

The Lectures of Rudolf Steiner

Future Jupiter and its Beings

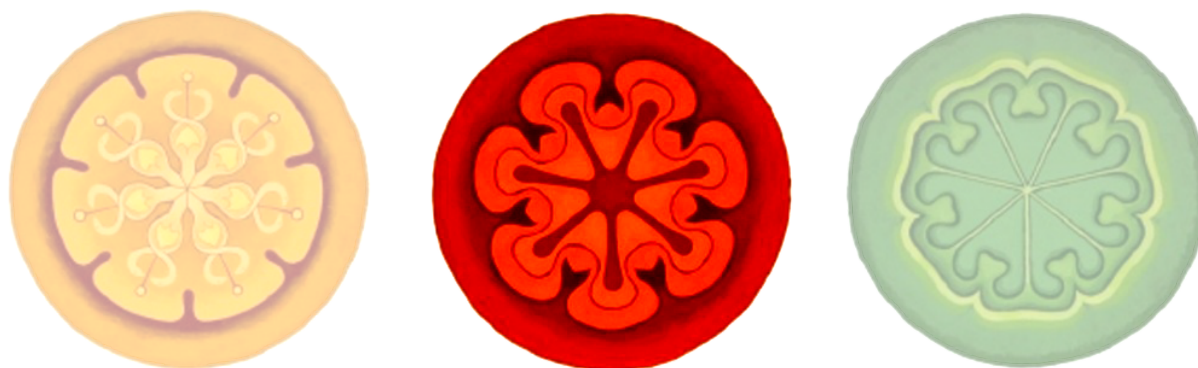
and

The Unification of Humanity through the Christ Impulse

GA 275

Future Jupiter and its Beings
The Unification of Humanity through the Christ Impulse

Future Jupiter (FMC Excerpts)



Jupiter Planetary Seal

Future Jupiter and its Beings

3 January 1915, Dornach

If you recall the talks we had in connection with the evolution of the Earth through the Saturn, Sun and Moon periods, you will know that at each of these evolutionary stages, one particular kind of being from among what we would now call the higher hierarchies, attained their human level, as it were. We know that during the ancient Saturn period the Spirits of Personality, the Primal Beginnings, the Archai reached their human level, during the Sun period the Archangels, during the Moon period the Angels and during the Earth period, mankind.

You will also have seen from our talks on evolution, that each level of beings that reaches a certain stage of development, received preparation in advance. We know that the human being was being prepared throughout the Saturn, Sun and Moon periods, and that what we nowadays call man's completed physical body has been evolving since the Saturn period, the etheric body since the Sun period, the astral body since the Moon period, and that the ego was only added to these during the Earth period; that is, all the beings that are at a certain level are prepared as a whole.

Now you may be anxious to know whether, in our present period of evolution, beings are being prepared to attain their human level in the Jupiter period. Another thing you know is that during the Saturn, Sun and Moon periods — you can look it up in my book *Occult Science* — the spirits of the higher hierarchies took part in the preparation of humanity. There is a description of how the Angels, Archangels and Archai were involved in the development of human beings, and therefore an obvious question is whether human beings, during their Earth existence, are possibly involved in preparing the beings who will reach their human level during the Jupiter period?

This question is certainly a vital one for every feeling person, if his feelings have been inspired by spiritual science, as we have been describing. For it could be the case that human behaviour in general during the course of Earth evolution could either help, or omit to help, the beings who might attain their human level on Jupiter. We might say, 'What could be worse than behaving in such a way during Earth evolution as to make it impossible for proper Jupiter beings to arise through our deeds?' We must of course take it for granted, if we want to talk about these things, that there is a certain goodwill, for these are truly important secrets of initiation, the kind of initiation secrets that modern science detests as a matter of course. One certainly has to prepare one's feeling to be able to look at the attitude modern science is bound to have to the real truths of life.

In the previous lectures I have already tried to say a little about the way modern science necessarily relates to life. It cannot make direct contact with the secrets of life. It cannot even want to; it must not even pretend to want to reach these secrets of life. It is surely a good thing to make hard-boiled eggs for the people who like eating eggs when they are hard-boiled, and hard-boiled eggs are useful for those who like them. But if someone wanted to go and say that he takes the eggs away from the hens to hard-boil them, and then lets them hatch them after that, he would be doing something absurd. A person does exactly the same thing as far as the cosmos is concerned, if he sets out to solve the secrets of the cosmos and wants to use modern science for it; this is the same attitude as wanting to hatch hard-boiled eggs that have nothing left in them to be hatched out.

I will show you by means of a comparison just how misleading this science is that is bound up with the whole way of modern thinking, particularly when it approaches the real riddles of life. If somebody wants to hold forth about whether science is helpful or harmful he will usually start off by asking, 'Is science right about this or that?' And if he can prove that it is right in one or another instance, he will swear by it as a matter of course.

But this is just what we have to get away from, this attaching so much importance to the question of whether what science says is right or not. We must reach the point of seeing that this is not the main thing when it comes to the solving of riddles of life. If someone sees a horse-drawn cart with a man in it, he will be quite right in saying that the horses are pulling this person in the cart, and drawing him along behind them. This is correct, of course. And anyone who wanted to say that the horses were not drawing the cart and the man sitting in it, would obviously be wrong. But it is also true that the man sitting in the cart, through the way he guides the horses, is controlling the direction in which they should pull him; and that is surely the more important aspect from the point of view of the destination. Modern science can be compared to the statement of the person who denies that the man in the cart is guiding the horses, and insists that the horses are drawing the man in the cart.

If you think the comparison through in detail, you will get the right idea about the relation of modern science to modern research into truth. I have to say these things over and over again, because a person who bases himself on our world outlook, must come more and more into the position where he can defend and protect our spiritual-scientific outlook against the attacks of the modern world outlook. But you will be able to do this only if you enlighten yourself as to the relation

of modern external science to a genuine research into truth. You must always approach spiritual-scientific questions with a certain attitude and a certain kind of feeling, otherwise you will not make the proper connection with them.

Now our question concerning the beings who will reach the human level on Jupiter is connected in very truth with the deepest questions of man's Earth evolution. There is something in our Earth evolution that has always been a philosophical problem, namely the relation between man's moral behaviour and his natural existence. As an earthly being, man has to decide to what extent he is the kind of being who is ruled by his instincts, has to obey and satisfy them, and is at the mercy of his instincts and their satisfaction, because the laws of nature simply insist on their being satisfied. That is one side of human nature. In this respect we say, 'We do these things because we have to. We have to eat and we have to sleep.' But there is another realm of human conduct on this earth, a realm in which we cannot say 'must', for it would lose its whole significance if we were to say 'must' here. This is the wide realm of 'shall', a realm where we feel that we have to follow a purely spiritual impulse as distinct from instinct and everything arising out of ourselves on a natural level. 'You shall' never speaks to us from out of our instincts but directs us in a purely spiritual way. 'You shall' comprises the realm of our moral obligations.

There are some philosophers who cannot find any connection between what is implied by the 'you shall' and 'you must'. And our present age that is almost bogged down in materialism, especially where moral life is concerned, and will get more and more bogged down, would like to turn all the 'you shall's' into 'you must's'. We are heading for times where, in this respect, the turning of 'you shall' into 'you must' will be blazoned forth with a certain amount of pride, and actually called psychology. Terrible aspects present themselves if we look at what has begun to develop in the field of criminal psychology. It is already evident that the human being is being conceived of in such a way that people do not ask whether he has overstepped a 'you shall', but try to prove that he was driven to one or another destructive act out of the necessity of his nature. Strange experiments are on the increase to define crime merely as a particular case of illness. All these things arise out of a certain materialistic lack of clarity in our times, regarding the relation of 'you shall' to 'you must'.

