [and have neither value nor reality].

With respect to the evolution of humanity, The Christ is to be regarded objectively as the [Divine Principle] which is the source of our experience of a sacred power and quality entering the soul when reborn, and freed of all those primal transgressive tendencies which seek to find expression when man is associated with external earthly progress. It is this most holy essence, flowing in upon the world, which is indeed that manifestation we know as The Christ.

If the twentieth century would but regard the glorious realities of man's inner life in a serious light it would understand the Christ-Event, and no more be in conflict with the concept and verity of those happenings which take place during the soul's rebirth into a higher sphere. Spiritual Science would then prove that the same actual principles underlie all historic progress and development, as obtained in the case of external natural phenomena and occurrences. With regard to man's ideas concerning the cosmos, he has fallen into that very error which finds expression in the words of Schopenhauer: — 'The world is my own conception.' This statement implies that we are surrounded by a universe of colour, sound, and so forth, dependent entirely upon the action of the eye and other sense organs for its being. But if we seek to comprehend the world in its totality, it is not true to say: — 'All colour has existence only in virtue of the physical constitution of the eye.' For the organ of sight would not be there, if the light had not first conjured it into being. If, on the one hand, it is true that the sensation of light be determined by the eye's structure, then, on the other hand, it is equally true that the eye

has been created by the light through the sun's action. Both of these verities must therefore be involved in one incomprehensible reality. Thus do we realize the truth underlying Goethe's words, when he says: —

'The eye must thank the light for its being.'

From animal matter the light has brought forth a corresponding instrument suitable to receive its impressions. Thus has the eye formed itself in the light, so that it may be sensible of its touch in order that the illumination which is within may meet and blend with the rays which come from without. Even as the eye has been fashioned through the light's action, and apprehension of the latter comes through the agency of this organ of vision, so was the fulfilment of man's inner Christ-Experience and rebirth of soul, brought about by that supreme Christ-Event — The Mystery of Golgotha.

Spiritual Science tells us that before the advent of the Christ-Impulse, such inner experience could occur only under the stimulus of an external influence wrought through the agency of the mysteries, and not as is now the case, through a form of self-initiation induced within man's very being.

There is a certain similarity between the relation of the colours and the light waves to the eye, and the profound mystery of the inner Christ-Experience; for as the eye apprehends the bright radiance of the light, so in man's deepest being does he become conscious of the Divine Essence — The Christ. That his soul can rise up, and of its own effort transcend all previous limitations, is now possible because the resplendent sun — that grand Mystery of Golgotha — has shed its glorious rays upon the world's history. If it were not for that supreme objective event, and the objective Christ, there could be no such mysterious subjective inner experience as will enter into the life of mankind during the twentieth century, to be regarded earnestly and from a truly scientific stand-point.

The twentieth century will see the dawn of those conditions necessary to a veritable understanding of the Christ-Impulse. It will be proved how absolute was its reality as a Divine centre of spiritual radiance, shining forth with a light which awakens an inner realization of that great truth reflected in Goethe's words: —

*'Who overcomes himself, doth conquer that dread power
Which holds all beings closely bound —'*

Now, because of that spiritual bond between man's latent capacity to overcome self, The Mystery of Golgotha, and the glorious Christ-Impulse, it follows that only by thus conquering can man know his being as it truly is, and knowing, he will henceforth regard his earthly nature as a quality from which he must be wholly freed. Further, he will realize that the attainment of a true standard of conduct and all genuine cognition and discernment can alone come to one who has sought and found redemption. It will be through an understanding of inner salvation that mankind will at last learn the true meaning of the concept of redemption as related to life's historic evolution.

Finally, we would say, that during the twentieth century there will spread abroad a great illumination which will bring to humanity a clear comprehension of the Christ-Impulse, and this new knowledge will be in complete accord with the significance of Goethe's fuller message: —

*'Who overcomes himself, doth conquer that dread power
Which holds all beings closely bound — and he shall rise.
First dawns the glorious truth in that glad hour;
That truth by which, through Christ, mankind shall gain God's prize.'*

The Origin of the Human Being

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What spiritual science has to say about the origin of the human being must be of the highest interest to all those persons who are interested in spiritual science out of the big questions of worldview. Since one met the question of the origin of the human being with immense interest from all sides in the last decades that has been enkindled in particular in the second half of the nineteenth century by the big, admirable progress of natural sciences. One can understand that with the powerful way with which natural sciences have tried to rise as the worldview the question of the origin of the human being had to be repeatedly put.

Now in case of a superficial consideration it may appear, as if just compared with this question that worldview, which wants to stand on the firm ground of natural sciences, and spiritual science would face each other with the starkest contrast. But if one considers the conditions within the scientific development, as they still existed few decades ago or maybe still before short time, then it may seem plausible to accept such a stark contrast. Since one has only to think what it signified in 1864, when from the scientific views of Darwin which already began seizing the broadest circles, on a German naturalists' meeting, — before still Darwin had expressed the question of the origin of the human being — Ernst Haeckel (1834–1919) applied Darwin's principles to the science of the human being. He represented not only the relationship of the human being his form and life conditions with the higher animals, but he energetically represented the immediate origin of the human being from the higher animal world.

At that time, one probably had to suppose that the coming discoveries of scientific research would confirm more and more what Ernst Haeckel had pronounced in 1864 like a courageous program of research that the proper use of the scientific principles would lead to the fact that one might recognise how from the animal orders the order of the human being has gradually developed. If that which Haeckel announced at that time like a kind of program that yet counted to himself already as irrefutable truth had proved to be true if the scientific research had really followed this path, today the mentioned radical contrast would certainly exist between natural sciences and spiritual science. But now this did not happen that way. Natural sciences themselves produced quite different results and have taken consequences from them, in particular in the last decades, as one had assumed at that time. The fact that one has ever so big difficulties in our days to see clearly in this realm if one tries to show the relation of natural sciences to spiritual science, is due solely to the fact that the

popular spreading of scientific knowledge does not keep abreast of the discovery and production of this knowledge. We stand there even today compared with the popular consciousness in such a way that with many people like a firm dogma, in particular in the popular literature, the view is spread, as if really only someone stands on the firm ground of scientific knowledge who completely accepts the assertion that the human being has externally developed in the course of time from animal forms which are directly next to him. This faith is widespread, so that one simply says to someone who wants to counter something to this dogma: you know just nothing about that what arises as worldview if one really stands on the firm ground of scientific facts.

Most people, actually, know nothing about it, because the popular literature shows everything in such a way that one can know nothing about the fact that this belief has become rather fragile during the last years. Since what natural sciences delivers as facts our question is for the materialistic-monistic worldview already in an alarming proximity of that what spiritual science has to say. Since one would like to say: natural sciences have developed with our question during the last years in such a way that everywhere one has to doubt the old views of a direct origin of the human being from the animal order bordering on him. If we outline the development of science only briefly, before we come on the spiritual-scientific things, it will become obvious that spiritual science contradicts the facts of natural sciences, actually, much less than the scientific theories and hypotheses which are still held by a materialist-monistic worldview.

We turn back to the views that could find quite comprehensible spreading, for example, in the sixties, seventies of the nineteenth century. Which view has formed when Darwin (Charles Robert D., 1809–1882) published his brilliant book *The Descent of Man* in 1871 after his book *On the Origin of Species* had appeared in 1859 with him and his followers? There the view has formed that once in a bygone time the human being has gradually developed from the forms which belong to the simian species, from forms, indeed, which did not comply with the forms of these animal species which have survived until today, but which were externally related in a way to them. One regarded a kind of being as ancestor of the human being which had four limbs which were shaped more of the same kind, a kind of a four-handed being with which also the today's feet of the human being were like hands. Thereby the human being would have been a kind of a haired four-handed climbing animal with an imperfectly developed brain and with an accordingly different developed skull. Then such a pithecoïd being would have developed to the today's human being in more or less straight line by the adaptation to the relations and by everything that has arisen in the struggle for existence. One has gone so far that one has not only dedicated himself to the view, as if the outer forms and the living conditions of the human being belonging more to the animal had gradually developed from such animal-like forms, but as if also all spiritual activities of the human being only showed a higher developmental level of the mental activities in the animal realm.

One has in particular tried there to show that the human thinking, feeling and willing only turn out as a perfection of simpler, more primitive mental activities which are also found in the animal realm, which were so transformed then just as the outer forms of the brain or the limbs. It would be important that such a view would have to lead to the assumption that everything that the human being experiences today as his spiritual, as the contents of his soul life, actually, is only the product of a physical-bodily life which can be traced back to times in which there is, actually, only a still animal, bodily life where it does not make sense to speak of such spiritual processes or spiritual contents as they were found in the human soul today. The human spiritual life would have developed like a kind of superstructure of former lower forms, so that one would not be entitled to connect the human spiritual life to a spiritual world reaching to our physical world.

For even more distant times of the past would arise that the animal life has developed from lower forms and that the mental of the animals must be led back to an existence in which there have been only those processes and beings which the human being regards today as if they contain nothing spiritual. However, with it the spirit would be, so to speak, an appearance for this worldview, a mock substantiality which develops from the bodily, and everything spiritual would have to be led back to something sensory-physical.