What does this 'you shall', or in other words the categorical imperative, actually signify within the whole framework of human existence? Whoever obeys the 'you shall' is known to carry out a moral action. Whoever does not obey the 'you shall' commits an immoral action. This is of course a trivial truth. But now let us attempt to look at 'moral' and 'immoral', not only with regard to the external maya of the physical plane, but with regard to the truth and what is actually behind physical maya. Here the moral element corresponding to the 'you shall' appears to initiation science as something that hits you in the eye, spiritually, to put it rather crudely. If you look at a person — these truths which the materialistic outlook detests have to be told sometime — if you look at someone in certain temperature and weather conditions — you see this even better in horses, but we are not speaking about horses now — you will see him breathing out, and the breath becoming visible as vapour in the air. Obviously as far as materialistic science is concerned, this breath a person exhales, disperses and dissolves and has no further significance. But it has significance for a person who follows up the phenomena of life with initiation science, for he sees in the patterns of the breath the exact traces of the moral or immoral conduct of the person. A person's moral or immoral behaviour can be seen in the steamy breath, and the breath of a person who is morally inclined is quite different from the breath of a person who is inclined to immorality. You know, with regard to various things in the human being, the more delicate qualities can only be seen in the more delicate parts of the etheric and astral aura. But man's moral and immoral nature in the ordinary sense of the word is actually visible in the etheric-astral content of the steamy breath. The physical part of it dissolves. But what is

incorporated in it does not dissolve; for it contains a genie, which, in the case of steamy breath, has a physical, an etheric and an astral part, only the physical is not earthly, just watery. Something that has an extremely differentiated form can be seen in this breath.

Deeds which arise out of love show something quite different from deeds which are done out of enthusiasm, a creative urge or the urge for perfection, for instance. But in every case the form in the breath reminds one of beings that do not exist on earth at all as yet. These beings are a preparation for the ones that will reach their human stage on Jupiter. Their forms are very changeable and will pass through further changes in the future, for these beings are the first advance shadow images of the beings who will reach the human level on Jupiter.

In a certain way we also owe our existence to the exhalation of the Angeloi on the Moon, and it is one of the moving experiences of spiritual life to know that Jupiter human beings of the future will evolve out of what we breathe out in present ages. If we turn to the Bible with such knowledge in mind, and read the opening words, we can tell ourselves, 'Now we begin to understand what is meant when it says that the Elohim formed earthly man by breathing into him.'

I will confess that I would never have understood the part about the Elohim breathing the living being of man into his mouth and nose, if I had not known beforehand that the breath of earthly human beings also contains the first germinal beginnings of the beings who will become human on Jupiter. But Jupiter human beings can only arise from the kind of breath that owes its existence to deeds that obey the 'you shall', and which are therefore moral actions.

Thus we see that through our earthly morality we take a creative part in the whole cosmic order. It is indeed a creative power, and we can see that spiritual science gives us a strong impulse for moral action by telling us that we are working against the creation of Jupiter human beings, if we do not act in a moral way on earth. This gives morality a very real value and makes its existence worthwhile. Our human conduct is very strongly formed by what we acquire through spiritual science, especially as we become acquainted with real secrets regarding the cosmos.

I have already made references to similar things and mentioned at various times that language also symbolises man's own future creativity. I do not wish to dwell on this today though, but just wanted to show you, to begin with, what significance moral behaviour has in the whole of the cosmos.

You could now ask, 'What about immoral behaviour?' Immoral behaviour also comes to expression in the formation of the breath. But immoral behaviour imprints a demonic form on it. Demons are born through man's immoral conduct. Let us look at the difference between the demons that arise through immoral behaviour and the spiritual beings — spiritual in so far as they only have a watery existence on earth — the spiritual forms that are created by moral actions.

These beings that incarnate as far as a transitory watery existence and arise from moral conduct, are the kind of beings that have an astral, an etheric and finally a physical body condensed to the level of wateriness, just as, in the Moon period, we had an etheric, an astral and a physical body, and this physical body was also only condensed to a wateriness. We were more or less like that, even if not exactly the same. And this creature, with a physical body, etheric body and astral body that arises out of moral actions, is predestined to receive an ego, just as in the Moon period our physical, etheric and astral body were predestined to receive an ego. They have the basis for receiving an ego, and beings of this kind are qualified to undergo a regular progressive evolution in the cosmos. The other beings, the demons created out of immoral actions, also have an astral body, an etheric body and a physical body, at the watery stage, of course, but they do not have the basis for developing an ego.

They are born without heads, as it were. Instead of taking up the basis for progressing along a regular evolutionary path to the Jupiter existence, they reject this basis. By doing so they fall victim to the fate of dropping out of evolution. But this only increases the hordes of luciferic beings, for they come under their power. As they cannot progress in a regular way they have to become parasites. This is what happens to all the beings that reject their normal path; they have to attach themselves to others in order to move on. These beings that arise through immoral actions have the particular inclination to be parasites in human evolution on earth under Lucifer's leadership, and to seize hold of the evolution of the human being before he makes his physical entry into the world. They attack man during the embryonic period and share his existence between conception and birth. Some of these beings, if they are strong enough, can continue to accompany the human being after birth, as seen in the phenomena of children who are possessed.

What is brought about by the criminal demon parasites attached to unborn children is the cause of the deterioration of the generation succession, which are not as they would be if these demons did not exist. There are various reasons for the decline of families, tribes, peoples and nations, but one of them is the existence of these criminal demon parasites during man's embryonic period.

These things play a great part in Earth evolution as a whole, and they bring us into contact with deep secrets of human existence. This is often the cause of people acquiring certain prejudices and points of view before they are born into earth existence. And people are tormented by doubts and uncertainties in life and all kinds of other things, because of these demonic parasites.

There is not much more these beings can do with the human being once his ego has entered and made itself felt, but they prey on him all the more before he is born or during his earliest years. Thus we see that evil actions have a significant effect in the cosmos, too, and work creatively, but their creativity works in the direction of the ancient Moon existence. For what man passes through in the embryonic period when these demonic beings can prey on him, is basically the heritage of the old Moon period, which makes its appearance in subconscious, instinctive behaviour. Something that even physical science preserves an instinct for is that, in older and better times, man's embryonic period was not calculated according to ordinary months but lunar months, therefore it speaks of ten lunar months, and knows certain other things, too, concerning the connection of embryonic development with the phases of the moon.

So we see that our Earth evolution contains two tendencies: good deeds that contain the impulse to work creatively on Earth in preparation for Jupiter, so that man's successor on the human level can come into being. But evil deeds have also brought into our evolution the tendency to drag the Earth back again to the ancient Moon period and make it dependent on everything to do with the subconscious. If you think about it, you will find a great number of things that are connected with these subconscious impulses; in fact, there are far more of these subconscious impulses in materialistic humanity of modern times, than there were in bygone ages when people were less materialistic.

I believe that the kind of things I have been telling you about again today will make you feel what a deep impression spiritual science can make on your outlook on life, and that it really and truly will not only give you theoretical knowledge but will be capable of giving human life a new direction. A time will come when life will become quite chaotic if people do not use the chance of giving it a new direction out of spiritual-scientific knowledge. Man must get beyond a knowledge that is restricted to the physical body. Our materialistic age does not want knowledge of any other sort than the kind that is restricted to the physical body. But man has to lift his knowledge out of the physical body. And what we know today as the first exercises in *Knowledge of the Higher Worlds* will gradually — though

'gradually' will be quite a long time — they will gradually turn into something he does naturally, something he will feel to be second nature. Particularly what we call thought concentration will come naturally to people.

People will more and more feel the need really to concentrate their thoughts, to focus their whole soul activity on sharply defined thoughts which they place in front of their consciousness. Whilst they would otherwise let their senses roam from one thing or fact to another, they will more and more often direct their thought life to certain things of their own choosing; even if only for a short time, they will concentrate on a definite thought, so as to focus their soul activity on this thought. They will then discover something that a lot of you know very well. Everyone makes a certain discovery in the course of concentrating. If we place a thought in the centre of our consciousness and focus all our soul activity on it, we shall notice the thought growing stronger and stronger. Certainly it does. But then there comes a point where it does not get stronger any more but gets weaker and fades away. This is an experience lots of you will have had. The thought has to fade away, it has, as it were, to die away inside. For the kind of thoughts we have to begin with and the way we think, are through the instrument of the physical body, and we concentrate the kind of thinking we do by means of the instrument of the physical body until the moment the thought dies, then we slip out of the physical body.

We would go into the unconscious altogether if, parallel with this concentration exercise, we did not attempt to do something else to maintain our consciousness when we have slipped out of our physical body. What we have to do to maintain our consciousness when we are outside, is what we call leading a calm and composed life and accepting the things of the world calmly. We can do even more than accept things calmly. We can take seriously a theory we know so well, namely the concept of karma. What do I mean?

A person is not at all inclined, to start with, to take the idea of karma really seriously. If he has only a small mishap that hurts him, or anything at all happens to him, he sometimes gets furious, but at any rate he has antipathy for it. We encounter what we call our destiny with sympathy or antipathy. It cannot be any different in ordinary life, as it is absolutely essential that we feel sympathy for some of the occurrences of destiny and antipathy for others. To us, destiny is something that meets us from outside.

If we take the idea of karma seriously, we must really recognise our ego in our destiny and realise we ourselves are active in what happens to us through destiny; that we are the actual agents. When someone offends us it is certainly difficult to believe we are hidden behind the offender. For it may be necessary in physical life to punish the offence. But we must always keep a corner within us where we admit to ourselves, 'Even when someone offends you it is you offending yourself, when someone hits you it is you hitting yourself, when unpleasant blows of destiny hit you, it is you, yourself, dealing yourself these blows.' We forget that we are not only within our skin but are in our destiny; we forget we are within all the so-called chance happenings of our destiny.

It is very difficult really to acquire the attitude that one's own ego brings one one's destiny. But it is true that with our own ego we bring ourselves our destiny, and we get the impulses for this in the life between death and a new birth according to our earlier incarnations, so that we can bring ourselves our destiny. We have to unite with our destiny and, instead of warding off hard blows of destiny with antipathy, tell ourselves more and more often, 'Through having this blow of destiny, that is, through meeting yourself in this blow of destiny, you are making yourself stronger, more vigorous and robust.' It is more difficult to form a union with your destiny in this way than to resist it, but what we lose when our thought passes away can only be regained by drawing into ourselves, like this, what is outside us. We cannot stay in what is within our skin if the thought fades when we

concentrate on it, but it will carry us out of ourselves if we have taken hold of our destiny, our karma, in the true sense. We thus awaken ourselves again. The thought dies, but we carry forth the identification we have grasped between our ego and our destiny, and it carries us about the world.

This composure with respect to our destiny, this sincere acceptance of destiny, is what gives us existence when we are outside our body. Obviously this does not need to alter our life on the physical plane. We cannot always do that. But the attitude we have to acquire in a corner of our soul must be there, for the moments when we really want to be able to live consciously outside our body.

Two maxims can be our guiding principles and can mean a very great deal to us. The first of these to impress upon our minds is:

Strive for the dying away of the thought in the universe.

For the thought becomes a living force outside, only when it dies away in the universe. Yet we cannot unite ourselves with this living force unless we work at the content of the second maxim:

Strive for the resurrection of destiny in the 'I'.

If you achieve this, you unite what has been reborn in the thought with the resurrected ego outside you.

There is a great deal in human nature, though, which makes it difficult to progress in the spirit of these maxims. It is particularly hard to look at the relationship between inner and outer in the right way. The more ethics we can learn from spiritual science in this connection, the better. And we can learn ethics from it in so far as certain ethical concepts acquire life and blood for the first time through what spiritual science can bring to them.

For instance, there are people who are perpetually complaining about other people and the awful things they do to them. They go as far as to say that other people persecute them. Everything of this kind is always connected with the other pole of human nature, you only have to observe life in the right way, which means according to spiritual science as properly understood. Of course there is good reason to complain about unkindness, but in spite of this you will always find, if you go through life with vision that has been made somewhat clairvoyant by spiritual science, that most of these complaints come from egoists, and that the suspicion that everyone wants to be nasty to them arises most often in egoistic natures, whereas a loving disposition will not readily suspect persecution, nor that people are trying to harm them in all kinds of ways, and so on.

When it is put into words like this it is easy to agree with it in theory. I am actually convinced that most people will admit to it theoretically, if they stop to think about it. But to live accordingly is what matters.

Now you may ask, 'How do we live accordingly?' And again the answer must be, 'You must actually live with the spiritual science you are striving for, live with it as much as you can.' That is the point. That is why spiritual science is not given in compendiums or short sketches, but we are trying to make spiritual science a force of life in which we can live, and from which we can constantly draw stimulating impulses.

This was the main reason that led us to make the Goetheanum building a kind of focal point for this living anthroposophical striving, for as I mentioned yesterday, the Goetheanum building, in its form, and in the whole way it has been built, has a bodily, a soul and a spiritual nature in a spiritual-

scientific sense. It is itself a token of the fact that we are striving according to impulses from the spiritual world to bring into human evolution what it so badly needs, if the immediate future is to go the way it should. The very fact that you can perceive the being of spiritual science in the forms of the Goetheanum building makes it a sort of centre, a focal point around which the kind of anthroposophical striving can crystallise, that has to become an essential part of the evolution of humanity.

We probably often say that we live in troubled times and that many things exist today which stand out in stark contrast to spiritual science. Yet our karma has allowed us to come so far as to overcome, as it were, the material basis out of which our Goetheanum is built, so that it can be a token of spiritual science even in its external form.

Each one of us can acknowledge this to himself, as I often do, especially in the difficult times we are going through in face of the strong attacks being made on anthroposophy at present. Some people can question how much personal progress we have made on our part towards what ought to be crystallising around the Goetheanum. Even if one or another individual cannot be physically present any more in the work being done on the physical plane, the fact that the building is there, and that our karma has brought it to us, is an important step forward. And if we bear in mind that people with as deep an understanding of spiritual science as Christian Morgenstern, for example, remain united, even after physical death, with what the Goetheanum is intended to be, then our building can also be a token in our time of the kind of activity within our spiritual movement that is not concerned with boundaries between what is usually called life and death.

We can really feel united with this building, and therefore it can stimulate us to think the kind of serious thoughts which it is quite natural for us to think at a time like ours, when materialism is at its peak. Even if this building finds one or another individual co-operating only as a spiritual being, the building will be important for the continuation of our movement. This, you will understand, is said only to show you that our movement has a seriousness that goes beyond life and death.

We have encountered this seriousness to a special degree this week. And if one thing happens, why should not other things be able to happen soon, too? It is extraordinarily difficult to achieve what I have spoken about and mentioned again this time. I have stressed that I give the strictest attention to choosing and finding exactly the right words for which I can be fully answerable to the spiritual worlds. So it is to be desired that these words shall be heard and received in the same spirit.

Times will certainly come when people will be able to be more light-hearted with regard to the anthroposophical movement. But now, right at the beginning, we must get used to taking things very, very seriously. A while ago I talked here about occult research, among other things, because I thought it would be of use to some of you. I was mainly describing facts. I thought these would be of help to one or another of you in understanding our present difficult times. But that which I presented with this intention has not been treated with sufficient caution — there are one or two exceptions, of course, but I am right in saying that not everyone has treated it with the necessary discretion and regard, and it has transpired that it was repeated here and there in a form that conveyed exactly the opposite of what I said here.

If I just think of what has been made out of something that cannot have been misunderstood because it is already in print, regarding the classification of the peoples of Europe according to sentient soul, intellectual or mind soul, consciousness soul and the ego, which was truly not meant to express a superiority; if I think of the statements that have gone out into the world and the opposition and bad feeling they have aroused, it is easy to see that the principle of taking things quite exactly, even in such difficult cases, has not been given due consideration. If, for instance, I

have ever said that the ego activity which is there among the European peoples ought to be effective in organising the European population, I would have been talking nonsense. Yet this is one of the things that has been made public, and it creates the most fearful misunderstandings and bad feelings.

So I am duty-bound not to say a word about these things in my lectures for the time being. I must desist from any mention of them, and whereas everybody else is free to speak about it, it has become impossible for me to do so because of the way people have misconstrued what I said.

All these things go to show that we should look at ourselves and see if we cannot take the anthroposophical movement absolutely seriously. For sometimes we completely fail to notice how much feeling of responsibility there is for each sentence of the communications of genuine spiritual research, when the matter is taken seriously. To stir up emotions is certainly not what spiritual science is for, nor to oppose or pacify them. And if anyone says these things are communicated in order to oppose somebody, he ought to ask himself whether the right or wrong use has been made of that which has been communicated with the utmost objectivity and reverent love of truth. These are things which add even more pain to my occult experiences, which are already painful enough. Even if I cannot mention certain important things, and a lot has to be omitted which I thought we could investigate soon, there are still some important and substantial matters left for us to discuss during our time together.