One knows quite sufficiently that in the second half of the nineteenth century worldviews mushroomed which were completely invigorated by the just characterised spirit that saw their greatness to break with all old views of the origin of the human being from a spiritual world and of an acceptance of the human being in a spiritual world when he dies. One may say that just the fairest sense of truth and sharpened intellectual conscience have led to such a worldview with the most manifold personalities in the course of the nineteenth century. To a worldview which had at that time by no means a materialistic attitude in the background, but which absolutely wanted to act and think in harmony with a noble and real idealism which said to itself, no one can hope that he belongs to a spiritual world immediately, but only that the spirit which has developed from the material existence finds a more or less long existence in the human soul. Even the human culture will further the spiritual in the course of development, but that what one himself could do in the spiritual, would not survive in a spiritual world, but can live on with the entire erasing of his individuality only in that what the human race produces as culture.

Nay, one is allowed to say that even with many persons much soul heroism was mixed in such a view, and that one cannot state any contrast to moral worldviews just with the leading persons. Since many people have said to themselves, it is just that what the soul has to strive for that it works unselfishly based on that what it can gain in the world, and then dedicates itself unselfishly again, knowing that it is extinguished, and that only its actions live on. One repeatedly stressed that it is, actually, egotistic to search immortality in any form.

Spiritual science is generally not inclined to belittle things that have arisen from a real sense of truth and an intellectual attitude, but it has to understand how such views form. Spiritual science could never get involved with the depreciation of worldviews pointing to the morally fateful that must arise from the characterised worldview. Nevertheless, it is something different if an objective view of the world, a deeper knowledge proves everywhere that such a worldview is fragile. There one has to say, everything that has been done in such an admirable way by developmental history, by comparative anatomy, by palaeontology and geology and the other natural sciences and what seemed to be decided to confirm such a worldview has led just more and more to the fact that it has become impossible to stop on basis of the scientific facts at such a worldview today.

Hence, certain researchers got around to fighting against ideas that have developed on basis of former assumptions and hypotheses just because the most advanced scientific knowledge has brought facts to light which do not comply at all with certain hypotheses and views. I would like to point to a person like Kollmann (Julius K., 1834–1918) because he is typical for the views that we find in various nuances also with others, namely, because they have a basis in the facts. Kollmann had to conclude from that what arose from the observations of developmental history, from the observations of the prenatal human being, of the human embryo and the animal embryos, and from that what appeared to him in palaeontology that one could not suppose that the ancestors of the human being were formed in a former time in such a way as, for example, the orthodox Darwinians have assumed and assume still today. One cannot assume the figures of the human beings in such a way that one may notice a low sloping forehead, a still undeveloped shrivelled brain, so to speak, and a figure that reminds of the today's figures of apes. On the contrary he saw himself repeatedly forced because of his discoveries to suppose that one has just vice versa to assume a cerebral configuration exceeding

the today's unity of the human brain and the brains of apes from which then the today's brain of the apes would have developed from an original form which must have been more similar, actually, to our brain than to the present brains of apes. So that one would have to regard the present brain of apes as degeneration of a form which does no longer exist today, and which one has to assume as the original form of the human brain because it has become more definite in its formation. In addition, the same researcher had to assume that one cannot derive the human being from the forms of the higher animals but from small Pygmy-like beings. Hence, he looked everywhere for rests of such an old, dwarfish human race.

If you open yourself to such a hypothesis, you will say to yourself, the question is soon solved, actually, why palaeontology, geology, cannot show any documents of such a prehistoric man assumed by Kollmann, and why everything that can be found of fossilised apes and human beings differs from this prehistoric man's form. — You can soon realise this. If you consider the today's earth conditions, you must say to yourself that it is impossible that such a prototype which would be that of the human being and of the apes at the same time would be capable of surviving today that it could exist under the present earthly living conditions. — However, from that follows that today the earth must have conditions quite different from those of former times that we must look back at former times that had quite different living conditions, and that we could find on no earth that already had the present living conditions the original form of the present human being. Thus, we would have to go back to such conditions on earth that would differ much from that what we have as ideas of the present earth. Such a scientific hypothesis points to the fact that, actually, our earth must have had another figure in prehistory and all conditions must have been different from those of today.

However, with it the whole question is generally shifted. Why did it happen that the naturalists advanced to such a worldview? Because they had to break from their ideas by their sense of truth and their intellectual conscience with the old view, for example, with that of Linné (Carl von L., 1707–1778, Swedish botanist and zoologist) after which the single forms of the living beings would have been put as it were side by side in the world. This view was not abreast with the scientific research to accept arbitrary acts of creation that had put the single forms of the animals and of the human being on earth. If one goes into it, why this view did not seem scientific, one must answer: it rightly seemed not scientific if one considers the principles and formative conditions of the living beings, because positioning the animal forms and human forms side by side cut across the physical principles. If on the other side the scientific facts themselves forced to assume quite different conditions of the earthly existence in former times, then the basis is no longer valid. Then one cannot say that it is difficult to imagine the single forms of the living beings in such a material independence of each other and to understand a spiritual dependence of each other only.

However, the mentioned naturalist is only one type. Of quite special importance is that what such scientific thinkers like Klaatsch (Hermann K., 1863–1916) and Snell (Karl S., 1806–1886, mathematician and natural philosopher) have to say from particular scientific results. They realised and pronounced it in the clearest way that after that what can be observed as scientific facts generally there can be no talk that the human being is directly related to higher, pithecoïd mammals.

Today I cannot go into the results, for example, of haematology of the last years, although it would be interesting. Today I would like to go into the figure. However, one could say about Friedmann's research (Adolph Hermann F., 1873–1957, *The Convergence of the Organisms. An Empirically Founded Theory as Substitute of the Theory of Evolution.* 1904) completely the same what I have said about the morphological development. These last-called researchers thought that one cannot speak of the fact that the human being has developed from higher mammals because a conscientious study of the results of palaeontology forces us to realise that the formative forces and conditions of the higher mammals can be only understood in such a way that they go back to basic

forms which are much more similar, actually, to the human being than to the present pithecoïd mammals. The present monkeys would be much more unlike the original forms from which they would have to be derived than the human being is compared with this original form.

This is an exceptionally interesting turn which has come especially from Klaproth in the development of zoology that the researchers saw themselves forced to the view: if one observes, for example, the human hands, it is impossible to believe even a moment that they have changed from the limbs of the present higher mammals, but one has to assume original forms in primeval times which were much more like the present human hands than to the present limbs of the higher mammals.

That is why, Klaproth said, for example, if we realise that the gibbon, this strange species of apes always adduced because of its humanoid appearance, has limbs which are most like the human ones, one must say, it lacks them, because the human form has developed from its form, but because it has kept the prototype best of all apes from which also the human being is descended and which he has kept best of all.

Thus, this researcher got around to assuming a kind of living being in primeval times whose constitution the present human being has kept best of all, and that those animal forms show the most divergences which have developed then beside the human being from these original forms of primeval times. Thus, the human being would have kept an original life form best of all that existed for this researcher long before not only our apes but also the other mammals existed. A prototype that goes back to those times in which our mammals did not yet exist. It is interesting that Klaproth almost says, one must think this prototype of the animals more related to the old dragons about which geology tells than the present mammals and monkeys. So that all mammals are descended from a prototype which they would have distorted to caricatures, while the human being has kept it best of all.

We find out not with the help of spiritual science which scientists regard as fantastic, but which we find within the scientific research in such a way that the researchers who feel urged by that what they realise to assert such matters. But now one can say that such researchers do strange leaps and that one can argue a lot against it. But if one imagines that strange living being from which the human beings and the mammals should be descended, one must say to himself, under the present conditions such a living being is still quite impossible, it cannot exist at all today.

The human being has just adapted his form of that time gradually to the present conditions. It is interesting now that a researcher like Klaproth feels pressured by the development of that prototype of the human being, what even nothing would have to do with the principles which produced the different figures of the mammals, into assuming places of development from such a prototype just where the human being would be in the least disturbed by the Darwinian struggle for existence. Since he says, if the human being had to fight against predators in areas where predators were especially spread, he could never have survived this fight; he had to be saved from it in regions that were away from this struggle for existence. — Thus such a researcher tries to show — because he has still always a materialist-monistic thinking in the background — how the present human foot has formed from a limb of the primeval beings, supposing that the second pair of the limbs was used for climbing. This prototype of the human being would have stayed — of course, this is pure hypothesis of the researcher — in regions where it lived on high trees. It was not a climbing animal, indeed, but adapting to his climbing because it could rest upon trunks it could form the delve of the foot and the peculiar sharp position of the big toe. Since when the human being became a being, Klaproth thinks, that walked on the ground, he had to have already formed the foot for it; he had to form this foot from other conditions that way.

However, this is a weird conclusion and a strange hypothesis. For one can raise the justified objection that the feet when it was still a climbing hand had to be adapted to the conditions of that time. The materialist-monistic thinking is not enough. Nevertheless, it is interesting to observe how such a researcher gets around to rejecting that Darwinian principle of the struggle for existence for the creation of the human being from a primal being so that he wants just to keep away the human being from this struggle for existence. How could one say there that the present scientific facts confirm the programme of worldview that was designed in the dawn of Darwinism so daringly? The extremely interesting fact seems to turn out to us that naturalists felt pressured into pointing to forms as original forms of the human being that do not exist today that are only hypothetical forms, so to speak, for the naturalists. This goes so far that, for example, Klaatsch can say, compared with all ideas that the human being has developed by the struggle for existence from higher mammalian forms during the ice age, this is a childish idea which could not at all be maintained today. Of course such an idea called childish by this researcher will still be represented everywhere in the popular literature, and still enough writers of this popular literature say that they state facts, while these are only hypotheses which fail compared with that what other researchers state as facts. That is why the scientific thinking completely leads out of what is often given even today as a scientific worldview.