Future Jupiter

Excerpts from the [Free Man Creator](#) website.

Man is approaching a condition in which he will have a self-conscious image consciousness appropriate for such perceptions. On the one hand, the coming development of Earth will raise the present life of conceptions and thoughts to an ever higher, more delicate, and more perfect condition; on the other hand, the self-conscious image consciousness will gradually develop itself during this time.

The latter will attain full life in Man only on the next planet into which the Earth will transform itself, and which is called Future Jupiter in spiritual science. Then Man will be able to enter into intercourse with beings which are completely hidden from his present sensory perception. It will be understood that not only does the life of perception thereby become totally different, but that actions, feelings, and all relations to the environment, are completely transformed. While today Man can consciously influence only sensory beings, he will then be able to act consciously on very different forces and powers; he himself will receive what to him will be fully recognizable influences from very different realms than at present.

At that stage there can no longer be any question of birth and death in the present sense. For 'death' occurs only because the consciousness has to depend on an external world with which it enters into communication through the physical sense organs. When these physical sense organs fail, every relation to the environment ceases. That is to say, the man 'has died'. However, when his soul is so far advanced that it does not receive the influences of the outside world through

physical instruments, but receives them through the images which the soul creates out of itself, then it will have reached the point where it can regulate its intercourse with the environment independently, that is, its life will not be interrupted against its will. It has become lord over birth and death. All this will come to be with the developed self-conscious image consciousness on Future Jupiter. This state of the soul is also called the 'psychic consciousness'.

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In times to come Man will bring forth into his surroundings what he feels. This will be imparted to the fluid element. The entire fluid element of the planet which will follow next (future Jupiter) will be an expression of what people feel. Today man sends out words; they are inscribed into the Akasha. There they remain, even though the airwaves vanish. Out of these words the Future Jupiter will later be formed. When therefore today man uses evil, blasphemous language, then on Future Jupiter terrible formations will be brought about. This is why one should be so very careful of what one says, and why it is so immensely important that man should be master of his speech. In the future man will also send out his feelings; the conditions of the fluids on Jupiter will be a result of feelings on the Earth.

What man speaks today will give Future Jupiter its form;
what he feels will engender its inner warmth;
what he wills determines the separate beings inhabiting Jupiter.
The Future Jupiter will be constructed out of the basic powers of the human soul.

Just as today we can trace the rock formation of the Earth back to earlier conditions, so will the rock formation of Future Jupiter be the result of our words. The ocean of Future Jupiter, the warmth of Future Jupiter, will arise out of the feelings of present-day humanity.

The beings of Future Jupiter will arise out of human will.
Thus the inhabitants of a previous planet create the basic conditions for its successor. And beings who today still [Gap in text ...] hover over the earth, as was once the case with the monads, will enter into incarnation on the Future Jupiter. There will then exist a kind of Jupiter-Lemurian race. Beings will be there which we have created as the pitris did. Just as we inhabited the grotesque forms of the Old Moon, so these beings will inhabit the forms which we develop by means of our pineal gland.

We are building the house for future monads. A similar procedure took place when the development of the human being led over from the Old Moon to the Earth. This makes absolutely clear how everything external is actually created from within outwards.

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The following talks about the origin of elementals on Earth in earlier stages of evolution, and how human beings who unite too strongly with the bodily nature can become elemental beings in the Future Jupiter evolution.

And now, since the later is the fruit of the earlier, these would then find no bodies suitable for them. They are, as it were, too good for the bodies of a subordinate order and for the other bodies they are too bad. They must therefore live a bodiless existence. They must cut themselves off entirely from the progress of evolution. Why have they deserved this? By reason of the fact that they have not made use of life! The world is around them; they have possessed senses in order to perceive the world, to enrich the life-kernel and mold it to a higher stage. They do not advance with world evolution, they remain behind at a certain stage. Beings that stay behind at such stages appear in a later epoch with approximately the character of the earlier age. They have grown together with it, but not in the forms of the later epoch. They appear in a later epoch as subordinate nature-spirits.

In fact **the human race will furnish a whole number of such new nature-spirits in the second half of the Jupiter evolution**, for Man will have fully completed the fifth principle at the Future Jupiter stage. **For those who have not used the opportunity on Earth to develop the fifth principle there will be no available form. They will appear as nature-spirits and they will appear then with four principles, the fourth being the highest.** Whereas the normally advanced man will have the principles 5, 4, 3, 2 at the Jupiter stage, these men will have 4, 3, 2, 1. That would be the **destiny of those who have not gradually developed their higher principles by making use of earthly life. They become nature-spirits**, so to speak, of future evolutionary periods, working invisibly.

Just the same occurred in the case of our present nature-spirits in the earlier periods of evolution, except in so far as there are, of course, continual changes according to the character of the different periods. Everything has now been graded, so to speak, according to moral responsibility, and because this is so, the nature-spirits that arise from the human race will have a certain morality. Upon Future Jupiter there will be nature-spirits which have moral responsibility ..

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.. This second death passes unnoticed over those who have made their etheric body harmonize with the astral body through the reception of the Christ-principle. The second death has no power over them. But the others feel the second death when they have to pass over into the future astral form. **The condition of humanity will then be such that those who have reached the goal of evolution will have entirely permeated their astral body with Christ. They will be ready to pass over to Future Jupiter.** Upon our Earth they have made the plan of the Future Jupiter evolution. This is the plan which is called the New Jerusalem. They live in a new heaven and a new earth, that is, Future Jupiter.

This Future Jupiter will be accompanied by a satellite, composed of those who are excluded from the life in the spiritual, who have experienced the second death and are, therefore, unable to attain the Future Jupiter consciousness.

Thus we have such men as have pressed forward to the Future Jupiter consciousness, who have attained to spirit-self; and such beings as have thrust away the forces which would have given them this consciousness. They are those who only upon Future Jupiter have attained to the I-consciousness of the Earth, who exist there, so to speak, as Man now exists on the Earth with his four members. But such a Man can develop himself only on the Earth, the Earth alone has the environment, the ground, the air, the clouds, the plants, the minerals which are necessary to man if he wishes to gain what may be gained within the four members.

Future Jupiter will be quite differently formed, it will be a new earth, soil, air, water, everything will be different. It will be impossible for beings who have only gained the earth consciousness to live a normal life; they will be backward beings.

*But now comes something more for our comfort. **Even on this Future Jupiter there is still a last possibility, through the strong powers which the advanced will have, to move those fallen beings to turn back and even to convert a number.***

Only with the Future Venus incarnation of the Earth will come the last decision, the unalterable decision. When we reflect upon all this, the thought we recently considered will be seen in a new light. I will no longer call forth anxiety and disquietude, but only the determination: "I will do everything necessary to fulfil the Earth mission."

1908-06-30-GA104

The Unification of Humanity through the Christ Impulse

9 January 1916, Bern

Basically Spiritual Science aims at understanding humanity in its essence, tasks, and strivings in the course of evolution. We have often talked about how the outside world misunderstands our spiritual science. This is largely because people nowadays have a hard time getting used to certain fundamental truths — truths that simply must be perceived and acknowledged if we are to understand the life and nature of humanity at all.

Let us begin today by asking what modern scientific thinking, whose great and significant triumphs over the last four centuries we must fully acknowledge and appreciate, is based on. It is based on what it can perceive, on what is manifest, in physical existence. Now, of course, it goes without saying that first we trust in what we perceive as so-called reality in our environment, and then we try to explain this reality on the basis of all that we find within its domain. It is naturally difficult for us to be aware at the outset that this reality itself may well contain an element of semblance or illusion, that it may well be deceiving us. Those who truly want to understand spiritual science must first overcome this stumbling block. They must realize that the reality around us can indeed deceive us — it can mislead us into interpreting it falsely. Much of what we have learned in spiritual science over the years has convinced us that immediate reality, as it surrounds us, may indeed be deceptive.

Today we will start from a particular point that can only be reached through spiritual science. In spiritual science we must first understand things; then, when we have understood them, we can find them confirmed in reality. Some of the most important things in spiritual science must first be understood before they can be seen. It would be easy to show that this same method is frequently applied in the outer world, notably in the sciences, but we will not go into that today. It is not always possible to develop everything from the beginning.