How is the course of the scientific research from former times up to now? During the seventies one said: look at the higher mammalian forms, there you have a picture how the human being has looked in distant past. One says today, in these mammalian forms you have animal forms which have originated only from the fact that they have deviated completely from a primal human being, what cannot be found in palaeontology for which there is no outer evidence, but what can be constructed today only from that what is found by geology. Natural sciences themselves lead back to creations that do no longer exist today. Thus, the human being is connected in primeval times to forms that are surely different from that what one still believed before relatively short time that the human beings are descended from it.

This way shows that it must flow directly into that which spiritual science has to say about the origin of the human being. In what way does spiritual science differ from scientific-materialistic monism the question of the origin of the human being?

Spiritual science has to assume that the present human being goes back to a past that we are led to former embodiments at first. What lives today as mind or soul in the human being, we must look at this after that what has arisen in the last talks in such a way that it can have not only a life within the physical body in which it faces us in the sensory world at first, but that it can also have a life in the so-called disembodied state, so that the whole human life consists of the part, which is spent in the time from birth or conception to death, and of that part, which lasts from death to a new birth where the human being lives in a purely spiritual world and uses and transforms the forces that he has got in the physical body.

The human being then goes through a new birth to existence in such a way that he attains, indeed, the outer forms of his body from the line of heredity in such a way that that what is hereditary does not enclose the real human essence. Since this is in a spiritual world before the human being enters existence. In this spiritual world, he has equipped himself with corresponding forces from former lives, and he can experience plastic formations and transformations then by this spiritual essence, in so far as he has inherited forms as body forms and is composed of physical materials, that he is transformed that way and that he is organised in the first years of childhood individually, so that the body can become a useful tool for the spiritual-mental that enters him as something independent. Hence, we consider the spiritual-mental as something independent, as something first in spiritual science which works on the human being so that he takes over the material basic scaffolding of his figure from heredity, but that he works the subtler, more individual

configuration into this according to the spiritual-mental conditions. But we do not see the spiritual-mental essence working on the human figure in such a way, as if it shapes the whole human being, but in such a way that within that physical body still so much mobility remains that the spiritual-mental essence can work into it.

If we trace back the human being to former times, we realise that the life in the spiritual is attached to the life in the sensory world between the last death and the birth of our present life but that then a previous life on earth is attached and then a spiritual life again and so on. Turning back with the means of spiritual research to the former existence of the human being, we realise that the embodiments stop once in this primal time, so to speak, that there the spiritual-mental essence of the human being existed but different from now where he enters the physical existence by birth, but came from the spiritual world also as now he also comes out if he combines with the conditions of heredity. However, we would realise that he came originally from the spiritual world in distant primeval times in such a way that he found earthly relations that were completely different from the present ones.

Spiritual science shows that this spiritual-mental found such earthly conditions in primeval times that at that time much more was to be transformed of that what was given as body to the human being as a spiritual-mental being. In the end, we come back to such primeval times in which the human spiritual-mental did not yet depend on finding a ready body in which it had only to form the subtler formations of the brain, of the glandular system et cetera. We come back to primeval times in which the spiritual-mental of the human being found such conditions that without the processes of the present heredity and reproduction the material conditions and principles of that time could be directly transformed by the spiritual. Thus we are led back not to a hypothetical form which should have had a sensory-physical existence once as Kjaarsch assumes it for the time of the dragons, but we are led back in truth to a spiritual prototype.

In the first embodiment of the human being we have to see the directly formative working out of the physical body, and then under the advancing conditions of the earth the more solid formations of the human body were transferred, so to speak, more and more to heredity, and the possibility remained for this inner, weaker and weaker growing spiritual essence only to form within the line of heredity. That is why today the spiritual-mental only organises the subtler relations: the structures of the brain, of the blood circulation, of the glandular system. It finds the physical body given by heredity. But if we go back to the primeval times, we find there quite different conditions on earth and quite different conditions of the body in which the spiritual does not only transform the rest of the physical substances as it is the case today, but it formed the whole human being immediately from itself. In the spiritual-scientific sense the present human form crystallised from the spiritual as we can see a salt cube crystallising from a salt solution. As it is not necessary that the salt cubes which all resemble each other because of their inner structure are descended from just one, just as little it is necessary to remember that a bodily blood relationship exists with the animals if that what the human being has today in his forms, in his skeleton and in the construction of the other organs reminds of the relations and the functions of the animals which have similar forms. We have to lead back the similarity of the forms to the form principle that we can recognise even today as something immediately spiritual-mental. I have explained this in detail in my *Occult Science. An Outline*.

As spiritual science leads the human being to a spiritual prototype of the human being which is interspersed so strongly with forces that it still masters the matter, this idea should be presented. Besides, I wanted to show how natural sciences can only form the prototype to which they are led there, and which is not pithecoïd from the hypothetical idea. But natural sciences still think that this prototype must have worked as a material being in primeval times. It has not worked as a material being in primeval times, just as little as today, for example, the sleeping human being adjusts certain

conditions of production as a material being during the time from falling asleep up to awakening. While today the spiritual-mental works more during sleep than during the waking state, namely removes tiredness, we have to imagine that what is there creating in the human being what removes tiredness during sleep, so increased in primeval times that it could cause the forms of the whole human being. If then one asks himself, which sense does the whole evolution have, so one has to say, already the present human being shows not in daring hypotheses, but by a consideration without prejudice in what the sense of such a development is contained. If we look at the human being in his life how he remembers his childhood with his consciousness, the thread of memory breaks off once, and for the usual consciousness we can only hear from our parents, or from our brothers and sisters how we were there before this time, but we would have to set our origin much later. Did now the mental-spiritual not exist in these times that we cannot remember, in the hazy like sleeping life of the child? It existed; it was even stronger in the first years of childhood than later in relation to outer effectiveness.

Before the ego-consciousness appeared in the human being, this dreamlike-active human being worked just on the subtler formations of the brain and the physical body, and because it sent his forces into it, an inner human soul being with ego-consciousness did not yet come about. When then the human being had developed the subtler formations of his body from his soul, this force working on the human being from without transformed into a conscious inner soul life. That is why we see the creative power of the spiritual-mental becoming weaker and weaker for the outer figure, so that it can appear as consciousness. Hence, it is not absurd if spiritual science goes back in time and looks at the spiritual-mental in such a way that it created the human figure first, and then it has assumed shape that was kept by heredity through the generations. The spiritual-mental forces could withdraw to an inner life, to a human soul life becoming more and more conscious. Thus, this spiritual-mental essence of the human being has only become weak in truth with the outer creation, but that which it has lost and which it has delivered to heredity appeared in the forces of consciousness that develop in the cultural processes on and on.

Now it must interest how compared with this human creation one has to think the origin of the animal world. There I can say something only briefly that I have further explained in the *Occult Science*. One can say that the earthly conditions with which the human being had to familiarise himself developed sooner than the human body. The human being entered the sensory world from the supersensible world at a certain time, so that he as a purely spiritual prototype worked the spiritual-mental into the bodily so far that he could appear as a bodily being. We have to imagine that that into which he worked was quite different from the later forms of the body, namely flexible, plastic in itself.

The human being formed this plastic material in a time in which it was possible for the human forms, because the animal realm spiritual science has to assume that it formed in the sensory matter in a substantially earlier time that it could not wait, until the conditions had arisen which gave the human being his present form. The human being waited as it were, until the earth was ripe so that he could impress that in the plastic organic matter as the present form of the human body that was reflected in his spiritual. The animals attained the body forms earlier and under other conditions, and that caused — while with them the prototype is spiritual — that this spiritual-mental of the animals working in much narrower conditions appeared in other forms in the animals. Hence, we have to consider the animals as beings which the human being sent ahead as it were to the earthly existence and which we have to consider — because they did not embody themselves in the conditions in which the human being embodied himself — as embodied in old forms which were not adapted to the later conditions on earth.

If spiritual science wants to think strictly in the sense of natural sciences, it does not only want to think its logic completely in the sense of natural sciences, because you will have realised that the just done explanations are not only thought strictly scientifically, but that also the facts of natural sciences completely point to that what I have said today: that simply those forms which the naturalists imagine from the facts as material-sensory prototypes must be transformed into spiritual-mental forms which only led to the present human form because they have embodied themselves later in the earthly conditions than the animal forms did.

Nevertheless, natural sciences show their results not only with hypotheses, but also with experiments. Spiritual science does also not stay behind natural sciences in this respect. I have already pointed in previous talks to the fact that the human being can develop further in relation to his spiritual-mental, that he can work by intimate soul processes — meditation, concentration and the like — on his spiritual-mental in such a way that it becomes much stronger in itself than it is in the normal life. Today I can point only to the fact that the thoughts must be generated in the meditative life from human arbitrariness if they should educate the human being to a spiritual researcher, while all the other thoughts are formed from the surrounding relations. If he begins with full perseverance, dedicating himself to such a meditative life if he puts certain images, feelings, and will impulses consciously in the centre of his soul life, he can separate his spiritual-mental from the bodily. Then he can advance to an inner life, even if one laughs and mocks so much at this, where he knows: now I live in my spiritual-mental essence and I am directly connected by it with the spiritual world. I experience not by my senses or by the mind that is bound to the brain, but I experience a spiritual-mental human being in myself, who has emerged from his physical body, even from his cerebral instrument.

I have mentioned that the human being has the feeling in the first stadia of such an advance if he has not yet advanced far enough: now you experience an inner spiritual life, but you cannot transform it into concepts. — This is a transitional state that can seem rather doubtful to you. It is true, while you consider yourself, otherwise, as a reasonable person if you can form concepts of your experience, something is there now, if you cannot conceptualise the things, so that you cannot consider yourself as a reasonable person but as an idiot. You experience something, but you cannot understand it!

As strange as it sounds, you become a kind of idiot in a certain higher sense for a certain time. But if you then advance, you transform this spiritual-mental essence in such a way that it receives even stronger forces to take part consciously in that what the spiritual-mental essence does what is usually unaware. While you work in the first childhood unconsciously on your outer configuration, you notice now that the spiritual-mental essence is so strong that you create an organ now consciously, while you work on your cerebral organisation, so that you can understand what you could not understand before. The communicability of spiritual science is based on that. What you can behold in the first times of spiritual-scientific experience is so uncertain, so completely an experience in a new element of existence that it has no conceptual contours. However if it remained only in such a way, you would not be able to inform of spiritual science. You can inform of it, now you can lead down these experiences into your consciousness and can conceptualise them. However, you are able to do this only with the brain. Therefore, the spiritual researcher has to transform his brain consciously; that is why he feels his brain first like a block that he has to transform.

Thus, we can positively experience the work of the human being in this higher spiritual development out of his spiritual being as an experimental work on the organisation of the matter. — Higher spiritual knowledge proceeds always in such a way that the human spiritual life that exists only in the spiritual is worked into the matter. There we see the human soul, which becomes aware of itself on a certain step continuing the process that we see taking place at the beginning of the human

development from the spiritual world, and then it points to that which the human being experiences as a spiritual researcher, to the spiritual origin of the human being. As the former states appear in memory to him in his everyday life, in the life between birth and death, so that he knows if he has become fifty years old what he has experienced at the age of twenty, thirty years et cetera, and his consciousness is extended backward, the human consciousness is extended by meditation and concentration backward beyond birth into regions which are completely hidden to us usually if we adhere only to the brain in the earthly-bodily.

There we have a matter that is still far from the today's consciousness for which an understanding will be there in relatively short time if civilisation has been fertilised by spiritual science. An area is touched in which the human consciousness crosses the border of the brain and the senses. We thereby attain an extension of our memories beyond the present life, an extension of the consciousness for mental and spiritual processes. Then, indeed, these mental and spiritual processes present themselves in such a way that one can say: one does no longer work only with logical conclusions as one does it in geology, palaeontology, comparative anatomy and other sciences, but one works with facts which face us spiritually like recollections of the former times of our earth days. The spiritual beholding increases. Then you experience that spiritual original state of your life on earth, while the spiritual-mental essence is developing, which is conjured up before the spiritual eye in which then not the forms of the beings are included as they are round us, but those beings that have not yet assumed forms, that look like crystals that have not yet assumed forms and are suddenly materialised.

Briefly, we learn to recognise what is in the human being, apart from the bodily formative forces, without considering the bodily which is hereditary. One gets to know him spiritual-mentally, and then we can imagine how the human being was in his place of origin when he worked himself formatively into the bodily and embodied himself in the sensory world the first time.

With it, I have stated a result which every human being can check if he uses the necessary perseverance and courage to such a self-experiment. If the human being experiences his spiritual-mental essence in himself, he does not experience, before he understands it, anything that faces him as something completely strange, although it is not born out of the sensory environment, but as something quite new. He feels, it is related to your whole innermost nature what you feel as the innermost impact; you yourself are this as something everlasting that forms the basis of any outer bodily formation as the first.

There one feels that one faces the whole human being now not with the senses, but spiritually. There we find a strange possibility of comparison with that what faces us in the everyday life. The spiritual researcher experiences that he cannot say, what I develop is connected with my brain or with my eyes et cetera, but he has to say, it is connected with the whole human being. — It is as if we consider a child in the usual life. There we see a child laughing and crying different from the adult human being. It is different, indeed. The child laughs and cries with the whole body. That what comes about with the adult only by the outflow of the lachrymal glands goes into the whole organism of the child. It feels shaken by what expresses itself in crying. The same applies to laughing: the child laughs with the whole body where maybe the adult turns up his mouth only.

The whole human being is seized at first by that what seizes the soul, and then only it seizes the lachrymal glands or the laughing muscles. The influence specialises in a particular organ. Pursue how you feel something like a tension in the breast with an emotion in a certain time of life, later in life this concentrates upon a quiet feeling in the larynx that the human being can notice if he pays attention to it. The spiritual-mental works its way out of the whole human being and then it specialises in single parts.

The spiritual researcher exactly experiences the same process. There he feels the second human being developing in himself. He feels that this inner human being works only to a lower degree on the arrangement of the organic than he has worked originally at the beginning of the earth evolution.

I have stated single facts which can confirm the assertion that still today the human being would not come — as natural sciences still believe — if he is led back to the original place of his earth existence, to an original life form, which is, indeed, different from the today's form, but it is still a sensory human form or animal form. However, we realise that we are led back to a spiritual-mental prototype and that generally, before the first embodiment was possible in a physical human form, the human being existed as a spiritual-mental being. The human being is also in this respect that being which creates itself from his innermost spiritual-mental essence and gives itself its forms after the conditions that it has in the spiritual-mental. However, the spiritual-mental is also for the human being in the past the original. The spirit is the actually creative, and later the material life appears in the outer world developed by the spirit.

Today it should concern only of showing you this special chapter about the origin of the human being back to the point of his development, when he not yet was a sensory but a spiritual-mental being. If natural sciences further pursue the ways that I have indicated today, they will meet with spiritual science. Someone who considers the matters without any prejudice has to say, it has only seemed, as if one can lead back the human being to animal original forms, as if one had to consider the spiritual-mental as an arrangement of physical forms. It is vice versa: that what one has believed that it was the result of the sensory turns out to be the original, the creative, and the sensory is a result. Everywhere the human being is led to the spiritual where he can perceive with the senses and think with the mind. If he recognises the eternity of the spirit, he feels protected in the spiritual-mental of the world that we must consider as everlasting.

Everything originates from the spirit! This is the knowledge of spiritual science. Because everything originates from the spirit, and the material existence is only a transitory state in which we should appropriate forces which we cannot appropriate somewhere else, we feel the material existence as a point of passage again to a spirit-filled life in future. As the earthly embodiments of the human being have started by the fact that he has arisen from a purely spiritual being, they will end if they have fulfilled their task for the human being: to give him that what impressed itself in the human being to take it with him into the spiritual world. As the human being returns after every death to the existence on earth to develop what he could not yet develop as we look back at a beginning of incarnation, we see approaching an end of incarnations in the future, but with it also the return of the human being to the spiritual world.

Everything originates from the spirit. The human soul lives in the spirit that feels powerful in it. It returns to the spirit if it has accomplished its goal on earth and has got what the bodily can give. From the spirit — through the matter — to the spirit! Spiritual science has to give the big important answer to the question of the origin and of the determination of the human being.

The Origin of the Animal World

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If it was already somewhat difficult from the point of view of the ideas ruling at present to explain the origin of man spiritual-scientifically (what should have been done in the last lecture of this cycle) it will be today still less easy to speak about the origin of the animal world. For, if on the one hand the difficulty results from the fact that everything concerning the animal world is still much more remote for the human observation — at least seemingly — than everything concerning nature and essence of man, so on the other hand a quite special difficulty must arise because according to the present world conception, an influence of spiritual events, spiritual causes on the development and origin of animal existence will not at all be admitted. Instead, we find that in the course of the development of our mental life in the last periods the notion is formed quite specially that exactly the same causes, powers and realities partake in the development of animals' life as in the development of the lifeless, so-called inorganic nature, and we know that the greatest triumphs of natural science have been realized just in this sphere of the so-called pure natural development of living beings.

Now we must certainly say, on the one side the great longing aims at a pure natural development — as one usually says — that means such a development that only considers those powers which also rule in lifeless existence, and we see on the other side how a research moving in this direction thinks to hurry from triumph to triumph — nay, if we interpret it in the right sense, even does so. Nevertheless, on the other hand we can perceive how deeper thinkers who stand entirely on the basis of facts of natural science, and who are also fully acquainted with that which natural science has brought forward in recent times, are not in a position to share the opinion of those thinkers who want throughout to derive life from a mere union or a mere combination — although from a very complicated one — of those powers and events which are also present in lifeless nature. A great part of the thinkers of the present and the recent past did not take much trouble saying: up to a certain time probably the development of our earth has principally consisted in unfolding out of itself lifeless processes, and at a certain point of time some materials have joined in such a complicated way that the simplest living beings originated ... where after then the development progressed in such a way that out of these simpler living beings, in the struggle for life and in adaptation to the surrounding, so to speak, more and more complicated living beings have developed up to man. But in contradiction to this idea many philosophers of recent time have argued that it is impossible to think that at any time, that which can be called in the real sense an original procreation or an issuing forth of the living from the lifeless, could arise out of a mere union of lifeless matter.