Now one aspect of the outer appearance or physiognomy of reality that is most apt to deceive us about this reality is the differences, the diversities among human beings. When we look at the human beings inhabiting the earth, we realize that no two of them are alike on the physical plane. Here in the physical realm all human beings are different from one another. Once we have accepted this diversity of human beings as a fact — I mean the diversity of their physical bodies — it is quite natural that people then try to find out, on the basis of the facts of earthly life, why human beings are different, why they look so different.

However, from the point of view of spiritual science we see something very different. According to spiritual science, if we consider only the forms the physical body can take through the forces of the earth, we find that human beings could not be different but rather would all have to be alike and have the same outer form. Indeed, the forces that exist on earth to give us our physical shape are such that if only these formative forces were to work on us, we would all have the same outer, physical form. This is because the physical human body has undergone a long preparation. We know it was prepared through the epochs of Saturn, Sun, and Moon. (These names do not refer to present-day planets but to ancient evolutionary stages of the Earth's evolution and are therefore capitalized.) It was prepared by forces that worked during these three epochs in such a way that the forces of the earth itself could influence our physical body in no other way than to give it a uniform shape if they had indeed been the only forces at work. I might put it this way: Through all the forces that have been incorporated into our physical body during the Saturn, Sun, and Moon epochs, we human beings are so fortified against any diversities coming from earthly forces that if we were left to the earthly forces alone, we would be alike everywhere on earth. Spiritual science, therefore, must start from the fact that a single and uniform shape is predestined for humanity so far as the terrestrial forces are concerned.

Even if we consider just the difference between male and female what I have just said is true. This difference is not caused by the work of earthly forces; it is the result of quite other forces, which we will speak of presently. Thus, we can assume a certain totality of earth forces that works formatively upon human beings and wants to produce absolutely identical human forms everywhere on earth.

Of course, we must now ask why human beings are so different after all. We know we must consider not only our physical body, but also the etheric body that stands behind it. Spiritual science shows us that while we should all be alike in our physical body, in regard to our etheric body we must be different because earthly forces are not the only ones that work on our etheric body. Forces coming out of the cosmos work on our etheric body, forming and shaping it.

We must therefore distinguish between the uniform earthly forces working all over the earth that would make all human forms the same and the forces working out of the universe on the earth, making each etheric body different. We can see the differences between etheric bodies through spiritual scientific research. At the one extreme are those etheric bodies that have strong forces and are tough, retaining their form almost as much as we do our physical form. This is one kind of etheric body. There is a second kind that is mobile, like something that is fluttering and always in movement, flowing and moving. But these two kinds of etheric bodies still reveal themselves in such a way that we can describe their inner tone and shading as being more or less alike. There is another kind of

etheric body that is inwardly tinted, inwardly shimmering, not uniform in color but having various tones and colors. There is a fourth kind of etheric body that has one primary color throughout its whole substance, but this color changes over time though we cannot pinpoint other than purely inward causes for this. These etheric bodies are not shimmering in different colors or shaded in many tones; they have only one color, but they change it in the course of time. We may call them chameleon-like etheric bodies.

Then there are those etheric bodies that have a strong tendency to light up inwardly, growing at times brighter and brighter. Other etheric bodies have a powerful faculty to reproduce the harmonies of the spheres. Finally, there are those etheric bodies that appear especially in inventive people and persons of genius — etheric bodies that, if I may say so, reveal forces within them that are rare and strange in this earthly world. Whereas the above-mentioned six kinds of etheric bodies are found among ordinary, even average, human beings, the last kind of etheric body produces the type of human being with powerfully developed faculties, those we often say are "not of this earth" — poets, artists, and the like.

It is not by arbitrarily picking the number seven that we distinguish these seven forms of etheric bodies. We simply have to count, and we find no others besides those I have just described as typical. For this simple reason, there are seven kinds of etheric bodies. There are seven different kinds of human etheric bodies, and in the etheric bodies we have forces that are not earthly, but come in from the cosmos.

Our etheric body forms and molds the physical body. If only earthly forces worked on us, we would all be alike in our physical body. However, the influence of the etheric body makes us different. The astral body brings about further differences, such as those between male and female bodies, through forces it develops between death and a new birth, during the time when we prepare ourselves for the gender that karma requires us to have in the next incarnation.

But for the moment, let us just look at the etheric body. If we take only earthly forces into account, we can say that our physical bodies would have to be alike. However, because our etheric bodies differ in their constitution, composition, and structure in the cosmos, there would have to be seven groups of human beings. This is the fact we gradually arrive at when we investigate the relationship between our etheric body and our physical body with the methods of spiritual science. Now this difference is connected with the racial diversities on the earth. Basically, because of this difference in etheric bodies, the several races can always be reduced to the number seven. Even though certain typical forms atrophy, and though natural science may distinguish fewer than seven basic races, there are really seven basic racial distinctions in the human species. These diversities are brought about by the etheric body; they do not result from the earthly forces that work during our evolution, but originate in cosmic forces.

Now, when we trace the evolution of the earth back into the Atlantean or even into the Lemurian epochs, we find that initially impulses and tendencies existed that would have prevented our physical body from developing the physiognomy it now has through the power of the etheric body — that is, the diversities. Instead, if everything had gone a certain way (we shall see directly in what way), the seven-colored etheric body would have brought about diversities in our physical form, but successively, one after the other. Thus, the etheric body would have created one form of human being in the fifth period of Atlantis, a second in the sixth period of Atlantis, a third in the seventh, a fourth in the first post-Atlantean period, a fifth in the second post-Atlantean period, a sixth in the third, and a seventh in the fourth post-Atlantean period, that is, in the Greco-Roman time.

That is what would have happened; various types of human beings would have appeared one after the other. Thus, in the fifth Atlantean period we would have had human beings in whose physical formation *one* type of etheric body would have predominated. In the sixth Atlantean period, the second of the etheric bodies just described would have been at work, and so on right until the fourth post-Atlantean period. That was the original conception. However, Lucifer and Ahriman opposed this; they did not want it to happen that way. They fought against this harmonious tendency of development in the evolution of humanity, and they managed to change the whole process so that various developments were shifted and displaced. While there should have been basically only one form of human being in the fifth Atlantean period that was to develop gradually into another type, Lucifer and Ahriman preserved the form of the fifth Atlantean period into the sixth, and again that of the sixth Atlantean period into the seventh, and even into the time after the Atlantean flood.

Thus, forms that should have disappeared remained. Instead of racial diversities developing consecutively, older racial forms remained unchanged and newer ones began to evolve at the same time. Instead of the intended consecutive development of races, there was a coexistence of races. That is how it came about that physically different races inhabited the earth and are still there in our time although evolution should really have proceeded as I have described it. Even when we consider only what resulted from the development of the etheric body, we see everywhere that Lucifer and Ahriman play their part in the earthly evolution of humanity.

Now we must ask what the intended consecutive development of humanity up until the Greco-Roman epoch meant in the larger cosmic context. As we know, around the Atlantean time, human souls gradually came down from the planets to which they had ascended. You may remember that I described in my *An Outline of Occult Science* that the souls had ascended and then came down again and that the life of earthly incarnations, properly speaking, begins with their descent. (Rudolf Steiner, *An Outline of Occult Science*, vol. 13 in the Collected Works, repr. Spring Valley, NY: Anthroposophic Press, 1989.) Thus, the I of human beings, their individualities, would have gone through the various human forms mentioned above in consecutive periods. In the fifth Atlantean period, the I would have had one human form, in the sixth another, in the seventh again another; in the first post-Atlantean epoch it would have had yet another form, and so on. We would all have lived through these types of humanity, one after the other.

Indeed, it was planned that human beings would thus complete the necessary schooling of human individuality by passing through various etheric formations that had different effects on their physical body. In fact, according to the original plan, there could have been a type of human being on the earth who would have been the result, as it were, of seven successive periods of development, each of which would have contributed to the perfection of that human type. In the fifth post-Atlantean period, then, there would have been one united type of human being spread over the whole face of the earth.

However, Lucifer and Ahriman interfered and thwarted the original design. As a result, the ancient Greeks could only dream of an ideal, superhuman type, which they tried to represent in various ways, for example, in the form of Apollo, Zeus, or Athena. They could not fully encompass this type simply because it did not really exist. But if we have a sense for Greek sculpture, we can feel how the ancient Greeks dreamed of a uniform, perfect, beautiful type of human being that should have developed. This development did not occur because Lucifer and Ahriman preserved older racial forms that had developed, so that there was a coexistence of races rather than a succession.