To such thinkers mentioned above Gustav Theodor Fechner, a man of genius in many ways, belongs. Because really important progress in natural science in various regions is connected with this personality, we should truly not pass by so lightly the theories of such a thinker as it is generally done today. Gustav Theodor Fechner cannot understand that the living ever could have developed out of the lifeless. It is much more obvious to Fechner to imagine that the lifeless can go forth out of the living through processes of isolation, because we see indeed that the inner life process of the living beings excretes the materials which, after having served a certain time in the life process, pass over to the rest of nature and belong then, as it were, to lifeless, to inorganic processes. So Fechner can well imagine that our earth at its starting point has been a single whole living being. This huge living being "earth" has done its breathing — so to say — from the cosmos and has perhaps also taken its nutrition from the (space of the) universe. Out of the entirety of this huge, enormous organism, which has once been our earth, on the one hand, living beings have developed as through a special constriction of that which in the huge earth organism has been living organs only, which thus became independent. And on the other hand — so Fechner imagines — those substances which today belong to the lifeless nature processes were excreted in a similar way as today substances are excreted from an organism after having served the living processes for a certain time. Thus, on the lines of this thinker, not the living came forth from the lifeless, but the lifeless came forth from the living. In a similar way, perhaps in a still more fantastic one, the natural investigator Wilhelm Preyer forms his own imagination. He has proved his legitimacy, his qualification for speaking about natural science

not only through his abundant physiological and biological research, but also through his publications about Darwinism. Preyer also pictured to himself that the earth, at its starting point, was a kind of living being; he was always disinclined to speak of something lifeless in an absolute sense. He says we have really no right to look upon a flame as a kind of life process on the lowest level, a life process which is simplified, and has descended from a higher level; just so such life processes as we observe today could have developed in ascending. What Preyer means is: when a flame is burning, then it seems as if something like a life process is displayed to us in the consuming of the matter, in the entire method and way in which the burning, as a fact, presents itself to us. And he therefore supposes that it may not be out of the question that the earth itself was a huge life process, a life process that took place, nevertheless, under quite other conditions than the life processes of today. And so we see the most curious imagination has issued from the head of an investigator of nature, which Preyer expresses as follows: The earth could have been at the starting point of its evolution a huge enormous organism, the breathing of which we have to look for in the glowing vapors of iron, the blood flow of which we have to imagine in the glowing liquid metals, and the nourishment of which must have been brought about through meteorites drawn from the universe. This is certainly a peculiar life process, but this natural investigator thinks he couldn't go in another way if he were to trace back, not the living from the lifeless, but the apparently lifeless from the original living. And that which appears to us today as our life, in various realms appeared to him only as a life shaped especially, whereas the life of a burning candle seemed to him as a life formed backwards, in a certain way, so that the latter may appear to us outwardly as lifeless.

If we must say that such developments in recent mental life can show us — so to speak — how notable thinkers standing firmly upon the grounds of natural science, not only with regard to their convictions but also their comprehension, do not refer to the earth at all as the glowing liquid lifeless gas ball of the Kant-Laplace, but look upon the earth at its origin as a huge living being, in order to be able to explain that what is living today, this fact can, in some respects, teach us that it is, indeed, not so easy to trace back the living to the lifeless. Yes, we even must say that just the (human?) spirits having struck out in a new direction who have obtained the greatest results of research in natural science recently, cannot teach us that natural-scientific thinking has traced back all living to the lifeless, and that in this regard, natural science would just contradict what Spiritual Science has to say: that all substances, and then in general, all life can be traced back to spiritual causes. It is indeed true that the great results of natural science performed by Darwin or Lamarck or other pioneer spirits exclude any regard of spiritual causes, fundamental for these phenomena.

I have already, several times, pointed out a notable passage in Darwin's publications, in which this great pioneer points out the way in which he succeeded in showing the metamorphosis of one form of life into another, and how, by this experience, it seemed to him quite well possible to trace back today's complicated living beings to earlier, perhaps less complicated living beings and thus explain the variety of today's life forms, perhaps by means of a few differentiated original life forms. But then Darwin says, in a very characteristic manner: (in this way) we succeeded in tracing today's various forms of life back to an original one and in explaining the life of today, in its multifariousness, through evolution. But Darwin is speaking of these original forms of life in such a way that he assumes that — as he says literally — "the Creator once has poured life into them." Yes, we may say outright that this natural investigator, Darwin, working in the midst of the 19th Century, was convinced he was authorized in his explanation of the metamorphosis of the species in living nature, by just simply assuming that he retraced back the development in nature to issue from the Creator. As we can know from Darwin's whole manner of thinking, he must have realized at once the insufficiency of his explanation if he were not permitted to assume the action of spiritual realities at any point in earth evolution. He felt himself firm and strong on the grounds he took a stand upon, just by saying that if we could assume there was life in its simplest forms created out of the spiritual, then we also could expect of this life of simplest forms full of such impulsion power, such impetus that it was able to

transform itself to complicated and manifold forms. — And in a stronger sense, this can be applied to Jean Lamarck, who was the first to speak about the natural development of living beings to more and more complicated forms through adaptation to their surroundings. We see that Lamarck's idea is the following: We may assume a development from the outwardly unaccomplished to the outwardly more and more accomplished, because by so thinking we are not at all in contradiction to evolution as a whole being interwoven with, and inspired by, spiritual fundamental forces. How else could it be possible that there is a passage in one of Lamarck's fundamental works, which we can take quite literally, and which is just significant for the way and manner characteristic for earlier natural-scientific thinkers. Lamarck says in his "Philosophie Zoologique" ("Volksausgabe's Leipzig", ed. Alfred Kroener, p. 21):

"As it had not been taken into consideration that the individuals of one specie must remain unchanged as long as the conditions mainly influencing their manner of life don't change, and as the ruling prejudices are in accordance with the assumption of this progressive generation of similar individuals, it is assumed that every specie is unchangeable and as old as nature, and that they are separately created by the sublime Originator of all things."

Lamarck is conscious that he must break with the concept of the one and only creation of all species at their starting point, and that he must imagine the species, now around us, as having arisen through evolution. But then he continues as follows:

"Surely, everything exists only through the will of the sublime Originator of all things. But can we order His rules in the exercise of His will? Or could we decide the way and manner in which he has done this? Could not the Almighty Infinite create an order of matter (things?) unknown to us which lets all that we see and all that exists enter into it one after another? Whatsoever His Will may have been, the immeasurable magnitude of His Might is surely always the same, and in whatsoever manner He May have accomplished His Will, nothing can diminish His Magnitude. Thus honoring the dispensations of this infinite wisdom, I restrict myself to the limits of a simple observer of nature."

Thus speaks he to whom one appeals today — quite rightly — when one speaks about the doctrine of evolution. But at the same time we see that this man has thereby pointed out to himself his program in the most distinct way. What is this program?

Lamarck argues that by ascertaining through observation all that is of service to the mere natural observer, the possibility results of imagining that organisms have gradually developed in a running(?) succession; however, we must also imagine that spiritual impulses were originally holding sway in the entirety of evolution, otherwise we have no firm basis at all. We recognize this by all means as the conviction of the pioneer Lamarck. And certainly in this case we must say: Thus this natural investigator has traced for himself his special program by restricting himself to the species of the outer world, and by not ascending farther to that which must be spiritually fundamental for the whole process of evolution. He consigns the spiritual to a world into which he is not inclined to penetrate,

and which he presumes, from the outset, to be a region of total, unimpeded Will of the Creator — but he restricts himself to the presentation of what has emanated out of this Will of the Creator and what issues forth in the progress of evolution.

Now on the other hand we must again say, as matters stand today, that it can never result from the experiences or research of the natural-scientific observer, that at any time the living could have developed out of the lifeless on our earth, in the conditions which are available for today's external observation. The imagination that the living developed out of the lifeless is by no means a new one — it is, in truth, the older one. In this regard I have already emphasized that it was a great progress in natural science, if one goes back only about two centuries ago, when Francesco Redi spoke the sentence: "Living can only go forth from living." It is interesting that throughout all the earlier centuries before Francesco Redi's time, it was assumed that not only simple, but also even very complicated, living beings could come forth out of mere lifeless matter. Not only was it assumed that out of the mud of the rivers, something lifeless for the outward consideration — lower animals such as rainworms, for instance — could develop without a living germ of the rainworm ancestor put into the mud, but it was also systematically assumed that animals up to the insects or still higher ones, could develop out of lifeless matter. It is interesting that we find in a work of St. Isidor, who died in 636, that it is quoted quite systematically that out of an ox corpse — that means something gone over already into the lifeless — that if it is beaten enough, a species of worms would develop which could become bees. Indeed, this man at the head of the erudition of his time not only indicated how bees could come out of an ox corpse, but he also tells us how in the same way hornets can develop out of horse corpses, drones out of mules and wasps out of donkey corpses. And as if this were not enough, it was alleged up to the 17th Century how mice, eels, and frogs originate out of that which is already transformed into the lifeless. And the belief that life can originate out of the lifeless in the simplest way, this belief was so strong that Francesco Redi narrowly escaped from the fate of Giordano Bruno, because he was so bold as to proclaim that the living can only originate from the living; for the supposition that living beings can originate out of lifeless matter could only depend on inexact observation, because the living germs of the living beings must have been already in the river mud if living should originate.

Spiritual Science must add to the achievements of Francesco Redi the sentence that the spiritual can only originate from spiritual. And because the entirety of earth evolution finally culminates in the spiritual, as it presents itself in a simple way and on an inferior level in the animal world, on a higher level in normal man, and on the highest one in the human spirit itself, thus this spiritual likewise originating itself at last out of the seeming unspiritual, can only be traced back to an original spiritual. If Spiritual Science is compelled today to state this fact, as we have heard in the earlier lectures and also in the past years in these cycles of lectures, and if in order to confirm further entirely in every region the sentence: "the spiritual can only originate from spiritual" it says, all that appears to us as matter is only a transformed spiritual — then it (Spiritual Science) is today not doomed to the fate of Francesco Redi or Giordano Bruno (for other things are now in fashion and people are no longer burned), but suffer other fates. It has today, anticipating, advocating a truth which will familiarize itself with the cultural life as likewise the sentence "living can only originate from living" has done, and therefore man will consider Spiritual Science as a revere, as something which is by no means based on the fundamentals of a real, scientific knowledge.

Now, at first an outline of what Spiritual Science has to say from its point of view about the question of the origins of the animal world will be outlined. Then it will be shown how the comprehension of Spiritual Science about the origin of the animal world can be entirely reconciled with the acquisitions of natural-scientific knowledge of the present, for I have set myself the task in these lectures to harmonize what Spiritual Science produces out of itself with the acquisitions of natural science.

Spiritual Science as such cannot go back to that which Gustav Theodor Fechner or Preyer have assumed as the original earth organism. On the other hand, however, we must emphasize again and again that no explanation will succeed in making it logically plausible, if only to some extent, that the manifoldness of the living beings could have, in earth evolution, developed out of a mere nebular organization, as assumed by Kant-Laplace's theory; unless we had, so to speak, to take up the expedients of the most recent mental attitude, if we would reconcile the origin of the organic or animal world with this idea. Then we would arrive at the method of thinking of the Swedish investigator Svante Arrhenius, today indeed very much admired, but not less fantastic: that germs of living beings got planted into the earth, from the space of the universe, by "compression (gravitation) of radiation" just — let us say — at the right time, when the earth was in a state to receive such germs. Everyone will realize very easily that such an explanation is no explanation, for we have then to explain where and how these living beings originated, even if they are only flown as simple germs into the earth through compression (gravitation) of radiation.

Spiritual Science must go back to a form of the earth where the earth does not present itself to us as so occupied and populated by such living beings as we know today. In a certain regard, Spiritual Science shows us something similar to what Fechner and Preyer have pictured to themselves by mere intellectual conclusions (deductions); namely, that the earth at and since its beginning has been a living being, which contained in itself gas and vapor, not only in a lifeless manner, as the theory of Kant-Laplace assumes. This theory can be explained very easily to the simplest pupil by saying: Look here, by mere rotation something can split off from a drop of a liquid, if we let it rotate, and as a little drop is thrown off it rotates around the big drop — thus in this way we originate a world system on a small scale. But doing this, we forget that we ourselves have moved this drop by rotation and that, in case such an event should have indeed happened once on a large scale — namely, that the planets have split off by means of the rotation of a gas ball — then a giant professor or a giant teacher must have ruled in the cosmos, for if we exercise an experiment we must consider all conditions and not forget our own part. If it is already impossible to explain from what we know at present the splitting off of the planets, from a gas ball which at any time may have existed, it is far less possible to explain life in a planetarian life without something living, if only lifelessness existed beforehand.

Spiritual Science leads us back to an earth which, indeed at its starting point, was not only full of life, but also spiritualized, impregnated, by spirit, so that we have to trace back earth evolution to an originally spiritualized earth being. If we picture this spiritualized earth being to our senses, as it were, in an image, this being would present itself to us in its substance in such a way that we have, comparatively around us today like the last reminders of this original state of the earth, moving, but not formed, living matter in the most inferior organisms, which are really not quite exactly easy to define as plant beings or animal beings. These most inferior organisms could really be defined as flowing life, for they appear at first as a round drop which changes its matter, so to say, through no outward cause with regard to shape and situation — lengthens into tentacles or feet, creeping over the ground, but has in itself no distinct shape. If we picture to ourselves these inferior organisms, this original life substance, then we have before us, in the sense of Spiritual Science, the whole of the original earth matter, and within this earth matter nothing at all that we have today as lifeless matter. The whole earth matter is, so to say, a living but still unformed substance, and Spiritual Science must imagine, aside from this unshaped substance, that which we call the formative principle, the transcendental formative principle, as something purely spiritual at the starting point of earth evolution.

We can imagine today what the earth had been at the starting point of its evolution along the lines of Spiritual Science, by imagining, as we have often done in previous lectures, the sleeping human being. Then we picture to ourselves sleeping man — we have the physical body, lying in bed, and this physical body is permeated with that which in a spiritual-scientific way we no longer call a material

bodily form: the etheric body — but outwardly, comparatively, in the sphere of this physical body we have that which is within this physical body during the waking day life: the living life of the soul, which we call the connection between the ego and the astral body of man. So we have before us in man who is awake, the inner mental essence, or essential part of the soul nature, permeating the external bodily nature; but in sleeping man we have the external-bodily secluded from the inmost soul life. The inner soul life is unconscious in sleeping man of today. It is, as it were, not permeated with a real inner content, at least not consciously. But for a real thinker it is impossible to imagine that the sleeping man really still has this in himself, or that what is living and acting in sleeping man also brings about the appearance of soul life itself during waking. What else can we imagine, when we proceed to really logical thinking? Today we can only sketch it in rough outlines — but anyone who thinks logically cannot as a result come to any other conclusion — we can imagine nothing else than that the man, who is awake, practices, expresses his soul activity through the organs of his body, so that the man who is awake needs his bodily organs in order to develop consciousness, and that the bodily organs must be formed in such a way that when enlivened from the soul principle, they can be the bearers or mediators of the life of consciousness. But a man can never imagine that, by means of inner, living, organic action, that which comes into our consciousness as inner soul processes while awake can be produced in sleep. We only have to make a simple comparison, entirely sufficient for this purpose, to discover this fact.

Instead of the brain let us place, as the soul organ mediating our waking conscious state, the lung which breathes and mediates the life processes. Then we must say the lung breathes only by means of oxygen flowing into it from outside. But the action of the lung does not consist only in receiving the oxygen flowing into it, for the organic action cannot have an influence on the supply of oxygen. We cannot experience anything about the nature and substance of oxygen from the manner in which we nourish and enliven our lung, and the lung cannot be supplied with oxygen from inside, either. But just as we have to imagine the inner life process as going over into the lung, so we also have to imagine the inner life process going over into the brain and other organs during sleeping life. In the evening our organs are exhausted, because soul activity wears out the organs, and they must be impregnated again with a pure life activity in order to again be able to be mediators of soul activity. But just as the mere inner life activity cannot supply the lung with oxygen, the activity of the inner life cannot supply sleeping man with that which we can call the instincts, desires, and passions (emotions) of man. The nature of the soul life is not a consequence or result of the mere bodily activity of man, just as the nature of oxygen, which only unites itself with the lung from outside, is not the result of mere life activity. No one can escape the quite cogent conclusion that just as soul activity must flow into the organs for knowledge of man from outside on the moment of waking, likewise the oxygen flows into the lungs from outside, just as the oxygen as such exists in the outer world and imparts itself to the lung, with the only difference being that the lung is supplied with oxygen not alternately but always, because the lung does not sleep. Consequently, there must be something which, combining with the human ego, flows into the bodily function in the morning, when man wakes, and then works in the human soul organs. Thus we must conclude that in the life during sleep the spiritual is separated and we must regard this spiritual essence, as it were, as something that wakens in the morning apart from our bodily organs, to act as soul organs.

Consequently we have, comparatively speaking, in sleeping man a living organism, and floating over him a self-dependent, spiritual one. We must picture to ourselves the following: While we are awake, the soul processes, going on in us — that means the spiritual soul life — can really only effectuate certain processes, doubtlessly parallel with the soul processes in the organism. They are effects of the soul processes and cause fatigue, as it were — processes of dissolution of matter, whereas during sleep the body annuls these processes of fatigue.

In a similar way Spiritual Science reveals that the earth, at its starting point, had really consisted of a duality, of something not quite like sleeping and waking man, but that could be compared with what has been, so to say, moving life substance, as the last remainder of the simplest organisms are still today, but that which, in no way, have been organisms transformed into animal or human forms, not even into vegetable, plant forms. And so, if we have to imagine in connection with man's body that which is man's soul content hovering over him in sleep, so we have to picture to ourselves the earth, at its beginning, hovering over what we can call the spirit of the earth, the common, united earth spirit. And within this earth spirit we have to seek that which later becomes form in earth evolution — in this earth spirit we also, above all, have to seek that which affects stimulation of the flowing material substance, so to say the sleeping earth, so that the entire life substance comes into movement in various ways. Thus we have to imagine the stimulating causes as, I might say, spiritual streams from the surrounding of the earth, working into flowing, living matter (substance). At first these causes created in the flowing substance only such forms that did not solidify, but after having formed themselves for the time being, adopted their formless shape again, as the storm whips the ocean and forms it in various wave structures. Formed life must be derived out of formless living. The formative principle itself is to be imagined as a super-sensible, spiritual principle that was connected with the original earth substance. If today we would imagine something similar to this way of working in regard to the earth at its starting point — this reciprocal effect between spirit and matter — so could we imagine a more narrow region, where what happened was similar to what happened at the starting point of earth evolution. (Natural science of the future will prove this). We can still show something that affects unformed life substance. All those processes bringing forth our own spiritual life in brain substance or in blood substance can be compared to the processes which took place, at the earth's beginning, between the spiritual, formative principle and the living substance fundamental to the evolution of earth.