In the fourth post-Atlantean period, in the Greco-Roman era, human evolution was faced with the fact that what the gods guiding the evolution of the earth had intended for the outer forms on this earth had not been realized because of the luciferic-ahrimanic influence. The spirits of the hierarchy

of form had intended that the harmonious working of the various hierarchies of form should really lead to a human type with perfect physical development. As it turned out, the ancient Greeks could only dream of this perfect type and express it in their art.

It is a deeply moving experience to realize in the course of spiritual research why the Greeks created such perfection in their plastic art. They did it because through a soul-spiritual instrument they perceived that Lucifer and Ahriman had disappointed the good divine-spiritual beings, whose plans for humanity were different from the development that actually occurred. What should have developed through the work of these good divine-spiritual beings weighed on the ancient Greeks' minds, and so they wanted to at least represent it even though it did not exist in outer reality. It is great and wonderful and also deeply moving to behold these inner forces of human evolution that appear there in artistic forms, striving to express what could not be achieved in outer reality. Such insights shed new light on Greek art as it was developed so uniquely and unrepeatably at that time.

The Greek era was also the time when humanity faced a crisis because of the luciferic-ahrimanic influence. Lucifer and Ahriman had caused races to live side by side instead of one after the other. At the same time, however, all the forces the spirits of form were pouring into human evolution on the earth were immobilized. Now they could do no more than stimulate and inspire the creative imagination of the Greeks so that it developed as I have described it. The spirits of form had to decide whether the human race should continue to develop so that human beings would never again be united in earthly evolution. For this indeed is what would have happened. If earthly evolution had continued beyond the fourth, the Greco-Roman period, in the same way it was prior to that, then humanity would have become separated into seven groups due to luciferic and ahrimanic forces. These seven groups would have been as different from each other as the various species of animals. Animal species do not understand each other, but regard each other as foreign. Similarly, toward the end of the fourth post-Atlantean period and in the fifth one, in which we live, people would have had to develop more and more the view that there are seven groups of human beings on earth that see each other as completely different species. This view would still have prevailed in our time; in fact, the separation between the seven groups would not yet have reached its culmination or completion, but would still be developing and widening. The term "human being" for all people on earth would have seemed wrong; we would have had seven different terms, one for each of the seven groups.

Therefore, in the fourth post-Atlantean age, in the Greco-Roman period, something had to be done in the universe to forestall the development that threatened to result in the future, at the end of earth evolution, namely, the evolution of seven groups of human beings, each called by a different name, just as each animal species has a different name. These groups would not have regarded each other as belonging to the same species, and at most there would have been handed down to them some copy of the Greek forms, such as the statues of Zeus or Apollo. They would have regarded these statues as something alien to them — something that could never have existed on earth. Precautions had to be taken to prevent such a development. Physical evolution had already gone too far and could not be changed anymore. Therefore, precautions had to be taken for our etheric body; an impulse had to enter our etheric body that would counteract the separating of earthly humanity into seven groups. This impulse that was to counteract the growing fragmentation of humanity and that was to make it possible for the term "human being" to retain — and, in fact, increase — its true meaning over the whole face of the earth was the Mystery of Golgotha, which we can now see in a new light.

The first attempt that had been made with earthly humanity before the luciferic and ahrimanic impulses interfered in evolution was to create unity among human beings everywhere through the forming of the physical body. This attempt by the spirits of form failed because of luciferic-ahrimanic interference. But it could not be allowed to fail altogether; precautions had to be taken to prevent

complete failure and to immobilize and offset the work of Lucifer and Ahriman. The physical body could no longer be worked on as was originally intended; therefore, the etheric body had to be worked on. This was done by the divine-spiritual being we have so often spoken of — the Christ Being — taking on human form at the time in human evolution when the possibility to express the archetype of humanity was the greatest.

At what period in human evolution was this? All the forces that counteract the original, identical design of our physical body are at work in us mostly in the first seven years of life, when the physical body is still soft and pliant. They do not allow our physical body to become the same everywhere, but from within the body they immobilize the forces for the original identical design. (Editor's note: The transcript seems to be faulty here. The original reads: "They [the opposing forces] let it [the physical body] become the same; they make it identical from within." This obviously contradicts not only the statements directly preceding this passage, but also the lecture as a whole.) These opposing forces can still go on working in the second seven years until puberty; indeed, they can even continue to work in the third and fourth seven-year periods during the development of the astral body and the sentient soul. However, in the middle of the development of the intellectual or mind soul, which evolved above all in the fourth post-Atlantean or Greco-Roman time, the extra-earthly forces are less and less able to reach us. And in the very midst of this development, that is, in the period between our twenty-eighth and thirty-fifth years, they have least access to us. If we add two years at the beginning of this period and subtract two years at the end, the time in question is that between the thirtieth and the thirty-third year. In the time following those years, extra-earthly forces once more have the greatest influence. The period from the thirtieth to the thirty-third year, however, is the time of the greatest influence of earthly forces on the human being. And if in this period of three years there remained only the degree of diversity that existed in younger years and only what is to appear in later years would be added — in short, if only what works on human beings between the thirtieth and the thirty-third year remained effective, then people would indeed be much more alike.

Christ had to use these three years — very special and unique years — to unite with those earthly forces in human beings that had retained most of the earthly element in the human being. To this end, as we have discussed, the body for Christ was prepared through the two Jesus bodies up to the thirtieth year. Then, from the thirtieth to the thirty-third year, Christ took possession of this body. Where the earth forces were most active and where deformations could have set in, there no further development was possible, and physical death occurred. Thus, the sun-being, Christ, really entered into the earth sphere and united with the whole etheric body of the earth, as I have often explained. He then entered into the earth aura and now continues to work there. This sun-being must work for us in such a way that we realize more and more that in Christ the divine spirit was sent to us who was to counterbalance and redeem from within the separation and diversification in humanity created by Lucifer and Ahriman's opposition to the original impulses.

In outer human nature, the good spiritual beings work together with Lucifer and Ahriman. But what human beings originally, at the beginning of earth evolution, were intended to have on the outside, namely, uniformity and the applicability of the term "human being" everywhere on earth, was now to be brought forth out of the innermost essence of the human being through the Christ-Spirit. It is one of the many meanings of the Mystery of Golgotha that with the Christ-Spirit something was given to the earth that, when rightly understood, makes the name "human being" again applicable to all earthly humanity. **The real substance of Christianity, which has already been partially revealed through its teachings, will be explored by those who, in regard to Christ, seek in the spiritual world what Christ is continually revealing in accordance with his words: "I am with you always, to the close of the age."** When what can be conveyed to human beings in the name of Christ from within thus gradually becomes known, then, as a result, what Lucifer and Ahriman did in earthly humanity can more and more be made up for and redeemed.

We may, of course, ask now if there is any meaning in this detour. This is really a childish question, and it is often raised by people who think themselves cleverer than the cosmic wisdom — and indeed there are many who aspire to such superior cleverness. Such people say, "If there are mighty divine beings, could they not have eliminated the luciferic-ahrimanic influence at the beginning of earthly evolution in order to protect their work?" This may be human wisdom, but in St. Paul's sense it is "folly with God." It is nothing more than mere human wisdom.

In our lectures, we must look at things as we are now doing, and then what has developed through the opposition of Lucifer and Ahriman does not seem absolutely evil to us, but only relatively evil. For let us now consider the other side of the matter. Let us assume the original, divine cosmic plan for the earth had been fulfilled. Imagine that in the regular course of evolution the Greco-Roman era would have arrived, as I have pointed out, and that beautiful, harmonious type of human being the Greeks dreamed of would not only have been created by their sculptors, but would have lived among them and would gradually have spread over the whole earth. All other human forms would gradually have disappeared, and only what lives in the Apollo type, the Zeus type, the Diana type, and the Athena type would have spread over the earth. Since such beings would have recognized each other as belonging to the same species, they would have given themselves the name "human being." Then the term "human being" would indeed have been applicable, and at the same time there would have been a sense of the equality of all people.