Such a thing is not able to be proved along the lines of our thinking today — it is to be proved only by Spiritual Science, that by means already described, for the whole of earth evolution something is produced, similar to what is produced in the single life of man in memory. By the training of certain forces, here also mentioned, which are resting in the depths of the soul, human memory expands, and man's spiritual outlook — and these powers are the same — the development of which enables the spiritual investigator to look immediately into the spiritual earth being. Thus matter and material life can be penetrated entirely by the spiritual view, and material processes in their existence can display themselves in such a way that not only present conditions, but also previous ones out of which they have developed, can confront the spiritual eye as living memory. Just as man in the present carries in himself that which has formed in the life of his soul since his childhood and can therewith follow the line of remembrance, so also he follows his soul life into earlier conditions; he can thus trace it back, how it has been not only now, but decades ago. If the spiritual outlook does not adhere only to external matter, but penetrates the surface of things and into a spiritual basis, then something works within the spiritual that puts man into a kind of world memory, which is also called reading in the Akasha Chronicle (see Rudolf Steiner, *From the Akasha Chronicle*, Ed. Phil. Anthropos., Dornach). Man is placed into a world memory, and through this he looks back into earlier original conditions of the earth.

Proofs are therefore only to be given in such a spiritual way and manner and if these things are then so investigated we have the means at our disposal to confirm what is brought to light through spiritual investigators and which reveal that a full harmony exists between that which things present to us still today, and that which the spiritual investigator must proclaim. For this reason, in a popular lecture one can take no other direction but to reveal what presents itself to the spiritual investigator, and what flows out of immediate spiritual observation, while placed by this spiritual-scientific observation, as it were at the starting point of earth evolution. At the same time, however, we must emphasize that in such conditions which we have to recognize as spiritual, the spiritual is much

nearer to material production than the spiritual is today to material production. Today the spiritual uses the counter position, the resistance of the material body, so that it forms the spiritual soul-like in man only to those pictures of the material which we can put before our eyes in our imaginations. We don't accomplish a densification stronger than these pictures.

But Spiritual Science is based on the following idea. (The following lectures will draw your attention yet on the origin of matter.) All material being has been originally a spiritual one; once the spiritual was, when it itself had been creating matter, in a more original state, full of will and force, than it is today in man's spirituality. Therefore we have to imagine that what hovered over the earth as spiritual formative principle was more closely connected in a certain way to the original life substance than the soul hovering over sleeping man is connected today to his physical body. Progressing further, we have to imagine that through the interference of the super-sensible formative principle on substance, all that which is today called lifeless nature is originated. We have really to imagine that through the action of the formative principle such matter, which then becomes lifeless, has isolated itself out of a moving and stirred substance. Once again Spiritual Science is, in this way, closely connected with the investigations of Fechner and Preyer. But such unliving matter is again seized in a certain way by the formative principle, now proceeding in this lifeless matter as a crystallizing principle, so that we have to imagine all minerals issuing, going forth, from an originally spiritual, living matter, becoming lifeless and then seized by the formative principle. Therefore, when we speak about crystals, we can speak today not yet about life, but only recognize a transcendental formative principle. In another way, the formative principle was in force in the matter which remained as a living one. If today we put aside plants, we must imagine that under the influence of those substances which separated gradually as lifeless ones from the living one (and which grouped themselves in various ways) — earth differentiated, grouped itself so that we designate firm earth, liquid water, air, and so on. Further we must imagine that during this time the formative principle worked upon the entire living and lifeless substance, and that thereby the living-formed matter is exposed to the external lifeless. And while previously it was throughout only living, in itself, it now had to permeate itself with lifeless matter, because in the course of earth development the principle of nutrition — the taking in of non-living matter into living matter, became important.

Thus we see the living, so to speak, taking up the nonliving, which it had previously separated from itself in a certain way. Thereby the living on earth comes more and more into those conditions which signify themselves through the lifeless as the elements — earth, water, air, etc. and the formative principle can act in the necessary way only by forming the living, so that the shapes (forms) are adapted to the external elements.

Now we must imagine life on earth in such a way that in the course of time, by means of the formative principle, the living and the lifeless are kept separated in various ways. We must imagine that materials which today are fallen from the heights and are connected with the firm body of the earth, were in a medium earth period still dissolved (diluted), were present in the earth atmosphere as mist. We can absolutely speak about such an earth's age in which such an air veil, as it is today, was non-existent — and we must speak about mists and gasses, which nowadays have been consolidated and united with the earth for a long time. We must imagine the entire distribution of water and air in a middle earth period, in an entirely different way. We must imagine that the formative principle — which we should think of as purely spiritual — by working living substance into the lifeless, formed, matter, had to take from that latter the conditions for breathing, etc. Thus the formative principle had to create in this way the most varied forms adapted to the old earth conditions, which now do not exist at all. However, Spiritual Science now shows that the development progressed in such a way that, in those times, only a part of the living substance, as it were, was really formed and that, when the unformed matter was seized upon immediately by the spiritual principle, a part of the old, moving unformed, living substance was held back. In older times, when

the earth was surrounded in quite a different way by layers of matter, which today as it is fall down because of compression, or are present in the inside of the earth in liquid form and literally lead a liquid life — that the formative principle was working, as it were, by crystallizing, into the living, forms which in today's conditions cannot exist any longer. Let us look at such a state, in which our earth did not have at all the planetary shape that it has today. At this time quite obviously other, different forms of living beings must originate, living beings which were adapted to the old conditions, and which nowadays could no longer exist. Now that may easily be accounted for, explained by the fact that many of these life forms had to die out entirely when the earth changed its formation. We find (which is geologically demonstrable and shown by paleontology) that animals have lived which, we have to imagine, were only adjusted, let us say to water, only coming to its present form, but still permeated with quite different substances, and we find other animals, as the saurian species, etc. To be brief: we can meet manifold animal species (forms) which were adapted to the conditions then. Aside from these, other forms originated which were adjusted to the conditions, so to speak, in such a way that they really could no longer be shaped out of the unformed, moving matter by the original formative principle, but which were able to transform themselves through successive generations, and to themselves improve by means of heredity in such a way that they developed the later forms out of the older ones. The new ones were then adapted to the new earth conditions. While those forms which in olden times were so strongly penetrated by the formative principle that they could not be reshaped had to die out, those organizations which had remained more movable in themselves, in which the living was not yet fashioned so strongly, could remodel themselves and thus develop themselves further on in successive generations.

With regard to man, development shows itself as follows: In olden times we cannot see him in such forms which can be seen with outer external eyes, but we find him in matter of such a fine, unfashioned moving kind, that in times where animals were already present, he could have become everything. Man was the last to descend out of the unformed into shape, into form. Whereas the animals, which are today on earth, had already earlier taken up the formative principle so that they had to reshape their earlier figure in adapting to the transformation of the earth, man did not prevail himself to descend in solid form, during old conditions, but waited until earth had approximately the distribution of air and water as it now has. As late as then a condensation of the scarcely-shaped matter into the human figure took place for man. Because man entered out of the unformed and into shaped form so late, he appeared so that he is therefore adapted not only to certain specific earth conditions, but to the whole earth. Going back to the animals, however, we must imagine their origin in such a way that determined forms had adapted themselves to quite determined territories of the earth. These animals then got the form, which by no means is still similar to today's offspring, but which was adapted to conditions then. But because they were adapted only to territorial conditions which in certain regions changed quickly, they could develop only in determined limits. But at the time when earth was liable to quick changes, man had not entered into a form, but only later, when it was possible to put formation into his bodily nature over the whole surface of the earth in such a way that he, as man, was adapted to the earth as a whole. Thus man could populate earth as a being which is adapted least of all to external conditions, and most of all to internal motive powers. Man was, from the outset, thus adapted to the formative powers in such a manner that his inner being corresponded with the spiritual, that the formative powers could work immediately in the soul, making his outer physical form an upright one, making his hands as living tools for the spirit, and his larynx a living instrument for the spirit. But all this could only happen when earth had passed through certain principles of formation (Gestaltungsprinzipien). Thus man had to be adapted no longer immediately to external life, but to that which determined out of his inner being, what was his figure and presentation in life (Sich-Darleben) — so that with man, the formative principle determines his figure indirectly through the spiritual, while with the animal the formative principle had to work much

more into the lifeless and inorganic. We can today still perceive in animals how they have connected their entire soul life more closely with their bodily nature, whereas man is able to develop a soul life which can lift itself up beyond the life of the body.

Let us look at the animal, how its soul life is plunged entirely into the bodily life, as it is formed, how the delight of digestion impregnates the body, how the soul life immediately penetrates the body and shows itself connected with its bodily functions. If we compare the way in which man's soul life lifts itself up beyond the bodily nature as something independent, we will see then that man is fashioned as he is because the animal world, adapted to other conditions of our earthly being, is fashioned out of the unformed earlier than man is. In man, such a soul being independent of the bodily life could become active only because man is able, within his being of soul, to keep the formative principle when he passes through the gate of death, and discards, to begin with, his bodily life. Because the formative principle has seized the animal's soul so much earlier that an intense connection with the bodily life was produced and because the animal thereby had to be entirely absorbed by its bodily life — for this reason that which is experienced in the single animal does not get detached (free) from the bodily life. With man, it gets free; it also keeps a formative principle, aside from the organic, physical substance; it can form a new bodily life again after the time between death and a new birth. Only because being seized immediately by the formative principle, can man's spiritual-soul being have that independence which enables him to go from life to life, which enables him to pass his being in repeated lives. On the other hand, we see that the intense connection with the form of being which had to be produced in animal between alternative principles and living matter, brought it about that the formative principle, when the animal dies, is exhausted in the organic, and that animal's soul falls back again into a general, animal soul-life and continues, not individually, but in a general, animal-like way, in a living on of the animal's group soul, not of a single animal soul.