In that case, a human race of Grecian beauty would have spread over the earth, and in our age we would already see humanity approaching more and more this beautiful Grecian type, which would reach its perfection when the earth arrives at its goal in the seventh post-Atlantean epoch, after which it will pass over into other stages of existence. However, human beings would have advanced to this common humanity in unfreedom — that is what we must bear in mind. We would have been *compelled* to see all human beings everywhere as the same beings. It is only because such an identical form did not develop that all the other things could happen that allow us to see others as different, so that each sees the other as unlike himself and does not love his neighbor as himself. You will probably understand that if human beings had really become outwardly as alike as the original divine-spiritual forces had intended if Lucifer and Ahriman had not interfered, the feeling that one must love one's neighbor as oneself would necessarily have developed. There would not have been any choice; for anything else would have seemed to be nonsense, both in terms of feeling and of perception.

However, this development was not supposed to come from the outside because then it would have made us into beings who love automatically — that is, we would have loved others because they are our own kind, but without knowing the force that urges us to this love. Thus, what would otherwise have come to us in unfreedom was prepared for freedom through Lucifer and Ahriman's opposition. This sanction of the opposition is therefore inherent in the original plan of divine wisdom. Indeed, we may say that in still earlier periods of earthly evolution, the opposition against the harmonious progressive divine-spiritual powers was created precisely so that it could later bring about freedom.

At this point, we must realize that our concepts must change when we leave the sphere of physical observation and ascend to a higher order of perception. Many of you probably know that philosophy speaks of antinomies, and that Kant has even gone so far as to claim that it can be proven with equal conclusiveness that the two statements "the world is infinite in terms of space" and "the world is finite in terms of space" are correct. Similarly, both "the world has had a beginning" and "the world has had no beginning" can be proven conclusively. Why is this? It is because logic does not apply when we come into a sphere that can no longer be comprehended by physical means. We finally have to realize that our physical logic works neither in the realm of philosophy nor anywhere else

where we concern ourselves with other than physical forms of existence. We must not make the mistake of looking at the opposition of Lucifer and Ahriman as we would at the antagonism between a good and an evil person on earth. This kind of mistake occurs when we continue to carry over the earthly into the super-earthly realm.

Most people picture Ahriman and Lucifer as evil beings — albeit much more intensely evil than human beings. But this is not true; we must keep in mind that certain earthly feelings we associate with our concepts lose their meaning when we go beyond the earthly realm. Thus we cannot say that there are good gods on the one hand and the evil gods Ahriman and Lucifer on the other. We must not assume that a trial should be held in the universe where a highly qualified cosmic judge would sit on the cosmic judgment seat and sentence Lucifer and Ahriman to be locked up once and for all, so that only the good gods can get to work. True, locking somebody up can at times make sense in earthly life; in the cosmos it would not make any sense because there such ideas and concepts have no meaning. The opposing forces were created by the good gods themselves in an earlier period so that they would be able to bring to bear their full force for the development I have described.

For freedom to enter in so that human beings did not develop an unfree love through their outer shape or form, the luciferic and ahrimanic elements had to be part of our evolution. Only in this way can we arrive from within ourselves at the unity indicated by the term "humanity." Thus, the gods allowed humanity to be fragmented by the opposing forces, so that later, after their bodily nature had been thus separated, human beings could again be brought into a unity in their spiritual nature through Christ.

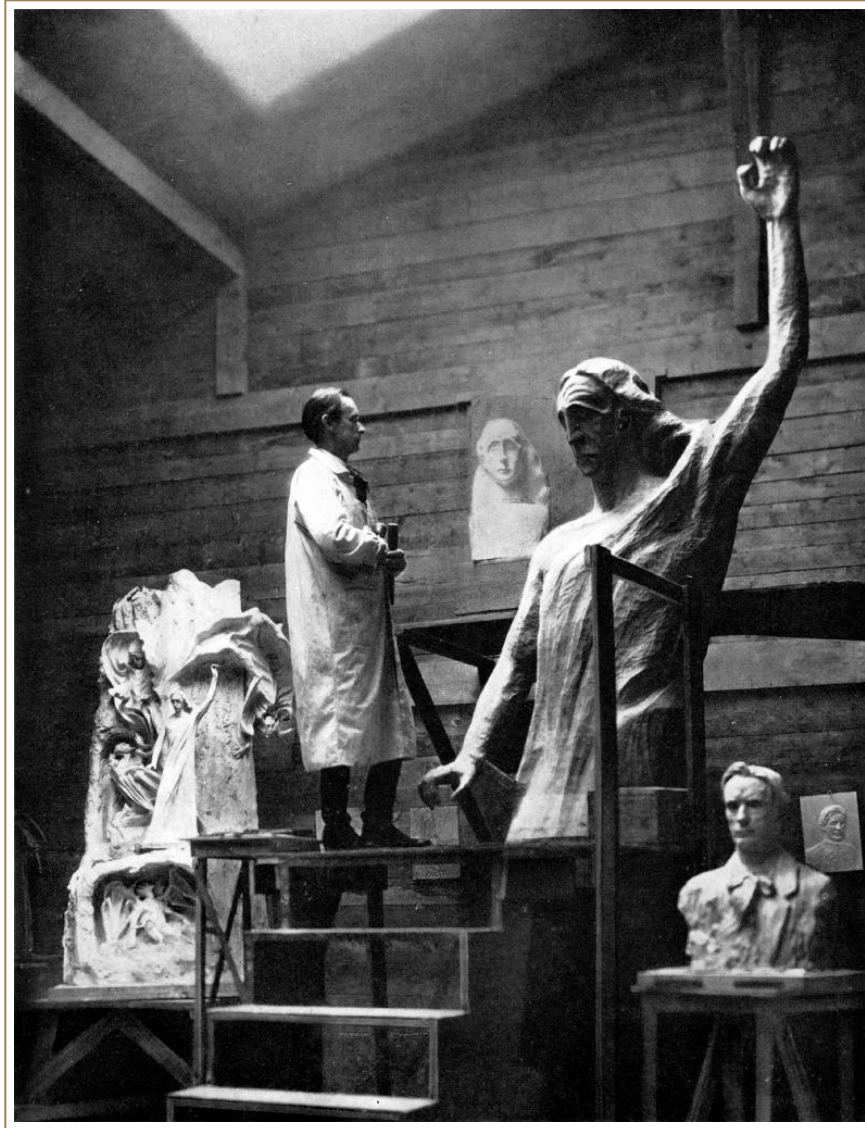
This is one of the meanings of the Mystery of Golgotha: the attainment of the unity of humanity from within. Externally human beings are becoming more and more different. The result will be not sameness but difference over the earth, and human beings must exert all the more force from within to attain unity. There will always be setbacks in this process of achieving unity — we can see them coming if we look for them. What was actually intended only for an earlier epoch is preserved into a later epoch, and what was to create differences in consecutive periods coexists. Human beings form different groups, and while they are struggling for unity all over the world in the name of Christ, through the Christ impulse, differences remain as aftereffects and setbacks. Such differences will always exist because human beings will only gradually be able to attain unity. At the same time, different groups will fight each other tooth and nail about everything concerning their outer life. There are setbacks from earlier epochs that run counter to the Christ impulse, rather than in harmony with it.

Indeed, here we see a very profound meaning of this Christ impulse. Based on true knowledge, we can say Christ is our savior who keeps humankind from being fragmented into groups. This is not yet fully understood by all people because the old still exists alongside the new. Today, people hardly understand the community of life in the Christ impulse, and this is connected with the fact that this understanding must proceed from our innermost being. We must realize that the Christ impulse has worked in the earth aura for the last two thousand years, but has not been understood. As we have often emphasized, this Christ impulse can only be fully understood through what spiritual science gives us. It is only when a growing number of people can more and more grasp, think, and feel what actually entered our earthly evolution in the fourth post-Atlantean period that understanding for that event will increase. To expect modern humanity to understand the Christ impulse is really asking too much. After all, just think how unwilling people are to acknowledge that this fourth post-Atlantean period of evolution, the Greco-Roman epoch, is of such paramount, such mighty significance in human evolution. Just think how unwilling people are to recognize any such post-Atlantean age at all

with the Greco-Latin epoch as its pivotal point. To accept such truths, people need to take in the ideas of spiritual science. Without them one cannot understand these things at all — that is, one cannot understand the evolution of humanity if one has not taken in these concepts.