Thus we see that we have to seek the origin of the animal (like) in the fact that that which penetrates into man later and permeates him in a later state, penetrates into the animal earlier. The animal is, as it were, left behind by the continuous principle of development; it is a backward being compared with man, who is an advanced being. We can easily imagine how this formation came to pass through a simple comparison, if we picture to ourselves a liquid in a glass, in which a substance is dissolved in such a manner that we cannot distinguish it from the liquid. If we let this solution stand, then a sediment deposits itself and the finer liquid remains. In this way we have then to imagine the whole progress of earth evolution as the duality of the spiritual forming principle and the living substance below. And in the spiritual principle the formative principle for man is contained likewise. But for man the formlessness in this living substance remains the longest. For the animal, the shaping happens earlier so that in a time when man has, as it were, preserved himself still above in an unformed, thinner, finer substance, the animal being below is already consolidated and lives on in such a way that below it can only get at more and more rigid forms, which change in the course of time. Over against this man, relating to the form, can be traced back only to that which is originally in a formless living, but into which the spirit works as a motive principle and brings it gradually to the present figure. Progressing further on, we also have to imagine the animal forms such that they are not produced from a single animal form; but while here and there certain animals formed themselves, others remained behind that formed themselves later; others again descended still later, etc. And then man descended latest.

It is remarkable (peculiar) that that which now has been said is entirely explained in such books as for instance those by Haeckel if we read them in the correct way. Indeed, it is stated that in his external appearance man is to be traced back to the animal. But if we continue the scale (trace back the scale to its source) we see that man at last is to be traced back to something which cannot refer to the present earthly conditions, but to imaginary living beings. And just so with animals — we find

those beings to which Spiritual Science points out as hypothetical beings — also in Haeckel's pedigree — only these trace back not to something formed, but to something formless. It is now not possible to argue this further, but it results from my *Occult Science* that that which presents itself now as earth has developed downward from earlier spiritual stages. That results in one not being able to say at all that Spiritual Science invents again, after all, only something unknown. No! At last the earth is traced back to earlier planetary stages of being, just as man, relating to his present life is traced back to earlier lives. And going back to earlier stages we find as the starting point of all life and of all matter, not only a living entity, but also a spiritual one. We recognize as the starting point of all life the spirit, which we experience in us ourselves. Thus we trace back foundations to the spirit, which is something we have in ourselves, that means to something known, that is in ourselves, while external science traces itself back to something unknown. Spiritual Science is in another, different position as is the present hypothetical doctrine of evolution. Spiritual Science traces evolution back not to something unknown, but to something which has been there, been present, as spiritual, and that also today can be experienced as spiritual. Only the spiritual living in us discloses itself in the same manner as it does in our glass; the thinner liquid is segregated from the more solid substance. The finer spiritual in man even disclosed itself as separated, secluded, just like the finer substance in the glass is segregated from the more solid one, which has been deposited.


Thus we must trace back the animal world to the fact that man, in order to cultivate his spiritual nature as he has it today, had to begin with to separate from the whole animal world, so that he could develop himself as a finer spiritual being, above the basis of the animal world, just as in our comparison, the finer substance reveals itself when it has separated out the more solid substance below, on the bottom. Today these events can be pointed out only inasmuch as they demonstrate the origin of the animal world. It must be left for another lecture to explain in detail how the spiritual and soul nature (Seelische) developed later. Still it must be mentioned that the facts of immediate sense perception do not at all contradict this principle, and that it will arrive at the knowledge that progress really could not be otherwise than that set forth today — because do animals present themselves to us so that we need to speak about a special spirituality, only present in man? On the contrary! It will reveal itself to closer observation that there is sometimes much more intelligence among the animal world, and that man must first gain his intelligence, and that perhaps man's priority to an animal exists in the fact that he can achieve his little intelligence. Everywhere we look into the animal world — with the structure of the beaver's dam, of the insects, with the wasps, etc., we see intelligence at work, spirit holding sway, which makes use of the animals. We cannot say that this intelligence is in the single animal. We only need to refer to how certain insects take care of their offspring — there we see that we have a super-sensible intelligence, ruling the species of animals, objective for the animal world, like matter itself is objective for the animal world. This we can perceive when the insect deposits its eggs so that the larva must live in quite different circumstances of life; perhaps the insect itself has lived in the air — the larva must live at first in the water. The insect doesn't know at all the conditions in which the larva must live; thus only an instinct, ruling it, can guide it to deposit the eggs there where the larva can live. Or let us observe animals such as the beaver, etc., which form with their organization, form what we can call outer architecture, grown from within themselves — then we are not far from admitting according to the laws of external observation that intelligence works into animal substance itself. When we look at man, we see that after he is present he has to appropriate, at first, those faculties which are already formed into animals. He is not so far advanced that he has within himself that which the animals have already formed in themselves. That is a measure by which we can see that the animals are formed earlier and that the forming of man is still going on after he is already born. Thus it is no proof that man originated from the apes when the natural scientist Emil Selenka found that the ape nature, in its embryo stage, is much nearer to man's figure, than the later ape's figure. On the contrary, we can assume from this fact that the plan for man's figure was a more original one than that for the ape's figure; only that man realizes his figure as late as he enters into earth evolution.

Everywhere natural science shows in its facts that that which Spiritual Science has to say is proved, confirmed, just through the most advanced science. Yes, we could go even farther — I don't shy away from doing so! — and show how natural science today brings to light, as it were, something against their theories, which furnishes full evidence for Spiritual Science. Just if we yield to such results of research as those about propagation of lower animals through the brothers Oscar and Richard Hertwig in 1875 (what later on is confirmed many times) that the principle of fertilization; for instance with the eggs of the sea-hedgehog (echinus) — can be replaced through the influence of acids, that consequently a fertilization can come about out of a seemingly purely inorganic process — it must be said that processes which today are bound to the principle of heredity can only be imagined, and can happen in such a way that they present themselves outwardly, while they have presented themselves quite differently in olden times. Thus we can speak very well about the fertilization of the living nucleus of the earth (which was unformed living matter) by the spiritual formative principle flowing around it, by agreeing with the facts of natural science, so that the living had fashioned (formed) itself out of the formative principle, and that then the lifeless separated from the living which was the uniform substance of the entire earth.

Contemplating the origins of the animal world it becomes clear to us that in truth the entire earthly existence reveals itself in such a way that we can understand it only along the lines of Goethe, who has said, but only by way of a hint, in such a way that results concerning the origin of man and animal, have reality for the spiritual researcher. For if we turn our gaze to the whole world, by what means, in truth, does all that which surrounds us gain its real worth, its value? Only, as Goethe says, through mirroring at last in a human soul. For Spiritual Science the natural earth process shows itself really progressing from the oldest forms to the youngest ones, in such a way that everything is composed towards presenting man as the flower of the earth form — as that which finally must be brought forth out of the earth process, as likewise blossom or fruit is brought forth, finally, out of the plant. Thus from the contemplation of the origin of the animal world as a fundamental conviction of spiritual-scientific knowledge, results what we can consider in the following words, enlightening the human being, awakening the consciousness of the dignity of man, which is built up on the basis of every other being (alles uebrigen Daseins), and at the same time really imposing on us a responsibility: because we could become man only because the whole rest of earth evolution was aimed at us, we must prove ourselves worthy of this earth by endeavoring to progress from one stage of perfection to another: for evolution shows us that it is aiming at the shape of perfection of man. And that imposes on us the obligation that binds us not to stand still, but to move upwards to more and more sublime forming of spiritual life. This spiritual life which man carries in him today could be built up only on the basis of what is lower by pushing off what is material. So we must likewise assume that we must push off and leave to lower elements that which we carry in us today in order to develop a still higher spiritual life in us. Considering this, we can say that it is true for man, but also establishes what follows as his highest duty:


*The elements let permeate themselves
By forming spirit,
They must receive
The last impulse of power of the spirit;
To clothe the human being
Into spirit form and soul life!*

Notes

1.  The seven human soul-forces to which reference is here made, are those cosmic-influences which act through the soul in connection with the seven principles of man's organism. These 'seven principles' are as follows:

1. The Physical body.
2. The Etheric or Life Body.
3. The Astral Body.
4. The Ego [" I "] or Body of Consciousness, which sets about transforming the first three by acting upon the psychic principles. Within the Ego is:
 1. Atma. Spirit-man as transmuted Physical Body.
 2. Buddi. Life-spirit as transmuted Etheric or Life Body.
 3. Manas. Spirit-self as transmuted Astral Body.

The latter, Manas, is partly developed; but of Atma and Buddi there is merely a seed.
Vide, *Investigations in Occultism* by Rudolf Steiner. Published by G. P. Putnam's Sons, London and New York. [Ed.]

2.  What is here implied is that the longing to be at one with the Christ Spirit which came into the world through Jesus of Nazareth, should be so intense that each of His disciples must be ready to sacrifice all ties of human love so that he may devote his life and being to the absolute service of THE CHRIST Who manifests within. Judging from the context the word 'Hate' which is in Luke xiv, 26, would appear to be of doubtful origin. [Ed.]

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