We have to understand the significance of the spirits of form, who had intended to develop a homogeneous human race in seven successive stages. This homogeneous human race was fragmented by Lucifer and Ahriman, but the force that wants to spread the one name "human being" over all the earth and unto the end of time — in spite of the outer differences between people — was revived from within by the Christ impulse. One of the chief tasks of the immediate future is to understand that Christ stands between Lucifer and Ahriman and to grasp his significance in relation to them. Therefore, we must always call Lucifer and Ahriman by their true names — we must call a spade a spade, so to speak — and look to the Christ impulse as the one combating them and saving the earth from this one-sided luciferic-ahrimanic impulse. This is what must be presented more and more often.

In our Dornach building we have therefore placed the statue *The Representative of Humanity* in the most prominent place; it presents the archetype of humanity that is to be recreated by Christ from within, surrounded by the luciferic-ahrimanic elements. (The statue is Rudolf Steiner's wood sculpture *The Representative of Humanity*. It survived the burning of the first Goetheanum and stands now in the second Goetheanum.) That is the meaning of this central statue in our building. Looking at this central figure, people will realize that this is indeed what the good gods had intended. The human race was fragmented, Lucifer and Ahriman made their appearance, but the Christ impulse triumphs and recreates from within, from within us, what was originally intended for the outside. In the process, our freedom is created. Our building and what will be in it are to place before humanity what must be accomplished in terms of understanding human evolution. What is most needed for humanity in the immediate future is to be revealed in our building; we want people to understand human evolution showing and telling them what is most important for the near future.



Steiner in his Studio

Of course, many objections can be raised, and some of them have already been brought to our attention. After seeing the paintings and sculptures in the Goetheanum, some people have said that a true work of art must be understandable immediately to everyone without requiring an explanation. Here, on the other hand, people need theoretical explanations to understand our art works. Well, if people would only think a little! Imagine a Turk, for example, understanding nothing at all except what is contained in the Koran, a Turk who has heard nothing about Christ except that he must fight against Christianity. Suppose you took this Turk to see the *Sistine Madonna* and showed it to him without any explanations. Naturally, a work of art can only be understood by those who live in the same spiritual stream out of which the work was created. Thus, our ideal figure surrounded by Lucifer and Ahriman will only be understood by those who live in our spiritual stream.

This is true for all works of art in all ages: they are comprehensible only to those who live in the same spiritual stream. Only within that stream are they true works of art. The spiritual orientation must be inherent in them. Those who understand Raphael's *Sistine Madonna* or, let us say, his *Transfiguration* must know something of the spiritual stream in which the pictures were created. Similarly, to understand what they have seen in our building, people must have some element

belonging to our spiritual stream in their souls and hearts. If they have this element within them, then the work of art must speak for itself, and no labels, identifying names, or other comments will be needed to explain or interpret it.

For example, when people look at one of our glass windows, they see in the bottom part a kind of coffin with a dead man in it; above that, they see an old man, a youth, a young woman, and a child standing on a winding path. If people have taken in our spiritual stream, they will realize that this is the review of life. Immediately after we have passed through the gate of death, we will see the course of our earthly life in reverse. Of course, you have to know this fact to make sense of the picture in the window. But if you know this, then the picture works by virtue of what it contains, just as the *Sistine Madonna* works upon those who know the Christian history behind it, but it has no such effect on the Turk. By the same token, what is presented in our building cannot work upon those who have not taken in our spiritual stream. These things just have to be seen in the right way.

Today, I wanted above all to explain that Christ was that spirit from the cosmos who, in the course of earthly evolution, brought spiritually what was originally intended for our outer form but could not develop externally, because we would then have become automatons of love and equality. On the physical plane there prevails the fundamental law that everything must operate through antitheses, through polarities. The gods could not simply have sent down Christ at the very beginning of earth evolution, as our naive wisdom might suggest they should have done. For then the antithesis of external fragmentation and inner concentration could never have developed. Humanity, however, must live in this antithesis and polarity. We have the right feelings for Christ only when we see in him the savior, rescuing humanity from dispersion and separateness; only then can Christ fill our own innermost I. Christianity lives wherever people are able to understand this union of all humanity through Christ. In the future, it will not matter much whether what Christ is will still be called by that name. However, a lot will depend on our finding in Christ the spiritual uniter of humanity and accepting that external diversity will increase more and more.

We will also have to accept that there will still be many setbacks for this spiritual understanding of the Christ impulse. What developed at the same time instead of consecutively will for a long time continue to evoke forces that fight against a spiritual understanding of global human equality. There will be many and terrible onslaughts, and, for the most part, their purpose will be to continue the luciferic-ahrimanic war against the Christ impulse. And it will be one of the greatest, most beautiful and significant achievements of our age if we can be among the few who understand this thought of the unifying of all human beings, who understand how remnants of the luciferic-ahrimanic elements strive to bring to the fore what is unique in various groups of human beings so as to exclude all others. It is very difficult to say anything at this time about the final outcome of these matters. As human hearts are now, to speak about that outcome would only be upsetting and bewildering; it may lead to opposition, perhaps even to hatred and abuse rather than to working in accordance with the Christ impulse. However, what can be said about this principle in the Christ impulse, namely, the salvation of humanity out of bodily fragmentation into spiritual unity, must be told, for it must become more and more effective in human evolution.

We have to be able to face calmly and courageously the increasing diversity in human nature because we know that we can carry a word into all these diversities that is not merely a word of speech but one of power. Though there may be groups that fight against each other and though we may even belong to one of them, we know that we can bring something that will express: "It is no longer I who live, but Christ who lives in me" into every group. We know that this "Christ who lives in me" will not lead to the forming of groups; rather, it will bring about the spreading of the glory of the name "human being" over the whole earth.

The understanding of spiritual science brings to life the realization that we can carry the power that comes from the words "It is no longer I who live, but Christ who lives in me" into the groups that are fighting each other — no matter into which group we bring our I. This is one of the practical and moral-ethical aspects of our strivings in spiritual science. With the force of these words we bring something into the group that does not belong exclusively to one or the other group but to all humanity. It is only through this that we can arrive at a true spiritual understanding of Christianity.

It is the hallmark of mighty spiritual paths that they are finally expressed in simple words. Think of the simple words that can express the whole of Christianity, which has permeated the world for nearly two thousand years. But these simple words can only be found on the basis of big, long-term developments. These simple words that express Christianity were not just there all at once; they had to be worked for. We must be aware that we are among those people working to make it possible that someday simple words may be found to express, in a basic, elementary way, the truths we have to spread and develop today. Without such development the simple could never come about. We may not yet be able to put our spiritual science into simple words in any language — words that would condense it on a quarter of a page — so that all striving people would understand it, as was done for Christianity when it originated two thousand years ago. Yet, we can be sure that those simple words will contain something of what I said today, something that will direct our attention to the Greco-Roman age, especially to the Mystery of Golgotha during that time, as well as to the contrast or polarity between Christ and Lucifer-Ahriman.

What can be seen everywhere will be concentrated in a few simple words that can then be handed down to future humanity in the same way as the commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Just as this commandment expresses something that had to be attained as a result of a long development, so, in the future, the findings of spiritual science will be put into simple words, and then all people will understand them.

This requires our spiritual work, for the simple can only arise in the spiritual evolution of humanity when people have been willing to spend long periods of time learning about the details. You are called upon to help in this development, which will lead to something appearing to people in bright clarity, something we cannot yet express because we do not have the words for it in our languages, yet something spiritual science works toward. When you feel you belong to such a spiritual stream, and feel at home in it, because you see that it is necessary for human evolution, then you have the right understanding of our spiritual movement — you belong to it in such a way that you rightly understand the greatest of its goals based on your increasing understanding of the contrast between Christ and Lucifer-Ahriman. You understand that this contrast is vital and had to exist.

This is what I wanted to bring before your souls today. It is all connected with the question of the meaning of our whole earthly evolution. For when spirits from other planets look down upon the earth and ask what the meaning of this earthly evolution is, they will understand it when they learn about the Mystery of Golgotha. Everything that happens in the course of earthly evolution has its meaning only through the Mystery of Golgotha. The Mystery of Golgotha radiates out into the cosmos and imparts to everything else that radiates out from the earth its meaning, its central meaning.



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